

# 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.

### THREE WORDS OF STRENGTH.

There are three lessons I would write,—  
Three words, as with a burning pen,  
In tracings of eternal light  
Upon the hearts of men.

Have hope! Though clouds environ round,  
And gladness hides her face in scorn,  
Put off the shadow from thy brow;  
No night but hath its morn!

Have faith! Where'er thy bark is driven,  
The calm's disport, the tempest's mirth,  
Know this: God rules the host of heaven,  
The inhabitants of earth.

Have love! Not love alone for one,  
But man, as man, thy brother call,  
And scatter, like the circling sun,  
Thy charities on all.

—Selected.

### 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.

If all men took the liberty of setting their clocks and watches at whatever hour best pleased them, the affairs of life would go strangely wrong. What incalculable perplexity and misery may result from individual meddling with the moral machinery which points out the minutes and hours of duty, no one can say.

THE moral and physical natures of man are so intimately related that it is impossible to live in violation of either of these laws without doing violence to the other. Physical law, therefore, in its sphere, is as sacred and binding upon man as moral law.

REPENTANCE is said to be either legal or evangelical. The former is simply sorrow for sin, or trouble for the past, without a change of life. Thus Judas repented. Matt. 27:1-5. The latter, from another Greek word, is a change of action, an amendment of life. It is a conviction of sin, a deep and genuine contrition for it, as an offense and dishonor to God and a violation of his holy law. It is a hatred of sin and a renunciation of it. Says John, "Bring forth therefore fruits meet for repentance;" or, margin, "answerable to amendment of life." Matt. 3:8. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." 2 Cor. 7:10.

THE law of ten commandments, called in Scripture the "lively oracles," "royal law," etc., seems to have been exalted purposely above those laws which were merely ritual and ceremonial. That the moral

law should have been spoken by God, and then written by his own finger in stone, is significant of its superiority over all other laws. And the fact that when the first tables were broken other tables like the first were prepared, and then God himself wrote the same identical ten commandments, no more, no less, on the second tables, shows the design of the Law-giver to impress the mind of man with the fact that this law was above all,—the supreme and immutable constitution of the Creator of all things.

A RECENT reviewer of a work on unconditional immortality, utters the following severe though truthful sentence: "The doctrine of the natural immortality of the soul, is the foundation on which the harlot mother sits; and, as she is the mother of harlots, all her daughters have drunk deeply of her spiritual fornication. The whole Protestant world is tinctured with this subtle heresy; and in vain do they oppose the mass, purgatory, and invocation of saints, whose very existence depends upon the popular dogma of immortality, while they maintain, uphold, and defend this foundation."—*Anthropos*, p. 69.

Spiritualism might also have been added to this list. For all that sublime jerking, howling, barking, reeling, staggering, rapping, and twitching of half-crazy mediums, the rattling, clattering, thumping, knocking, and tipping of household furniture, the peeping and muttering of officious spirits, is founded on this mighty corner-stone of Protestant belief and religious education.

THE following remarks on the Sabbath are taken from the Union Bible Dictionary, by the American Sunday School Union:—

"The only weekly feast among the Jews was the Sabbath. Gen. 2:3; Ex. 16:23; Lev. 23. This feast, or festival, did not come into existence, however, with the Jewish worship, but was appointed before the apostasy, as a special memorial of the goodness and power of God displayed in the finished work of creation. It is the opinion of many very learned men, formed after the most laborious and unprejudiced investigation, that it is in some form or other recognized throughout the world as a sacred day. Christians generally admit that the knowledge and observance of the Sabbath were preserved in some form and degree through Noah and his family; nor is it surprising that it is not particularly mentioned in the concise history of the intervening period, which the Bible contains. In the law of the ten commandments, the Sabbath not only is recognized, but its inviolable sanctity and perpetual obligation are both taught us, not only in the language and spirit of the commandment itself, but by its incorporation with that original and fundamental law of God's government, which was promulgated amidst the thunders and lightnings of Mount Sinai, and engraved on tables of stone."

A GREAT error is prevalent with those entering upon the Christian life. It is this: the young convert is too apt to imagine that the work is finished when the Spirit of God renews the heart and fills it with joy unspeakable. But it is a very great mistake. Strong faith and trust in God are the results of long experience and labor in the Christian life and warfare.

MANY Protestant authors give the Bible to the common people, and put out their eyes by their mystical rule of interpretation. But the papal power has denounced the most commonly received version, and has forbidden the translation of the Scriptures

into the vulgar tongue, for the common people. The first Canon of the "Council of Toulouse" in 1229, reads as follows:—

"We forbid the laity to possess any of the books of the Old or New Testaments, except, perhaps, the Psalter or Breviary for the divine offices, or the Hours of the Blessed Virgin, which some, out of devotion, wish to have; but having any of these books translated into the vulgar tongue we strictly forbid."—*Anderson's Annals*, p. 17.

ELD. J. BLAIN, a Baptist minister, makes use of the following sarcastic words: "It is a notorious fact that in our theological works a nondescript dictionary is made, with definitions as follows: 'to be dead' means to be more conscious; 'to die' is to live on in woe; 'to lose life' is to preserve a miserable existence; 'life' means happiness; 'to burn up' means to make a living salamander; 'to destroy' is to preserve whole; 'to devour,' 'perish,' 'consume,' etc., mean to make indestructible and immortal; 'not to be,' is to be without end!"

THE doctrine of the advent of Christ at hand is unpopular; but signs and prophecies fulfilled attest its truth. And when the prophecies of Daniel and John are set before the people, and the fulfillment traced to the present time, the papacy is seen to be the great anti-Christ, and the change of the law of God is clearly seen to be the work of anti-Christ. Then, when this is clearly seen, the warning message of Rev. 14:9-12, has a force in it to bring honest souls who desire to have the truth, to the keeping of the commandments of God and the faith of Jesus. And thus is the light on the Sabbath question brought out with force and clearness.

As man cannot have eternal life without strict obedience to moral law, so he cannot have deliverance from the terrible bondage of sickness and premature death in this world, without strict observance to physical law.

CONVERSION to God, and faith requisite to salvation, are, and must be, preceded by heart-felt repentance; otherwise, we could be saved without repentance—saved in disobedience and transgression—which is contrary to the teachings of the whole volume of inspiration.

THE world's history from specified dates in the past, the rise and fall of empires, and chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and these prophecies are now all fulfilled except the closing scenes.

THE following is old, but it will bear reading often: A wealthy man was one day so much amused by the wit of his foolish attendant, that he gave him his cane, but told him that whenever he should find a greater fool than himself he must return the cane. In process of time the rich man neared his death. Sending for this fool, he bade him farewell. "Where are you going?" asked the fool.—"To another world." "When will you return?"—"Oh, never!" "Have you made preparation for the journey?"—"Alas! I have not." "Then, master, take back your cane; never could there be a folly so great as that."

## Doctrinal Articles.

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

### THE JUDGMENT OF THE GREAT DAY.—17.

BY U. SMITH.

WE have now seen—

1. That in the great Judgment work, the decision of every case is rendered by God, the Father, in the investigative Judgment in the Sanctuary on high.

2. That he then commits all Judgment to the Son, and sends him to execute the same.

3. That the saints have no part to act in the Judgment until the coming of the Lord. The work which is then given to him, he shares with his saints. For his promise is that when he sits upon his throne, all his saints shall sit down with him, as he has sat down with his Father in his throne. Rev. 3:11. A portion of that power which God gives to Christ over the nations, Christ delegates to his saints, that they may share with him in the execution of the Judgment. Compare Ps. 2:6-9; Rev. 2:26, 27.

This fact is very plainly brought to view in Ps. 149:4-9:—

"For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory. Let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hand; to execute vengeance upon the heathen; and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the Judgment written. This honor have all his saints. Praise ye the Lord."

This passage is worthy of careful study.

1. When the meek are beautified with salvation, it will be by the change to immortality. They will bear the image of the second Adam as in this life they bear the image of the first Adam. 1 Cor. 15:47-49, also Isa. 33:17, with 1 John 3:2.

2. This beautifying of the saints and exalting them to glory, precedes their participation in the Judgment mentioned in verses 7-9 of this psalm.

3. The two-edged sword in their hand is doubtless the same as that which proceeded out of the mouth of Him whose name is called the Word of God. Rev. 19:11-15.

4. And if we consider this psalm from verses 6 to 9, we shall see that the work of the immortal saints in the Judgment of the wicked is effected by the examination of the book of God, the sharp sword which they hold in their hands (Eph. 6:17; Heb. 4:12), and the written record of their evil deeds; so that the record of their lives will be compared with the rule given them to govern their conduct, and the measure of their guilt be determined thereby.

When God thus commits Judgment to the Son, and the Son ceases forever the work of intercession, the words of Ps. 76:7-9 will be found to be true:—

"Thou, even thou art to be feared: and who may stand in thy sight when once thou art angry? Thou didst cause Judgment to be heard from heaven; the earth feared, and was still, when God arose to Judgment, to save all the meek of the earth. Selah."

The time when the Son of God saves all the meek of the earth, is when he raises them up from the dust to inherit the throne of his own glory. 1 Sam. 2:8; Matt. 25:31-33; Rev. 3:21. But the adversaries of the Lord will be broken to pieces. Out of heaven will he thunder upon them (Rev. 16:18); he will render decision in strict justice in the cases of all men, and then clothe his anointed king with strength to execute that decision. 1 Sam. 2:10. Indeed, it is because the Son loves righteousness and hates iniquity that he is anointed to do this work. Ps. 45:7; 2:6-9. His arrows will be sharp in the hearts of the king's enemies (Ps. 45:4, 5), and none will escape his just infliction of wrath. Rom. 2:6, 7.

The binding of Satan precedes the resurrection of the just. This seems evident enough from Rev. 20; but it is very plainly taught in our Lord's parable of binding the strong man and spoiling his house. Matt. 12:29; Mark 3:27; Luke 11:21, 22. He is evidently bound before the complete slaughter of the wicked in the battle of the great day. Then the righteous dead, represented by the goods of the strong man (Satan), are taken from his prison-house (the grave) by Him who has passed through the tomb and taken away the keys. Rev. 1:18. This is the first resurrection. "Blessed and holy," says Rev. 20:6, "is he that hath part in the first resurrection. On such the second death hath no power." As already shown, their characters were previously decided to be holy in the investigative Judgment.

Satan is cast into the bottomless pit, a term which we have seen is applied to this earth during the thousand years of its complete and utter desolation, between the first and second resurrections. And this binding of the Devil is the antitype of the sending away of the scape-goat on the day of atonement. Here to this earth in its chaotic condition, he, as the antitypical scape-goat, is confined, with his terrible load of guilt upon him, while the saints sit in Judgment upon the fallen angels, and upon all the wicked who joined and continued with them in their great rebellion.

### "IN THAT FORM."

BY R. F. COTTRELL.

WHEN a minister of the gospel says he thinks the ten commandments are not now binding in that form in which they are given in the Old Testament, does he not know that he is quibbling? When he pretends that the Saviour, in Matt. 5, made them either more or less than they ever had been, does not he know better? Does he really believe that those "of old time" could hate a brother and not be a murderer? or look upon another's wife with impure desire and not be an adulterer in heart?

If the ancients, as he pretends, might indulge hatred and lust, and yet not be murderers and adulterers in God's sight, as judged by his law, the decalogue, then there will be two classes in heaven, one with the heart all unconverted, living in hatred, lust, and covetousness, though not committing the very acts of murder, adultery, or theft, and the other class living under the new "form of the law," as given by Jesus, which demands that the heart itself be cleansed from every sinful desire, made holy and pure, like Jesus and the angels, whose society they are fitted for by this genuine and thorough conversion.

If such two classes of character are to be admitted there, it will necessitate a partition more formidable than the Chinese wall. But if none but the truly converted are saved, then the law of God was just as broad as it is now, when David said by the Spirit, "The law of the Lord is perfect, converting the soul;" and those who argue that Christ enlarged or diminished that law are either self-deceived, or wicked deceivers.

The truth is, Cain was a murderer before he shed his brother's blood, and David was an adulterer when he formed his design in regard to the wife of Uriah. And our friends might know, if they would, that all such silly evasions of the law of God, as it is, would never have been resorted to had not "the Church [of Rome] put in place of the Sabbath the day we now call Lord's day." But to sustain this change of "times and laws" by the "man of sin," no one would now argue that Jesus changed the decalogue in the least.

### IS SUNDAY THE SABBATH?—2.

BY D. M. CANRIGHT.

THE next time that Jesus met with the apostles was on a fishing day. John 21:1-6. They all went fishing, and toiled all night, but caught nothing. In the morning Jesus stood on the shore, and told them where to cast the net to get a good draught. Was this on Sunday? Then it is a working-day. If it were not on Sunday, then Jesus met them on any day, just as it happened. So we see from Acts 1:1-4, that his farewell meeting with them was on Thursday. It was on the fortieth day after his resurrection. Verse 3. By a moment's reckoning it will be seen that it fell on Thursday, as all agree. Thursday is Ascension Day the world over. So the claim that Jesus always met with his disciples on the first day of the week is utterly false. As we have seen, the day of his resurrection was one of the greatest confusion among his disciples; the next time he met them was on Monday evening, the next time was on a fishing day, and the last was on Thursday. So much for the example of Christ in favor of Sunday-keeping.

A desperate endeavor is made to find evidence for Sunday-keeping from the day of Pentecost (Acts 2:1-4); but there is not the remotest hint of it here. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind." Verses 1, 2. Then the Holy Spirit rested upon them. But what has that to do with Sunday-keeping? Sunday observance is not mentioned, nor even referred to. It is not stated what day of the week it was, as that was a matter of

no importance; for it was the *Pentecost* which was to be signalized, and not the day of the week.

The very best scholars, even among the observers of Sunday, admit that Pentecost fell that year upon the Sabbath, or Saturday. Prof. Hackett, in his comments on the original text, says, "It is generally supposed that this Pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, or Saturday." Olshausen says, "The fiftieth fell, therefore, it appears, upon Saturday." Dean Alford, in his "New Testament for English Readers," remarks, "It is probable, however, that it was on the Sabbath, i. e., if we reckon from Saturday, the 16th of Nisan." If the day of the week in which that Pentecost fell was to be observed, we should at least expect that we should be informed which day it was. But we are not.

Next Acts 20:7-11 is supposed to furnish some little proof for first-day observance. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." Then a young man fell from the window, and being taken up dead, was restored to life by Paul. And when he "had broken bread, and eaten, and talked a long while, even till break of day, so he departed." We notice these facts: 1. The first day is not called the Sabbath, Lord's day, or by any other sacred title. 2. This is the only religious meeting upon the first day of the week of which we have any record in the New Testament. This is remarkable, if that were the common day of meeting. But we have a record of eighty-four Sabbaths which Paul kept, and on which he preached. See Acts 13:14, 44; 16:13; 17:2; 18:1-4, 11. 3. Nothing is said about its being their custom to meet on that day. 4. There is no record that they ever met on that day before this occasion or afterward. 5. But what settles the whole matter is the simple fact that it was only an evening meeting. When they assembled, Paul began to preach to them, and "continued his speech till midnight." After breaking bread, he again talked "till break of day," and then went on his journey. Evening meetings are frequently held on all days of the week. No one thinks of calling a day holy for this reason. So in the above case; this meeting does not furnish the slightest evidence that Sunday was a holy day. Moreover, this was not an ordinary meeting, but a very uncommon one. It was Paul's farewell meeting (Acts 20:25); hence it lasted all night. A dead man was raised also, and it was for these reasons that it was mentioned, and not because of any sacredness belonging to the day. Then there is not a particle of evidence here for Sunday observance.

Only one more text mentions the first day, viz., 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." From this a public meeting for Sabbath worship on the first day is inferred. But what is said here about keeping that day as the Sabbath, or even holding meetings on that day? Not an intimation of such a thing is given. Paul does not say that when they came together for meetings they should bring their gifts, nor that they should put them into the public collection box, nor anything of that nature. "Let every one of you lay by him in store," is the direction; that is, at home, by himself. The original Greek term means by himself, at home, as the best critics on this passage admit.

Now, reader, you have before you all the texts in the New Testament that mention the first day of the week in any manner. You must see that they do not intimate that the day has any sacredness, or that there is an example for keeping it, or any commandment that any one should observe it. The "Lord's day" of Rev. 1:10 is the seventh day, as may be seen by Ex. 20:8-11; Isa. 58:13; Mark 2:28.

But should we not, then, celebrate the resurrection of Christ?—Yes; but the Lord never told us to keep Sunday for that purpose. God has given us baptism, burial in water, as the fitting memorial of this. "Therefore we are buried with him by baptism," Rom. 6:4. We are buried in the water just as Jesus was in the earth. Then we are raised up out of the water "also in the likeness of his resurrection." Verse 5. Again, "Buried with him in baptism, wherein also ye are risen with him." Col. 2:12. Baptism, then, is the divinely appointed memorial of the burial and resurrection of Jesus. It is appropriate. To be buried in the water and raised out of it, resembles the burial and resurrection of Christ, which it commemorates.

Then why do you keep the first day?—It is simply because you have been brought up to do it. It is a Catholic tradition, without any foundation in the word of God. Do not make void the law by your traditions.

### CHRIST'S COMING WILL BE LITERAL.

MANY of the so-called divines of the day attempt to prove that there will be no literal coming of the Saviour. A doctor of divinity with whom I am acquainted attempts to overthrow the true meaning of Acts 1: 11, by claiming that the Greek word *tropon* means not manner, but character. So when the angels said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," they did not mean that he would come literally, but spiritually, with the same *character*. This position amounts to nothing. This expression is pointless and without meaning, if you undertake to spiritualize it so as to get rid of the literal coming of Christ. By using the word "character" instead of the word "manner," he undertakes to overthrow the literality of the whole text.

The primary meaning of *tropon*, as given in Greenfield's Greek Testament, is mode, manner, way. It is also thus defined in Liddel and Scott's Greek Lexicon. Both of these authors give character as one of the definitions, but as they do not give it as the primary sense of the word, we are not bound to accept it, especially as it does not harmonize with the true sense of the text.

Yet even admitting that the word means character, what is the great difference? What was the character of the Saviour's ascent into heaven? or what characterized it?—*Literality*. He ascended up into heaven bodily, and a cloud received him out of the sight of those who gazed upon him. Now what will be the character of his second coming? or what will characterize that event?—*Literality*. "Behold, he cometh with clouds; and every eye shall see him." Rev. 1: 7.

Examine the text in question more carefully; notice that it reads: "This same Jesus." The angels doubtless knew that some would not believe in his personal coming, and that some doctors of divinity, in the last days, would write and preach against it; hence the forcible language they used to encourage and comfort the disciples.

"Yes," says the objector, "it is the same Jesus, but his coming is not the same. He does not come visibly to the human eye; he comes *spiritually* to reign in the hearts of his people." This is certainly a *spiritual manner* of getting rid of the teachings of the text. We would ask if Christ's ascension into heaven was simply of a spiritual character, or was it literal? If it was literal, then we must look for a literal coming; for the text reads, "This same Jesus shall so come in like manner as ye have seen him go into heaven." It plainly follows, then, that if his ascent into heaven was personal, visible, and consequently literal, as he was seen by literal eyes, and a cloud received him out of their sight, then the same Jesus, no substitute or deception like the appearance of Samuel to Saul, but the real Jesus, who was on earth doing his Father's will, who was crucified, and whom Thomas handled, will again come to earth.

If he is to *so come in like manner*, his coming again will be visible and literal, and as a cloud received him out of their sight, so he will be seen coming in a cloud. "And they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30. "And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Mark 14: 62. "If I go and prepare a place for you, I will come again, and receive you unto myself." John 14: 3. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4: 16. See also 2 Thess. 1: 7; Titus 2: 13; 1 John 3: 2.

Have we not abundance of proof that his coming will be literal? Then instead of crying, "My Lord delayeth his coming," or will not come at all, or if he does, it will be a spiritual coming, let us believe that his coming is near, and prepare for it, and for the things that are coming upon the earth.—*Wm. Penniman*.

A BAD LIFE.—Wilmot, the infidel, when dying, laid his trembling, emaciated hand upon the sacred volume, and exclaimed solemnly, and with unwonted energy, "The only objection against this book is a bad life!"

## The Christian Life.

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

### A COVENANT BY SACRIFICE.

THE work of human redemption and salvation is a work of sacrifice. Christ has made the *great* sacrifice, and he bids us take up the cross and follow him. And unless we do this, he assures us that we cannot be his disciples. Therefore, when the great gathering day comes, the command is, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50: 5. The saints—those who will be gathered when the angels are sent forth to gather the elect—are such as have made a covenant with God by sacrifice.

A sacrifice costs something. David said he would not offer a sacrifice to God which cost him nothing. I remember hearing the question raised, in a conversation between two ministers, whether anything could be properly called a sacrifice except the slaying of an offering. This is not its only scriptural sense. It is used otherwise in both Testaments. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Ps. 51: 17. "But to do good and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13: 16. When the Philippians sent of their goods to supply the necessities of life to the apostle Paul, he declared their action to be "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

Now we have the opportunity to offer sacrifices to God equally acceptable. We can serve the cause of God, blessing and saving men, by the use of those things which he has put in our hands. It may cost us some self-denial to surrender to God what he has intrusted to our care as stewards. He gives us our living out of his goods; but we are apt to think we need all we have and more. We are little disposed, naturally, to make a sacrifice. If we had an abundance, a thousand times more than we could use, how liberal we would be! This would not be a sacrifice. The thought is deceptive. The person that has a great abundance is no more inclined to be liberal; and if he was, he would know little of real sacrifice. For what purpose was the account of the poor widow and her two mites put upon record? Was it not to teach us to "trust in the Lord, and do good"?

Is the reader making a covenant with God by sacrifice? Some have for years rejoiced that God has given them the truth. It has come to them by sacrifice—the sacrifice of the Son of God, and a sacrifice on the part of those whom God has used as instruments—and they have not yet learned that God requires them to make a sacrifice to give the truth to others, that they may be saved. They talk of following Christ, yet are making no sacrifice, even of giving of their abundance to save their fellow-men!

Be not deceived. "If any man have not the Spirit of Christ, he is none of his." Some think they are too poor to give even a small amount of means in the cause. In such cases it will often be found that they are not too poor to use means for useless and hurtful indulgences. They find means to indulge the appetite with those things which are neither food nor drink, but are an injury instead of a benefit. They find means to make a costly offering to perverted appetite. Can they not do something in the cause of God and perishing humanity? Can they not at least sacrifice these idols? This would be something, if they did no more. But if they would cease to sacrifice to idols, they would have something with which to serve God. Let us each ask ourselves, Are we making a covenant with God by sacrifice?

R. F. C.

### "AM I MY BROTHER'S KEEPER?"

THE scene in which this language was uttered forms a most striking preface to the dark annals of a sin-cursed race. Indeed, it seems as if the first out-speaking or manifestation of fallen human nature, descended at one leap to the darkest depths of crime, comprehending at once almost the whole catalogue of human folly and wickedness.

When envy was permitted to enter the bosom of the first murderer, he probably had no idea of the darker links of crime which were to follow in the chain. He thought not how soon that bitter hatred would spring up which dealt the murderous blow. And, next, what a fearful falsehood! as he said "I know not" when God called to him, "Where is Abel, thy brother?" Thinking to hide the truth from God, how little he knew of the character of that all-wise, holy Being! Next follows the bold, insulting question, "Am I my brother's keeper?" as much as to say, You have no right to ask me such a question. When we look over the astonishing features of Cain's crimes, we wonder at God's forbearance, and that he did not at once blot out the life of the vile offender.

But we have introduced this chain of crimes for the purpose of considering at this time the last item as given in the narrative, "Am I my brother's keeper?" Cain's purpose in this question was not only to conceal the terrible crime committed, but to ignore all responsibility of obligation toward his brother. This

seems comparatively the smallest item among his crimes; yet the principle involved lies at the foundation of the second great command of the law, "Thou shalt love thy neighbor as thyself." A recognition of the specific duties herein required forms the basis of the social compact, and every failure to meet individual obligation and responsibility tends to loosen the bonds and interrupt the harmony of society. It was an all-wise God who fully understood the nature and relations of his creatures, who announced the laws by which they should be governed; and his omniscient eye, noting not only the outward act but the inner motive, can easily determine the character and desert of every individual.

But practically on this question, when and how do we virtually ask, "Am I my brother's keeper?" We answer: In our own family circle, when we show unkindness to any member, or even indifference to what is necessary to his welfare and happiness. In the neighborhood, when, scrambling to make every surrounding circumstance contribute to our personal interest or gratification, we forget or disregard the rights of all around us. In the church, when we see a brother or sister falter or turn aside to the ways of sin, and neglect to kindly warn of danger and entreat to return to righteousness. In our listlessness, when we are called upon as God's stewards to use every talent he has given us, to assist in giving bread of life to every hungry, thirsting soul, and to hold up the light of truth, till it illumines the darkest corners of the earth.

We ask this question in our lives of indifference, as we mingle day by day with the multitude traveling on their thoughtless way. How seldom we even *think* of the eternal consequences pending while that giddy throng is drifting, by course of influences, through the devious paths of sin on, on toward the vortex of ruin! "Am I my brother's keeper," that I should be interested to notice his condition, to speak a warning word, to point out his danger, or to kindly persuade him to choose a better life and its glorious rewards? In the busy walks of life, how many cross our path all unthinking, if not ignorant, of the better way, and soon after, perhaps, suddenly drop into eternity unprepared, unwarned, when perhaps a transient word from our lips might have been blessed to the saving of a soul from death!

"Am I my brother's keeper?" says the employer in the various manufactories of our land while the busy laborers toil on, and he knows comparatively nothing of their homes or homeless condition. Often, some one may be sent adrift by trivial circumstances, and be compelled to seek from place to place the means of subsistence, again and again repulsed, meeting not one kind inquiry or word of encouragement. Who knows or thinks how many, thus disheartened by neglect or injustice, may have been swept down into the common current of destruction? How many fill drunkards graves because a brother did not care to warn or *keep* him from the first temptation! How many of the worst criminals might trace back their dark pathway of sin to a time when, with heart and hand yet unstained, they failed to find a "brother's keeper"! When the books are opened at last, what fearful records will reveal the neglect and unfaithfulness of those who, all along time's history, have said, "Am I my brother's keeper?"—*S. M. Spicer*.

### WHERE IS MY HEART?

HAVE I a treasure in heaven? My heart is with my treasure. Where is my heart? Are my affections on things above? or are the things of earth first and foremost in my mind? Am I planning how I may work for God and my fellow-men? Is the advancement of the cause of God in the world my leading object? or is my mind absorbed in plans to accumulate worldly wealth? If I will examine my waking thoughts, I may discover their tendency. Am I so pressed with worldly business and thoughts of other things that I have no time for this careful and prayerful examination? Alas! then, where is my heart? Am I more anxious to increase my possessions than to use what I have in the cause of God? Do I earnestly desire a part in the work of God? Is it my meat to do the will of God, and help in the cause of human salvation?

Let us be sure, my brethren, in regard to where our interest is. The chaff will surely be sifted from the wheat and blown away. God knows where our affections are, if we do not. We *may* set them on things above, we *may* have a part in the work of the Lord in the closing message of the gospel. Let us make this the great and all-important object. Let us be more anxious to use our talents of influence, of ability, of means, in the cause of truth, while we have the opportunity, than we are to increase our worldly wealth. Brother, sister, where is your heart?

R. F. C.

BLESSED is he who loveth God, and his friend in God, and his enemies for God.—*St. Augustine*.

BE charitable before wealth makes thee covetous, and lose not the glory of the mite. If riches increase, let thy mind hold pace with them; and think it not enough to be liberal, but munificent.—*Sir Thomas Browne*.





"The fields are white already to harvest."—John 4:25.

BATTLE CREEK, MICH., MARCH 15, 1887.

### A LAW FOR RESTING ON SUNDAY.

In our last issue consideration was given to the edict issued by Constantine in behalf of Sunday. This edict of Constantine greatly accelerated the current already setting strongly against the ancient Sabbath. It furnished *some* authority, if it was heathen, in behalf of the Sunday. Every advance it made correspondingly depressed the Sabbath, inasmuch as keeping two days in each week as a rest day would be absurd. An able writer thus expresses the result throughout the Roman Empire: "Very shortly after the period when Constantine issued his edict enjoining the general observance of Sunday throughout the Roman empire, the party that had contended for the observance of the seventh day dwindled into insignificance. The observance of Sunday as a public festival, during which all business, with the exception of rural employments, was intermitted, came to be more and more generally established ever after this time, throughout both the Greek and the Latin churches. There is no evidence, however, that, either at this, or at a period much later, the observance was viewed as deriving any obligation from the fourth commandment; it seems to have been regarded as an institution corresponding in nature with Christmas, Good Friday, and other festivals of the church; and as resting with them on the ground of ecclesiastical authority and tradition."—*Cox's Sabbath Laws*, pp. 280, 281.

We see, therefore, that that which caused the Sabbath to be greatly neglected was the heathen decree of the Emperor. Heathenism and corrupted Christianity united their forces in putting down the Sabbath and exalting Sunday in its place. It might be said that this decree was the expiring act of heathenism. In one sense it was so; but the kind of Christianity which took its place really resembled heathenism more than it did the pure and humble religion of Christ and his apostles. This remark at first may seem harsh and incredible; but truly the reflecting, observing mind must admit its truthfulness. What resemblance is there between the plain, simple forms of worship observable in the ministry of Christ and the apostles, and the gorgeous, pompous ceremonials of the Catholic Church? What resemblance is there in the appearance, manners, and dress of the two,—in our Saviour going about on foot, a man of sorrows and acquainted with grief, healing the sick, and benefiting all, clad in his seamless coat, the garb of the poor, and the lordly priest, clad in his official robes of purple or scarlet, bowing before images with his train of attendants, and exacting the highest homage? What resemblance is there in the doctrine of the two? Christ taught the need of repentance, faith, baptism, and the living of a humble, pure, holy life of obedience to the truths of God's word and the principles of God's law. But look at the Catholic ceremonials, the confessions to the priest, the prayers for souls in purgatory, the holy water, vows of celibacy, worshipping of images, elevating and adoring the bread, believing it to be the actual flesh of our Lord and Saviour!

And what resemblance is there in the *spirit* of the two? Our Saviour was ever seeking to alleviate suffering, to benefit all within his reach. He wept over the people of Jerusalem because they would not let him save them, prayed, even for his enemies, while hanging on the cross in the greatest agony. On the other hand, look at the bloody Crusades, at the massacre on St. Bartholomew's day, when the blood of the poor Huguenots ran down the streets of Paris, when the papists surprised them through deception; and look at the poor Waldenses, butchered by thousands, men, women, and children, because they would not take the pope's authority, instead of the Scriptures as their rule of action. See the Inquisition with its horrors, men and women there tortured on the rack, or starved to death in deep dungeons. These things were done when the Roman Church had

the power. What, we say, are the resemblances between their practices and the pure religion of Jesus?

But there is a striking resemblance on the other hand between the ceremonies, the manners, the forms of worship, the bowing to images, the resplendent robes and persecuting spirit of Catholicism, and heathenism; indeed, Catholics themselves admit that many of their customs were derived from the heathen. On this interesting point we will venture to quote from two eminent Catholic writers. Cardinal Baronius, perhaps the most authoritative Catholic writer, says, "That many things have been laudably translated from Gentile superstition into the Christian religion, hath been demonstrated by many examples and the authority of the Fathers. And what wonder if the most holy bishops have granted that the most ancient customs of the Gentiles should be introduced into the worship of the true God, from which it seemed impossible to take off many, though converted to Christianity?" Bervaldus, another Catholic writer, speaks as follows: "When I call to mind the institutions of the holy mysteries of the heathen, I am forced to believe that most things appertaining to the celebration of our solemnities and ceremonies are taken thence; as, for example, from the Gentile religion the shaven heads of priests, turning round of the altar, sacrificial pomps, and many such like ceremonies which our priests solemnly use in our mysteries. *How many things in our religion are like the Roman religion! How many rites common!*" Truly our remark that Catholicism resembles the heathen worship more than it does the religion of Christ, cannot be denied. Catholicism is a system of mixed Christianity and heathenism, with the latter predominating.

The edict of Constantine, and the full adoption of the heathen Sunday by the Church, marks the point where this heathen union was consummated. Constantine at that point represented the heathen, being an ardent sun-worshiper. Pope Sylvester, at that time bishop of Rome, represented that Church. In its efforts to elevate Sunday, it joyfully accepted this heathen decree and heathen day, and thus fully blended the heathen system with their corrupted form of Christianity. From that point the barriers were broken down, and heathens and heathenism largely took possession of the church. At this point, so history informs us, many of the humble, God-fearing Christians withdrew into retired places, where they could still worship God according to the Scriptures. Pope Sylvester, by his apostolical authority, changed the name of the day, giving it the imposing title of "Lord's Day." See "Ecclesiastical History of Lucius," cent. 4, cap. 10, pp. 739, 740. It had been called by that title by a few writers before; but Sylvester, as head of the church, now officially decided that its title should be "Lord's Day." Thus Constantine elevated the Sunday as a heathen festival to be observed throughout the Empire, while Pope Sylvester changed it into a Christian institution, dignifying it by the title of "Lord's Day."

Concerning the grounds upon which Sunday stands, we will here give a quotation from Dr. Heylyn: "Thus do we see upon what grounds the Lord's day stands: *On custom first, and voluntary consecration of it to religious meetings; that custom countenanced by the authority of the church of God, which tacitly approved the same; and finally confirmed and ratified by Christian princes throughout their empires.* And as the day of rest from labors, and restraint from business upon that day, [it] received its greatest strength from the supreme majesty as long as he retained that power which to him belongs; as after from the canons and decrees of councils, the decretals of popes and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them."—*History of the Sabbath*, part 2, chap. 3, sec. 12.

Here we have truly set before us the authority on which the Sunday Sabbath rests. How different from that of the Sabbath of the Lord! The former is wholly human; the latter wholly divine. The former originated in heathenism and idolatry, and was finally adopted as a rest day by a corrupted church on the authority of a Roman tyrant; the latter began by the act of God himself, at the creation of the world, in resting, blessing, and setting apart the day for man to keep; and in commanding his people to observe it for all time.

Eusebius, who was a bishop, and a great flatterer and favorite of the Emperor Constantine, seems to admit that the change wrought in the Sabbath at this time was by human authority. He says: "All things whatsoever that it was duty to do on the Sabbath, we

have transferred to the Lord's day."—*Cox's Sabbath Literature*, vol. 1, p. 361.

We see at last a change of the Sabbath quite fully wrought; at least to this extent, that the Sabbath was put down by a Catholic council, and denounced under a curse as heretical, and that the Sunday was generally considered a day for public worship, and, at least, for partial rest. We will next notice other steps by which the latter was rendered still more sacred in the eyes of the people.

G. I. B.

### THE RESTORATION OF THE SABBATH.

Prophecy foretold the casting down of the truth, the change, the mutilation of the law of God, the robbing it of its seal; which has been done by the Roman apostasy. It was also foreshown that this wicked power would substitute the mark of its authority in the place of the seal of God, which it has accordingly done, and that a strong effort will yet be made to compel all to receive this mark, under the severest penalties. Rev. 13: 11-18. But the truth will not be left without vindication to the end of time. God prepared a message in prophecy, to be fulfilled by actual proclamation as the closing message of probation, forbidding the worship of the beast and his image, and the reception of his mark, under the penalty of the wrath of God without mixture, even the seven last plagues. This message will arouse the true and loyal, and restore to them "the commandments of God, and the faith of Jesus." This is the closing work of God, the finishing of the work of the Reformation, as the next event is the coming of the Son of man (verse 14), to reap the harvest of the earth. These commandments include the down-trodden Sabbath of the Lord.

Isaiah 8: 16 points to the restoration of the Sabbath of the law in these words: "Bind up the testimony, seal the law among my disciples." This prophecy must necessarily have its fulfillment after the papacy has done its work of changing the law, tearing off its seal; for before that no breach in the testimony existed to be bound up and healed; the law had not been robbed of its seal, and therefore needed no sealing. God did not write a law at Sinai without a seal. His name and title of authority were signed at the bottom of the first table, that enjoining our duty especially to him, as our Creator.

The breach and its restoration are alluded to in Isa. 58: 12, 13: "And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable," etc. The people addressed in this prophecy have the Sabbath under foot, doing their pleasure on the Lord's holy day. Now, if they will change their course, take their feet off the Sabbath, and honor God by its observance, as he has commanded, he will fulfill to them the most gracious promises, giving them a part in the glorious inheritance of his people.

In the opening of this chapter it is said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily," etc. This language is full of meaning. At the time when it is applicable the people of God are guilty of one particular transgression, besides various other sins. This transgression must be shown them; for many of them are ignorant of it. They are seeking God daily, "as a nation that did righteousness, and forsook not the ordinance [singular number], of their God." They must be aroused; therefore it is said, "Cry aloud." This is the work of the last message, which says, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image," etc. As the effect of this proclamation the remnant of God's people are manifested keeping his commandments,—all of them; and this includes the long-neglected Sabbath. On this account Satan will wage his last war upon them: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

Isaiah 56 is very plain in regard to a Sabbath reform in the last days: "Thus saith the Lord, keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed." This locates the application of the prophecy in the last days; for the elect of God are "kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. 1: 5. It is the second coming of Christ that brings this salvation, as we read in

Heb. 9:28: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Now when Christ is about to come and bring this everlasting salvation with him, and the righteous judgments of God are about to be revealed in the seven last plagues, it is said, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." On the supposition that the Sabbath was made for the Jews alone, the text should read, "Blessed is the Jew that doeth this, and the son of a Jew that layeth hold on it; that keepeth the Sabbath from polluting it." But the promised blessing has a wider range. It includes all that can claim to be called man.

The language clearly implies a Sabbath reform—a laying hold of the Sabbath by those who have not been keeping it. We cannot lay hold of that which we already hold firmly in our hands; therefore the text refers to those who have not previously been keeping the Sabbath, but at this time begin its observance, as we see it being done at the present day. The text goes on to particularize the sons of the stranger, those who have not been accounted the people of God, the Gentiles, promising them, on condition of keeping the Sabbath and hying hold on his covenant, "an everlasting name, that shall not be cut off."

The fulfillment of prophecy is its confirmation. The breach in the law is being repaired by the restoration of the Sabbath. Thousands in various parts all over the earth are heeding the warning of the last message, turning from the commandments of men to the commandments of God. The word of God is being confirmed. Those who have little or no faith in that word look on "with brute unconscious gaze," while those who believe are moving in the direction of the light so clearly shining from the precious Bible. They recognize the hand of God fulfilling his word, and rejoice for the consolation. They know by the fulfillment of his promises that the God of the Bible is the living God, that he lives to-day, and is not a God who once lived and is now dead, as many seem to suppose, from their lack of faith in present truth.

Reader, do you believe the Bible to be a revelation from God? Arouse! and see what God is doing in its confirmation at the present day. The prophecies of the last days are rapidly being fulfilled. Soon the great work of salvation for our race will be completed. Let us share in the work, before it is too late, and then in the great reward soon to be given. R. F. C.

ADMONITIONS AND WARNINGS VS A CRY OF PEACE.

EVERY true prophet of old had admonitions, reproofs, and warnings for the people. They were needed then, and still are at the present time. There never was a time when people could truly be told that they were all right and safe, and there was no need of reform, nor danger to be feared. On the other hand, it was ever a characteristic of false teachers to cry, Peace. Says the Lord, "Because, even because they have seduced my people, saying, Peace; and there was no peace." See Eze. 18:10; Jer. 6:14; 8:11.

As it was anciently, so it is now. God sends his servants to sound an alarm, in order that his people may be prepared to escape coming judgments. Their work is opposed by a cry of peace and safety. Though the testimony of the word of God is that sudden destruction shall come upon such, and they shall not escape, yet they do not fear to array themselves on that side of the question.

At the time when the second coming of Christ is near, and all are admonished to watch in respect to that event, "lest," he says, "coming suddenly, he find you sleeping," he has described two classes of servants; one giving food to the household of faith in due season, that is, preaching the truth due at that time, which must of necessity be the doctrine of the advent at hand; the other soothing the world with an opposing strain, namely, "My Lord delayeth his coming." And he opposes his fellow-servants, those preaching the truth for the time, eats and drinks with the lovers of pleasure, and, in a word, lives the life of an unbeliever. Said Jesus, "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." See Matt. 24:42-51.

Yet many a professed minister of the gospel of today takes his stand on that side of the question, and

ventures to oppose the truth concerning the near advent with scoffs, and sneers, and ridicule; thus fulfilling themselves the prediction of an apostle, that there should "come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. 3:3, 4. As the Jews fulfilled the predictions of the prophets, by rejecting and crucifying Jesus (Acts 13:27), so these venture to fulfill the apostle's prediction, by scoffing at the doctrine of the advent. Well, these scoffers were to appear "in the last days," and here they are. The wonder is that, in the face of the light in the fulfillment of signs and prophecies, they will venture to take the wrong side, fulfilling those parts of the prophecies which will tend to their own loss.

Since we are all fulfilling prophecy, let us choose the right side of the great question at issue. Let us receive and impart the "meat in due season." "Blessed is that servant, whom his lord when he cometh shall find so doing." R. F. C.

THE CREDULITY OF UNBELIEF.

It is often charged against the firm believer in God, and in the Bible as the word of God, that such a belief involves a large measure of credulity. And there are many who pride themselves on their freedom from credulousness, as evidenced in their refusal to believe in the personality of God, or in any explicit revelation of God to man. Yet it is a simple matter of fact, that the beliefs which are held to-day by many scientific and critical scholars who refuse to accept the Bible as the direct result of divine inspiration, and as the record of a revelation from God, involve a larger measure of credulity than would be necessary for the full acceptance of the Christian scheme, even on its face as a reasonable view of truth.

Modern science discloses a system and a progression in the order of nature, which are every way consistent with the idea of an Infinite Mind as the source of all that is. Modern science fails to find the possibility of even the lowest conceivable form of animal life, save as the outcome of a prior form of animal life. Yet many a modern scientist believes that life itself, and the entire order of the universe, somehow came to be, and keeps on being, as the result of a primal senseless wriggle, and of a spontaneous undirected movement of soulless matter. What credulity is shown in this belief, compared with that simple faith in God as the Author of life and as the Creator of the universe, which is exercised by him who accepts the Bible view of God and of the works of God!

Modern science shows that the one invariable distinction between the lowest type of mankind and the highest type of the inferior animals, is in man's capacity to conceive of spiritual existences as such, and to imagine the possibility of a revelation from the great Unseen. Modern research shows that no race of men has fallen so low, and that no race of men has risen so high, as to be without a belief in the existence of God, or of gods, or as to reject the thought of communication with the Divine. Yet there are scientists who believe that a man's glory as a reasonable being consists in his refusal to exercise the one capacity of his nature which distinguishes him from the brute; or who, again, believe that if there be a God, he is somehow the great Unknowable, incapable of revealing himself or a knowledge of himself to mankind. Refusing to accept the Bible record of God's revelation of himself to primitive man, as fully accounting for the beliefs and the perversions of belief concerning God among the various races of mankind, such scientists endeavor to account for these universal conceptions of God, as a natural evolution of ideas from the custom of pre-human animal existence. Thus Herbert Spencer, one of the finest specimens of the scientific credulous unbeliever, actually suggests that the ordinary salutations of mankind are developments of the customs of brutes. In an African tribe's habit of a man's throwing himself on his back and rolling from side to side, while slapping his thighs with his hands, Spencer finds a survival of a little dog's custom of throwing itself on its back with its legs in the air, when before a superior dog. And kissing as a social custom—as he views it—had its origin in a dog's habit of licking one whom he liked. Was there ever such credulity as this on the part of a believer in the Bible as a revelation from God?

Modern science has overturned the theories of former scientists as to the order of creation, and as to the history of the primitive human race; and it has approached more and more nearly to a complete verification of the record of that order and of that history in the early chapters of Genesis. Yet there are scien-

tists and critics who actually believe that the origin of those chapters was in the wild fancies of primitive man's brain, and that, without any revelation from God, or any guidance of divine inspiration, that record, in its simplicity, in its comprehensiveness, and in its marvelous accuracy, was so made up in the long-gone centuries, as to shine only the clearer and the brighter in the light of the fullest scientific research of to-day. To accept this theory of the origin of Genesis, requires a measure of credulity transcending any which has ever been charged upon the simplest-hearted believer in the infallibility of the text of that book in its literalness.

Modern research finds, practically all the world over, a tradition of a departed golden day of man's primal purity, and a hope of an ultimate restoration of such a day. In ancient Egypt the serpent represents the embodiment of evil, and a struggle with that serpent is the chiefest work of the pre-eminent son of the gods. In India the thousand-headed serpent is a means of destroying the very world itself, at the close of each distinctive *eon*. In primitive North America, the serpent figures as a source of evil to all who share its nature, or who feel its powers. And these are but specimens of a world-wide similarity of symbolism. The idea of a tree of life is, again, as nearly universal in the race as the idea of the evil-symbolizing serpent. Accepting the Bible story of Eden, and the fall of man, and the promises of redemption as an inspired record of truth,—whether the references to the serpent and the tree as such are understood, as divinely intended, to be taken by the reader in exclusive literalness, or as fitting symbolisms of the truth,—all these perverted traditions of that primal truth are simple and natural. But there are scientists and critics who actually believe that primitive men everywhere, however circumstanced or trained, happened to imagine almost precisely the same state of things as to the beginning of evil in their race, with the employment of the same symbols of the serpent of evil and the tree of life. It requires wonderful credulity to be one of that class of believers.

Modern research has brought to light the so-called sacred books of the principal religions of the ages, and has laid them in comparison with the Bible as the Book of books. Not one of those books can be said, even by its warmest Christian admirers, to contain a single new truth; to be free from the teaching of gross error; to have a trustworthy historic value; or even to be composed in a large part of other matter than puerile absurdities. The best that can be said of any one of them is that it contains vestiges of primal truth. Yet there are both scientists and critics who speak of those books as if they had a similar origin to that book which furnishes in itself the proofs of its divine origin, and which in its substance commands the admirations of the loftiest human intellect, while its spiritual teachings satisfy the uttermost longings of the holiest human soul. The credulity which would put any one of the ethnic sacred books on a corresponding plane with the Bible, is in itself a marvel of marvels.

An unreasonable credulity is essential to an acceptance of the principal beliefs of the unbelieving scientist and critic of to-day. A reasonable faith is all that is required of one who believes in God, and in the Bible as the word of God. It is reasonable to believe that God is the Creator of all things. It is reasonable to believe that God, having created man with a capacity to conceive of his Maker, should make a revelation of himself to man. It is reasonable to believe that such a revelation of God, and of man's origin and destiny, as is found in the Bible as it stands, is the truth without any admixture of error. Credulity and faith stand over against each other for our choice. Man by searching cannot find out God; God by revelation discloses himself to man. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness [or the simplicity] of preaching [or the heralding of God's revelation of himself] to save them that believe." 1 Cor. 1:21.—S. S. Times.

ONE earnest gaze upon Christ is worth a thousand scrutines of self. The man who beholds the cross, and beholding it, weeps, cannot be really blind nor perilously self-ignorant.—Dean Vaughan.

THE trial of faith is the sure way of increasing it. We ask for more faith, and God tries what we have, and that is his way of answering prayer for its increase. He brings us into trials, so that we are compelled to look only to him for help. The life of faith is a wonderful life.

### DISPUTE BETWEEN THE BIBLE AND THE DOCTRINE OF THE IMMORTALITY OF THE SOUL.

*Bible.*—In the day that thou eatest thereof thou shalt surely die. Gen. 2:17.

*Doctrine.*—Ye shall not surely die, for God has made your real being immortal; therefore ye cannot die.

*B.*—The soul that sinneth, it shall die. Eze. 18:4.

*D.*—The soul that sinneth can never die, but must live eternally in torment.

*B.*—Man dieth, and wasteth away. Job 14:10.

*D.*—Man does not die; he is only separated from the body in which he has been staying, to be sent either to heaven or to the place of torment.

*B.*—For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. Ps. 37:10.

*D.*—That is not true; for both the wicked and their place of torment shall always exist.

*B.*—And the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. Ps. 37:20.

*D.*—They shall not consume away into smoke; for they are indestructible.

*B.*—The day cometh that shall burn up all the wicked so that they shall be ashes under the soles of your feet. Mal. 4:1-3.

*D.*—No; it will not do that. It will burn them eternally; but they never can become ashes.

*B.*—For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry. Nahum 1:10.

*D.*—They shall never be devoured as stubble fully dry, but shall learn to live forever in the fire, like the fabled salamander.

*B.*—The dead know not anything. Eccl. 9:5.

*D.*—Oh, yes, they do! They know more than all the living.

*B.*—Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Isa. 26:19.

*D.*—Not so. Men are not dwelling in the dust, but in heaven or hell, from whence they must come to be judged, and then be sent back again.

*B.*—The dead praise not the Lord. Ps. 115:17.

*D.*—A part of the dead praise him; and the rest curse him in hell, which will be their employment to all eternity.

*B.*—Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but the chaff he will burn with fire unquenchable. Luke 3:17.

*D.*—He may purge the floor, and gather the wheat (the righteous), but he can never burn up the chaff (the wicked).

*B.*—Fear him which is able to destroy both soul and body in hell. Matt. 10:28.

*D.*—There is no one able to destroy the soul; therefore there is no one to be feared.

*B.*—But they which shall be accounted worthy to obtain that world and the resurrection from the dead,—

*D.*—The real man is not dead, and therefore he cannot have a resurrection; nor is there any use for one; for, at the separation of the real man from the body, he goes right to heaven in full possession of all his faculties. What use of thrusting him back into that old clog?

*B.*—Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice. John 5:28.

*D.*—There are none in the graves to hear his voice; all are gone to their everlasting reward beyond the bounds of time and space.

*B.*—For David is not ascended into the heaven. Acts 2:34.

*D.*—David did go to heaven at his separation from the body—at death.

*B.*—The wages of sin is death. Rom. 6:23.

*D.*—The wages of sin is eternal life in misery.

*B.*—The King of kings and Lord of lords; who only hath immortality. 1 Tim. 6:15, 16.

*D.*—Not so; for all mankind have immortality. I conclude that a doctrine that so squarely contradicts the word of God must be false.—*A. W. Cone.*

FAITH and love are like a pair of compasses; faith, as one point, fastens on Christ as the center, and love, like the other, goes the round in all the works of holiness and righteousness.

### Temperance Outlook.

#### THE DEVIL.

Men don't believe in the Devil now, as their fathers used to do; They've forced the door of the broadest creed to let his majesty through.

There is n't a print from his cloven foot, or a fiery dart from his bow,  
To be found on earth or air to-day; for the world has voted so.

But who is it mixes the fatal draught that palsies heart and brain,  
And loads the bier of each passing year with ten hundred thousand slain?

Who blights the bloom of the land to-day with the fiery breath of hell,  
If the Devil is n't, and never was? Wo n't somebody rise and tell?

Who dogs the steps of the tolling saint, and digs the pit for his feet?

Who sows the tares in the field of time wherever God sows his wheat?

The Devil is voted not to be, and of course the thing is true;  
But who is it doing the kind of work the Devil alone should do?

We are told he does n't go about as a roaring lion now,  
But whom shall we hold responsible for the everlasting row  
To be heard in church, in home, and State, to earth's remotest bound,  
If the Devil by unanimous vote is nowhere to be found?

Wo n't somebody step to the front forthwith, and make their bow, and show  
How the frauds and crimes of a single day spring up? We want to know.

The Devil was fairly voted out, and of course the Devil's gone;  
But simple people would like to know who carries his business on.  
—*A. J. Hough.*

#### WINE AND THE BIBLE.—2.

BY J. H. KELLOGG, M. D.

##### THE BIBLE IN HARMONY WITH SCIENCE.

INSPIRATION, true science, and sound common sense always agree. Any apparent conflict arises either from a misunderstanding of the meaning of the language employed, or from an imperfect knowledge of the scientific facts supposed to necessitate a disagreement. Science says distinctly and unequivocally, All fermented drinks contain alcohol; alcohol is a poison under all circumstances and in all cases. The decision of science is sustained by that of reason; for common sense teaches that a substance with properties like those possessed by alcohol, can be nothing else than poisonous. If it is true that the Bible teaches that alcohol—in the form of wine, or otherwise—is good and harmless, then it will be made to appear that inspiration is less wise than reason and science; that man, the creature, has outstripped the Creator in knowledge.

Such a conclusion, though correctly drawn from the premises, is too absurd for belief by one who has a modicum of faith in inspiration; and its manifest falsity would seem to be sufficient to fully expose the weakness of those who make the Bible responsible for intemperance. The utter worthlessness of all arguments in favor of the use of alcoholic drinks founded on the Bible, becomes still more apparent by a careful examination of the character of the wines mentioned in the Bible, and a consideration in detail of the texts which are claimed to be favorable to the use of alcoholic liquors.

##### TWO KINDS OF WINE RECOGNIZED IN THE BIBLE.

It is undoubtedly true that intoxicating liquors are mentioned in the Bible; and it is equally true that a kind of liquor or wine is recognized and often mentioned which is not intoxicating. Ancient historians preserve the same distinction, making frequent reference to intoxicating wine and its effects, and also to un-intoxicating wine and its wholesome properties.

*Unintoxicating Wine.*—The intoxicating property of wine is due to the alcohol which it contains. Wine which contains no alcohol is un-intoxicating. Alcohol is produced only by fermentation. Wine which has not undergone fermentation, then, is un-intoxicating, since it contains no alcohol. All that is required to preserve wine free from alcohol, and thus from intoxicating properties, is to prevent fermentation. That the ancients were acquainted with several modes of preventing fermentation, is clearly shown by reference to history. Ancient historians describe four principal methods of effecting this, which were as follows:—

1. Boiling. In order that sweet fluids should ferment, it is necessary that a certain amount of water

should be present. If a portion of the water is removed, fermentation cannot take place. This is easily effected by boiling; and this method was very commonly practiced among the ancients. The fresh juice of the grape was boiled until a considerable portion of the water was evaporated. Sometimes the boiling was continued until the juice acquired the consistency of sirup. This same method is employed now in the preservation of cider, and the sweet juice of the maple-tree and the sugar-cane, which would speedily ferment and produce alcohol if left to themselves, but which can be preserved any length of time in the form of sirup or molasses.

According to Pliny and Virgil, the Romans preserved wine in this way. Pliny mentions wine which had been preserved in this manner and was perfectly sweet, and of the consistency of honey, though two centuries old. Aristotle states that "the wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve the scrapings in water." Kitto says, "The Mishna [a collection of ancient Jewish writings held in the highest esteem by the Jews] states that the Jews were in the habit of using boiled wine."

2. Filtration. The fermentation which develops alcohol in a sweet fluid by decomposing its sugar, is largely dependent upon the presence of albumen and certain impurities. These were carefully removed by repeated filtration, after which the purified juice was placed in bottles or casks which were carefully sealed, and buried in the earth or submerged in water, and thus kept cool and sweet.

3. Subsidence. The ingredients of fresh juice which aid in exciting fermentation, were also removed by keeping the juice sufficiently cool to prevent fermentation until they had settled to the bottom, when the clear liquid was poured off, and carefully bottled as after filtration.

4. Fumigation. Sulphur is a powerful antiseptic. The ancients were familiar with this fact, and often preserved the juice of the grape from fermentation by subjecting it to the fumes of sulphur, or by adding to it the yolk of eggs, mustard seed, or other substances containing sulphur. The same methods are now used for preserving cider.

The fresh juice of the grape, or any other sweet fruit, when treated in any of the above ways, is entirely free from any intoxicating property, and is not only harmless, but palatable and nutritious. Says Prof. M. Stuart, "Facts show that the ancients not only preserve their wine unfermented, but regarded it as of a higher flavor and finer quality than fermented wine."

*Intoxicating Wine.*—As already stated, the intoxicating element of wine is alcohol, which is produced by the decomposition of sugar in the process of fermentation. Alcohol can be made from any juice which contains sugar. The ancients made intoxicating drinks from millet, dates, beans, palm juice, pears, figs, pomegranates, and other fruits besides the grape. These liquors were known to the Jews, and are frequently mentioned in the Scriptures. In Prov. 23:31, we have a striking reference to the fermentation of wine, as follows, according to Dr. Kitto's translation: "Look not thou upon the wine when it is turbid, when it giveth its bubble in the cup, when it moveth itself upright."

#### RELATIVE STATISTICS.

THE prohibition sentiment is making more rapid progress at the present time throughout the country than ever before. Already a number of State legislatures have passed bills providing for the submission of a prohibitory amendment to a vote of the people. In Michigan the amendment will be voted upon April 4, and the SICKLE earnestly hopes to see it carried. The more this question of prohibiting the manufacture and sale of intoxicating liquor is discussed, the stronger do the arguments appear in behalf of such prohibition. As containing some very convincing evidence on the subject, we give below an extract from an address delivered by Mrs. M. E. Pengelly before the State Convention of W. C. T. U. held at Manistee, Mich., a few months since:—

"I now turn to the published reports, acknowledged only approximately correct, as it is absolutely impossible to arrive at the definite amount expended in this liquor business. So much of dishonesty is resorted to to evade law, that it is truly a "herculean task" to dig into the depths and bring to light of day this nefarious business.

"First, then, from the report of the Auditor-General of Michigan, 1885, I learn the number of dealers



in liquor, wholesale and retail, including brewers, to be 4,180; amount of tax paid, \$ 1,058,898.85.

"The expense to the State in 1885 of the following institutions over and above their earnings is as stated below:—

Detroit House of Correction	\$ 2,030 81
State Public School	41,092 86
Michigan Insane Asylum	183,980 39
Eastern	139,637 84
Appropriated for Building Northern Insane Asylum	152,266 46
Appropriated for Insane Criminals	26,940 92
State Reform School for Boys	74,055 72
Industrial Home for Girls	50,924 85
State House of Correction	129,204 23
Michigan State Prison	106,891 32
Poor-houses (very low estimate)	1,088,099 13
Jails, for arrest, board, and prosecution of criminals	541,000 00
Transportation of the same	33,360 47
Total Expense to State	\$ 2,569,485 00
Total earnings of Prison, House of Correction, Reform School, Industrial Home for Girls and State Public School	132,002 69
Taken from gross expense leaves net total expense	\$ 2,437,482 21
Good authority states that nine tenths of the net expense of these institutions are due directly or indirectly to the liquor traffic. But to be safe in these calculations, I place the percentage at three fourths, amounting to	\$ 1,828,111 65
From which subtract revenue	1,058,898 85
Leaving net loss by liquor trade to tax-payers over and above all revenue	\$ 769,112 80
Dead capital invested in these institutions, at a low figure	4,514,396 30
Three fourths at 5 per cent interest	169,289 86
Add the above loss	769,212 80
And we have a net total loss to tax-payers of the State of	\$ 938,502 66

"Thus it is readily seen that for every dollar of revenue from the trade, it costs the tax-payer at least two dollars.

"The New York Tribune estimates that in the United States, labor fails to earn (through the drink habit) \$200,000,000. Michigan being about one thirtieth of the population, on this ratio, fails to earn \$6,666,666. The sum spent by consumers in Michigan last year is estimated at \$30,000,000 00. Add to this the failure of earnings... 6,666,666 00. The three-fourths expense of humanitarian and penal institutions... 1,828,111 65. The interest on three-fourths dead capital therein invested... 169,289 86. And lastly, the amount paid for poor, made so by drink, and not otherwise reported... 36,182 81.

And we have before us this stubborn fact, namely, that the liquor trade, so often quoted by business men, and especially by political party leaders, as a source of revenue to the State, is an actual, annual source of poverty to an overwhelming amount, that for 1885 being \$38,700,250 32.

Relatively the figures stand thus:—The liquor industry of the State pays into its treasury \$1,058,898 85. Takes out of the wealth of the State 38,700,250 32.

"Appalling as are these figures, I cannot close this report without emphasizing the fact that the legalized liquor trade is not only accountable for this amount of values destroyed and lost to all legitimate lines of trade, and therefore largely responsible for the present state of society among the working classes, as evidenced by the strikes, boycotts, and anarchy of the day, but also for at least three fourths of the crime, and a large per cent of the idiocy and insanity of our State, to care for which we now have four asylums full, besides twenty-eight private institutions devoted largely to caring for the ruin of the trade!

"These statistics should be sufficiently alarming to arrest the attention of every sober father, every intelligent business man, every Christian laymen, and especially every minister of the gospel, who holds within his hand the power and the only power to dethrone this King of Crime, and arouse him to immediate action against this enemy of our government and our homes."

In the light of the foregoing incontrovertible testimony, we fail to see how any voter, of even ordinary intelligence, can do otherwise than work for the passage of the prohibitory amendment. Reader, study the foregoing statistics, and reflect upon their full significance.

I HAVE found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the par of the religious world around us. Surely the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing of which the New Testament talks.—Dr. J. W. Alexander.

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:—

INDIANA.—Church of twenty-four members organized at Boggstown.

MARYLAND.—Meetings held at Broad Run result in several conversions.

MISSOURI.—Church of seventeen members organized at Harrisonville.

MINNESOTA.—H. F. Phelps reports encouraging results from efforts put forth in the health and temperance work.

DAKOTA.—Mission work at Fargo and Moorhead is yielding encouraging results, four persons having recently embraced the faith.

SOUTH AMERICA.—G. G. Rupert reports his safe arrival at Georgetown, British Guiana, where he will engage in missionary labors.

KENTUCKY.—J. H. Cook reports profitable meetings with the churches at Elizabethtown, Leitchfield, Rio, Knob Lick, and Bowling Green.

WISCONSIN.—Ten converts reported at Byron, as the result of a series of meetings; a Sabbath-school of thirteen members is also organized at that place.

FLORIDA.—S. Fulton reports numerous additions to the believers at different places in Florida, and the prospects encouraging for future labors.

HAWAIIAN ISLANDS.—Will D. Curtis reports his safe arrival at Honolulu, where he will engage in active work in the cause. He found several worthy believers there.

NEW YORK.—A series of revival meetings held at Jeddo results in several conversions; encouraging reports are received from several churches in other parts of the State.

ENGLAND.—Church of seventeen members organized at Kettering; a company of believers reported at Keynsham, as one result of a series of meetings; church at Southampton receives several new members.

PENNSYLVANIA.—The company of believers at Blooming Valley is increased to twenty-two, with a flourishing Sabbath-school of twenty-seven members; revival meetings held with the churches at Portville, Shinglehouse, Corydon, and Jamestown result in the conversion of a goodly number, and in reclaiming backsliders.

KANSAS.—Two additional believers reported at Yates Center; five converts signed the church covenant at Havana; church of eleven members organized at Fellsburg; nine converts reported at Grand Summit, where also a Sabbath-school has just been organized; a company of sixteen believers near Union Center are ready for church organization.

OHIO.—Meetings held at Hamler result in fourteen converts; three converts received baptism at Springfield; several believers reported at Columbus; the church at Mt. Vernon reports constant accessions to its membership; the mission work at Lima results in several conversions; ten new believers reported at Bloomington; a company of seven believers at West Mansfield are waiting for church organization; church at Piqua receives five new members.

MICHIGAN.—A goodly number of conversions are reported from St. Charles, as a result of revival efforts; fifteen converts sign the church covenant at Alaiedon; church at Memphis receives three new members; thirteen new members received into the church at Lapeer, and six at Monterey.

The publication of a new monthly paper, in the Holland language, has just been begun at Battle Creek, the same being devoted to an exposition of the doctrines held by S. D. Adventists; the publishing house at Battle Creek has recently issued "Thoughts on Daniel and the Revelation" in the Danish language; also a new and enlarged edition of the "History of the Sabbath" has recently been issued. "Sunshine at Home," a finely illustrated work in the German language, has also just been published from the Office. The sale of denominational books has been increasing during the past three months at an unprecedented rate. Two new cylinder presses have recently been purchased, in order to meet the increasing demand of the publishing work.

The Theological World.

... Rev. Dr. Geo. F. Pentecost has resigned his pastorate in Brooklyn, and will devote himself exclusively to the work of an evangelist.

... A training school for home and foreign missions has just been completed in Chicago by the Methodists, at a cost of \$25,700.

... An attempt to secure a conference of representatives of the Established and Free churches of Scotland, with a view to possible reunion, has failed.

... It is reported that much interest is manifested in Germany in behalf of the union of the Protestant churches to resist the encroachments of the Roman Catholic church.

... A Pennsylvania civil court, to which a case was taken, has decided that when a person makes a subscription to aid in building a church, the same is collectable by law.

... A society has recently been formed in London, called "Christian Socialists," one leading purpose of which is to seek for ways and means whereby the evils of monopolies may be eradicated.

... Of the five hundred Chinese now living in Philadelphia, about one quarter attend Christian Sunday-schools. One of the number is studying for the ministry, and expects to return to China as a missionary.

... A national congress of churches and Christians has been called to meet in Chicago March 30, for the public discussion of all the various aspects of the great question of secret societies and their relation to Christianity.

... The Chicago Interior thinks the prospect is very fair that in the near future Japan can be numbered as a Christian church, nominally, but thinks it is yet a question whether it will be Roman Catholic, Greek, or Protestant.

... A thousand journeymen, carpenters, and joiners at Berlin have petitioned the Government to protect them from Sunday labor. The glass-works directors at Dresden have dismissed about a thousand men, as they refused to work on Sundays.

... Ira D. Sankey said at Pittsburg that the Rev. Mr. Moody is to erect a building to cost \$250,000, in Chicago, to be used as a training-school for Christian workers, and that the greater portion of the money has already been subscribed by wealthy Chicagoans.

... In Germany the strange spectacle is presented of the Government bargaining for, summoning and receiving, the help of Catholic Rome, while the Protestant churches of the country are endeavoring to combine so as to resist the encroachments of Catholicism.

... A Spiritualist paper in San Francisco states that "hundreds of people in this vicinity are now investigating the phenomena of Spiritualism, where ten took any interest in the subject one year ago. The cause is advancing with giant strides." That is probably true, but it is none the less true that Spiritualism is a Satanic delusion.

... The Chicago Standard remarks: "Catholic priests are growing in this country like locusts. According to the Roman Catholic directory just published, there are 413 priests in the diocese of New York, 312 in Boston, 287 in Baltimore, 282 in Chicago, 270 in Philadelphia, 254 in St. Louis, 227 in Milwaukee, and 219 in Cincinnati."

... The work of persecution against the Catholics still goes on in the province of Tonquin, China. Recent information from there speaks of the destruction of four parishes, the inhabitants all having been massacred because of their religious faith. Among the victims burned at the stake was a native priest ninety years of age.

... At a recent meeting of the West Jersey Presbytery, a resolution was unanimously passed, giving it as the opinion of the Presbytery that church members who required applications for licenses to sell liquor were proper subjects for church discipline, and church sessions were enjoined to deal with such persons by censure or suspension from church ordinance.

... Russia has adopted the same line of policy against the venerable Armenian Church in the Caucasus that she has been employing with such vigor in the German Baltic provinces. The private schools of the Armenian Christians have been closed; the neo-Armenian language has been supplanted by the Russian as the medium of instruction, and an imperial ukas commands the Christian Armenians to military service, while the Mohammedans are relieved of this duty. The object is to transfer for a number of years the younger generation of Christian Armenians into other parts of Russia, where there are only orthodox churches, and thus gradually wear them away from the faith of their fathers. The Armenians are protesting with might and main. They offered to train these young men at home for military purposes, but the governor of the Caucasus districts refused to grant their request. The efforts of Russia are evidently to realize the ideal dreamed of by Alexander III., namely, that the many peoples under his sway should have "one law, one language, one faith."

## THE GOSPEL SICKLE.

Battle Creek, Mich., March 15, 1887.

In a recent Monday lecture, Rev. Joseph Cook affirmed his belief that it is not safe to send the new gospel of future probation to the heathen. He expressed it as his conviction that this new theology tends to undermine the Bible and "cut the nerve of missions." We are glad to see Mr. Cook speak out thus boldly against this heresy.

Spiritualists place man on a level with the brutes, as will be noticed by the following paragraph from the *Banner of Light* :—

"Returning spirits teach that all life is immortal; that the physical form alone is subject to decay, but that the animation, consciousness, intelligence, that operate through the eternal body, live forever. *This is true no less of the animal than of the man.*"

This is but a natural result of the belief in the inherent immortality of man.

Every fair-minded person in Michigan ought to be able to decide very readily as to how he should vote on the prohibitory amendment. How will all the saloon-keepers vote?—Against the amendment, of course. Then to vote against the amendment is to work for the promotion of the liquor traffic. There are just two sides to the question, and no one need to have any difficulty in deciding which side he is on. If he votes against the amendment, he is on the side of the liquor makers and dealers; if he votes for the amendment, he is on the side of "God, and home, and native land."

It would seem that the adherents of the temporal millennium doctrine must feel rather gloomy over the prospect of the world's conversion, especially in the face of such evidence as the following :—

"We are compelled to believe by the stern array of facts and figures, that at the end of this boasted century of missions, while not 3,000,000 converts, nominal and real, have been won to Christianity in paganism, heathens and Mohammedans are 200,000,000 more than they were at the beginning of the century. Thus the votaries of these faiths increase *seventy times faster* than the followers of Christ. The church is outstripped in its own methods."

The foregoing is an extract from an article published in the *New York Observer* for February 17, 1887, and needs no comment.

That Protestants are more than ever inclined to make concessions to the Catholics is evident from the every-day utterances of the pulpit and press. As a marked instance of this characteristic, we note the following remark, made editorially in *The Independent* of Feb. 17, 1887: "The religion of Catholicism is that of the Bible, and considerable more; it is a religion of God and the Bible." That is about as good a testimony as Catholics could desire from Protestants, and no doubt they will heartily thank the *Independent* for those words. Thus is the way being paved for the more complete blending of Protestantism with Catholicism, and the consequent establishment of the American papacy. The strangest part of the proceeding is that Protestants cannot see that they are doing all the yielding, while "Rome never changes."

### WHAT GOOD MEN EXPECTED.

MATTHEW HENRY says of Christ's coming :—

"In general he will find but few good people, few that are really and truly good; many that have the form and fashion of godliness, but few that have faith."—*Com. on Luke 18: 8.*

Martin Luther, just before his death, writing on the prophetic periods of Daniel in his German Bible, says :—

"About the consummation of these periods, this gospel will be shut out of all the churches, and confined to private houses."

When one of Martin Luther's guests remarked that the world might continue fifty years, he replied :—

"Pray God it may not exist so long; matters would be even worse than they have been. There would rise up infinite sects and schisms, which are at present hidden in men's hearts not mature. No; may the Lord come at once, for there is no amendment to be expected."

Dr. Gill, commenting on the signs of Christ's coming, says :—

"Which yet will be observed by a few, such a

general sleepiness will have seized all the professors of religion."—*On Rev. 3: 20.*

Mr. Harthy, a learned and sensible churchman, has remarked as follows :—

"There are many prophecies which declare the fall of the ecclesiastical powers of the Christian world; and though each church seems to flatter itself with the hope of being exempted, yet it is very plain that the prophetic characters belong to all. They all have left the true, pure, simple religion, and teach for doctrines the commandments of men."

Dr. Cotton Mather says :—

"When the Lord shall come, he will find the world almost void of true and lively faith (especially of faith in his coming); and when he shall descend with his heavenly banners and angels, what else will he find almost but the *whole church* as it were a *dead carcass* miserably putrefied with the spirits and manners and endearments of this world. . . . When I should wish to stir up my brethren, who are in deep sleep, with these messages and admonitions to shake off this soft and indeed lethargic and deadly slumber, I know that I shall appear to them a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling sickness, seized with I know not what enthusiasm; and that sleep may hold them in still more pleasing fetters, *they will make use of*, as it were, sleepy medicines, a diversity of commentaries on certain prophecies as not yet fulfilled."—*Famous Latin Preface.*

### DISCOURAGING.

In commenting on the formidable war preparations going on in Europe, the *Chicago Interior*, in a late issue, remarks as follows :—

"It is discouraging enough to find Europe armed and equipped for war as never before in history; but the spectacle of the head of the church [referring to the interference of the pope] stimulating the warlike spirit and encouraging preparations for bloodshed, is more disheartening still."

To those who are looking for the time to come when nations shall learn war no more, the prospect must be very discouraging, and they will be compelled to defer the coming of the temporal millennium for several hundred years at least. But to those who are carefully watching the signs of the times, such events as the *Interior* bewails but give emphasis to the words of our Saviour, "Lift up your heads; for your redemption draweth nigh."

### AN IMPROBABLE THEORY.

The invention of a new French explosive, "melenite," which has "ten times the destructive force of nitro-glycerine, and one hundred times that of gunpowder," ought, it would seem, to give a new impetus to the predictions of a certain class of people concerning the millennium; viz., that wars will ere long cease because the nations will not dare to engage in them. If the millennium is ever to be brought about by this means, it ought not to delay very long when engines and munitions of war can be produced which will pulverize a whole city at a shot. But we could never quite see how this theory of the millennium could become a reality. The preponderance of power between the parallels of attack and defense is on the wrong side. If fortifications could be constructed of so invulnerable a nature as to bid defiance to the force of the most powerful guns and explosives known to modern military science, then the question might be easily solved by each nation's constructing a line of such fortifications along her frontier, which would effectually bar the invasion of foreign armies. But the facts of the case do not lie on this side of the question. In the race for superiority, new and improved ordnance has left the most efficient methods of fortifications far in the rear, and the disparity in power is continually increasing. What, then, is to prevent one nation's making aggressions on another whenever she considers the opportunity favorable? or how is a weaker nation made any more secure against the assaults of one that happens to be stronger?

It is very evident that the cessation of wars cannot be brought about through this avenue. The unceasing hum of the manufacture of death-dealing engines and infernal machines, heard over all Europe, does not have the air of being under the supervision of Heaven for the accomplishment of beneficent designs. It is much more probable that the one who, as described by Milton, first devised death-dealing military engines, is the supervisor, and finds their manufacture profitable to the furtherance of his cause to-day. Lastly, the great powers themselves do not feel in any way admonished to the preservation

of peace by the discovery of new and terrible agents of destruction. All are as professedly desirous of this as the man who was "bound to have peace if he had to fight for it," and it is this kind of peace which each evidently desires,—one which lies on the other side of increased national power. Meanwhile, the next outbreak may be expected to be characterized by some new and startling features of military warfare. One-hundred-ton guns and ponderous iron-clads, improved torpedoes, submarine boats, dynamite cruisers, and shells charged with such deadly material as the new explosive, will have a chance to show what they can do. It is feared we will not have long to wait.—*Review and Herald.*

### SINCERITY.

How often do we hear it said when religious beliefs and doctrines are called in question, "It makes no difference if I am only sincere." We never hear the expression used in any other than a religious sense. When traveling a road at right angles to the one which leads to our destination, or finding ourselves pursuing an opposite direction, we do not say when apprised of this, "It makes no difference if we are only sincere. We would never be so foolish as that. We know that going east would not take us south, neither would going south take us north. If our way were questioned, it would not awaken the indifference of "sincerity" (?) but the anxiety of truth. Had we a dose of medicine to our lips, and some one should say it was poison, we would not say, "It matters not if I am only sincere." We would become assured of the character of the medicine before we proceeded with it.

Why not be as wise in regard to the way which leads to eternal life? There is but one way—Jesus. He says, "I am the way, the truth, and the life." John 14: 6. We can have forgiveness only through repentance toward God, whose law we have transgressed, and faith toward our Lord Jesus Christ. Acts 4: 12; 20: 21. We are sanctified through the truth (John 17: 17); we are made free by the truth. John 8: 32. We can only be Christ's disciples by continuing in his word, and his word is truth. John 8: 31; 17: 17. This must include God's holy law, for that is the truth. Ps. 119: 142. And "no lie is of the truth." Now can we willingly neglect one single portion of God's practical truth, one duty, one sanctifying principle? If we are to be sanctified through the truth, if the truth is to make us free, if we are to worship God in the spirit and in the truth, can we willfully ignore that truth and still be sanctified, still be free, still worship God acceptably? If it is unwise to trust to our "sincerity" in the small matters of life, is it not heaven-daring presumption to ignore God's way of saving men and still expect to be saved? Such an excuse as the above of *sincerity* may answer our conscience, but it will not answer at the bar of eternal Judgment, where every man will be judged by his deeds. Sincerity is an excellent thing if one is sincere in the truth.—*Present Truth.*

A test of love to God is secret prayer. If you love your friend, you will often talk in confidence to him, and get his help.

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