

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.

GIVE AS GOD HATH GIVEN THEE.

Give as God hath given thee—
With a bounty full and free;
If he hath with liberal hand
Given wealth to thy command,
From the fullness of thy store,
Give thy needy brother more.

If the lot his love doth give,
Is by earnest toil to live;
If by nerve and sinew strong,
Thou dost labor, hard and long;—
Then, e'en from thy slender store,
Give, and God shall give thee more.

Hearts there are with grief oppressed,
Forms in tattered raiment dressed,
Homes where want and woe abide,
Dens where vice and misery hide;
With a bounty large and free,
Give as God hath given thee.

Wealth is thine to aid and bless,
Strength to succor and redress;
Bear thy weaker brother's part,
Strong of hand and strong of heart.
Be thy portion large or small,
Give, for God doth give thee all.

—Tullie Wolden.

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.

THE gospel is needed for our encouragement, as the law is needed for our admonition. We can dispense with neither. We must make use of both. One shows us our lost condition and our need of help. The other furnishes the very help which we need. We must not presume, and we need not despair. Surely God is gracious to grant us the armor of righteousness on the right hand and on the left.

PHILANTHROPY is not religion, but there is no religion without philanthropy. He that is indifferent to the poor is no Christian, no matter what his creed or his professed experiences. How to care for the poor is another question. It is to be done, not merely by feeding the hungry and clothing the naked, but yet more by laws and educational and religious influences which enable them to provide for themselves.

ADVOCATES of the immortality of the soul have boasted greatly that science and philosophy clearly prove the soul immortal. But we notice that this claim is coming to be quite generally abandoned as untenable. Here is a good confession from Rev. Wm. Pittenger, in the *Phrenological Journal*:—"Science will not prove immortality. In all her shining pages, there is not a sentence written concerning the future life. The utmost we can hope is

to extract from her teachings on other subjects the assurance that such a life is not impossible. That concession, if we can fairly gain it, is enough. We can then commit to religion the sweeter and nobler task of lifting the veil of the future, and directing our eager eyes to the vistas of eternal life."

FAITH credits the evidences which so unmistakably attest the near coming of the King of kings, the Lord of lords. It bids us look forward a brief period to the resurrection of the sleeping saints, the change of the righteous living, and an entrance of all the redeemed into the city of God. Already the believing soul, by anticipation, stands amidst the "ten thousand times ten thousand, and thousands of thousands" of holy angels, saying with a loud voice, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor; and glory, and blessing." Rev. 5:11, 12.

GOD, in the creation of man, established laws pertaining to both his moral and physical natures, which, had he always obeyed them, would have given him immunity from sickness, and would have perpetuated his life. Sickness and suffering had their origin in the violation of these laws.

PRESIDENT Lincoln used to say, when speaking of the enormity of the evil of the system of American slavery, "There is no other side to it." The same thing may, with equal truthfulness, be said of the liquor traffic. Its fruits are sorrow, shame, and death, not only to the users of strong drink, but to thousands who are wholly innocent. Over against this sum of evil, there is not one redeeming feature. "There is no other side to it."

OUR English version of the Bible says that the law of Moses was written in a book, and placed "IN the side of the ark of the covenant." The learned Dr. Horne has these remarks on this passage:—

"Previously to the building of Solomon's Temple, the Pentateuch was deposited by the side of the ark of the covenant (Deut. 31:24-26), to be consulted by the Israelites; and after the erection of the sacred edifice, it was deposited in the treasury."

On the phrase, "by the side of the ark," he has the following foot-note:—

"So it should be rendered, not IN the side of the ark. See Dr. Kennicott's Dissertations 2, p. 298."

The emphasis in both cases is his. "Horne's Introduction," vol. 1, part 1, chap. 2, p. 200. This still more forcibly shows the distinction between the law of God and the law of Moses,—one was put in the ark, the other by the side of the ark.

SAYS an objector, "Moses and Elias were seen on the mount; how do you account for their presence there if the dead are unconscious, and do not become ministering angels?" Easily enough. Elias never died, but was translated without seeing death. Moses died and was buried by the Lord, by whom he was afterward raised from the dead. That he was raised is proved by two things: 1. Christ and Satan disputed about the body of Moses. Jude 9. Satan has the power of death (Heb. 2:14), and therefore claims all the dead as his lawful prey. Christ has been through the grave, bringing with him its keys (Rev. 1:18), and therefore he has the power to divide the spoil with Satan. See Isa. 53:12. That

is, he will take from Satan those servants of Christ whom Satan has claimed as his own. So Christ took his faithful servant Moses, referring Satan to the Father, as the vindication of his right to do so. 2. The Bible plainly declares that the dead know not anything, and that their thoughts perish as soon as the breath goes forth. It further expressly states that the dead cannot converse with the living, unless they are first raised from the dead. Therefore we know that when Moses appeared on the mount of transfiguration, it was not as an angel, nor as the spirit of a dead man, but as a man who had been dead and had been raised to life.

FAITH is the ground or confidence of "things hoped for, the evidence of things not seen." It has caused the countenances of the people of God to radiate with joy and gladness under the galling yoke of oppression and servitude in a land of strangers, and in the fiery furnace, the lion's den, within the loathsome prison, the deep dungeon, at the rack and the gibbet. The language of faith is, "Though he slay me, yet will I trust in him."

A THOROUGH recognition of one's sinfulness must precede his conversion; indeed, the facts of his sinfulness and an impending doom from which he sees the necessity of escaping, must be prominent among the inciting causes of his seeking for conversion. But these should not be the all-important incentives. Over and above all, there should be love to God and Christ, and a desire to please them by living in conformity with the injunction to "Glorify God in your body, and in your spirit, which are God's." Repentance that comes principally because of a desire to fulfill that injunction, is one that needs not to be repented of.

THAT Spiritualism is rapidly gaining ground is sufficiently evident from the respect with which eminent men are coming to speak of it. Beecher says of it: "One would think that a delusion which, for the magnitude of its pretensions, the number of its victims, and the duration of its power to baffle the scrutiny of the shrewdest, is the most extraordinary in the history of humanity, might be deemed worthy of some more serious notice than the contemptuous jest with which Prof. Huxley dismisses it. And this all the more because the boasted expose by the great English Farraday was really such a pitiable display of learned weakness."

GREAT and precious promises are made to those who turn away their feet from the Sabbath. "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; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." Isa. 58:13, 14. When we have fought the good fight and kept the faith here below, we shall keep the Sabbath in the new and glorified earth. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23.

Doctrinal Articles.

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

THE JUDGMENT OF THE GREAT DAY.—18.

BY U. SMITH.

WHAT a historical study will be the work of the thousand years! Then every plan, purpose, and act of rebellion against God, from the beginning of the defection in heaven by the apostasy of Satan, to the last acts of wicked men at the close of time, will come under review; and the record will contain no imperfections through the lack of data, forgetfulness, or misjudgment on the part of the historians; but all the records will be full to the minutest act, and absolutely true, just as each scene transpired; and everything will appear in its true light.

The work of examining the records contained in the books of God's remembrance, will solve to the minds of the saints many providences which have seemed to them dark and mysterious. For God will then lay open the hidden springs of human conduct, and bring to light the hidden things of darkness, and make manifest the counsels of the heart. 1 Cor. 4:5. Then will such scriptures as Matt. 12:41 and Luke 11:31, 32, have their application. For the course of those who have diligently used the comparatively small measure of light which has been granted them, will come up to condemn those who have been favored with greater light and rejected it. And so, likewise, the course of those who have been cut off in their sins, but who would have repented had as great light been given them as was granted to those who lived at a later time, will come up in this examination to condemn most fearfully those who have had the example of their fate, and had seen greater light than they, and yet have not repented. Matt. 11:21, 23; Luke 10:13. But notwithstanding wicked men have been cut off by God's judgments, as an example to those that after should live ungodly, they will come up in the Judgment just the same, for the complete punishment of their own sins. But their cases will be more tolerable in the Judgment than that of those who have had the example of their punishment before their eyes, and have had far greater light than they were favored with, and yet refused to repent. Matt. 10:15; 11:22, 24; Luke 10:12, 14. Thus even the mitigating circumstances are taken into the account of the Judgment of the wicked as certainly as are those of an aggravating character. Thus will God show himself to be in the highest sense just and righteous.

The thousand years at length expire, the examination of the records of the actions of all evil-doers is completed, and sentence written according to their deeds. It now remains that the sentence be executed. To accomplish this, it appears that just before the thousand years expire, the holy city with its immortal inhabitants descends to our earth, and rests upon a place prepared for it. See Zech. 14:4, 5; Rev. 21:2. And when the thousand years reach their full termination, the wicked dead hear the voice of the Son of God, and come forth from their graves. John 5:28, 29. It is then that the "unjust" have their "resurrection." Acts 24:15. Then the "rest of the dead" live "again." Rev. 20:5. They come forth from the depths of the ocean, and from the caverns of the earth; for the sea gives up the dead which are in it, and *hades* gives them up also; and they come forth alive, for *death* itself gives them up. Rev. 20:13.

This resurrection of the unnumbered hosts of the wicked, removes from Satan the restrictions under which he has labored during the thousand years, while the wicked have all been in their graves, and the righteous all in heaven, so that he has had no one to practice his deceptions upon. The coming forth of the wicked to be again for a "little season" under his influence, constitutes the "loosing" of Satan; for he now has opportunity to work again among his deceived followers. And he commences just where he left off when he was bound and cast into the bottomless pit—that is, was confined to this desolated earth—at the beginning of the thousand years. He had then gathered the nations to the battle of the great day; but in the midst of the commotion he was suddenly taken, and his followers were destroyed. This was indeed the beginning of the end with them; but the great battle could not then go on to the complete destruction of Satan and all his children; for the measure of their punishment had not then been determined. Hence the destruction is confined simply to the living wicked, and consists in depriving

them only of this present life. A lake of fire sufficient for the purpose is made the instrument of this destruction, foreshadowing what will follow at the end of the thousand years. But right at this point the battle is suspended, and the work of the lake of fire is arrested, that the depth of guilt and the consequent measure of punishment belonging to every guilty being may be determined before his final destruction; and for this purpose the 'thousand years' Judgment by Christ and the saints is now thrown in.

At the end of the thousand years, the wicked, having been "many days" in the "prison"—the grave,—are now "visited," that is, are brought forth to their destruction. Isa. 24:21, 22; Eze. 38:8, 9. This making alive again of the wicked is embraced in the statement made by the apostle Paul, that "as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. It was a necessary part of the great plan of salvation, which Christ, in engaging to carry out, pledged himself to perform, that all men should be made alive again from the Adamic death, that they might give account of themselves to God, and then pass to a destiny determined, not by Adam's sin, but by their own actions.

Satan, perhaps causing them to believe that he is the one who has given them their new life, true to his nature, begins to deceive them again. He incites them to come up around the "camp of the saints," (the city of God, the New Jerusalem which has then come down from heaven,) for the purpose of its capture. Thus by the direct action of Satan, all the wicked, with himself at their head, stand in the presence of Christ, for the execution of the Judgment.

Paul assures us that all men will stand before the Judgment seat of Christ, to receive for the deeds done in the body both good and evil; and as the righteous stand in his presence immediately after they are made immortal, and receive according to their labor, it follows that those who stand before him to receive recompense for their evil deeds, must be the wicked who thus appear before him in the second resurrection.

And now for the first time all the members of the human family are congregated together in one vast assembly. The wicked see the righteous within the city, the kingdom of God, and realize that they themselves are thrust out (Luke 13:28); and when they come to comprehend in some degree the mercy which they have slighted, and the infinite sacrifice made for their salvation in the death of God's only Son, and remember their persistent continuance in sin till he could bear with them no longer, every knee will bow in deepest abasement, acknowledging that God is just, and that their ruin was caused by themselves alone, while the throne of God is forever clear.

We may safely conclude that in this company will be many who have gone down to their graves self-deceived, who will come up in the second resurrection, really expecting to be saved, and all unaware that it is the resurrection of the unjust; and to this class doubtless our Lord's words have reference: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23.

Both classes, the righteous and the wicked, now behold the final results of faithful obedience, and of persistent sin—the one crowned with everlasting life, the other ready to perish forever; and as they comprehend the situation, they will with one mind and voice declare, "Verily there is a reward for the righteous: verily he is a God that judgeth in the earth." Ps. 58:11. The terrible moment for them has now come when they must hear the Son of God pronounce the sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Matt. 25:41.

As the whole human family are there assembled, so every sin which has ever been committed is there represented also, the wicked and evil angels bearing their own sins, and Satan bearing his own and all the sins of the righteous also. And now, according to the example of Sodom and Gomorrah, fire comes down from God out of heaven and devours them. Gen. 19:24-28; 2 Pet. 2:6; 3:7; Rev. 20:9. The lake of fire again appears at the beginning of the thousand years, more potent and wide-spread because now enveloping the whole earth, and seizing upon even the elements themselves. This is the "perdition of ungodly men." 2 Pet. 3:7. And thus the earth itself becomes the "gehenna"—hell—of the wicked. This is the lake of fire in which they will suffer the second death.

The furnace fires fed by the breath of the Almighty, "like a stream of brimstone" (Isa. 30:33), glow more and more fiercely. The elements themselves melt with fervent heat. 2 Pet. 3:10. The earth becomes a molten, liquid mass; and the New Jerusalem rides upon the glowing waves of that fiery sea, as the ark rode upon the angry waves of the flood, when the world was destroyed by water. Then the prophet's question can be answered: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly." Isa. 33:13, 14. Yes, the righteous can endure the scene. There will be safety in the city; and the saints can then, according to another declaration of the prophet, go forth and look upon the carcases of the men who have transgressed against the Lord, where their worm dieth not and their fire is not quenched. Isa. 66:24.

Meanwhile the fury of the fiery storm increases until the earth itself is reduced to a gaseous condition, and thus becoming invisible, seems to flee away before the face of Him who sits upon the great white throne, who is doubtless God the Father. Rev. 20:11. Then the city will seem for a time to be suspended in mid-heaven, with no visible resting-place. But he that sitteth upon the throne utters the glorious promise, "BEHOLD, I MAKE ALL THINGS NEW!" Rev. 21:5. And then these purified elements, with the last traces of sin and the curse purged out of them, are brought by God's re-creating power together again, and the earth assumes its renewed form of more than pristine majesty and glory. The New Jerusalem takes its place as the metropolis of the new earth; and the glory of God shall fill the earth as the waters fill the sea. The saints shall bear the glorious image of the second Adam, and live through endless ages. Through all the universe, from planet to planet, from sun to sun, from the center to the utmost limits of God's creative works, peace and righteousness, beauty and life and joy shall then reign supreme. Then shall there be no discordant note in the "music of the spheres." And then shall be heard that anthem which John declares shall ascend from every intelligence, of "blessing and honor and glory and power unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

Sin being thus destroyed, and the agents of sin from first to last, from highest to lowest, being struck out of existence, this evil principle shall never rise up again to mar the handiwork of God. Its temporary history shall drift away, a little speck upon the illimitable past, the remembrance and the lesson alone remaining. And the universe shall be as clean and pure as it was before sin's polluting presence found lodgment in the mind of Satan. Then in its fullness will the reward prepared for the saints be entered upon: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then will our Lord and Saviour take the throne of David, to reign over Israel forever and ever, and—

GOD SHALL BE ALL IN ALL.

SUNDAY DOWN TO THE REFORMATION.

BY G. I. BUTLER.

HAVING noticed quite carefully the steps by which Sunday reached an influential position in the time of Constantine, it will not be necessary to cite many more authorities. We will only give a few more evidences showing how the Romish Church still carefully fostered this favorite child, and left nothing undone that it could perform to render it more sacred. It will be remembered that the important decree of Constantine, which was the first command in behalf of Sunday requiring any one to rest on the first day of the week, gave permission to those engaged in agriculture to work on that day. It was not long until this permission was set aside, and all were commanded to rest on the venerable Sunday.

Pope Leo took certain steps in the fifth century to make up the deficiencies in the Sunday laws, and add to the honor of this favorite institution. He required that all ordinations should be conferred on this day and no other. Heylyn says: "A law [was] made by Leo, then pope of Rome, and generally since taken up in the Western Church, that they should be conferred upon no day else."—*History of the Sabbath*, part 2, chap. 4, sec. 8.

According to Dr. Justin Edwards, this same pope made this decree in behalf of Sunday: "We ordain, according to the true meaning of the Holy Ghost, and of the apostles as thereby directed, that on the sacred day wherein our own integrity was restored, all

do rest and cease from labor."—*Sabbath Manual*, p. 123.

The Emperor Leo, A. D. 469, put forth the following decree in behalf of Sunday: "It is our will and pleasure, that the holy days dedicated to the most high God, should not be spent in sensual recreations, or otherwise profaned by suits of law, especially the Lord's day, which we decree to be a venerable day, and therefore free it of all citations, executions, pleadings, and the like avocations. . . . If any will presume to offend in the premises, if he be a military man, let him lose his commission; or if other, let his estate or goods be confiscated. . . . We command, therefore, all, as well husbandmen as others, to forbear work on this day of our restoration."—*Dialogues on the Lord's day*, pp. 259, 260.

Here we see first the pope ordaining all to cease from labor on Sunday. Then the emperor steps in and supports this action. Full human authority is now given to rest on Sunday. All classes must obey on penalty of fines or confiscation of all their property. We do not wonder, then, that in that age, when few had Bibles, and tradition was generally followed, Sunday came to be generally observed. We learn just previous to this time, however, that Sunday was not very strictly observed as a rest day.

Kitto says, "Chrysostom, A. D. 360, concludes one of his homilies by dismissing his audience to their respective ordinary occupations."—*Cyclopedia Biblical Literature*, art., Lord's Day.

Heylyn bears witness concerning St. Chrysostom, that he confessed it to be lawful for a man to look into his worldly business on the Lord's day, after the congregation was dismissed."—*History of the Sabbath*, part 2, chap. 3, sec. 9.

St. Jerome, in his commendation of the very pious lady Paula, speaks thus of Sunday labor: "Paula, with the women, as soon as they returned home on the Lord's day, they sat down severally to their work, and made clothes for themselves and others."—*Dialogues on the Lord's day*, p. 234.

The Bishop of Ely thus testifies: "In St. Jerome's days, and in the very place where he was residing, the devoutest Christians did ordinarily work upon the Lord's day, when the service of the church was ended."—*Treatise of the Sabbath*, p. 219.

There is a vast difference between divine and human authority. The latter cannot so control the conscience as the former can. These persons knew very well that the Sunday only rested upon human authority. But it was a gradual progress taking quite a space of time before Sunday gained the position it now holds. Dr. Heylyn bears the following testimony concerning the status of Sunday during the fifth and sixth centuries: "The faithful being united better than before, became more uniform in matters of devotion; and in that uniformity did agree together to give the Lord's day all the honors of an holy festival. Yet was not this done all at once, but by degrees; the fifth and sixth centuries being well-nigh spent before it came into that high which hath since continued. The emperors and the prelates in these times had the same affections; both [being] earnest to advance this day above all other; and to the edicts of the one, and the ecclesiastical constitutions of the other, it stands indebted for many of those privileges and exemptions which it still enjoyeth."—*History of the Sabbath*, part 2, chap. 4, sec. 1.

Here we see the same solicitude in behalf of Sunday on the part of the "prelates" of the church, which has appeared all along since apostasy and corruption first entered after the days of the apostles. "They were earnest to advance the day above all others." This change of the Sabbath was really the work of the Roman Catholic Church. It was this that influenced the emperors and civil rulers. There was one honor, however, which still belonged to the seventh day, which Sunday had not acquired. Thus the Bishop of Ely says, "When the ancient Fathers distinguish and give proper names to the particular days of the week, they always style the Saturday, 'Sabbatum, the Sabbath'; and the Sunday, or first day of the week, 'Dominicum, the Lord's day.'"—*Treatise of the Sabbath-day*, p. 202.

This statement, however, must not be taken as referring to an earlier writer than Tertullian. He first called it the Lord's day about A. D. 200. It is doubtless true of the later Fathers.

Brewer says: "The name of the Sabbath remained appropriated to the old Sabbath, and was never attributed to the Lord's day, not of many hundred years after our Saviour's time."—*Learned Treatise of the Sabbath*, p. 73, ed. 1631.

Dr. Heylyn says of the term "Sabbath" in the ancient church: "The Saturday is called among them

by no other name than that which formerly it had, the Sabbath. So that whenever for a thousand years and upwards, we meet with *Sabbatum* in any writer of what name soever, it must be understood of no day but Saturday." Again he says: "The first who ever used it to denote the Lord's day (the first that I have met with in all this search) is one Petrus Alfonsus—he lived about the time that Rupertus did [which was the beginning of the twelfth century]—who calls the Lord's day by the name of Christian Sabbath."—*History of the Sabbath*, part 2, chap. 2, 5, sec. 12, 13.

This is a striking fact which should never be forgotten in the investigation of this question. It was in the middle of the Dark Ages before Sunday was ever called the Sabbath. The ancient Sabbath retained its own distinctive title for eleven hundred years after Christ, and no other day during all this period, was known by this title but the seventh day. Not an instance can be found in history to the contrary.

The Christian Life.

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

LITTLE BY LITTLE.

WHEN the new years come and the old years go,
How, little by little, all things grow!
All things grow—and all decay—
Little by little, passing away.
Ripen the harvests of golden grain,
Waving and flashing in the sun,
When the summer at last is done,
Little by little they ripen so,
As the new years come and the old years go.

Low on the ground an acorn lies;
Little by little it mounts to the skies—
Shadow and shelter for wandering herds,
Home for a hundred singing birds,
Little by little the great rocks grew,
Long, long ago, when the world was new.
Slowly and silently, stately and free,
Cities of coral under the sea
Little by little are builded,—while so
The new years come and the old years go.

Little by little all tasks are done;
So are the crowns of the faithful won;
So is heaven in our hearts begun,
With work and with weeping, with laughter and play,
Little by little the longest day
And the longest life are passing away;
Passing without return,—while so
The new years come and the old years go.

—Sel.

TRUE STANDARD OF MANHOOD.

God designs that improvement shall be the life work of all his followers, and that it shall be guided and controlled by correct experience. The true man is one who is willing to sacrifice his own interest for the good of others, and who forgets himself in binding up the broken-hearted. Many fail to understand the true object of life; and under the influence of cherished errors, they sacrifice all there is of life that is really valuable.

Nero and Cæsar were acknowledged by the world as great men; but did God regard them as such?—No! they were not connected by living faith to the great heart of humanity. They were in the world, and ate, and drank, and slept, as men of the world; but they were Satanic in their cruelty. Wherever these monsters in human form went, bloodshed and destruction marked their pathway. They were lauded while living; but when they were buried the world rejoiced. In contrast with the lives of these men, is that of Martin Luther. He was not born a prince. He wore no royal crown. From a cloistered cell his voice was heard, and his influence felt. He had a noble, generous heart, as well as a vigorous intellect, and all his powers were exercised for the good of humanity. He stood bravely for truth and right, and breasted the world's opposition to benefit his fellow-men.

Intellect is a mightier force than wealth or physical power. If sanctified and controlled by the Spirit of God, it can exert a powerful influence for good. Yet intellect alone does not make the man, according to the divine standard. One's claim to a true manhood must be determined by his use of the powers which God has given him. Lord Byron had rare intellectual gifts; but he was not a man according to God's standard. He was an agent of Satan. His passions were fierce and uncontrollable. He was sowing seed through his life which ripened into a harvest of corruption. His life work lowered the standard of virtue. This man was one of the world's distinguished men; still the Lord acknowledged him only as one who had abused his God-given talents. Gibbon, the skeptic, and many others whom God endowed with giant minds, and whom the world called great men, rallied

under the banner of Satan, and used the gifts of God for the perversion of truth and the destruction of the souls of men. When made a minister of vice, great intellect is a curse to the possessor, and to all within its influence.

That which will bless humanity is spiritual life. If the man is in harmony with God, he will depend continually upon him for strength. "Be ye therefore perfect, even as your Father which is in heaven is perfect." It should be our life work to press forward continually toward the perfection of Christian character, ever striving for conformity to the will of God. The efforts begun upon earth will continue throughout eternity. God has set before the human family an elevated standard, and he who is true to his God-given manhood, will not only promote the happiness of his fellow-creatures in this life, but will aid them to secure an eternal reward in the life to come.

The members of the human family are entitled to the name of men and women only when they employ their talents, in every possible way, for the good of others. The life of Christ is before us as a pattern, and it is when ministering, like angels of mercy, to the wants of others that man is closely allied to God. It is the nature of Christianity to make happy families and happy members of society. Discord, selfishness, and strife will be put away from every one who possesses the spirit of Christ.

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Christ did not become weary in his efforts to save fallen man. Our work is to be continuous and persevering. We shall find work to do until the Master shall bid us lay our armor at his feet. We must wait and watch, submissive to God's will, ready and willing to spring to our duty at every call.

Angels are engaged night and day in the service of God, for the uplifting of man in accordance with the plan of salvation. Man is required to love God supremely, that is, with all his might, mind, and strength, and his neighbor as himself. This he cannot possibly do unless he shall deny himself. Said Christ, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

To deny self means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak fault-finding words; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever duty requires it, not for the purpose of applause, not for policy, but for the sake of the Master, who has given each of his followers a work to be done with unwavering fidelity; when one might praise himself, to keep silent and let other lips praise him. Self-denial is to do good to others when inclination would lead us to serve and please ourselves. Although our fellow-men may never appreciate our efforts, we are to work on.

Fellow Christians, search carefully, and see whether the word of God is indeed the rule of your life. Do you take Christ with you when you leave the closet of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in sympathy and love for others outside of your own family? Are you diligently seeking a clearer understanding of Scripture truth, that you may let your light shine forth to others? These questions you may answer to your own souls. Let your speech be seasoned with grace, and your demeanor show Christian elevation. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Ever remember that the moral nature needs to be braced with constant watchfulness and prayer. As long as you look to Christ, you are safe; but the moment you trust to yourself, you lose your hold upon God, and are in great peril.

Many limit the divine Providence, and divorce mercy and love from his character. They urge that the greatness and majesty of God would forbid him to interest himself in the concerns of the weakest of his creatures. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

It is difficult for human beings to give attention to the lesser matters of life while the mind is engaged in business of greater importance. But should not this union exist? Man, formed in the image of his Maker, should unite the larger responsibilities with the smaller. He may be engrossed with occupations of overwhelming importance, and neglect the instruction which his children need. These duties may be looked upon as the lesser duties of life, when they in reality lie at the very foundation of society. Happiness of families and churches depends upon home influence. Eternal interests depend upon the proper discharge of the duties of this life. The world is not so much in need of great minds, as of good men who will be a blessing in their homes.—*Mrs. E. G. White*.

As a king is honored in his image, so God is loved and hated in man. He cannot hate man who loves God; nor can he who hates God love man.—*Chrysostom*.



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

BATTLE CREEK, MICH., APRIL 1, 1887.

THE DOCTRINE OF THE SOUL.

HISTORICALLY CONSIDERED.

For the past twelve months or more, the Bible view of man's spiritual nature, the subject of immortality (when, and how obtained, and by whom to be enjoyed), the doctrine of future punishment, the intermediate state, and eternal life obtainable only through our Lord Jesus Christ, have been very fully and frequently discussed, with kindred topics, in the columns of the SICKLE. Many contributors with fertile pens and clear minds have set forth the merits of these subjects gently to the edification of the readers.

To show what the present status of the doctrine that there is no natural immortality out of Christ is, and how it is held and defended by many of the ablest theologians of the age, in Europe, Asia, and Africa, as well as in America, the following summarized statement in a lecture to the "artisans of London," by Mr. Edward White, a Congregational minister of England, is eminently calculated.

The address, headed "The Churches, the Outsiders, and Theological Reform," was given a few years since, and speaks as follows:—

"But the Bible truth on life only in Christ and on the natural mortality of man, is held to my certain knowledge by the following persons, whose names are at least a counterweight to any opposite authorities: The Rev. Samuel Minton is well known to have sacrificed his living and promotion to this cause. Prebendary Constable, late of Cork, is also known as one of its ablest advocates. Dr. Weymouth, Head Master of Mill Hill School, and one of the finest Greek scholars in the country, says that his mind fails to conceive a grosser misinterpretation of language, than when the five or six strongest words which the Greek tongue possesses, signifying 'destruction' or 'destruction,' are explained to mean 'maintaining an everlasting but wretched existence.' The late Dr. Mortimer, Head Master of the City School, spoke in the same sense. The late eminent professor of Hebrew at Cambridge, author of the well-known critical commentary on the Psalms, in answer to the inquiry whether he knew any reason why the corresponding Hebrew words of the Old Testament should not be taken in their literal and obvious sense, replied in these words, 'None whatever.' The Archbishop of York, Dr. Thompson, says, in his 'Bampton Lectures,' 'Life to the godless must be the beginning of destruction, since nothing but God, and that which pleases him, can permanently exist.'

"This doctrine has advocates in all our chief cities. In London it is held by Dr. Parker of the City Temple; by the Rev. J. B. Heard, M. A., author of the work, 'The Tripartite Nature of Man,' and by not a few ministers of all denominations. In Birmingham it is taught by Dr. R. W. Dale. In Liverpool, by the Rev. Hugh Stowell Brown. In Cambridge it is maintained by Professor Stokes, F. R. S., Secretary to the Royal Society, who holds the Mathematical Chair of Sir Isaac Newton, and is one of the foremost scientific men in Europe. In Edinburgh it is held by several of the leading clergy of all churches, and by Professor Tait, perhaps the first mathematical reasoner in Scotland.

"In other parts of England it is held by the Rev. Thomas Davis, M. A., vicar of Roundhay; the Rev. W. Hobson, M. A., of Douglas, two most able supporters; the Rev. J. Hay Aitken, the earnest missionary; by the Rev. W. Ker, author of a cheap introduction to the study of this question, called 'Immortality: whence? and for whom?' intended for plain people; by Professor Stevenson, of Nottingham, Professor Barlow, of Dublin; and Professor Barrett, of the Royal College of Science in Dublin; by the Rev. W. Griffith of Eastbourne; by Dr. Morris, of Plymouth; by Mr. Maude, of Holloway, several of whom have written largely on the question, and all of whom are excellent Biblical scholars.

"It is held by the celebrated physicians, Dr. Andrew Clark and Dr. Farre, and by a long array of Christian medical men in all parts of the country. It is held by Mr. Thomas Walker, late editor of the *Daily News*, a man of firm faith and uncommon literary attainments. It was held by the late Mr. John Sheppard, of Frome, and by the late Mr. Henry Dunn, both of whom published works on Human Destiny.

"Among American writers may be mentioned the names of the late Dr. Horace Bushnell, author of 'Nature and the Supernatural,' who recently died in

this faith; Dr. Huntington, of Worcester, Mass.; the late Professor Hudson, of Cambridge, U. S. A., author of the Concordance to the Greek Testament, and 'Debt and Grace, in Relation to a Future Life,' one of the most accurate and accomplished scholars of our time; the Rev. J. H. Pettingell, of Philadelphia, author of the 'Trilemma'; Mr. H. L. Hastings, of New York, Dr. Leonard Woolsey Bacon, of New-Haven, and many others.

"In Jamaica we have the Rev. J. Denniston, M. A., author of the work called 'The Perishing Soul.' In India we have Mr. Skrefsrud, the missionary to the Santhals, and one of the greatest linguists in Asia, speaking nearly twenty languages; and the Rev. W. A. Hobbs, of Calcutta, an experienced missionary, who writes that it is 'astonishing how this view of divine truth commends itself to the almost instant appreciation of the unprejudiced native Christian mind. I never thrust it to the front, but nevertheless it is silently and rapidly spreading.'

"Again in Paris it is held by M. Decoppet, pastor of the Oratoire; M. Bastide, head of the French Religious Tract Society; M. Pascal, pasteur, M. Hollar, and Professor Sabatier of the Protestant College, one of the foremost theological scholars of France. It is also held by three of the pastors in the church at Lyons. In Brussels it is held and taught by M. Charles Byse, a man of wide and accurate scholarship in Oriental languages, who has just published a French translation of 'Life in Christ.' In Germany it was held by Rothe, Nitzsch, Olshausen, Hase, Ritschl, and Twisten. It is taught by Professor Gees, of Breslau, who was theological tutor of Dr. Godet, of Neuchâtel, and by Professor Schultz, of Göttingen. In Geneva it is valiantly defended by the accomplished scholar Dr. Pétalet, of Chêne Bougeries, by Professor Thomas, of D'Aubigne's College, by M. Mittendorff, late editor of the *Semaine Religieuse*, by M. M. Walthur and Chatelain, two of the most active evangelists, and by M. César Malan.

"In Africa it is held by Rev. Mr. Impey, Superintendent of the Caffre Mission of the Wesleyan body, who was two years ago ejected from his high office after forty years' labor, because he could no longer teach the endless misery of the poor black Zulus and other heathens of Africa. In China it is held by several of the ablest missionaries; in Ceylon, by the Rev. Mr. Clark, M. A., of the Church Tamil Mission; in Sydney it was held by Mr. Ridley, the leading journalist of Australia, an eminent scholar, whose fame has reached his fatherland; and it is held by many of the Australian pastors.

"I have cited these names of learned believers of all Protestant churches,—scholars, writers, preachers; professors of theology, criticism, and physical science; literary men, mathematicians, barristers, journalists, evangelists, and missionaries,—some of them men of the first rank, all of them men of high education, who have carefully studied this question under the conditions of prayerful inquiry and adequate learning,—men who have no object to serve except the maintenance of truth,—men who represent all varieties of modern knowledge and training in nearly every department of study, for a special purpose—to encourage general investigation, against the attempts of many persons, both clerical and lay, to suppress inquiry by the assertion that no one of any consequence agrees with us. My own extensive acquaintance enables me to add that not a few other persons of eminent ability agree in this view of divine truth, but are constrained to silence by the menaces of ignorant men and fanatical women—especially the latter—who threaten them with the fatal charge of heresy if they avow their convictions."

With all the foregoing facts before us, it is evident that a great theological revolution upon this doctrine has already begun. May the providence of a merciful God speed it on to a rapid and happy consummation.

DIVERSITY ON THE SUNDAY QUESTION.

THERE is one thing upon which the mass of Christian professors are united, and that is, that Sunday should be observed in some way. Catholics and Protestants are agreed in this; but their reasons for it are various and contradictory. It is remarkable, and to some it seems wonderful, how they all arrive at the same conclusions from their exceedingly various, and glaringly contradictory premises. Not only are different and contradictory reasons assigned for the practice by different sects and individuals, but the same person will treat you to a great variety of them, seeming to think that should one position fail to make the truth apparent, another entirely contradictory to it will make up the deficiency, so that all is right.

This shifting and changing of positions is found only with those who profess to take the Bible as the only sure guide in matters of faith and practice. To prove from the Bible that which it says nothing about is a task which calls forth all this turning and twisting. Catholics are consistent with themselves; for they give one reason for Sunday-keeping, and cling to it. Ask an intelligent Catholic why he keeps the first

day of the week instead of the seventh, and he will tell you that "the church, by virtue of the power she has received from Jesus Christ, abolished the Jewish Sabbath, and substituted Sunday in its stead." The one position of the Roman Catholic church is, as expressed in their own words, that their church "substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority." They do not stultify themselves by pretending that Sunday is the seventh day, that there is no difference in days, that any day you choose to observe is the seventh day of the fourth commandment; and then turn about and tell you that the Sabbath was changed from the seventh to the first day of the week at the resurrection of Christ. They frankly own the fact that Saturday is the seventh day, and Sunday the first, and that their church has substituted the first in place of the seventh.

It was left to the inventive faculties of dissenters from the church of Rome, to prove that keeping Sunday is obedience to the letter of the fourth commandment. That "any one day of rest after six days of labor" fully meets the requirement of the Sabbath law. If the civil Sabbath laws for which they are pleading in almost every State and nation shall be thus liberally constructed, those who choose to keep the Lord's Sabbath instead of Sunday will be at full liberty to do so; for the seventh day is "one day in seven," as well as any other.

"That will not do; for each to choose a different day would cause confusion. If we have a Sabbath at all, there must be uniformity in regard to the day." Did not the Lord know that? and was it not for that very reason that he appointed the day upon which he rested as the day upon which all should rest? He gives as the reason why men should rest on the seventh day, the fact that he rested on that day. He did not rest on "any one day in seven," but the seventh day of the week. He placed a limit to the week by resting on the seventh day. Who has a right to alter his arrangement?

After our friends have established to their own satisfaction that the Sabbath is any one day in seven and no day in particular, they proceed to claim that the Sabbath was changed from the seventh to the first day of the week at the resurrection of Christ. They keep Sunday, not because it is the seventh day, but because it is the first, the day on which Jesus arose from the dead. This definite day they claim has been known and observed ever since that event. Well, the whole world, Jews and Greeks, are agreed that Sunday is the first day of the week. None claim it to be the seventh, except when they would enforce its observance by the fourth commandment.

Perhaps the next argument to be advanced will be that if we keep the seventh day, we are seeking to be justified by the law, and are therefore fallen from grace. They have evinced no fears of falling by keeping the seventh day, provided it comes on Sunday. If keeping Sunday is obedience to the Sabbath law, as they claim it is, are not they in danger of falling? But here comes another invention, dignified with the name of a discovery. It is supposed that by mathematical demonstration it has been discovered that Sunday is the true Edenic Sabbath, the very day on which God rested, and which he sanctified and blessed! Now listen to a full chorus of voices: "I believe that Sunday is the true original seventh day, and everybody should keep it." No danger now of falling from grace by keeping the seventh day, "the old Sabbath!"

One more position I will mention, out of the many that are taken for Sunday-keeping, and that is expressed in the words of the apostle, namely, "Let every man be fully persuaded in his own mind." Rom. 14: 5. This language is applied to Sabbath-keeping, though neither the Sabbath nor any part of the moral law is mentioned or alluded to in the context. The interpretation seems to be, Let each individual choose which day he will keep, or whether he will keep any day at all; for the text says, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." If this applies to the keeping of the Sabbath of the decalogue, there is an end of the controversy and of the Sabbath. This should be the last ditch of the defenders of the Sunday Sabbath. But they will not abide by the position, but will still insist that all ought to keep Sunday. This text is only one of the multifarious proofs which sustain the doctrine!

Now, is it not astonishing that men of ordinary in-

telleet do not see that a doctrine which requires such contradictory arguments to sustain it, is certainly false? Truth needs no such strategic movements in its defense. It is consistent with itself, and each argument which sustains it is consistent with every other. Truth tells a straight story. "No lie is of the truth;" and it needs no lies to sustain it. Oh that men would consider this!

R. F. C.

THAT DAY.

There is one text of Scripture with which all opposers of the Advent message are acquainted. It is this: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36. This scripture seems to them to imply that we can know nothing about the time when that day will come; that it is not our duty to inquire when it is near; and, what is still worse, that we are prying into the secrets of the Almighty when we try to learn of its approach. But their conclusions are so far from being in harmony with Christ's teaching that they directly contradict what he commanded. After telling of his coming, and the great signs to precede it; and after illustrating those signs by the parable of the fig-tree, he says, "So likewise ye, when ye shall see all these things, know that it [his coming] is near, even at the doors."

While they oppose this message and fight so bitterly against its attending truths, such as the Sabbath of God's law, and other important doctrines which are taught in all the Scriptures, they profess to love Jesus and do his commandments. But if they do not "know" when his coming "is near, even at the doors," they disobey their Lord and do not his commandments. The Bible plainly shows that near the time of the day of the Lord there is to be a special work done in preparation for his coming; and that a people will be looking for that event, so that it will not come upon them unawares. This is evident from the following scriptures, which apply to the time in question:—

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be [yes, it is possible] ye shall be hid in the day of the Lord's anger." "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Zeph. 2:1-3; Joel 2:1. Thus these prophets predicted the second advent message, and the duty of all mankind at the time it should be given. The prophet John, A. D. 96, prophesied of the same things. Rev. 14:6-16. And Paul declares that there will be a people expecting the coming of Christ, on whom that day will not come as a thief. 1 Thess. 5:4.

Yet, with all this evidence, and many other scriptures to confirm our knowledge of the coming day of God, men will say, "We can't tell anything about it." Thus they contradict the holy prophets, and disobey the Lord that bought them. And by so doing they fulfill Peter's prediction: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 1 Pet. 2:1. He also says, "And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of."

So be careful, dear friends, you who incline to follow the teachings of men who scorn the idea of knowing when the day of the Lord is near. When Christ said, "But of that day and hour knoweth no man," etc., he did not say men should not know when it is near; for just before that he plainly said, "Know that it is near."—G. V. Kilgore.

CHRISTIAN UNION.

NOT A CONFEDERACY OF SECTS.

Not the least prominent sign of our times is the proposed alliance of all the so-called evangelical churches. If they would form a union such as the word of God requires, they would give up their errors and unite in the truth. They say they cannot see things alike. They cannot, because the carnal mind rules and will not give up traditional errors for

the truth. It is a slander upon the Bible and its Author to say that we cannot understand the requirements of the commandments of God and the faith of Jesus. It is all false. The blame rests upon men, and not upon God. "Let God be true, and every man a liar." The commandments say the same thing to all. The difficulty is, men will not let them mean what they say, because they are out of harmony with their traditions and practices.

The sects, well knowing that it is vain to hope that the errors they hold will be given up, each particular party knowing their own unwillingness, propose to form a mere confederacy, letting each one hold all the errors they please; and this, it would seem, is to introduce their fancied millennium of the universal sway of the gospel. Nothing could be more absurd. But such a confederacy fills the idea of many. But what says God to his people concerning it? "Say ye not, A confederacy to all them to whom this people shall say, A confederacy." The people of God have nothing to do with a confederacy of nations or churches. Their only hope is in God. Says the Lord, "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." And what besides? "Bind up the testimony, seal the law among my disciples." Take the truth of God as he himself has given it. Heal the breaches which apostasy has made and sin has perpetuated. Restore the seal that has been taken from the law. In a word, take it as it is, and not as false traditions have made it. This is all. Let God himself speak, hear him, and not tell him what he must mean.

When men will be willing to hear the words of God and do them, there will be no further difficulty of coming to unity. It is the carnal mind, which is not subject to the law of God, that has made divisions and perpetuates them. Says an apostle, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" If Paul's reasoning is correct, there might be real unity, but for the carnal mind. Says he, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment."

Such is the unity which the Lord requires. It might be attained, but for the carnal mind. Hence, a confederacy of sects is a confederacy of carnality. And what is the great object of the proposed confederacy?—Civil power. If the object, civil government, is obtained, though claiming to be especially Christian, it will still be in the hands of carnal men. Carnal men will legislate for God, and religious persecution will be the result.

Let all who love God and his truth keep his word, and stand aloof from the confederacy. R. F. C.

SATISFIED WITHOUT EVIDENCE.

Not long since, while in conversation with a young preacher, I asked, Have you ever examined our position on the Sabbath question? "Oh, yes!" was the ready reply, "and I am satisfied with the position I occupy." Well, then, said I, will you please give us your scriptural evidences for the first-day Sabbath? Here he said that he did not wish to argue the question. Neither do I, was my reply, but if you have examined this question, and are satisfied that you are right, you should have some testimony from the Bible to sustain you. Well, he argued that the seventh-day Sabbath was different from his education, and that it agreed with his conscience to keep the first day. Here he plead for a length of time to collect his Bible evidences which he had promised me. Not, however, till he had notified me that the New Testament was "full" of proof to the point.

Dear reader, can it be that men who profess to have received a call from Heaven to teach perishing souls the way of life, must, when pressed for proof texts on a subject so important and practical as the law of God, fall back on education and conscience, without one "thus saith the Lord"? "All Scripture is given by inspiration of God, and is profitable for doctrine," etc. Why not, then, have it as the basis of our doctrine? Why not let it correct and instruct our editorial habits and conscience, where they demand it, and then stand forth with the great principles of righteousness in our hearts, "thoroughly furnished unto all good works?"

Oh! how much we need to heed the exhortation, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that

asketh you a reason of the hope that is in you, with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ." 1 Pet. 3:15, 16. With the love and fear of God constantly in our hearts, conscience may be "good," it may be "pure." Then it serves as a true friend. But let our object be to gratify self and please men, and conscience will become "weak," "seared," "evil," and "defiled," and be a false guide. To this Paul bore testimony, when he said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26:9. Oh for a faith

"That bears unmoved the world's dread frown,
Nor heeds its scornful smile!"

—A. S. Hutchins.

"SABBATH OBSERVANCE."

UNDER the above caption the *Union Signal* of March 3, 1887, speaks as follows:—

"We are in receipt of a number of letters from our friends who observe Saturday as the Sabbath, protesting against the work of our department of Sabbath observance. These protests impress us all the more from the fact that our seventh-day friends are deeply conscientious, and among our best workers in all other departments of W. C. T. U. labor. We know that we voice the sentiment of the National when we say that there is not the slightest intention of lightly setting aside their conscientious scruples, or doing any injustice to them. In many of the States their rights are protected by law; where this not done, we will give them all the aid in our power in securing such legislation. We have proved our faith by our works, in that during nine years' superintendency of county schools, when, to accommodate the mass of the teachers, we held examinations for certificates on Saturday, to accommodate the half dozen seventh-day teachers, we held extra examinations on other days of the week. We think this is the spirit ruling our women, and that our friends will find the W. C. T. U. had no part nor lot in the occasional hardships imposed upon them under cloak of the Sunday laws.

"The executive committee of the Illinois W. C. T. U. at its last meeting passed the following resolutions, and referred them to the National executive:—

"Whereas, There are earnest Christian people in this State who religiously and as a matter of conscience, observe the seventh day of the week as the Sabbath; and—

"Whereas, A statute of the State provides that such persons shall be protected in their religious belief and practice by exemption from the penalties imposed upon those who desecrate the legal Sabbath known as the first day of the week; therefore—

"Resolved, That the W. C. T. U. of Illinois, in seeking to promote 'Sabbath observance' extend to these, our Christian friends and co-workers in all the other departments of our W. C. T. U., the assurance that we by no means wish or intend to deprive them of their rights and privileges; and that, in accordance with the spirit of the law of the State, our efforts are not directed against those who differ from us as to the day, but against those who observe no day, and who would, if possible, destroy and break down all Sabbath laws. In these efforts we earnestly invite our seventh-day friends to join; and to help us put away the great evil of Sabbath desecration from our midst."

The foregoing expressions of regard for observers of the seventh day will, we are sure, be highly appreciated by them. We have ever believed that when the noble women composing the W. C. T. U. understand the situation of seventh-day observers as regards Sunday laws, they will be found on the side of mercy and justice; and the expressions given above from the editor of the *Union Signal* and from the Illinois W. C. T. U. confirm that belief. We thank them for the consideration thus expressed, and trust that the spirit entertained by them may permeate the entire organization, and that many other State organizations and journals devoted to the temperance cause may be equally as frank and willing to express their sentiments of regard for the conscientious belief and practice of seventh-day observers. Would they do so in sincerity and truth, and confirm their statements by their acts, we are sure that more than fifty thousand seventh-day observers in this country will be only too glad to join with them in forwarding the interests of the temperance cause, on the generally adopted basis of operations. But, as we have before stated, without such assurance, and with a knowledge that the W. C. T. U. and other temperance organizations are strenuously laboring for the enactment and enforcement of strict Sunday laws, that are destined to prove very oppressive to seventh-day observers, those people must necessarily be very wary of joining the generally accepted methods and plans of temperance work; they are left to work in that cause according to their own plans.

We can but regard it as very unfortunate that the

question of Sunday observance has been coupled with temperance reform, and believe that the latter cause is thereby materially retarded. But since it has been thus "attached," it seems eminently fitting that such assurances as quoted at the beginning of this article should come from the supporters of the Sunday movement, otherwise a very considerable number of the very staunchest friends of temperance are alienated from the main body of temperance reformers, and that very much against their will and inclination. The friends of the rum traffic are thoroughly united; it is a pity that temperance workers cannot be equally so.

If laws are wanted requiring all who believe Sunday to be the Sabbath to observe that day strictly, we have no objections whatever to their enactment and enforcement; but as this question of Sabbath observance is one of the principles found in that portion of the law of God that defines man's duties to his Maker, we contend that human authority has no right whatever to specify the particular day that one shall observe in order to obey that law. There is not the slightest inference in the Bible that suggests the right of human governments to name the day intended by the divine command, "Remember the Sabbath day to keep it holy;" and he who presumes to assert that any human authority may take those words as the first part of the Sabbath law, to be completed by designating the first day of the week as that "Sabbath day," will do well to read Rev. 22:18.

But we did not set out to argue the Sabbath question; we desire to say something to promote a better understanding between seventh-day observers and the friends of the temperance cause who have already or may in the future espouse the cause of compulsory Sunday laws. If they can be made to understand that seventh-day observers only ask for exemption from the operation of those laws because they observe the seventh day of the week, which day they conscientiously believe to be the Sabbath of the Lord, and the friends of Sunday laws are willing to grant that exemption and will accompany all laws enacted in behalf of Sunday observance with an exemption clause in favor of seventh-day observers, there will be no occasion on that score for special disagreement or clashing of action in the temperance work.

Such utterances as quoted at the beginning of this article certainly have a tendency to inspire confidence, among seventh-day observers, in the good will, sense of justice, and integrity of purpose of the W. C. T. U. organization, and it is devoutly to be hoped that nothing will occur to destroy or weaken that confidence.

Temperance Outlook.

WINE AND THE BIBLE.

BY J. H. KELLOGG, M. D.

SCRIPTURAL DISTINCTIONS OF WINES.

In the English version of the Scriptures, the distinctions made in the original are often obscured or wholly lost. This is especially true in the present instance. In the Hebrew, the language in which the Old Testament was written, different kinds of wine are indicated by different words, which are all rendered in the English translation by the one word "wine." The principal words thus employed are יַיִן, *yayin*, שֵׂכָר, *shekar*, and תִּירוֹשׁ, *tirosch*.

Yayin, according to the Biblical critics, refers to the juice of the grape in any form. It might be sweet or sour, fermented or unfermented.

Shekar, or *shechar*, was the term applied to any sweet juice derived from any other source besides the grape. It is sometimes translated honey. It usually refers to the juice of the palm-tree, or of its fruit, the date; and like *yayin* it included the fermented as well as the unfermented condition of the juice.

Tirosch was applied to the ripe fruit of the vine, and to the fresh juice of the grape before fermentation had commenced. It is often translated "new wine."

In brief, then, *yayin* means fermented or unfermented wine or juice of grapes; *shekar* means fermented or unfermented juice of the palm-tree, of dates, or of other sweet fruit. *Tirosch* means the sweet unfermented juice of the grape, or new wine.

The Hebrews used the term *yayin* for wine made from grapes, in any of its stages, just as we apply the term cider to the fresh juice of the apple, or to the same juice after it has fermented or become "hard" by age. The Greek *oinos*, *oinos* corresponds exactly with the Hebrew *yayin*.

The foregoing is certainly sufficient to show beyond all chance for reasonable doubt, that there are two kinds of wine recognized in the Bible, one of which was sweet, unfermented, and unfermented, and the other fermented and intoxicating. The same term is often used for both kinds. If, then, we find the Bible in some instances speaking of wine in terms of commendation, and in others condemning it in the most forcible manner, would it not be most reasonable to suppose that in those cases in which wine is commended, the unfermented kind is referred to? and in those in which it is condemned, that which had undergone fermentation is meant? Any one who has confidence in the inspired character of the Scriptures will have no hesitancy in answering in the affirmative.

We are now prepared to consider some of the texts in which wine is mentioned.

HOW THE DRAM-SHOPS PAY THE TAXES.

ONE of the arguments used by those who oppose the prohibition of the liquor traffic, is that the licensed dram-shop is a financial benefit to the community in which it is located. The extreme fallacy of this claim is shown by an article from the pen of Prof. Geo. E. Foster, which is supplied in leaflet form from the office of the *Union Signal*, Chicago, Ill. It reads as follows:—

"Whenever in city, county, or country, an attempt is made to close the dram-shops, the supporters and proprietors of these institutions raise the cry of revenue and taxation. In some strange and unaccountable way, the idea has been impressed upon the public mind that there is no better way of raising municipal and provincial revenues than by setting up dram-shops, placing men in them to collect money for the drink sold, and then compelling these men to pay over a certain amount of their gross takings into the public treasury. The liquor sellers industriously nurse this idea, and no cry is more ready to their lips than this: 'If you close the bars, you will lose the revenues, and so have to pay higher taxes.' It needs but an exercise of average common sense to enable us to estimate this cry at its proper worth, and to arrive very speedily at a few fundamental facts, in the light of which we may easily come to just conclusions.

"1. *The dram-shops inevitably lessen the amount of assessable property.*

"The property of a community is what bears the taxes. The more property there is to be assessed, the lighter the tax rate will be. Suppose an amount of \$3,000 is to be raised by a certain time. If the assessable value of the town is \$600,000, the tax rate will be 5 mills; but if the assessable value of the town is \$1,000,000, the tax rate will be only 3 mills to the dollar. So we see that whatever increases the accumulation of property, decreases the rate of taxation; whatever decreases the accumulation of property, increases the rate of taxation. This is a simple principle which any one can see at a glance, and it only becomes necessary for us to consider, in addition, the influence of the dram-shops upon the accumulation of property.

"In the first place, they are enemies of thrift, the teachers of waste. Day and night they stand open to invite each passer-by. In them the workman spends his dimes, the youth his dollars, and the rich man his hundreds. They are the waste-banks into which slip, bit by bit, the small surplus of the working-man, and the spare change of the artisan. Every week they gather in thousands of dollars which would otherwise be deposited in savings-banks or be spent on home improvements and comforts. Not only do the dram-shops invite to first waste, but they turn this occasional spending into a fixed habit of waste, and drag their victim, by the chains of appetite, into constantly increasing expenditure for what is both needless and harmful. And all the while the earnings of the patrons of the dram-shops are not allowed to accumulate into property, and consequently the assessable value of the community is not increasing so far as they are concerned, but rather is continually diminishing. The dram-shops, therefore, 'help pay the taxes' by decreasing the tax rate. How thankful all rate-payers should be for the 'help' of the saloon!

"2. *The dram-shops inevitably diminish the number of tax-payers in the community.*

"Please think for a moment as to where a town or city or county gets the money necessary for its expense. It must of course come from the people, and from people, too, who own property. Paupers and spendthrifts pay no taxes. Each man's property is assessed, and he pays proportionately to that amount into the public treasury.

"Suppose we watch the assessors as they go over the list. They find A's name and say, 'Here is A; he has lived here for fifteen years, been earning good wages, and has saved his surplus; he now possesses property which we can assess at \$5,000. He must pay into the funds \$15.' And so they go on over the list of residents. At last they come to R's name, and one says, 'Well, at what shall we assess R?' 'Assess R?'

replies another, 'why, we shall simply pass him by.' 'And for what reason?' says the former; 'has not R lived as long in this community as A, and earned quite as large wages? Why, then, should you pass him by?' 'Oh, yes,' replies the second; 'R has lived here just as long, and been paid as good wages as A; but instead of saving his surplus, he has been supporting the dram-shops, and therefore has not a mite of property for us to tax.' And so R, who has enjoyed all the advantages of the town, can pay no property tax to the town treasury, because the dram-shop swallowed his surplus earnings; and every thrifty citizen has to 'chip in,' and pay a little higher tax to make up R's deficiency.

"3. *The dram-shops inevitably cause the heaviest burdens of taxation.*

"When a citizen becomes a pauper, he becomes a non-producer, and the community has to support him. Nine tenths of all the paupers graduate from the dram-shops. When a citizen becomes a criminal, the community is taxed to punish and support him. Four fifths of all the crime of the country is the result of the dram-shop. Lunatics and idiots are kept at the expense of the tax-payers. Three fifths of the lunacy and idiocy of the country is directly and indirectly a consequence of the dram-shop. Calls for charity are to be met by the public and private subscriptions of the abler people. Four fifths of all the charity cases of a community may be traced directly or indirectly to the impoverishment caused by the dram-shops. Police have to be kept and maintained by the people. Fully three fourths of the work of the police is to look after the dram-shops and their products. If a rate-payer will carefully examine the items of his tax bill, he will find that, excepting the items for schools and improvements, nearly the whole of what he pays is saddled upon him by these 'helping institutions.'

"We see, therefore, that the dram-shops (1.) Lessen the amount of assessable property; (2.) Diminish the number of available tax-payers; and (3.) Impose heavy burdens of taxation on the community. This is the way they 'help' the tax-payers! Shut up these waste-banks, give the people a fair chance to be saving, increase the property and lessen the crime, pauperism, and insanity of the country, and thus lighten the burden of taxation! 'But,' say the sellers of liquor, 'we pay the license fees; we pay the license fees;' and this chorus is chanted by the whole fraternity, from the democratic proprietor of the beer-pump and whisky-keg, up to the more aristocratic vender of 'Pure Wines and Brandies.' This cry is as hollow and misleading as was the other assumption that they 'helped' the tax-paying community. A slight investigation will convince any one that—

"4. *Dram-shop keepers are merely tax-gatherers.*

"Here is a city of 10,000 people. In this city we shall suppose there are 2,000 rate-payers, and that these rate-payers own equal property, and so will pay an equal tax. The city needs \$10,000 for expenses and improvements for the year. So the 2,000 tax-payers are called together, and the statement is made that \$10,000 are required, and advice is asked as to how it can be best raised. Some one suggests that the easiest and best way seems to be, as the city needs \$10,000, and as there are 2,000 rate-payers, and all equal in property, simply to assess each rate-payer \$5. \$2,000 x 5 = \$10,000, which is the amount required. All assent to the proposition, and are about to pay the \$5 each. But just then a person arises, and thus addresses the rate-payers:—

"Gentleman, just put back your pocket-books. I have a plan by which the \$10,000 can be raised, and not one of you be asked to pay a single cent of taxes. Immediately the pocket-books are put back, and loud cries demand the plan by which it is proposed to raise the tax without asking the rate-payers for a cent. 'Gentlemen,' continues the speaker, 'I know one hundred men who desire to start in business in this city. They are prepared to give you \$100 each for the privilege. \$100 x 100 = \$10,000, the sum required, and you will have to pay nothing.' An approving cheer breaks from the assembled rate-payers, and they ask that the matter be further explained, and the business men introduced. 'Gentlemen,' the speaker goes on to say, 'these one hundred men wish to sell liquors; they will each give you \$100 annually for the privilege, but they insist upon one condition, viz., that you will not ask them for the \$100 each until they have taken it in. The first \$100 they make they will pay you.' There is no dissent from this proposition, and the one hundred business men set up their business, each takes his place behind his bar, and the rate-payers watch with interest the making of the first \$100.

"The one hundred men stand behind their bars with their hands in their pockets, as if waiting for something. They are not making leather into shoes, and selling the shoes; not making wood into furniture, nor rags into paper; not raising fruit, nor planting potatoes, nor sowing grain. They are simply standing there, waiting. By-and-by the rate-payers become impatient, and whisper among themselves, 'Poor prospect for our \$10,000; these fellows are not doing anything.' And they call upon the treasurer of the city to stir up the one hundred men so that they will do something, and earn and pay over the \$100 each. So the treasurer steps up in front of the long line of bars, and says: 'Well, gentlemen, the people are getting impatient for their money, and wonder how you expect to earn it by standing still. You seem to be doing nothing to earn this money, but sim-

ply stand here in expectant mood, with your hands in your pockets. What are you waiting for?

"What are we waiting for?" they reply, "Why, what should we be waiting for? You surely don't expect us to coin money. Waiting for? We're waiting until your 2,000 rate-payers come up to our bars and pass over ten cent pieces sufficient to make up \$100 for each of us. When you do this, you'll get your \$10,000 for your treasury, and not before. You can each of you drink something when you pay over, in order to make believe you are getting value for your money. Come, hurry up."

"So the treasurer reports. The rate-payers make a wry face, and say they supposed the \$10,000 was to be paid by the one hundred business men, and not by themselves. But they 'eat the leek,' and step up to the bars and pass over money enough to make \$100 for each of the one hundred men. The one hundred business men then gather up the \$100 out of each till, and hand it back to the treasurer and say, 'Here is your \$10,000. You see that as soon as you gave it to us, we were in a position to pay it back to you.' And the two thousand rate-payers look at their pocket-books, and shake their heads and dolefully declare, 'Why, after all, we've paid the \$10,000; these fellows simply collect it from us. That is all. Of course we drank a 'heap of whisky,' to make ourselves think we received something in exchange. But we should have been far better off if we had drunk none of it.'

"But events thicken. The one hundred men are still standing behind their bars in an attitude of expectancy. They are not making shoes, axe-handles, or furniture; not planting, sowing, or reaping. There they stand, with their hands still in their pockets, waiting. By-and-by some of the citizens approach them and say, 'Well, why are n't you at work? How do you propose to get your living if you do n't do anything? What are you waiting for now?' 'What are we waiting for? You've brought us here, and we've paid you our fees; now we are waiting for our living. Do you suppose we can exist on air? that we and our families can live and clothe ourselves on nothing? Waiting for, indeed! We're waiting until the 2,000 rate-payers step up to our bars and pass dimes and dollars over them sufficient to keep ourselves and our families for this year. We've gathered your taxes for you, now the tax-gatherers want their living.'

"There is no help for it, and so the rate-payers have to step up to the bars day after day, and pass over sufficient to keep the one hundred tax-gatherers and their families for the whole year. Of course they drink a 'heap of whisky,' to persuade themselves that they are getting some value for their money, but confess that they would be infinitely better off if they had drunk none. How then stands the account?

"There were two methods by which the amount could have been raised. The first was by a direct tax. Each payer would have been called upon for \$5, and the 2,000 rate-payers would have paid only \$10,000. The second was to pay the tax indirectly, through the medium of the dram sellers as tax-gatherers. These collected \$10,000 from the tax-payers, and then gave it back to the city treasurer. They then collected from the rate-payers their living and profits for the year, an average of fully \$2,500 for each dram seller—a total of \$250,000. Upon this they lived, kept their families, and laid up their profits. The amount gathered by them from the rate-payers was \$260,000, and this was all taken from the pockets of the people.

First method, direct payment:—
The city pays \$5 for each rate-payer . . . \$ 10,000
Second method, payment through dram sellers:—
The city pays \$130 for each rate-payer . . . 260,000
Total loss to the city directly . . . \$250,000

"Surely the time will speedily come when the enlightened common sense of the country will abolish such a system of raising revenue, dismiss the tax-gatherers to earn an honest living, and save our communities from the dreadful rapine and pillage of the rum traffic."

—With the progress of Christianity, the cause of total abstinence makes progress all the world over. In September, the *Sunday-School Times* referred to the prohibition law recently enacted in Ebon, one of the Marshall group of the Micronesian Islands. And now the Rev. Joel F. Whitney, a former missionary, gives a brief history of the movement, with his personal testimony to its efficacy. The first prohibitory law was passed in 1877 by the chiefs and people in assembly, and was their first attempt at law-making. Previous to the contact with foreigners the inhabitants of the islands were not addicted to drunkenness, nor did they have any native intoxicant. When the traders came, the missionaries raised a war voice; and, after the people saw the evil effects of drink, one of the chiefs proposed that the traders be banished. "Let their government attack us; let them blow our island out of the water if they will. It would be better for us than to be killed by their rum." After full discussion, however, it was decided to enact a law, which was quite similar to the one recently passed. All accounts from Ebon since 1879, says Mr. Whitney, bear testimony to the good effects of the law. "Those who are but a generation removed from barbarism and heathenism can and do enforce a prohibitory law which was pronounced by a prominent German as beyond any other law in the world. The natives say it is the only law they need. It is also their only written law."—*S. S. Times*.

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:—

ALABAMA.—Mission opened at Birmingham by S. S. Smith and C. W. Olds.

SOUTH AMERICA.—G. G. Rupert reports progress in opening the mission at Georgetown.

ILLINOIS.—L. Johnson is holding successful meetings among the Scandinavians at Chicago.

NEW HAMPSHIRE.—J. B. Goodrich reports several conversions as a result of meetings held at Amherst.

MARYLAND.—Four persons embrace the faith at Broad Run, making a company of eight believers there.

DELAWARE.—Victor Thompson is engaged in holding a series of meetings at Frederica, with encouraging prospects.

NEW YORK.—New church is being erected at Watertown; encouraging meetings reported at Batavia, Buffalo, Jeddo, and Ridgeway.

RHODE ISLAND.—An encouraging report received from the church at Greenwood, which has recently received several new members.

MAINE.—Elds. Goodrich and Linscott hold meetings with the church at Hartland, the same being strengthened and encouraged thereby.

VERMONT.—Sixteen believers are reported as a result of meetings held at Vergennes, Panton, and Ferrisburgh, with the interest increasing.

KANSAS.—A report of labors in Cherokee county, by Elds. Barton and Page, states that fourteen persons have recently signed the church covenant.

OHIO.—W. J. Stone reports meetings held at La Carne, where nine converts sign the church covenant; E. H. Gates reports interesting meetings at La Grange.

MISSOURI.—The church at Utica received three new members at a recent meeting; twelve believers reported at Rochester as one result of meetings held by C. M. Chaffee.

ITALY.—D. T. Bourdeau reports successful labors at St. Germain, Villar Pellice, and Angrogne, at each of which places several additions were made to the number of believers.

DAKOTA.—Meetings held at Mitchell result in six converts; also the same number reported at Huron; the work at Millbank and Parker is reported to be in a prosperous condition.

NEW ZEALAND.—A. G. Daniells sends an interesting report of tent meetings that he is holding at Auckland, where the people are giving much attention to the doctrines preached.

WISCONSIN.—Eld. Sanborn reports an encouraging series of meetings at Little Prairie; W. S. Hyatt reports meetings held with the churches at Mt. Sterling, Kickapoo, Sand Prairie, Debello, and Sextonville.

IOWA.—Special meetings held with the churches at Lisbon, Olin, Marion, Winthrop, and Independence result to the encouragement of the members and the awakening of renewed interest; a company of thirteen believers raised up at Rome as a result of a series of meetings.

MINNESOTA.—The membership of the church at Good Thunder is now upwards of one hundred; special meetings were held with the churches at Hutchinson, Medford, and Wells. C. M. Chaffee and Byron Tripp report meetings held at Amor, Wadena, Verndale, and Stowe Prairie, at all of which places an interest is awakened, and the believers encouraged.

MICHIGAN.—The number of believers at Carlton Center has been increased to twenty-five by a series of meetings recently held by Elds. Wales and Moore; the church at St. Charles has been much revived of late by meetings held by Elds. M. B. Miller and A. O. Burrill. Special course of training for ministers, colporters, and canvassers is being given at the college at Battle Creek, which is largely attended; a series of revival meetings are in progress with the Battle Creek church.

The Theological World.

... Rev. Henry Ward Beecher died at his home in Brooklyn, March 8, aged seventy-four years. Apoplexy was the cause of his death.

... The Society for the Promotion of Christian Knowledge intends to send out clergymen to the colonies in charge of companies of emigrants the coming year.

... From a conciliatory telegram sent by the pope to Father McGlynn, the deposed Catholic priest of New York, it is thought that he is to be restored to the control of his parish.

... The oppressed Jews the world over are looking toward Spain as a land of refuge. In that sunny clime their race has numerous and wealthy representatives, who extend to their forlorn brethren the beckoning hand.

... The Lutherans are making arrangements to introduce into this country an order of deaconesses similar to that in the Catholic Church, and Mr. John D. Lanekeman of Philadelphia has given \$1,000,000 for the establishment of a German hospital in that city in which these deaconesses shall be employed, and for the equipment of a school for the education of those accepted and consecrated to this work.

... Christianity is making rapid headway in Japan. A recent number of the *Japan Mail* reports a remarkable series of preaching services in Tokio, in the largest theater of the city. The audiences were estimated from 4,500, to 6,000, and the preaching was mostly by Japanese pastors. The people listened for hours each day while the gospel was preached to them.

... Madagascar has long been a favorite field of missionary labor with the Society of Friends. In connection with the mission, they some time since founded a medical academy. At a recent meeting, when there were present five hundred natives and Europeans, Dr. Fox presented eight diplomas to as many successful students. Among the distinguished persons present were the Prime Minister and the French Resident.

... The Religious Tract Society of London, England, has recently received copies of the Japanese Pilgrim's Progress, produced at the cost of the Society in the Japanese language. The illustrations were made by a native artist, and are of remarkable interest, as showing how well he has caught the spirit of the various characters and scenes in the allegory. The Japanese makes the eighty-first language into which it is known that Bunyan's immortal work has been translated.

... "The Latter House of Israel," a strange community who number not more than one hundred, are building the largest church in Great Britain, at Chatham, near London, and which will accommodate more people than St. Paul's Cathedral or Mr. Spurgeon's Tabernacle. They claim that they will be the 144,000 mentioned in Revelation. When their church is completed, ships are to be built to bring in the remnant from all parts of the earth.

... One of the strangest peoples with whom the missionary has to do, are the Folas, of Ethiopia which number about 200,000. They hold as their holy writing the Old Testament in an Ethiopic version, and rigidly adhere to the Mosaic ceremonies and laws. They are the children of Hebrew immigrants, who at the time of the great dispersion settled in Abyssinia, and married wives of that nation—something not strange, as the Ethiopians are Semitic in nationality and language.

... The Rev. George W. Bowne, a minister of the Episcopal Church in Pennsylvania, a few weeks since withdrew from the ministry of that church, with a view to enter the Roman Church and priesthood. But a few weeks sufficed to convince him that he had made a mistake, and he has applied for re-admission to Episcopal orders. As, however, he had been regularly deposed, he must remain a layman for one year before he can be restored.

... Mr. W. S. Caine, of the British Parliament, lately returned from a visit to the East, being interviewed by the *Pall Mall Gazette*, said: "When we went to Egypt, we were going to establish the civil, moral, and Christian influence of our country on the banks of the Nile. What we have done, has been to establish an enormous number of grog-shops and brothels. That is the most conspicuous sign of our civilizing mission in the land of the Pharaohs."

... We published last May, says the *Illustrated Christian Weekly*, the particulars of the self-exile of a band of Moravian Christians who left the province of Volhynia in Russia; where they were persecuted and prevented from worshiping God according to the dictates of their conscience, to find a home in South America where they might enjoy religious liberty. These "New Pilgrim Fathers," as they were aptly called, sailed from England and arrived at Joinville, a town in the province of Santa Catharina, in Southern Brazil, on June 29, where they occupied buildings provided for them by the Government. They finally selected a tract of about 2,500 acres to reclaim from the great forests, and have called it "Brüderthal," or Brethren's Valley.

THE GOSPEL SICKLE.

Battle Creek, Mich., April 1, 1887.

On the 4th inst., the voters of Michigan will decide upon the adoption or rejection of the amendment to the State constitution, prohibiting the manufacture and sale of intoxicating liquors within the limits of the State. We hope to record in our next issue the adoption of the amendment. It will be a proud day for Michigan if the amendment is carried.

With this issue is completed the series of articles from the pen of Eld. U. Smith on "The Judgment of the Great Day." We are sure that those of our readers who have followed the writer through the entire eighteen articles, have been doubly repaid in more ways than one. The articles have not only been highly interesting, but very instructive, on that very important subject.

ROMISH DOGMAS.

The Church of Rome claims to be apostolical, immutable, and infallible. But it is interesting to note the dates at which her various dogmas have been added. According to published authority, the use of holy water was introduced in the year A. D. 120; penance, in 157; monks appeared in 348; the Latin mass, in 391; priests began to wear a different dress from the laity in 500; extreme unction began to be practiced in 550; purgatory was proclaimed in 593; the invocation of Mary and the saints, in 715; kissing the feet of the pope, in 809; the canonization of saints and the beatification of the blessed, in 893; blessing bells, in 1000; the celibacy of priests, in 1015; indulgences, in 1119; dispensations, in 1200; the elevation of the host, in 1200; the inquisition, in 1204; oral confession, in 1215; the immaculate conception, in 1860; infallibility, in 1870. In view of the continued accession of ecclesiastical superstitions as indicated above, there is not much force in the claim made by Catholics that Protestants are "innovators."

CATHOLIC POLICY.

CARDINAL GIBBONS has reported at Rome that the Knights of Labor, though a secret, oath-bound society, are not inimical to Catholicity, and that the propaganda should not oppose the order. This is an abandonment of the historic position of the papacy. It is not very long since a Canadian Catholic was denied the rights of Christian burial, and his body refused a place of rest in 'consecrated' ground, because he was a member of the Freemasons. The late Pope Pius and all his clergy were fulminating incessant thunders against secret societies of every kind. But Leo seeks to advance the hierarchy by every sort of crafty policy. He would abandon a principle rather than incur a loss of power or prestige. As he cannot successfully antagonize this new development of oath-bound secrecy, he fraternizes with it.—*The Interior*.

The foregoing paragraph contains testimony that is somewhat damaging to the boasted claim of infallibility for the pope. It is also very suggestive of a truckling policy—any thing to gain power and influence.

THE SUBSTANCE OF THE TWO COVENANTS.

First Covenant.—This is stated by Jeremiah in the following words: "Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God." Jer. 11:4. This is expressly declared in verses 3 and 4 to be the covenant which the Lord made with Israel when he brought them out of Egypt. It has one grand idea in it, viz., obedience to God. The blessings of the covenant are suspended upon this condition.

The New Covenant.—This also is stated in express terms by Jeremiah. "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people; . . . for I will forgive their iniquity, and I will remember their sin no more."

Now wherein do the two covenants differ? Not in this, that one pertains to the law of God and the other does not; for the new covenant is even more express than the old in its connection with the moral law. It puts it in the hearts of men. They do not differ in one's demanding obedience to his law and the other's excusing men therefrom; but the real difference may be thus stated: the one demands obedience to the

law; the other, by putting the law in the heart, secures that obedience. And whereas the first covenant is forfeited by failure to obey, the second has conditions of forgiveness that are honorable to the law, and yet such that they can extend mercy to the penitent sinner.

"THE BOOKS WERE OPENED."

COULD we now gaze on the Judgment scene, how intense would be our feelings. All our listlessness and apathy gone. No indifferent spectators there, for the opened books reveal a faithful history of all lives. Nothing omitted, nothing forgotten. This very day the recording angel notes our every word and act. All our opportunities, all our duties, done or undone, all our influence, with its consequences, are plainly written there. Well may we tremble at our accountability, and shudder lest the blood of souls be found upon us. What horror to think that we may not only destroy ourselves, but also drag our dearest friends to perdition. Sinners may stumble over our unholy lives, or perish through our neglect.

We cannot undo the past, but the blood of Christ is able to cleanse us from all sin, and to blot out the terrible evidence of our guilt. Now space is given us for repentance, and the Redeemer calls, "Look unto me and be ye saved, all the ends of the earth." And besides him there is no Saviour. Sin has ruined us, and if we neglect so great salvation, there is no escape. Soon our probation will be over, soon the "great white throne" appear, and the books be opened before the Judge of all; and whosoever name is not found written in the book of life shall be cast into the lake of fire. Christ says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Obedience to God is the test of our fitness for eternal life, and the evidence of our love to the Saviour. When we are tempted to sin, may we think of these things, keep back the dreadful deed, and crush each wrong desire, ever remembering the opened books, and the Judgment of the great day.

THE DRAGON VOICE.

If one has a curiosity to know what the Church of Rome would like to do, let him read the following extracts:—

"No Bible shall be held or read, except by priests. No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world or the next."—*Council of Trent*.

"To give the Bible to the laity, is to cast pearls before swine."—*Cardinal Hostius*.

"Accursed be those very crafty and deceitful societies called Bible societies, which thrust the Bible into the hands of inexperienced youth."—*Pope Pius IX*.

"If the Catholics ever gain—which they surely will do, though at a distant day—an immense numerical superiority, religious freedom is at an end."—*Archbishop of St. Louis*.

"There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic."—*Priest Hecker*.

"Protestantism, of every form, has not, and never can have, any right where Catholicism is triumphant."—*Catholic Review*.

"We hate Protestantism; we detest it with our whole heart and soul."—*Catholic Visitor*.

GOOD AND BAD ANGELS.

THOSE who accept the teachings of Spiritualism, seem to think that we are inconsistent when we say that the spirits with whom they communicate are spirits of devils. For, say they, we read of angels who appeared to Abraham and to Lot, and that angels are ministering spirits, sent forth to minister to them who shall be heirs of salvation, and such beings certainly cannot be spirits of devils. Of course they are not; but the angels who came to Abraham and Lot did not claim to be the spirits of their dead friends. The angels whom our Heavenly Father sends to minister to those who shall be heirs of salvation, and who were sent to minister to Christ in the wilderness of temptation and in the garden, do not contradict God's word, by saying that they are the spirits of men who died, when the Bible says that the dead know not anything. There are angels of light and angels of darkness; angels who are pure and holy as when God created them, and angels who sinned, and thus lost

their first estate. But none of these angels were ever men. They were created angels, and were never of the same nature as men. How may we know the difference between the good and the bad angels?—Try them by the word of God. "If they speak not according to this word, it is because there is no light in them." Isa. 8:20. If they contradict the Bible, or in any way throw discredit upon it, know that they are of the Devil, who is a liar and the father of it.—*Signs of the Times*.

THE WRONG BOOK.

Our Episcopal friends, among other good deeds at the convention, consecrated a bishop for the Indians and other rough settlers of the very far West, apropos of which may be told the following: A Methodist minister having many years ago been sent as a missionary to the same rather tough-hearted people, found an old, very old Indian, who could read, to whom he gave a copy of the New Testament. After the noble red man had read it through, he expressed a wish to be baptized. The missionary accordingly procured a bowl of water, and was about to baptize him, when the noble red man asked, "What are you going to do with that?"

"Baptize you," replied the minister.
"No deep enough for Indian; take 'em to river."
The minister explained that "that is not our practice;" to which the noble red person replied:—
"You give me wrong book, then; me read 'em through."

The ceremony was postponed.—*Sel*.

PEACE is the evening star of the soul, as virtue is its sun; and the two are never far apart.

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