

# THE GOSPEL SICKLES

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

VOL. 2.

BATTLE CREEK, MICHIGAN, APRIL 15, 1887.

No. 8.

**THE GOSPEL SICKLES**  
IS PUBLISHED SEMI-MONTHLY FOR THE  
**INTERNATIONAL MISSIONARY SOCIETY,**

By the Review and Herald Publishing Association,  
Battle Creek, Michigan.

**EDITORIAL COMMITTEE:**

URIAH SMITH, GEO. L. BUTLER, R. F. COTTRELL,  
G. W. AMADON, AND G. W. MORSE.

**For Terms, - - - - See Last Page.**

#### TWO WAYS TO LIVE.

There are two ways to live on earth—  
Two ways to judge, to act, to view;  
For all things here have double birth—  
A right and wrong, a false and true!  
  
Give me the home where kindness seeks  
To make that sweet which seemeth small;  
Where every lip in fondness speaks,  
And every mind has care for all;  
  
Whose inmates live in glad exchange  
Of pleasures free from vain expense;  
Whose thoughts beyond their means ne'er range,  
Nor wise denials give offense;  
  
Who in a neighbor's fortune find  
No wish, no impulse, to complain;  
Who feel not—never felt—the mind  
To envy yet another's gain;  
  
Who dream not of the mocking tide  
Ambition's foiled endeavor meets—  
The bitter pangs of wounded pride,  
Nor fallen power that shuns the streets.  
  
Though fate deny its glittering store,  
Love's wealth is still the wealth to choose;  
For all that man can purchase more  
Are sands it is no loss to lose.  
  
Some beings wheresoe'er they go,  
Find naught to please or to exalt,—  
Their constant study but to show  
Perpetual modes of finding fault.  
  
While others in the ceaseless round  
Of daily wants and daily care  
Can yet pull flowers from common ground,  
And twice enjoy the joy they share!  
  
Oh! happy they who happy make—  
Who, blessing, still themselves are blest!  
Who sometimes spare for other's sake,  
And strive in all things for the best!

—Selected.

#### Notes and Comments.

**NOTICE.**—Parties receiving this Paper, not having subscribed for it, may know that it is sent to them by the courtesy of some friend. Do not hesitate to take it from the Office, for none will be called upon to pay for any numbers they have not ordered. We invite candid attention to the Contents of the Paper, and when you have read it, please hand it to a Friend or Neighbor.

FOLLOWING Christ personally, individually, as well as collectively, is our great business—not following him in a certain way; not following him by giving services and ordinances and ceremonies; not following him inexterrane, but following him in trust, in joy, in peace, in hope, in love, in faith in the invisible. And they are the best Christians who, following Christ thus, follow him most closely.

THERE are some who have much reverence for great names. Such will be pleased with the following criticism from John Milton, author of "Paradise Lost," so well known in the poetic world. Milton did not believe in the two-fold nature of man, as his "Treatise on Christian Doctrine," vol. 1, pp. 250 251, shows: "Man is a living being, intrinsically and properly one and individual, not compound and

separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul, man; that is to say, a body or substance, individual, animated, sensitive, and rational." Let those who believe in the duplex entity of human beings, ponder well what the distinguished bard has said.

MORAL suasion is all very well as an agency to use in reclaiming those who have become addicted to the use of intoxicants; all very well to help pull a drunkard out of the ditch; but legal restraint, by way of prohibitory laws, is equally necessary to keep the saloons from pulling him back into the ditch. Moral suasion is rendered largely inoperative by allowing the continued existence of the causes that draw men into the ditch faster than that agency can pull them out.

FORMERLY the grand argument for the immortality of the soul was its *immateriality*. It was immaterial, hence indestructible and immortal. All other arguments were secondary to this. It was supposed to settle the question. But as science and philosophy have advanced, how has it affected this argument? Wm. Pittenger, in a late number of the *Phrenological Journal*, thus states how this argument is now considered:—

"Yet it is a singular instance of the change brought by advancing knowledge over the current of human thoughts, that what was formerly the great argument for the immortality of mind is now the weak point of the whole structure. The immateriality and consequent incorruptibility of the spirit was contrasted strongly with the inconstancy and perishability of matter. The case is now reversed, and while the continuance of matter in all its integrity is as sure as any event in the future, belief in the continued endurance of mind, though somewhat strengthened by analogy, still rests rather upon faith than demonstration."

THE supposition that the fourth commandment is not specifically mentioned in the New Testament, seems to be a serious objection to the seventh day in the minds of some sincere and conscientious persons. For the benefit of such we consider the question briefly. The Saviour says (Mark 2:27), "The Sabbath was made for man." We inquire, How was the Sabbath made? and reply, By God's resting on the seventh day, and blessing and sanctifying it because he thus rested. But these are the very facts upon which the fourth commandment is based. Here, then, is a recognition of that command by the "Lord of the Sabbath." Again in Luke 23:56, of certain women we read: "And they . . . rested the Sabbath day according to the commandment." What commandment?—The fourth of course. This was mentioned as a historical event years after it occurred; and Luke does not say "according to the old commandment," or "what was then the commandment," but "according to the commandment," thereby unequivocally recognizing the fourth commandment as then in existence and of binding force.

WE may mistake wounded pride for repentance; but there is a vast difference between the two;

for repentance humbles pride, and abases it; but wounded pride mourns that it has been touched, and like the viper, seeks a place and means of cure.

A GREAT many men, whatever may have been their experience in life, are accustomed to complain of the usage they have received in the world. They fill the ears of those who have the misfortune to be their friends, with lamentations respecting their own troubles. But there is no man that is not born into a world of trouble; and no man has ever attained to anything like the full stature of manhood, who has not been ground, as it were, to powder, by the hardships which he has encountered in life. This is a world in which men are made, not by velvet, but by stone and iron handling. Therefore, do not grumble, but conquer your troubles.

THOSE who cavil at the Bible history of the deluge, are obtusely insensible to the fact that more than three fourths of our globe is yet under water; and that the small fraction out of water is all in disorder; all speaking in forcible language of former disaster and future ruin. Those who object to the Bible account of the future conflagration of the earth and of its inhabitants, neglect to fully consider the fact that the earth is already on fire, trembling beneath our feet.

THE one great overshadowing question before the people of the United States is the suppression of the liquor traffic. And in the settling of this question, much will be done toward the settlement of two or three other very important questions. The destruction of the liquor traffic will settle the labor question in all its main features.

PRAYER to make it accepted, requires neither genius, eloquence, nor language; but sorrow for sins, faith, and humility. It is the cry of distress, the sense of want, the abasement of contrition, the energy of gratitude. It is not an elaborate string of well-arranged periods, nor an exercise of ingenuity, nor an effort of the memory, but the devout breathing of a soul struck with the sense of its own misery, and of the holiness of Him to whom it is addressed.

INTOXICATING drink is an enemy of the capitalist and an enemy of the laborer. It is an enemy of all classes in the community. It is an enemy of the man who sells it. It is an enemy of the man who drinks it. It is an enemy even of the man who lets it alone. Well would it be if all those against whom it is an enemy would combine to put an end to its power for evil in the community.

THE religious life ought not to be like the broken surfaces over which travelers sometimes attempt to pass, where the march is interrupted by deep gorges running downward into the unfathomed darkness of the earth. It should not be like the variable climate sometimes experienced, where between days of genial warmth the thermometer plunges down to zero. There should be no sudden depressions, indeed, no depressions whatever; the way should be uniform, and a constant ascent to that which brings the Christian nearer the throne of eternal light.

***Doctrinal Articles.***

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

**AN IMPORTANT THEME.**

BY U. SMITH.

POETS are wont, as they enter upon holy and lofty themes, to invoke the aid of more than mortal beings to unseal their eyes and inspire their hearts with wisdom and understanding. If ever such help could be appropriately sought, if there are circumstances under which it would be especially in place, it is when the inhabitants of a world under the guilt of revolt and the blight of the curse, yet to be brought back to obedience and redemption, take up the contemplation of the glorious appearing of the Son of the Highest for the accomplishment of this object. For where can thought find a subject more sublime? What event is freighted with so infinite a burden of joy or woe? What day more illustrious since the annals of time began? What movement with such accompaniments of awe and grandeur—the immediate rising to life of all the countless multitude of the righteous dead, which sixty generations, each of a hundred years, have slowly garnered to the tomb; the thrilling passage over that mysterious line which separates mortality and death from immortality and endless life? It is more than a change of dispensations; it is the end and accomplishment of all dispensations. What revolution with such far-reaching results?

And has this earth such an event in store? Is the Lord of life and glory ever to appear again to mortal eyes? If so, how? why? and above all, when? With earnest solicitude the disciples put to our Lord himself the question, "When shall these things be?" And thus by precedent they established that as a legitimate inquiry which has ever since hung upon the lips of his waiting followers, *When shall these things be?*

That things are sadly out of order in this world, any one would be ashamed not to admit. That there is sin here, which God cannot countenance, and evils which could not have entered into his plan, is evident to all. Every human effort to bring order out of this moral chaos has proved a miserable failure. Is God to acknowledge himself baffled by the presence of sin in his universe? Is his original purpose that the earth should be inhabited by a race of holy and happy beings (*Isa. 45:18*), to be abandoned? How is he to interpose to accomplish a predetermined end, which an enemy is attempting to hinder?

Cut off from all hope in human effort, from its six thousand years of failure, we must look to Heaven for help, if help is to be had. Who but God's own Son is sufficient for the work? He is called the Redeemer. Is he to come and bring a remedy for all our ills, and end all earth's misrule by his own exalted reign of righteousness and peace?—"No!" says the skeptic, the chilling mist of whose unbelief hides from view not only the Redeemer, but even the Creator himself, "such an event will never be."—"No!" says the worldling, whose interests all cry out against the coming One, "such an event will never be."—"No!" says the popular church member, whose love for the world has banished from his heart all real love for Christ, "he is never literally to appear; or if he is, his coming is far away, certainly not nigh at hand."

And the preacher and the teacher, the professor and the student in theological lore, will take up the many texts that speak of the coming of the Son of man in the clouds of heaven, the descending of the Lord from heaven with the trump of God, the revelation of the Lord Jesus in flaming fire, the riding forth of Him who comes as King of kings and Lord of lords, the opening of the great day of the Lord, and the end of all things, and tell us that these startling descriptions, these momentous events, mean only some national calamity, the destruction of Jerusalem, death, conversion, the outpouring of the Spirit, or some new religious movement. They can get along with these things very well; but they cannot tolerate the idea that these scriptures mean that the Lord himself is literally to appear within the atmosphere of our earth, visible to all eyes, to do so literal a thing as to arrest society in mid-career of business, pleasure, or crime, to cause the dead to come up out of their graves and live once more, to pass the decisions of the Judgment upon all, to bring to its final doom the present order of things, and to establish that divine dispensation of which there shall be no end. This would interfere too much with their plans or pleasures.

Nevertheless we affirm that just this the Scriptures

teach. Into the midst of all this unnecessary, unnatural, and unscriptural confusion upon this question, we launch this proposition: That Christ, the Son of God, in his own person, literally, visibly, is to come within our atmospheric heavens, to introduce a new order of things; that prophecy has mapped out the coming of this event with all the indications of its approach, so that we can determine approximately our nearness to it, just as well as the mariner by following his chart can tell when he is drawing near his destined haven; and we affirm that we have now reached the time when this event, with all its attendant changes, its wiping out of the old and introduction of the new, its destruction of the wicked and salvation of the righteous, is at our very doors. If this is so, it should be known.

The bare *possibility* that such an event is near should arrest attention. The open *probability* that such is the case, should excite an absorbing interest. The clear evidences that it is *certainly* so, should cause all to act immediately in the work of preparation. This certainly can be shown. The world may oppose and disbelieve; but they must hear.

**SUNDAY DOWN TO THE REFORMATION.**

BY G. I. BUTLER.

THUS far we have briefly considered the progress of the Sunday festival to the beginning of the sixth century. We have found it still advancing in popular favor, becoming the usual day on which public meetings were held, and at least a partial rest day, but never yet called the Sabbath. From this time forward, during six or seven centuries, was an age of great barbarism and spiritual darkness. Men's minds were controlled by the grossest superstitions. The papal power was almost supreme. Not one person in a hundred could read or write, and books were very few and expensive. The Bible was banished from the hands of the common people, and nearly every copy was in the Greek and Latin languages, which at this time were not spoken by the masses. Very few persons, comparatively, ever saw a Bible. During a part of this time, it was considered a great crime for a common person to be found reading the Bible,—an offense which was punishable only by the Inquisition.

It is not necessary that we should carefully note the steps by which Sunday attained to a higher power in such an age. We have already seen how, step by step, it stealthily advanced until that time, first asking only toleration, next claiming equality with the ancient Sabbath, and then taking a position above it as a joyous day, while the latter was made a fast day. Afterward it was called the Lord's day of apostolical times. Finally it was advanced by heathen emperor and Romish pope to the dignity of a day of partial rest. It cast the creative Sabbath aside by Catholic counsel, declaring all who observed it heretics placed under a curse; and lastly it was sustained by popes, emperors, and councils, claiming the whole field as its own.

From this time forward, at every convenient occasion, a Catholic council, would put forth a canon in behalf of the "venerable day of the sun," striving to make the people observe it more sacredly. It would weary the mind of the reader were we to give a list of all these, and what they said concerning this pet institution of the Church of Rome. We will, however, mention a few of the Roman Catholic councils.

The first council of Orleans, A. D. 507, "obliged themselves and successors to be always at the church on the Lord's day." The third council of Orleans, A. D. 538, required agricultural labor to be laid aside on the Lord's day, "in order that the people may not be prevented from attending church." In 538 another council was held in Maseon, a town in Burgundy, because "Christian people very much neglect and slight the Lord's day," giving themselves to common work, etc. The bishops warn them against such practices, and command them to keep the Lord's day. About a year later another council was held in Narbon, which forbade all persons from doing any work on the Lord's day, on penalty of a "fine if a free-man," or of "being lashed if a servant." In 654 one was held at Charlons, another in England in 692, also one in 747, one in Bavaria in 772, again one in England in 784, and five councils were called by Charlemagne in the year 813, and one was held in Rome in 826. In all of these, strong efforts were made to build up the Sunday sacredness. Many others were also held for the same purpose.

But as these laws failed to accomplish all that the Catholics desired, and Sunday was still but poorly kept, they had recourse to miracles, a very popular

argument of the Romish Church. Gregory of Tours, A. D. 570, furnishes several. A husbandman went out to plow on the Lord's day, and trying to clean his plow with an iron, "the iron stuck fast to his hand for two years, . . . to his exceeding great pain and shame." Some were killed by lightning for working on that day. Others were seized with convulsions. Apparitions appeared to kings charging them to enforce Sunday sacredness. A miller was at one time grinding corn on Sunday, and instead of the usual production of meal, a torrent of blood came forth. At another time a woman was trying to bake her bread upon this venerable day, but upon putting it in the oven, it remained only dough. It was said that the souls in purgatory on every "Lord's day were manumitted from their pains, and fluttered up and down the lake Avernum in the shape of birds." —*Heylyn's History of the Sabbath*, part 2, chap. 5, sec. 2.

It seems a little strange to us to read of such things; but these were regarded as sober facts by the historians of those times, and as strong arguments for Sunday sacredness. We must not fail to mention the roll "which came down from heaven," in which the first authority from Christ is found in behalf of Sunday. The one great lack hitherto had been divine authority for it. None was claimed by the early Fathers. "Tradition" and "custom" as we have seen, were all the authority for it which could be found until emperors and popes added theirs. But even in those dark ages the want of something more was needed. Council after council was held to enforce it, yet the people were not so impressed by them that they would wholly refrain from labor on the venerable Sunday. Something more must be obtained.

In the year 1200, Eustace, the abbot of Flaye, in Normandy, came to England and labored very ardently in behalf of Sunday. But meeting with opposition in his efforts, he returned to Normandy. Although repulsed, he did not abandon the contest. After remaining there about a year, he returned with this remarkable roll. It was entitled—

**"THE HOLY COMMANDMENT AS TO THE LORD'S DAY,**

"Which came from heaven to Jerusalem, and was found upon the altar of Saint Simeon, in Golgotha, where Christ was crucified for the sins of the world. The Lord sent down this epistle, which was found upon the altar of Saint Simeon, and after looking upon which three days and three nights, some men fell upon the earth, imploring mercy of God. And after the third hour, the patriarch arose, and Acharias, the archbishop, and they opened the scroll, and received the holy epistle from God. And when they had taken the same, they found this writing therein:—

"I am the Lord that commanded you to observe the holy day of the Lord, and ye have not kept it, and have not repented of your sins, as I have said in my gospel, 'Heaven and earth shall pass away, but my words shall not pass away.' Whereas I cause to be preached unto you repentance and amendment of life, you did not believe me, I have sent against you the pagans, who have shed your blood upon the earth; and yet you have not believed; and because you did not keep the Lord's day holy, for a few days you suffered hunger, but soon I gave you fullness, and after that you did still worse again. Once more, it is my will, that no one from the ninth hour on Saturday until sunrise on Monday, shall do any work except that which is good.

"And if any person shall do so, he shall with penance make amends for the same. And if you do not pay obedience to this command, verily I say unto you, and I swear unto you, by my seat, and by my throne, and by the cherubim who watch my holy seat, that I will give you my commands by no other epistle, but I will open the heavens, and for rain I will rain upon you stones, and wood, and hot water in the night, that no one may take precautions against the same, and so that I may destroy all wicked men."

"This do I say unto you; for the Lord's holy day, you shall die the death; and for the other festivals of my saints which you have not kept: I will send unto you beasts that have the heads of lions, the hair of women, the tails of camels, and they shall be so ravenous that they shall devour your flesh, and you shall long to flee away to the tombs of the dead, and to hide yourselves for fear of the beasts; and I will take away the light of the sun from before your eyes, and will send darkness upon you, that not seeing, you may slay one another, and that I may remove from you my face, and may not show mercy upon you. For I will burn the bodies and the hearts of you, and of all those who do not keep as holy the day of the Lord." See *Andrews's History of the Sabbath*,

second edition, pp. 386-389; *Matthew Paris's Historia Major*, pp. 200, 201, ed. 1640; *Heylyn's History of the Sabbath*, part 2, chap. 7, sec. 5; *Morner's Lord's Day*, pp. 288-290; *Gilfillan's Sabbath*, p. 399, and many others.

We have given over one half of this famous document, which in view of our brief space, will perhaps suffice. That such a document was actually brought to England at the time mentioned, and used with strong effect to enforce the observance of Sunday, does not admit of any doubt. It is substantiated by all the reliable historians of that age. To read such a document as this in this skeptical age, may appear to us a little ludicrous. But at the time it was written, at the height of the Dark Ages, it was far different. That was the age of reliques—an age when a nail or a piece of wood of the true cross was of inestimable value, when the bones, toe nails, and other mementoes of the saints were considered of the highest worth. The credulity of the people knew no bounds, and the Romish priests took every advantage of it. It was by such means as this that support was supplied and holiness ascribed to the "venerable day of the sun." There is no question but that this remarkable document came from the pope himself. This is stated on the authority of Matthew Paris, whom Dr. Murdock says "is accounted the best historian of the Middle Ages,—learned, independent, honest, and judicious." Mosheim also says that "the first place was due to him as a writer of the highest merit."

This writer says, "But when the patriarch and clergy of all the holy land had diligently examined the contents of this epistle, it was decreed in a general deliberation, that the epistle should be sent to the judgment of the Roman pontiff, seeing that whatever he decreed to be done would please all. And when at length the epistle had come to the knowledge of the lord pope, immediately he ordained heralds, who, being sent through different parts of the world, preached everywhere the doctrine of this epistle, . . . among whom the abbot of Flaye, Eustachius by name, a devout and learned man, having entered the kingdom of England, did there shine with many miracles.—*Matthew Paris's Historia Major*, p. 201.

Innocent III. was pope at that time, and no pontiff that ever sat in the papal chair exceeded him in efforts to elevate and strengthen the popish power. It was by such steps as these that the Romish Church advanced the interests of Sunday. Custom, tradition, the edicts of emperors, popes, and councils, bogus miracles, and rolls manufactured by priestly craft, and palmed off as of heavenly origin upon the ignorant, bigoted and credulous multitude, by the sanction of the pope and higher prelates,—these are the foundations upon which the Sunday Sabbath rests.

It is stated by the historians that the Lord's day was better observed because of this second roll, and the work of this zealous abbot in England. It had, doubtless, a strong influence in many places in that superstitious age. Having thus traced the Sunday down to the middle of the Dark Ages, we will next notice it in the time of the Reformation.

#### CHRIST THE FIRST FRUITS.

THE Scriptures clearly teach that Christ is the first fruits of them that slept. "How can this be," says one, "if Moses was raised from the dead?" The difficulty in the mind of the questioner is in supposing that in order for Christ to be the first fruits, he must be the first raised from the dead. To my mind this is not necessary. Lazarus, the widow's son, and others, were raised from the dead before Christ was; and I cannot see that it would relieve the difficulty if Moses was not raised, even though it were true that the other cases mentioned were not raised to immortality.

I suppose it will be admitted that no one ever has been, or ever could be, raised from the dead, either to mortality or immortality, but by virtue of the resurrection of Christ. Enoch and Elijah were translated,—experienced a change equivalent to a resurrection from the dead; they put on immortality, and that, too, before Christ arose. Most certainly it was by the death and resurrection of Christ that they could thus have mortality swallowed up of life. Christ was the first fruits to them.

The resurrection of Christ on the sixteenth day of the first month, was the antitype of the offering of the first fruits on the sixteenth day of the first month, the second day of the feast of the Passover. Upon this day the priest waved before the Lord a sheaf of barley, in behalf of all the congregation of Israel. This sheaf, representing Christ, was a sample, and

the first fruits, of the harvest. But I would not infer from this that it was the first sheaf reaped, or if this were the case, it would not necessarily follow that it was the *only* one reaped, when it was waved before the Lord. Christ is the first fruits, in that he is the resurrection and the life (John 11:25), and a sample of those that come up in the first resurrection. 1 Cor. 15:23.

But further, Christ is the life-giver; his blood alone can atone for sin; and only by his death and resurrection, can any receive eternal life. Notwithstanding this is the truth, two, at least, of the fallen sons of Adam received immortality, and were glorified in heaven, long before Christ died, and before his atoning blood was spilled. How could this be?—Evidently, because they had living faith in a Saviour to come, and because Christ was a "Lamb slain from the foundation of the world." Rev. 13:8. Yes, from the very beginning, as soon as the plan of salvation was devised, in the purpose of God, Jesus was a lamb *slain*. From the very same time, and in the very same sense, he was the first fruits, *resurrected* from the foundation of the world.

It is a cheering thought that like as Christ was raised from the dead by the glory of the Father, even so they also which sleep in Jesus shall rise at his coming, and be like him; for they shall see him as he is.

Reader, do you desire to awake with the likeness of Christ in the morning of the first resurrection, and be changed to immortality? If so, you must now become like him in spirit and in character, and then you will receive the finishing touch of immortality, and go to dwell in the society of the redeemed in the realms of glory.—H. A. St. John.

#### The Christian Life.

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

##### SOWING TIME.

"In due season ye shall reap, if ye faint not."  
I seek not the harvest here,  
From the seeds of truth I sow;  
I willingly wait to bind the sheaves  
In the world to which we go.  
  
Too busy am I in the field  
To track them as they fly;  
But I know there's a germ of life in each,  
And they cannot, cannot die.  
  
The breath of the Lord will waft  
Each one wherever he will;  
And there it shall spring and bear its fruit,  
His purpose to fulfill.  
  
'Tis a joy to bear the seed,  
To go with the store of grain,  
To scatter it here and scatter it there,  
And sow and sow again.  
  
In the morning's dewy hour  
'Mid noon tide's sultry heat,  
At evening time when the shadows fall,  
To drop the gospel wheat.  
  
I know not which will thrive,  
But the promise of God I take;  
His eye will follow the smallest grain  
I sow for his dear sake.  
  
"Blessed are ye that sow!"  
Yes, Lord, the work is sweet;  
The hardest toil is the dearest joy;  
The soul's most dainty meat.  
  
Thank God for the sowing time!  
But who can the bliss foresee?  
When the work is done, and the workers throng  
To the harvest jubilee? —Christian Times.

#### SOCIAL CHRISTIAN CULTURE.

LET US note separately some of the Christian graces to be cultivated, remembering that exercise is the only condition of improvement; and that unlimited opportunities are presented all along the walks of life, and the beautiful, spotless example of the Saviour has been left for our sure guide. Whoever, by close and constant communion with Jesus, drinks deep of his spirit, will find it easy to breathe out that spirit in all the acts of life; hence Christian benevolence and charity will be ever prompting him to do good to all, to unselfishly seek their happiness and welfare, and to kindly and patiently bear with their faults.

Kindness usually begets kindness in return, but there is a far higher consideration; for it is a law of our being that love and liberality have a reacting power upon the agent, increasing both his capacity and pleasure in their exercise. For example, when we have done a good deed to others, we naturally feel a new interest in and regard for them, and every repetition of such acts increases these feelings. Likewise, on the other hand, if we do an intended injury to any one, even if that injury is never returned, nor even

resented, we feel a growing hatred toward that person and a desire to injure more. It is this law of perverted human nature that gives foundation to prejudice, which sometimes works great injury even to the innocent. For instance, one may be assailed by an enemy, whether justly or unjustly, and soon the multitude incline to add thrusts to the wounded and kicks to the fallen, till he is ruined, unless there are those with firm Christian principles and moral courage to stem and turn the perverted tide.

To prove this seeming paradox, let the same person, instead of being assailed by an enemy, be publicly lauded by a distinguished friend, the same multitude will be as ready to re-echo the notes of praise, and exalt to the skies; while each effort increases their esteem, just as in the opposite case each act to injure increased the feelings of hatred and prejudice. Such is the law which naturally governs the perverted world, and gives to prejudice its ruinous control over public opinion. In view of this fact, it is especially important that Christians cultivate carefully strict integrity and discernment, and moral courage to sustain the truth and the right without respect of persons. Much oftener, then, would Christians be found in the place of the good Samaritan, and the social Christian world would esteem that blessed office so conspicuously honored by the divine Friend of the poor and suffering.

The reacting influence of exercising liberality makes it much more easy and pleasing to be generous still. There is perhaps no other virtue that grows by exercise so thriftily as this, and none so dwarfed by disuse and neglect. Hence one cannot afford to be penurious on his own account, to say nothing of robbing God and the world of their just due. When we withhold our sympathies from doing a kindness to a neighbor, or from trying to sustain the public interest and welfare, we are narrowing down our own souls, and may soon verge to that absolute selfishness which would take advantage of a neighbor at the sacrifice of common honesty. Would that the Christian world might be spared these unpleasant extremes of perverted human tendencies. And yet there is need that all should seize upon every day's opportunities to exercise kindness and charity to all.

There is a mutual inspiration in generosity which may encourage one alone to try to sow the good seed which may at some future day spring up and cover the whole field. Study out some noble plan to benefit some individual or society, and you will soon find others to join in the effort. Thus some generous purpose might keep the public mind in healthful exercise while the wide scattered seeds of mischief might be left to die for lack of nurturing care.

Liberality of thought and sentiment also needs cultivation among Christians, especially as a means of saving the bitter conflicts that disturb the peace of neighborhoods and churches. The day of bigotry has, in a great measure, gone by, as the general diffusion of knowledge has fostered the spirit of toleration; yet some of the dark relies of barbarism still shadow the Christian world. With due knowledge of human nature, and of the fact that the all-wise God constituted men with different minds and temperaments, we should never allow these differences to grate harshly upon each other, producing discord and alienation of feeling. Individual peculiarities and opinions should not be made too conspicuous, but we should be content to disagree, if need be, in all the non-essentials, and cultivate a common faith and sympathy in all the great truths and doctrines which concern our highest interests. Churches and church members should have less to do with individual peculiarities, and much more to do in cultivating general purity and uprightness of Christian life and character. We should at least be more sparing of judgments upon others, until we are so pure in heart ourselves that, were Jesus standing in the midst, his all-seeing eye could not convict us of the greater sin.

One of the most important attainments for the Christian is the habit of careful, honest self-examination. This habit would naturally promote humility, that most beautiful ornament of the Christian character. Yet nearly allied to this lowly grace, we may rank the highest Christian grace, the spirit of forgiveness. But we spare words, and only invite to study that last, great lesson of Jesus, while upon the cross, suffering the agony of the crushing burden of the sins of the world. He said, "Father, forgive them; for they know not what they do." Would that we might consider that picture of patient suffering, infinite love, and divine forgiveness, till we could breathe in, and live out, that same precious spirit of the Master, with which, he says, ye cannot be my disciples.—S. M. Spicer.

THINK of the day, the humbling, affecting, overwhelming day, when the cup of cold water will reappear as an ingredient in the everlasting glory.—James Hamilton, D. D.

THERE are but two restrictions which the Bible puts upon anything. It forbids that which is immoral and wrong, and excess in that which is right.

MEN and women never struggle so hard as when they struggle alone, without witness, counselor, or confidant,—unadvised and unpitied.



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

BATTLE CREEK, MICH., APRIL 15, 1887.

### TRUTH IS HARMONIOUS.

THERE is perfect harmony in truth; it never contradicts itself. Each particular truth is in harmony with every other truth. Not so with error. The arguments used in defense of error not only conflict with the truth, but with each other. Truth is easily told, because it is ready made. Therefore to tell the truth does not tax our intuitive faculties. But one lie wants ten more to make it good; and the testimonies of these are so contradictory that they do not help the matter, but make it worse and worse. The advocates of error, with their many inventions, not only "lie against the truth," but contradict themselves at almost every step.

Take for example the reasons given for observing the first day of the week instead of the Sabbath of the Lord. We are told that Christ at his resurrection changed the Sabbath from the seventh to the first day of the week; therefore the keeping of the first day is in obedience to the commandment. But the commandment still says, "The seventh day is the Sabbath." How is it? "Oh," says the Sunday advocate, "the commandment never required a particular day of the week to be kept. It only required one day of rest after six of labor." If that is so, it is an utter impossibility to change it from one particular day of the seven to another; for all are alike. Any one you choose to keep is the Sabbath. This position is equal to a declaration that there is no sacred day in the seven—no Sabbath at all.

But the advocate of Sunday observance, not at all abashed, will claim that the argument for Sunday is "cumulative." He has something further to offer. Perhaps his next position is that the weekly Sabbath is one of those ordinances which was against us, contrary to us, and which the apostle says Christ has taken away, nailing them to his cross. That being so, we have no Sabbath; for the commandment is abolished and gone. "No," says my friend, "only the ceremonial part of the commandment is abolished, that which required the keeping of the particular seventh day. The moral part of it, that which requires the observance of one day in seven, is still in force." But you said a little while ago, that the observance of any one day in seven was all that the commandment ever required. Is that requirement done away? If it is, we have no Sabbath, not even a one-day-in-seven Sabbath; if it is not, then the Sabbath is the same thing that it was before it was nailed to the cross.

Perhaps the next position taken will be that the apostle, in Romans 14, gives all the liberty to keep whatever day they choose, or none at all. He says, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." If this text applies to the weekly Sabbath, it certainly gives the largest liberty; we may regard one day above others, or esteem every day alike; we may have a Sabbath, or none at all. What then becomes of the obligation to keep Sunday?

Thus we might go on examining the witnesses for Sunday-keeping. One claims it to be impossible to tell which is the seventh day; another professes to demonstrate that Sunday is the true, original seventh day which God blessed and sanctified at creation; therefore it should be kept. One admits that the Sabbath was made for all mankind, as a memorial of the work and rest of the Creator; another says it was instituted after the departure from Egypt, as a memorial of that event, and was designed for the Jews alone. One says it was changed to the first day of the week at the resurrection of Christ; another that it was utterly abolished when Jesus died upon the cross. One claims that the first day was kept as the Christian Sabbath from the day of Christ's resurrection; another, more in harmony with historical facts, admits that the change was made gradually afterward.

tells us that the keeping of Sunday is enforced

by the fourth commandment; another that the commandment was wholly abolished, and that the Sunday Lord's day is an entirely new institution, not dependent on the commandment, nor intended to take the place of the Sabbath. Some tell us that the argument for keeping the first day is, "cumulative," that is we suppose, gathering strength from all these contradictory propositions put together; and they traverse the earth from pole to pole, and sail around it both easterly and westerly, on paper, to prove that it is impossible to keep the seventh-day Sabbath, unless it falls on Sunday!

These so-called arguments strike at the very root of the Sabbath institution, making a universal Sabbath an impossibility. They represent the great Creator as stultifying himself,—making man to inhabit the earth, and then making a Sabbath for him which he could not possibly keep, and commanding him to keep it. "The Sabbath was made for man;" the earth, whether round or flat, was given him for an abode, and yet it is claimed that he cannot possibly keep it! Away with such impeachment of the wisdom and justice of God! Reader, can that be truth which stands in need of so many inventions and contradictory propositions to sustain it?

In contrast with this confusion among those who observe the first day, all who observe the seventh day, the Lord's Sabbath, give precisely the same reasons for their practice. There is not a dissenting voice, and no contradictory propositions set forth to sustain it. They all tell one straightforward story, one that a boy of ten years can give; because it is ready made. It is this:

1. God worked six days in the creation of the world, and rested on the seventh. This made the seventh day his Sabbath day, that is, his rest day. After he had made it his rest day by resting upon it, he blessed and sanctified the seventh day for the future, "because that in it he had rested from all his work." Gen. 2:2, 3. Sanctifying the seventh day was the act of setting it apart from other days, to be sacredly observed by mankind. "The Sabbath was made for man." Mark 2:27. Hence it was given to man in the beginning, even to Adam, the head of the family.

2. The Sabbath precept was placed by God himself in the midst of his moral or primary law, being spoken by his voice to assembled Israel at Sinai, and written by his hand in tables of stone. And the reason given for this commandment is, that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20:11.

3. That law has never been abolished, and never will be. Said Jesus, "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18. The Sabbath is a part of that law; therefore it remains precisely as it was.

4. And it will remain and be universally observed in the world to come. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. 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. 66:22, 23. R. F. C.

### A NATURAL RESULT.

The doctrine of man's inherent immortality is responsible for many strange vagaries. One recently made its appearance in the columns of the *Banner of Light*. In giving an account of the hanging of a woman, that journal gave utterance to the following statement:

"Mrs. Druse, the Herkimer uxoricide, was executed on Monday last. Thus another human being has been suddenly ushered into the spirit world, filled with hate upon those instrumental in sending her there, where she does not belong, and should not have gone until nature had fulfilled its mission in this respect. She committed a great crime, to be sure. She never would have done so had she not possessed a flendish disposition to begin with. She is now free,—free to return to earth, and, through psychological laws, to be instrumental in having other murders committed simply out of revenge for being taken off in the manner she was. It would have been far better had she been placed in close confinement during her natural life."

The *Banner of Light* evidently puts forth the foregoing position as an argument against capital punishment. As such it has the merit of being ingenious, to say the least; and were it not founded on false premises, it might be called plausible to a certain extent.

The foundation of the claim made in the paragraph quoted, is the doctrine of the natural, inherent immortality of man, and the consequent position that death does not bring a cessation of conscious, intelligent activity of the mental capacities. With such a foundation proved and established, the conclusions reached are but natural; and with the popular teaching of Catholics, and the majority of Protestant denominations as a background, it is not strange that Spiritualists make the bold claims that they do, as instanced in the foregoing assurance of the return to earth of Mrs. Druse.

To show the harmony that exists between Spiritualists and the denominations before mentioned, we present below a few statements from a late issue of the N. Y. *Independent*, a journal that ought to be in better business than thus furthering the interests of such a terrible delusion as Spiritualism. To show at the same time how well the *Independent* tallies with the word of God, we present side by side, the statements of both, touching the same point, thus making the following showing:

*Independent*: "Personality resides solely and only in the mind. . . . The body is merely the present domicile and instrument of this mental Man until death comes and breaks the link that thus unites them; and we have no evidence whatever that this event, so fatal to the body as an organized structure, destroys the Man who once dwelt there."

*Bible*: "The living know that they shall die: but the dead know not anything." Eccl. 9:5.

*Independent*: "For aught that appears in anything we know of the effects of death, Man, the essential Man, lives and thinks and feels and acts as really as he did while dwelling in a mortal body."

*Bible*: "The dead praise not the Lord." Ps. 115:17. "Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:6.

*Independent*: "The Bible, while reminding us that our earthly life is but a vapor that appeareth a little time and then vanisheth away, at the same time teaches us that our mental life does not suffer the slightest destruction by the death of the body."

*Bible*: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

Further comment is unnecessary.

### THE LAW OF GOD.

ONE of the greatest of the wonders of human depravity is the idea that the moral law of God is subject to abolition or change. To suppose that that law, which was distinguished from all typical, ceremonial laws, which owed their existence to the fact that sin had entered into the world, being given by the Almighty in person, by his own voice, and in his own handwriting, was only designed for a section of our race, and was subject to change or abolition, is one of the most marvelous absurdities that ever disgraced the human intellect. There is disloyalty, treason against High Heaven, in the very thought. All would know this, if they would stop to consider it. But an eagerness for self-justification in following the customs of the world and the corruptions of apostate Christianity, blinds the mind and perverts the judgment; and the result is that we hear from the desk consecrated to the proclamation of the everlasting gospel, and from the lips of those sworn to be faithful ministers of Jesus Christ, that the holy law, the transgression of which made it necessary for the Son of God to die in order to redeem the transgressor, has been in part or wholly abolished. Yes, many are the professed friends of God who are engaged in the work of undermining and overthrowing his holy law, the only moral code he ever gave to man, and of which Jesus said that one jot or tittle should not pass from it till heaven and earth pass.

The difficulty is, they blindly work for the support of creeds and custom, not looking at fundamental principles, nor giving a thought to the character of God, the nature of his law, and the probabilities or improbabilities of a change of the moral code of Him who has said, "I change not," and of which law the Holy Spirit testified by David that it was "perfect." Ps. 19:7. They go to work to pervert and prostitute the utterances of the New Testament which relate to the law of types and shadows, that all know have been abolished, applying them to that law which is declared to be holy, just, good, spiritual, and by which is the knowledge of sin, and which is declared to be perfect, and the truth itself. Rom. 7:12, 14; 8:20; James 1:25; Ps. 19:7; 119:142. They do not stop to consider how that which is perfect can be improved

by a change, or what effect it must necessarily have upon the truth of God to change it.

But why all this blind antagonism to the law of God? The whole strife is concentrated upon a single point—the Sabbath of the Lord our God. But for the Sabbath, and the fact that the church, as well as the world, are trampling it under their feet, there would be no open controversy in respect to the perpetuity and immutability of the decalogue. And why should the Sabbath be singled out as unfit to have a place in the moral law, and consequently as something that must be abolished? No other answer can be given but that men have abolished the Sabbath of the Lord and substituted one of their own.

We first find the Sabbath in Eden, before sin entered the world (Gen. 2: 2, 3); we trace it through the Scriptures from Genesis to Revelation, and find it one and the same thing. No other weekly Sabbath is once named in all the book of God. And as we look to the promises of the world to come, we find the Sabbath still in existence, and all the redeemed and holy inhabitants of that bright world keeping it. Isa. 66: 22, 23. Ah! if men could see the value of a part in that world, they would be willing to bear the cross of unpopular truth here. They would leave their strivings against self-evident truth, and choose the blessedness of those who keep the commandments of God, "that they may have right to the tree of life." Rev. 22: 14. "If thou wilt enter into life, keep the commandments." Matt. 19: 17. R. F. C.

#### THE ADVENT DOCTRINE KNOWN BY ITS FRUIT.

A TREE is known by the fruit it bears; so a doctrine is known by the fruit that those bring forth who live it out. And certainly the fruit and tendency of the Advent doctrine can be none other than good. The Advent doctrine is highly practical. If the shortness of human life and the certainty of death are strong incentives to repentance, are not the near coming of Christ, the close of human probation, and the unmingled wrath of God preceding it, still greater motives to lead men to turn away from their sins and give their hearts to God?

If the doctrine of Christ's first coming led John the Baptist to call strongly upon men to bring forth fruits meet for repentance, should not the belief of his speedy second coming have at least a similar effect on those who entertain it? John the Baptist preached the coming of the Lamb of God who was to take away the sins of the world and open to the world the fullness of gospel blessings, yet he laid the axe at the root of the tree. We believe in the advent of Christ as King of kings to punish the ungodly and reward the saints, and that before Christ comes, mercy will cease to be offered, and there will be no hope of pardon to the sinner. How doubly compelling is this doctrine in leading to repentance and holiness of life!

Again, some who have not gone too far in presumptuous sins may possibly find mercy on a dying bed. They have a merciful High Priest and Advocate who may then be prevailed upon to plead in their behalf the merits of his death as they confess their sins to him. But not so with the presumptuous sinner who lives till the coming of the Lord. He will then have no mediator, no High Priest, to plead his case. The atonement will then be past. The filthy must his filth retain and receive the just but awful wrath of God. How important, then, it is to improve the few lingering, merciful moments as they pass!

Accordingly, as we might expect, those who heartily receive the Advent doctrine, whether they have been professors or not, do feel the importance of repenting, and leading more devoted lives in the service of God. They see they are unprepared for the time of trouble, and for the day of God. They see errors in their past lives, sins to be confessed and overcome, to stand the scrutinizing test and fiery ordeal of the Judgment, and be without spot, and blameless at Christ's appearing.

But some will refer to the crooked course of those who profess the Advent doctrine, or who have given it up, as the legitimate fruits of Adventism. This is very unfair. As well might they charge to Moses the unbelief and fall of the Jews in the wilderness, and to the Saviour the infidelity of the Jews at his first advent, and even their great wickedness in slaying him.

It is not because the Israelites received the testimony of Moses that they fell in the wilderness; but their fall was the result of their rejecting his testimony—the result of their unbelief.

So in regard to the fall of the Jews at Christ's first advent; and so in regard to the bad fruit of some who profess the Advent faith and do not live it out, or of some who have given up the Advent doctrine.

The proper way to judge of the nature of a doctrine is to look at the fruit of those who live it out. And even the fall and crooked course of those who reject the truth verifies the truthfulness of the saying of Paul, that the gospel is as much a savor of death unto death to those who reject it, as it is a savor of life unto life to those who truly receive it and carry it out in their lives.—D. T. Bourdeau.

#### THE CHRISTIAN SABBATH.

1. THERE is a day belonging to the Lord in the Christian dispensation.

PROOF: "I was in the Spirit on the Lord's day." Rev. 1: 10.

2. The day of which the Son of man is Lord, is the Sabbath.

PROOF: "Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28.

3. The Sabbath of the Lord is the seventh day of the weekly cycle.

PROOF: "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10.

4. The Lord calls the Sabbath his holy day.

PROOF: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight," etc. Isa. 58: 13.

5. The Lord made the Sabbath at the close of the creation week by three distinct acts; viz., he (1.) rested, (2.) blessed, and (3.) sanctified, or set it apart.

PROOF: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2: 2, 3.

6. The rest of God had not reference to a long, indefinite period of time; for it was in the past when he blessed and sanctified the day.

PROOF: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2: 3.

*Note.—Sabbath means rest.* As therefore God rested on the seventh day of the weekly cycle, that day must be his Sabbath, or rest day; and as he rested only on the seventh day, so the seventh day only can be the Sabbath of the Lord our God. In the revolution of successive, never-ending weekly cycles, God rested upon the seventh day; that act made it God's rest, or Sabbath, day. He then blessed it; and that made it God's blessed rest-day. He sanctified it or set it apart to a holy use; and that made it the commanded, blessed rest-day; for sanctify means "to ordain or set apart to sacred ends; to consecrate, to hallow." (Worcester.) If the Sabbath was set apart, a commandment must have been given for that purpose. The Hebrew word rendered sanctify has the force of a command. In Josh. 20: 7 it is rendered appointed; and in 2 Kings 10: 20, proclaim. Hence the Sabbath was appointed, proclaimed, or set apart to a holy and sacred use; and to do this a commandment must have been given.

7. This command concerning the Sabbath was not given to the Jew, but to Adam, and through Adam to all the race.

PROOF: "The Sabbath was made for man." Mark 2: 27. Literal Greek, "the man."

*Note.—The Sabbath was not a type; for all types originated after the fall of man, as for instance the seven yearly sabbaths mentioned in Lev. 23 and Hos. 2: 11. All were shadows and types of some part of our Saviour's work, and when he died, were "blotted out," "nailed to the cross," with the rest of the ceremonial law. See Col. 2: 14, 17; Eph. 2: 15; et al. But the weekly Sabbath had nothing shadowy or typical about it.*

8. As the Sabbath was given to man "in the beginning," before sin entered the world, it must, like the institution of marriage, have been for all men in all times.

PROOF: "God that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17: 24, 26.

9. It was observed by the sons of Adam, who came before the Lord at this time, the end of the weekly cycle.

PROOF: "And in process of time [Heb. margin, at the end of days] it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof." Gen. 4: 3, 4.

10. As it was sanctified, set apart, or appointed by a command of God, it was kept by Abraham.

PROOF: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26: 5.

11. Its design was to ever keep before the children of men the one true God, the Creator of all things, and so to keep them from idolatry.

PROOF: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20: 20.

12. Before the moral law was given from Sinai, before the first covenant was made with Israel, in the very close of the patriarchal dispensation, after the hard bondage of Egypt, the Sabbath is restored to the people of God, not as a new institution, but as one already known.

PROOF: "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord." Ex. 16: 23.

13. The Sabbath was still the seventh day of the septenary cycle.

PROOF: "Six days shall ye gather it; but on the sev-

enth day, which is the Sabbath, in it there shall be none." Verse 26.

14. The loyalty of the people was tested by the Sabbath.

PROOF: "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, *that I may prove them whether they will walk in my law or no.*" "And it came to pass, that there went out some of the people on the *seventh day* for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath; . . . let no man go out of his place on the *seventh day*. So the people rested on the *seventh day*." Verses 4, 27-30.

NOTE.—The threefold weekly miracle of the manna was continued for forty years (verse 35), during which time the Lord miraculously proved to his people that but one day only was the Sabbath, namely, the seventh day.

15. The fourth precept of God's moral, immutable, and perpetual law, spoken by God from heaven, written by his own finger on tables of enduring stone, is a precept concerning the Sabbath.

PROOF: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 8-11.

16. It is introduced as an existing institution which men are prone to forget.

PROOF: "Remember the Sabbath day." Ex. 20: 8.

17. It was a day which the people of God were not to make holy, but to keep holy,—a day already made holy at creation.

PROOF: "Remember the Sabbath day to keep it holy." "The Lord blessed the Sabbath day and hallowed [sanctified] it." Verses 8, 12; Gen. 2: 2, 3.

18. The fourth commandment enjoins the same seventh day of the cycle on which God rested, and it is given as a memorial of his creative work.

PROOF: "But the seventh day is the Sabbath of the Lord thy God; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath [or rest] day, and hallowed it." Verses 10, 11.

NOTE.—Jer. 17: 21-27; Eze. 20; Neh. 13: 15-22, and other Old Testament scriptures show how zealous was God's care for his Sabbath.

19. Our blessed Lord declared that the law of which the Sabbath was a part was binding in every particular, and perpetual in its obligation.

PROOF: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5: 17-20.

NOTE.—Eminent theologians and creeds declare for the perpetuity of God's law, as the following quotations will prove:

John Wesley says in his Sermons, vol. 1, Sermon 28: "But the moral law contained in the ten commandments, and enforced by the prophets, he [Christ] did not take away. It was not the design of his coming to revoke any part of this. This is a law which can never be broken, which stands fast as the faithful witness in heaven."

The M. E. Discipline, art. 6, says: "No Christian whatsoever is free from the obedience of the commandments which are called moral."

To this agree the F. M. Discipline, art. 6; the M. P. Discipline, art. 6; the W. M. Discipline, art. 6; and the Episcopal Book of Common Prayer, art. 7.

The Baptist Church Manual, art. 12, reads: "We believe that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises from their love of sin; to deliver them from which, and to restore them through a Mediator to unfledged obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church."

The Presbyterian Confession of Faith asserts, art. 6: "The moral law doth forever bind all, as well justified persons as others, to the obedience thereof. . . . Neither doth Christ in the gospel in any way dissolve, but much strengthen, this obligation."

Dr. Albert Barnes, in his comments on Matt. 5: 19, says: "We learn hence, 1. That all the law of God is binding on Christians; 2. That all the commands of God should be preached in their proper place, by Christian ministers; 3. That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom; and, 4. That true piety has respect to all the commands of God, and keeps them."

20. Those who transgress the moral law are sinners; for without law there is no sin.

PROOF: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3: 4. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust except the law had said, Thou shalt not covet." Rom. 7: 7.

21. Jesus kept the law, and hence the Sabbath.

PROOF: "I have kept my Father's commandments, and abide in his love." John 15: 10. "He did no sin." 1 Pet. 2: 22. "As his custom was, he went into the synagogue on the Sabbath day." Luke 4: 16.

22. Jesus is our example.

PROOF: "He that saith he abideth in him [Christ] ought himself also so to walk even as he walked." 1 John 2: 6.

23. Our Saviour taught that the Sabbath would be sacred and obligatory, as late as the destruction of Jerusalem, A. D. 70.

PROOF: "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 15-20.

24. The holy women of old observed the Sabbath after Christ's death, hence under the new covenant.

PROOF: "And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23: 56.

25. This was the *seventh day of the week*; for (1.) that is what the commandment enjoins (Ex. 20: 10), and (2.) the next day was "the first day of the week."

PROOF: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 24: 1.

26. The apostle Paul declares that the law is not made void through faith.

PROOF: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31.

27. Prophecy predicts a reform on the Sabbath in the last days among the remnant people of God.

PROOF: "And they that shall be of thee, shall build the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called, *The restorer of the breach, The restorer of paths to dwell in*. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day: and call the Sabbath [which is the seventh day] 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." Isa. 58: 12-14. See also Isa. 50: 1-7.

28. That this is among the remnant people of God is evident from the fact that they keep the commandments of God.

PROOF: "And the dragon was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

NOTE.—It is said of those who lived under the papal persecution and just subsequent to that, "Here is the patience and the faith of the saints." Rev. 18: 10. Their prominent characteristics were *patience* and *faith*. But it is said of the last stage of the church, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. They have *patience*, they have *faith*, and they *keep the commandments of God*, in a way unknown to the generation before. To keep the commandments of God, they must *keep all* of them; therefore they *keep the Sabbath of the fourth commandment, the seventh day*. And this is characteristic of the church which shall witness Christ's coming. Rev. 14: 12, 14.

29. The Sabbath of the Lord our God will be kept in the future home of the redeemed.

PROOF: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon [month] to another, *and from one Sabbath to another*, shall all flesh come to worship before me, saith the Lord of hosts." Isa. 66: 22, 23.

NOTE.—Our Saviour died to redeem us *from sin, iniquity, or lawlessness* (Matt. 1: 21; Titus 2: 14); therefore he died to redeem us *to righteousness, or the keeping of all God's commandments*.

30. The truly regenerated heart loves God's law.

PROOF: "This is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5: 3.

31. Jesus pronounces a blessing upon those who will keep God's commandments.

PROOF: "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 12: 14. M. C. WILCOX.

### THE "LARGER HOPE."

The "larger hope" is being much talked about now. This "larger hope" is that if men do not accept Christ in this life, they will have a chance to repent after death. It is no new thing. Satan set before Eve a "larger hope" than the Lord did. He persuaded her to believe that she would be much better off if she went outside of God's command. She soon found out her mistake. The antediluvians cherished a "larger hope" than Noah did. He, poor, credulous soul, thought that if he didn't get into the ark he would be drowned. Their hope was not so circumscribed. Their free minds took a much wider range, and they thought that they would be safe enough if they ignored the ark. But "the flood came, and destroyed them all." The men of Sodom were not so narrow in their beliefs as was Lot. He believed that his only hope lay in flight from the city. They had a "larger hope," and therefore would not put themselves to the trouble to flee. "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." "Even thus shall it be in the day when the Son of man is revealed." Those who cherish this "larger hope" will then find out their mistake. "Other foundation can no man lay than that is laid, which is Jesus Christ." This hope is large enough to take in the whole creation; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This hope is limited to this life, for when Christ comes the second time, it is "without sin, unto salvation." Neverthe-

less, the Spirit and the bride say, Come; and whosoever will may take the water of life as a gift. Who could ask any larger hope than this? Well might the apostle exclaim: "O the depth of the riches both of the wisdom and knowledge of God!"

"How firm a foundation, ye saints of the Lord,  
Is laid for your hope in his excellent word!  
What more could he say than to you he hath said,  
Who unto the Saviour for refuge have fled?"  
—*Signs of the Times.*

### THE TEN COMMANDMENTS PERFECT.

THAT the ten commandments are a perfect code, is clear from several facts: first, God spoke them with his own voice, and "added no more"; secondly, he wrote them with his own finger on the tables of stone; thirdly, he had them laid under the mercy-seat to show that this law, and this alone, made an atonement necessary; fourthly, God then expressly says that this code is a law and commandments. See Ex. 24: 12. We admit that the precepts of this code are commingled in the Mosaic writings with the typical code. Yet in the ten commandments this moral code is particularized and given by itself, unmixed with ceremonies.

Some have argued that the whole law, i. e., the moral law, is a dead letter. Others, who dare not go to this extreme, say that the fourth commandment of the decalogue only has been done away. But neither position is correct. *The Sabbath precept stands as impregnate as the other nine precepts.* The Sabbath was made for man before the transgression in Eden's garden. It was set apart to a holy use by the Lord for the benefit of his creatures. Hence it is not one of the things taken out of the way by the death of Christ. It could not be typical, as it was ordained before man's sin. It stands as a memorial of God's creative work.

Therefore we rightly conclude that the "royal law" is yet in full force. In fact, Christ gave up his life to vindicate that law. So it becomes a matter of great moment to Christians when we consider that the Son of God took the curse of the law upon himself, and died for our sins. May God seal his truth to our hearts. Amen.—*L. H. Rose, in Herald of Life.*

### A SKEPTIC'S ADVICE.

BENJAMIN FRANKLIN was a deist, but had sense enough to see the banefulness of infidelity. When Thomas Paine sent him a portion of his "Age of Reason" for examination, he wrote: "I have read your manuscript. You strike at the foundation of all religion. You will not succeed so as to change the general sentiments of mankind on that subject. The consequence of printing this piece will be mischief to you and no benefit to others. He that spits against wind, spits in his own face. You may find it easy to live a virtuous life; you have a clear perception of the advantages of virtue. But think how great a portion of mankind consists of weak and ignorant men and women and of inconsiderate youth of both sexes, who need the motive of religion to restrain them from vice. Perhaps you are indebted to your religious education for the habits of virtue upon which you now justly value yourself. I would advise you, therefore, not to attempt unchaining the tiger; but to burn this piece before it is seen by any other person. If men are so wicked with religion, what would they be without it?"—Sel.

SHALLOW waters are easily muddled. After a night of storm, the waters of the bay along the beach, stirred by the winds, are foul and black with the mire and dirt. But look beyond out into the deep water; how blue and clear it is! The white caps on the surface show the violence of the wind, but the water is too deep for the storms that sweep its surface to stir up the earth at the bottom. So in Christian experience. A shallow experience is easily disturbed; the merest trifles cloud and darken the soul whose piety is superficial; while the most furious storm of life fails to darken or perturb the soul which has attained a deep experience of the things of God. The agitation may produce a sparkle on the surface, but in the calm depths of such a spirit reigns eternal tranquillity, the peace of God that passeth all understanding.

IT is not best to have a stiff neck or a hard heart. If we have these, it is our own fault; for the grace of God is able to make our hearts tender and to create within us a teachable spirit. Now one of those things which is hard for us to receive, but which is withheld exceedingly necessary, is reproof. It is not pleasant to the carnal mind, but it is safe and profitable for us. Better by far have reproof than flattery or even too much of encouragement. Accept, then, of reproof. Not, however, in a sullen, inactive manner, but by laying the thing to heart, and bringing forth fruit meet for repentance. God means by it our salvation. Why not, then, co-operate with him?

### Temperance Outlook.

#### WINE AND THE BIBLE.—4.

BY J. H. KELLOGG, M. D.

#### TEXTS WHICH ARE SAID TO FAVOR THE USE OF WINE.

"In the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink-offering." Num. 28: 7.

Whatever semblance of argument may be founded upon this text, loses all its force upon reference to the original. The term here rendered "strong wine," is *shekar*, which might with much greater propriety be translated "sweet wine," since that is the literal meaning of the word. It is so rendered by Kitto, who says that the article referred to in this text was a sweet juice derived from the palm-tree or any sweet fruit other than the grape. That this position is correct is conclusively proved by the testimony of an eminent Jewish rabbi, who says of the Jews, "In their oblations and libations, both public and private, they employed the fruit of the vine, that is, fresh grapes and unfermented grape juice." "Fermentation is to them always a symbol of corruption." According to Plutarch, even the Egyptians only used unfermented wine in sacrifices.

"Wine which cheereth God and man." Judges 9: 18.

The wine referred to here cannot be the fermented kind, for the original word so rendered is *tirosh*, which, as previously shown, was always applied to grapes themselves or to the fresh juice. Some learned Bible commentators hold that the word refers exclusively to the whole ripe fruit. Travelers in wine-producing countries assert that the fresh juice of the grape has a peculiarly refreshing effect when taken cool, and that any quantity may be drunk without any of the effects of fermented wine.

"He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine," etc. Ps. 104: 14, 15.

The wine to which reference is made in this text must be of the unintoxicating kind, for it is represented as being a natural product, like grass, the herb, and oil. Fermented wine is not a natural result of growth. The Creator never made alcohol in any form. Not a single plant contains it. It is the product of decay and rottenness. As remarked in reference to the preceding text, new wine is a most refreshing and cheering beverage.

"Give strong drink unto him that is ready to perish." Prov. 31: 6.

Even this text is sometimes used as an apology for the use of liquor, though at the most it could be made to excuse the use of strong drink only in cases of threatened death. An understanding of the real meaning of the text clears up all the difficulty attached to it.

The term "strong drink" had no reference to distilled liquors, as in present usage. The art of distillation was unknown to the ancients, not being discovered until the ninth century of the present era. Strong drink, then, did not mean a liquor strong in alcohol, like brandy or rum. It referred to a liquor sometimes called "mixed wine," which was a compound of wine with wormwood, myrrh, nux vomica, and narcotic drugs, which rendered it very intoxicating. It was customary among ancient nations to administer this strong or intoxicating liquor to criminals who were about to be executed, in order to stupefy them and thus mitigate their pain. In obedience to the common custom, a draught of this powerful opiate was offered to the Saviour, as he hung upon the cross. It was to this well-known custom that the wise man had reference when he said, "Give strong drink unto him that is ready to perish," just as the surgeon would say, Give chloroform to a patient about to undergo a surgical operation.

"The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber." Matt. 11: 19.

It will not be denied that Christ drank wine; but there is not the slightest evidence that he ever drank a single drop of fermented wine. Sweet wines which had been preserved by some one of the methods previously described, were used to excess by many persons, just as food may be taken in excessive quantity. Such persons were called wine-bibbers, though they could not be called drunkards. But there is no evidence that Christ belonged to this class. The charge was made by wicked men, his enemies, who also accused him of gluttony, and on another occasion said,

"He hath a devil." Was he a glutton? If not—and he certainly was not—how can it be claimed that he was a wine-bibber? The same authority which would prove him to be a wine-bibber, would also make him a glutton and one possessed of a devil.

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." John 2:9, 10.

1. If the wine referred to above was of an intoxicating nature, then the brewer and the distiller have, as they claim, a sufficient apology for their nefarious business; for in manufacturing alcohol with which to poison their fellow-men, ruin their constitutions, squander their property, and render their children homeless and their wives widows,—in all this work of evil, they are only imitating the example of their divine Master! Such a position is too unreasonable to be tenable; for the work of rum savors more of a Satanic than of a divine origin. No: it is impossible for any one but the veriest infidel to regard it consistent for the Saviour of mankind to lend his influence, his example, in favor of a practice which even human wisdom can see is an unmitigated curse to the race.

2. But how was this miracle wrought?—Simply by a shortening of the natural process by which wine is produced. The grape-vine sucks up water through its rootlets, and by a slow and mysterious process continuing through several months, finally converts it into wine in its clusters of luscious fruit. Man obtains it by simply pressing it from the grapes. Christ, by his infinite wisdom, by his knowledge of the intricate processes carried on by the plant,—for he made the grape-vine,—performed the same work in a moment. The product was the same as though it had been produced in the ordinary way. Is the product of the vine, new wine, fresh grape juice, fermented or intoxicating?—No; it is unfermented and wholesome. The grape-vine cannot produce alcohol. The Creator has not formed it in any plant. In simply shortening the natural process of wine-making, then, Christ produced not fermented but unfermented wine.

#### THE EFFECTS OF PROHIBITION.

ONE of the greatest arguments against prohibition is, that to stop the liquor traffic will subtract millions of money from the commerce of the country, and such a reduction in the commerce of the nation would be severely felt in all classes and conditions of society.

A similar argument was once made against the abolition of slavery. It was contended that the extinction of the millions of wealth invested in the slaves would ruin our great republic. But now that this enormous wealth has disappeared, the extinction of which cost the nation over a billion of money, the country, both North and South, is richer than ever before, or ever could have been with that element of discord in our midst. Hence it is reasonable to infer that unrighteous wealth is the direct road to poverty.

Now let us estimate the value of the alcoholic liquor of the United States at a billion dollars. And if the retail business of liquor be prohibited, this great mass of wealth be retired from commercial circles to the great detriment of trade because the call for alcohol in arts and medicine will not consume ten per cent of this mighty mass of wealth,—admitting all this to be true, it would be a thousand times worse if the remaining ninety per cent were disposed of in drinking saloons; for every dollar's worth thus sold would, on an average, detract two dollars from the community in the idleness of the drinker; then two dollars more in the mischief he will do under its influence, and two more in taxes honest men pay for restraining drunken thieves and murderers. Now no one can say we have made an extravagant estimate; but if this calculation is largely within bounds, let us appeal to our political economists. Is it wise, is it sensible, to waste six billions of wealth in a frantic endeavor to save one billion?

If we could lose this billion of money with the assurance that no alcoholic wealth would ever again be produced, it would be a far greater gain than that which accrued from what was lost in the civil war.—*Kansas City Herald.*

#### WHAT IT COSTS.

THE annual liquor bill of the United States is \$900,000,000, an amount so large we cannot comprehend it. The amount spent annually in prosecutions that are the legitimate fruit of this illegitimate business, is estimated at from six to seven hundred millions. We will call it \$684,000,000, and this added to the drink bill makes the enormous sum of \$1,584,000,000 as the annual expense to this nation of the drink traffic.

This sum changed into silver dollars, would make a belt clear around the globe, and go half way around the second time, or make a solid line 87,500 miles long.

The population of the United States is now estimated at 60,000,000. This sum would give an annual income of \$28.40 to each man, woman, and child. It would pave a walk four feet wide and 1,171 miles long.

This sum, in silver dollars, reckoning \$16 to a pound, would weigh 39,500 tons. If this were loaded on wagons, a ton to each team, and allowing thirty feet to each team, it would make a procession 281 miles long.

The human mind cannot grasp the meaning of such vast sums.

#### 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:**

**GEORGIA.**—Mission opened at Atlanta, with encouraging prospects.

**ILLINOIS.**—Fourteen new converts reported at Rush, as a result of a series of meetings.

**PENNSYLVANIA.**—J. S. Shrock reports interesting meetings at Salemville and Mines.

**MINNESOTA.**—E. A. Curtis reports an interesting series of meetings at Brown's Valley.

**MISSOURI.**—J. W. Watt reports encouraging results of labor at Lowry City, Deerfield, and Star Valley.

**VIRGINIA.**—A series of meetings held near Woodstock by R. D. Hottel awakens considerable interest.

**WEST VIRGINIA.**—W. R. Foggin reports seven converts as the result of his labors at Ox Bow and Kanawha.

**DENMARK.**—E. G. Olsen reports ten additional believers at Copenhagen, as a result of the meetings held there.

**ARKANSAS.**—The church at Springdale received six new members recently; four new believers were added to the company at Cincinnati.

**PACIFIC ISLANDS.**—John I. Tay reports successful labors, especially at Pitcairn Island, where the entire population, 110 in number, embrace the S. D. Adventist faith.

**OHIO.**—Considerable interest is awakened at Mc Clure by meetings held by H. H. Burkholder, and arrangements made to hold a tent meeting as soon as the season opens.

**COLORADO.**—Geo. O. States is engaged in holding meetings in Montrose county, and reports some success; Arthur Hunt reports that seven believers have signed the church covenant at Del Norte.

**NEW ZEALAND.**—A. G. Daniells gives very encouraging reports of the progress of the work at Auckland, many are becoming interested, and ten new believers have recently taken their stand for the truth.

**SWEDEN.**—The colporters' school at Stockholm is attended by twenty young men and women who are preparing themselves for usefulness in the cause; the number of believers at Dalarne has been increased to sixty.

**WISCONSIN.**—Meetings held at Almond result in eleven converts; two new believers reported at Richford, and seven at Little Prairie; interesting meetings have recently been held at Maple Works, Trade Lake, Cushing, Knapp, and Lucas.

**KANSAS.**—The church at Wichita reports ten additions, and the erection of a new church building; five families of believers reported at Reece; eighteen believers at Phillipsburg sign the church covenant; church at Altoona receives three new members.

**FLORIDA.**—The church at Palmetto has been much encouraged of late through the labors of Eld. Fulton, backsliders being reclaimed, and new believers added; twelve converts are reported at Terraces, and two at Tampa; tent meetings are being held at Gainesville.

**IOWA.**—Nine converts at Morning Sun as one result of a series of meetings; a company of believers at Fairfield is awaiting church organization; L. McCoy and H. Nicola give encouraging reports of meetings held with the churches in different parts of the State.

**MICHIGAN.**—F. L. Richardson reports the organization of a church at Almira; ten new converts reported at Sherman, and twelve at a point four miles from Sherman; church at Carlton Center receives sixteen new members; the special meetings at Battle Creek result in several new converts.

**NORWAY.**—At the annual meeting of the Publishing Association, held at Christiana, in February, a new constitution was adopted, and other steps taken to place the organization in a more prosperous and useful condition; meetings held at Moss result in twenty-five converts; encouraging reports are received from Drammen and Sandsvær.

#### The Theological World.

The evangelists Sam Jones and Sam Small are to conduct revival meetings in Minneapolis, Minn., April 25 to May 10.

The Boston Theological School has formed a city missionary band, whose plan of operation resembles that of the Salvation Army.

The Philadelphia Presbyterian Ministerial Association requests the Pennsylvania legislature to establish the Saturday half-holiday by the law.

In Lutheran Sweden 98 out of every 100 can read and write. In Roman Catholic Italy, Spain, Austria, and France, only 25 out of every 100 can read or write.

Dr. J. D. Fulton has resigned the pastorate of Centennial Baptist church, New York, and will devote himself exclusively to the work of converting Romanists.

The Vatican has made a clear back-down from its position in regard to secret societies, in favor of the Knights of Labor. There is supposed to be something gained politically and otherwise by this policy, which savors of Jesuitism.

It is currently reported that a movement is on foot in the Episcopal Church to return to immersion for baptism, and that baptisteries will soon be placed in several of the churches in Brooklyn and New York, to inaugurate this worthy reform.

There are said to be about sixty Protestant communities in Spain with 14,000 openly professed Protestants and hardly a large town without a regularly organized church. It is just eighteen years since the first Protestant chapel was opened in Madrid.

Cardinal Gibbons warns the pope that the collections known as Peter's Pence will fall off if he does not recognize the Knights of Labor. It is a pitiful spectacle to thus behold the infallible (?) pope of Rome placed at the mercy of such an order as the Knights of Labor.

At a recent meeting of the Old Catholics at Vienna, Prof. Loger proposed the immediate introduction of the Bible in all Old Catholic families, and expressed the hope that the British and Foreign Bible Society would aid them so that every school child might have a copy of the Book of books.

It shows a wonderful change in the sentiments of the inhabitants of the Friendly Islands, in the South Pacific, which were the abode of savage cruelty before the Wesleyan missionaries carried the gospel to them, that the six natives who assaulted Rev. Mr. Baker and his family were condemned to death and executed, though the missionaries petitioned for their release.

Dr. McGlynn, the deposed Roman Catholic priest of New York, in his defense published in the *Standard*, said, "I deny the right of bishop, propaganda, or pope to punish me for my actions as a man and a citizen in the late municipal convass or in other political movements, unless they can clearly show that these opinions are contrary to the teachings of the Christian religion."

"The Temple Society" is the name of an organization having for its object the reclaiming of Palestine from Mohammedan supremacy. The members form themselves into colonies, and locating in Palestine, they proceed to develop the natural resources of the country, and build up Christian communities. This work was commenced in 1868 at Haifa, and has already assumed considerable prominence.

Gov. Lounsbury, of Connecticut, has signed the bill restricting railroad traffic on Sunday. It ends Sunday excursions in Connecticut, but does not interfere with the morning newspaper trains. No train can be run for any purpose whatever between half-past ten A. M. and three P. M., excepting in cases of urgent necessity or mercy. Before half-past ten A. M. and after three P. M. the only trains permitted are those, to quote from the first section of the law, "carrying the United States mail, and such other trains or classes of trains as may be authorized by the Railroad Commissioners of this State, on application made to them on the ground that the same are required by the public necessity or for the preservation of freight."

An Anti-Medium bill has been introduced and favorably reported in the Pennsylvania legislature. It provides that "if any person in the State shall pretend to any person, or to the public, that he or she is a medium, by or through whom communications or messages can be received from the spirit of any deceased person to or for any living person, for lucre or gain, and shall communicate, delude, deliver, or give, or cause to be communicated, delivered, or given, any such pretended communication or message to or for any living person, he or she shall be guilty of a misdemeanor, and punishable by fine and imprisonment of not less than \$10, or more than \$100, and not less than fifteen days, or more than two years."

## THE GOSPEL SICKLE.

Battle Creek, Mich., April 15, 1887.

**Those who evade a known commandment of God with the plea that they do not expect to be saved for anything which they have done, may at last find themselves condemned for what they have not done, as well as for what they have done.**

**The saloon in politics—and everywhere else, in fact—lowers the whole tone of society. If it keeps politics corrupt, it also deadens religion, interferes with intellectual progress, popularizes all mean and vulgar things and ideals, brutalizes the amusements of the people generally, and degrades the prevailing standard of morals and manners in the States.**

**The current article from Eld. Butler on the manner in which Sunday observance came into prominence, contains some remarkably interesting historical facts that our readers will do well to consider with more than usual care. It would seem as though a knowledge of the origin, rise, and progress of the Sunday Sabbath ought to be abundantly sufficient to convince fair minded people of its spurious character.**

**It is an evident mistake to suppose that the liquor business over pays for itself, so far as society at large is concerned. Boston, for instance, receives annually half a million dollars in license fees from liquor dealers; but it pays out for police, criminal court, almshouse, and hospital expenditures, \$2,824, 860,—which last sum is, of course, in a very large part, expended for the restraint of criminals and support of paupers, rendered such by the liquor habit. In every city where licenses are issued, the proportion is similar.**

**In the article to be found elsewhere, entitled "The Christian Sabbath," the reader will find a very clear and comprehensive setting forth of that institution, covering a period of time from creation to the new-earth state. Fair minded and unprejudiced readers will not fail to discover that the positions taken are amply supported by the word of God. Kind reader, ponder carefully and prayerfully the facts therein set forth, and make your decision on the side of truth.**

**A writer in the *Christian Union* says that "law is redemption." Just how he makes this appear, he fails to inform us. The theological definition of the word "redemption," given by Webster, is "The ransom or deliverance of sinners from the bondage of sin and the penalties of God's violated law." His definition of law is this: "A rule of order or conduct established by authority; an edict of a ruler or a government." It will thus be seen that the expression, "law is redemption," is, to say the least, an erroneous use of terms. Had man never violated God's law, there would have been no occasion for the plan of redemption. Redemption does not in any sense take the place of law, and those who advocate the contrary make a great mistake. The claim that "law is redemption" is responsible for a vast amount of evil in the world; the tendency of such a doctrine is to destroy man's regard for the claims of the law of God; for if the terms are synonymous, man has no occasion to fear the infliction of penalty. There is absolutely nothing in reason or Scripture to warrant such a statement as the one in question, and its appearance in so popular a journal as the *Christian Union*, unquestioned and undoubted, is not especially flattering to the author or publisher. But it shows a very popular trend of public opinion.**

## WHO SHALL DECIDE?

**A RECENT writer, after giving his definitions of moral and of positive laws, says, "The important question now is, Under which kind of law is the Sabbath obligation to be ranked?"**

We are satisfied with the rank which God gave it when he placed it with his own finger in the midst of his moral law. We believe he knew where it belonged; and we do not venture to sit in judgment on the law of God. It is safer to be a doer of the law, than a judge. "If thou judge the law, thou art not a doer of the law, but a judge. There is one Lawgiver, who is able to save and to destroy." Let each precept stand in the rank in which the Lawgiver placed it.

R. F. C.

## THINKERS THINK THOUGHTS.

So it was stated in the old elementary spelling-book. But there is a fallacious argument based on the identity of thoughts and thinkers. Assuming the very point they attempt to prove, namely, that immaterial thoughts can proceed only from an immaterial entity dwelling in the body and independent of it, they imagine the point is proved when they make it appear that thoughts are immaterial; as if thoughts think, or produce themselves! It is therefore inferred that thoughts are not dependent on bodily organization; but, being the product of an immaterial entity, they must continue to eternity, though the body be returned to dust. All this in contradiction of the facts of the experience of thousands whose thoughts have been suspended, so that they were not conscious of life and being for days and weeks.

Our friends forget to apply their logic to other living creatures. The thoughts of a horse or of a dog are equally immaterial. But does this prove that they possess an immaterial entity, and consequently must have a conscious existence as long as eternity endures? If their thoughts proceed from a living organization, why may not man's?

R. F. C.

## WHAT MIGHT HAVE BEEN.

In the "Great Controversy," pp. 291, 292, the author, Mrs. E. G. White, makes the following interesting and impressive remarks:

"The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led his people in the Advent movement, even as he led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work in 1844 had received the Third Angel's Message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of his people. It was not the will of God that Israel should wander forty years in the wilderness; he desired to lead them directly to the land of Canaan, and establish them there a holy, happy people. But they could not enter in because of unbelief." Heb. 3:19. Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the promised land. In like manner, it was not the will of God that the coming of Christ should be so long delayed, and his people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which he had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays his coming, that sinners may have an opportunity to hear the warning, and find in him a shelter before the wrath of God shall be poured out."

## APPROVING VOICES.

In previous issues of this paper, articles have been published that dwelt upon the fulfillment of the prophecies of Daniel and the Revelation. With regard to the interpretation of symbols that have been given, we present the following corroborative testimony, that may prove interesting to the reader:

## THE 1260 YEARS.

"In prophetic language a *time* signifies a *year*; and a *prophetic year* has a *year* for *each day*. Three years and a half (a day standing for a year, as in chapter 9:24) will amount to one thousand two hundred and sixty years, if we reckon thirty days to each month, as the Jews do."—Dr. Adam Clarke on Dan. 7:25.

"As these forty-two months are prophetic, they must mean as many years as there are days contained in them; viz.; 1260, each month containing 30 days. The beast, therefore, will continue in existence at least 1260 years."—Clarke on Rev. 13:5.

## THE BEAST OF REV. 13:1-10.

"The best expositors, however, are in general agreed that there is a reference to papal Rome, and the papal religion, as opposed to the pure Church of Christ."—Bloomfield's *Greek Testament*.

## THE DEADLY WOUND.

"The end is probably not very far distant; it [the papal power] has already been grievously shaken by the French. In 1798 the French Republican army under General Berthier, took possession of the city of Rome, and entirely superseded the whole papal power. This was a deadly wound, though at present it appears to be healed; but it is but skinned over, and a dreadful cicatrice remains."—Clarke on Dan. 7:25.

## LITTLE HORN OF DAN. 7.

"Among Protestant writers this is considered to be the popedom."—Clarke on Dan. 7:8.

## THE TEN HORNS.

"The ten kingdoms into which the Roman empire was afterward divided."—Clarke on Dan. 7:7.

## LITTLE HORN OF DAN. 8.

"The Roman government, as before."—Clarke on Dan. 8:23.

## THE 2300 DAYS.

"I think the prophetic *day* should be understood here as in other parts of this prophet, and must signify so many years."—Clarke on Dan. 8:14.

"No doubt the end of the 2300 days, or years, is not very distant."—Comprehensive Commentary on Dan. 8:14. So Scott and the Cottage Bible.

## SUNDAY THE FIRST DAY.

A NEW subscriber asks how we know that Sunday is the first day of the week. We would reply that we know it in just the same way that we know that the day called Saturday is the seventh day of the week. It should be remembered that the names of the days of the week are of comparatively modern origin. Anciently the days were known only by their numbers, first, second, etc., and this numbering is still adhered to, and is universally understood, although it is more common now to speak of the days by the names that have been given to them, instead of by the numbers. The Sabbath is that which marks the week. God created the heavens and the earth in six days, and rested on the seventh, and he commanded man to rest on every succeeding seventh day, giving him permission to work the six intervening days. These periods of seven days are called weeks.

Ever since the creation, there have been some who have kept the Sabbath according to the commandment, but for our purpose it is not necessary to go back farther than the time of Christ. Christ and those who followed him kept the Sabbath according to the commandment. See Luke 4:16; 23:56. This was, of course, the seventh day. It was the same day which the Jews kept. The Jews have kept the same day from that time to this. We find them in all parts of the world, yet they are all agreed as to the observance of the Sabbath. This shows that the day which is now called Saturday is the true seventh day, the day which was observed by Christ and which is enjoined in the fourth commandment. The day which follows the seventh day is now called Sunday. Now, if we turn to Matt 28:1, we shall find that the day which immediately follows the seventh-day Sabbath, is the first day of the week.

As further proof that there has been no change in the reckoning of the days of the week, we have the fact that Jesus rose on the first day of the week, and that, from within two or three centuries after his resurrection up to the present time, the day of Christ's resurrection has been quite generally observed in the Christian church. If you ask people why they keep Sunday, they will always tell you that it is in honor of Christ's resurrection on the first day of the week. And thus the keeping of Sunday is in itself evidence that those who observe Saturday are observing the true seventh day, and are therefore obeying the commandment of the Lord.—*Signs of the Times*.

## A USEFUL SUM IN ARITHMETIC.

ELI PERKINS, the humorous public lecturer who knows when to talk seriously, while in Kansas was told by a drinking man that prohibition would ruin the State, destroy its business in corn and whisky. On inquiry, Mr. Perkins found that a Kansas farmer received \$400 for 1,000 bushels of corn in Topeka. This taken to Peoria, Ill., makes 4,000 gallons of whisky. Then they pay the Government of the United States \$3,600 revenue tax on it, and it becomes worth \$5,000 at least, if returned to Kansas. Now, if no prohibitory law existed, Kansas would sell that corn for \$400, and buy it back for \$5,000 losing \$4,600 of good money at once. Then it would take 16,000 men a day to drink 4,000 gallons of whisky, whose time would have been worth \$20,000 had they been at work.

Thus he showed that the prohibitory law saved Kansas \$25,000 on such a trade, and that while Illinois is building new poor-houses and jails, those of Kansas will be emptied.—*Patriot*.

## THE GOSPEL SICKLE,

## AN EIGHT-PAGE SEMI-MONTHLY JOURNAL,

Devoted to important Bible doctrines which are especially applicable to the present time,—the Second Coming of Christ, the Nature of Man, the Signs of the Times, Law of God, Plan of Salvation, State of the Dead, and other questions of general interest.

Price, per year, post-paid, 50 cts.  
In Clubs of 10 or more, to separate addresses, 40 cts.  
In Clubs of 100 to one address, 35 cts.

ADDRESS,  
REVIEW & HERALD,  
Battle Creek, Mich.