

# THE GOSPEL SICKLE

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

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For Terms, - - - See Last Page.

MEN WANTED!

The world wants men — large-hearted, manly men;  
Men who shall join its chorus, and prolong  
The psalm of labor and the psalm of love.  
The times want scholars — scholars who shall shape  
The doubtful destinies of dubious years,  
And land the ark that bears our country's good,  
Safe on some peaceful Ararat at last.  
The age wants heroes — heroes who shall dare  
To struggle in the solid ranks of truth;  
To clutch the monster Error by the throat;  
To bear opinion to a loftier seat;  
To blot the era of oppression out,  
And lead a universal freedom in.  
And Heaven wants souls — fresh and capacious souls;  
To taste its raptures, and expand like flowers  
Beneath the glory of its central sun.  
It wants fresh souls, not lean and shriveled ones;  
It wants fresh souls, my brother, give it thine.  
If thou, indeed, wilt be what scholar should.  
If thou wilt be a hero, and wilt strive  
To help thy fellow and exalt thyself.  
Thy feet, at last, shall stand on jasper floors;  
Thy heart, at last, shall seem a thousand hearts —  
Each single heart with myriad raptures filled —  
White thou shalt sit with princes and with kings,  
Rich in the jewel of a ransomed soul. —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.

"LET me not be ashamed of my hope." This was one of David's prayers, as recorded in Ps. 119:116. It is pertinent to ask, What kind of a hope must one have in order that he may not be ashamed of it in the day when his case is called in the Judgment? The answer is self-evident: It must be a hope that is founded upon the word of God, and in accordance therewith. In Matt. 25:41-46 a class is brought to view who make application for favorable consideration from the Lord, evidently fully believing that they will receive the same. Their hope is sure in their own estimation, and they have no thought of being disappointed; but what is their fate?—The Lord says to them, "Depart from me, ye cursed." Ah, when they hear those dreadful words, methinks they will be ashamed of their hope. In 1 Pet. 3:15 we have this exhortation: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." It is evident that we should be able to give a valid reason—one that will be accepted at the bar of God, as well as by our fellow-men. If our hope is based on false reasons, it will be of no avail for us to offer them in the day of Judgment. The class before mentioned to whom the sentence "Depart" will be pronounced, are represented as proceeding to give

reasons why their request should be granted; but those reasons avail nothing. The GOSPEL SICKLE is ardently devoted to the establishment of such a hope for Christians as will stand the test of the Judgment. We must have a hope that is supported by scriptural reasons. It is a sad mistake to say that it matters not what we believe, so long as we are sincere. The Lord commands us to examine ourselves to see whether or not we are in the true faith.

ALFORD, whose critical Commentary on the New Testament is the most masterly production of the age, and places him in the front rank of expositors, says, "The Lord will come in person to this earth; his risen elect will reign here with him. This is my persuasion, and not mine alone, but that of Christ's waiting people, as it was that of his primitive apostolical church, before controversy blinded the eyes of the fathers to the light of prophecy."

DANIEL WEBSTER once said, "God requires us to give credit to the truths which he reveals, not because we can prove them, but because he declares them." Blessed is the man who accepts of that sentiment cheerfully, willingly, and eagerly. A faith that is founded on that basis will be enduring, and the life of an individual who is thus anchored will come as near fulfilling the divine purpose as it is possible for a human life to fulfill it. Such a life will be truly loyal to God under all circumstances, and will never accept the traditions of men in preference to the plain teachings of God's word.

EVERY law anticipates its counterpart in the subject over which it has jurisdiction; that is, it anticipates that the subject will furnish a life and example, that, when laid down by the side of the law, will be perfectly conformed thereto—will not show any deviations therefrom. This makes it absolutely necessary that the law-making power should have a complete comprehension of the capabilities of the subjects, and an unerring judgment. No human law-making power can possess these two qualifications to an infinite degree, consequently we must not expect to find perfect human laws anywhere. God alone possesses these two qualifications to an infinite degree, and thus his law was a perfect one; and, furthermore, it was within the capability of the subjects to whom he gave that law to meet its requirements—to supply the necessary counterpart. When Adam and Eve were created and placed in the garden of Eden, they were sinless, and so long as they remained in that condition they furnished the anticipated counterpart of God's law. Satan saw what God's plan was, and immediately proceeded to thwart the same. He succeeded in causing Adam and Eve to sin, thus placing them in a condition where it would forever after be impossible for them to supply that anticipated counterpart, unless some other scheme should be devised by God. This scheme was immediately devised. God's only Son proposed to undertake to supply the requisite perfect human life demanded as the counterpart of his Father's perfect law; also to give his life as the Son of God as a ransom for lost and fallen man, provided that his righteousness might be attributed to all who should accept of the conditions of the plan thus provided. By this plan, all those who shall finally be accepted by

God as having satisfactorily passed their probation, will be able to supply the counterpart demanded by God's perfect law. This is what is signified by the words of the prophet, "He shall be called the Lord our righteousness." Jer. 23:6. The most important pleading for Christ as our Advocate to do in our behalf, is to secure for us the blessed privilege of sharing in his righteousness.

THOSE who die under the delusion of a false hope, will not discover their mistake until they awake in the second resurrection—"the resurrection to damnation." And it seems quite possible that they will at first suppose that they have risen in "the resurrection of the just;" but seeing the saved in the city of God, and themselves outside, they will begin to say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But the Lord will say, "I never knew you: depart from me, ye that work iniquity." A false hope is worse than none. "The hope of the hypocrite shall perish."

TO be a Christian means simply to be loyal to God. To neglect or refuse to be a Christian means to be loyal to Satan. It is impossible to present a valid reason for not being a Christian, and it is simply astonishing that any sane and reasonable person will attempt to give reasons for not complying with the requirements of the God of the universe. The arguments in favor of a Christian life are very abundant and conclusive. There is one, however, that we think is frequently given too great prominence, as compared with another that is not dwelt upon with sufficient force. With many, the certainty of death is dwelt upon with great vehemence, and the exhortation is emphasized that men ought to become Christians in order to be prepared to die. Those who are most zealous in bringing forward the foregoing argument, also have much to say about love to Christ and the necessity of honoring him. That is all well enough, and very commendable. But why not still further recognize our Saviour by arguing that men ought to be Christians in order to be prepared for his second advent? That event is the great culminating point of the Christian's hope. The hope of the Christian is a resurrection from the dead to an immortal life, or a change equivalent thereto. Job 19:25, 26; Ps. 17:15; 71:20. This most desirable consideration will be accomplished at the second coming of Christ. See Col. 3:4; 1 Thess. 4:16, 17. After speaking of the resurrection of the righteous dead and the translation of the righteous living, the apostle says, "Comfort one another with these words." How much more reasonable to urge as incentives to a Christian life the scenes that will transpire at the second coming of Christ, rather than the certainty of death. By so doing we certainly show greater love for Christ and honor him to a much greater extent than is the case when death is held up as a more important reason.

THE Prohibition movement is no demand for a new order of things. It is but a solemn protest against selling indulgences, against granting special privileges, against the traitorous policy of license. Government has no right to sell the peace and prosperity of the people.

## Doctrinal Articles.

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

### TRACES OF THE SABBATH IN PARTS OF THE WORLD WHERE THE CATHOLIC CHURCH COULD NOT PUT IT DOWN.

BY G. I. BUTLER.

HAVING traced the Sunday Sabbath from its first beginnings through the Dark Ages to its full adoption by the Protestant churches, we now return to the true Sabbath, to briefly notice its status since the Roman Catholic Church put it down, where it had the power to do so. It will be remembered that we gave clear proof that it was kept in the early church for centuries, even till the Catholic Council of Laodicea, in A. D. 364, abrogated it by an anathema. From that time forward it gradually disappeared from view in those countries where the Catholic Church had supreme influence. That church has made the most persistent efforts in every way possible to crush out the Sabbath, seeming to realize that those who clung to the ancient Sabbath struck at the very foundation of her claims.

Sunday stands upon the authority of tradition. The Sabbath stands upon the authority of the commandments of God. When Sunday is observed, one readily recognizes the groundwork of Catholic authority, viz., tradition, and, logically speaking, would be bound to accept her other festivals, ordinances, etc., which stand on precisely the same authority. But when a person ignores Sunday and keeps the Sabbath of the Lord, he sets aside every scrap of Catholic tradition, so that the whole Catholic stock in trade is gone, together with their strongest hold on Protestants. Hence we shall ever find Catholics stoutly opposed to the Sabbath.

We shall now inquire whether the Sabbath did not continue to be observed in various places where the Roman Church had not influence enough to put it down. If this be so, it will afford strong additional evidence that the change of the Sabbath was wrought by the power of the Catholic Church. We shall be able to give only brief historical references in proof of this point, referring those who wish to investigate the matter thoroughly to Andrews's "History of the Sabbath," a much more complete treatise than this can be.

We first notice the early Christians of Great Britain who were not connected with Rome before the mission of Augustine A. D. 596. "These were a pious, humble class of people, and were in an eminent degree Bible Christians. "An Irish Presbyter, Columba, feeling himself stirred with missionary zeal, and doubtless knowing the wretched condition of the savage Scots and Picts, in the year 565 took with him twelve other missionaries and passed over to Scotland."—*M'Clintock and Strong's Cyclopaedia*, vol. 2, pp. 600, 601.

They were called Culdees. They settled and made their head-quarters in the little isle of Iona. They had, for the most part, "a simple and primitive form of Christianity," very different from the pomp of Romanism.

Two eminent Catholic authors speak of Columba as follows: "Having continued his labors in Scotland thirty-four years, he clearly and openly foretold his death, and on Saturday, the ninth of June, said to his disciple Diermit, 'This day is called the Sabbath, that is, the day of rest, and such will it truly be to me; for it will put an end to my labors.'"—*Butler's Lives of the Fathers, Martyrs, and Principal Saints*, art. St. Columba, A. D. 597.

"To-day is Saturday, the day which the Holy Scriptures call the Sabbath, or rest. And it will truly be my day of rest, for it shall be the last of my laborious life."—*The Monks of the West*, vol. 2, p. 104.

This language proves that Columba believed that Saturday was the true Bible Sabbath. It also shows his satisfaction in the fact, in view of his immediate death. We have never known an observer of Sunday to have any feelings of pleasure on his death-bed in view of the fact that Saturday was the Bible Sabbath. Hence we conclude this man of God, the leader of these missionaries, was an observer of the ancient Sabbath.

There has been no class of dissenters from the Catholic Church more worthy of regard than the Waldenses, or Vaudois, whose principal settlement was in the valleys of the Alps in Piedmont, though at times there were companies of them scattered in many of the countries of Europe. Their locating in

these valleys occurred between the time of Constantine and the full development of the Roman Catholic Church. There is some confusion as to the exact time among the various authorities. It seems to be a settled fact among the historians that the cause of their seeking these retired valleys was their desire to maintain the purity of their religion, and to escape the corrupting influences so prevalent in the more thickly populated portions of the country. So they retired from public view. They had a translation of the Bible in their own tongue, and taught it with great diligence to their children. Catholic writers declare that some of them could repeat nearly the whole of the Holy Scriptures. They sent out missionaries to all parts of Europe during the darkest days of the papacy. Many of these witnessed for the truth with their lives. Multitudes of them died in the various persecutions of the Catholics. Time after time they were driven from their homes into the mountains and caves, and many thousands of men, women, and children were put to death, and their property and homes confiscated and destroyed.

There is conclusive evidence that a portion, at least, of the Waldenses observed the ancient Sabbath in the days of their greatest purity. A considerable portion of this people were called by the significant designation of *Sabbati*, *Sabbatati*, or *Insabbatati*. Mr. Robinson, the historian, quotes out of Gretser the words of Goldastus as follows: "Insabbatati [they were called] not because they were circumcised, but because they kept the Jewish Sabbath."—*Hist. Church*, chap. 5, sec. 1.

Goldastus was a learned Swiss historian and jurist, who was born in 1576. He was a Calvinist writer of note. Archbishop Usher acknowledges that many understood they were called by these names because they kept the Jewish Sabbath, though he thought it was for another reason.

Just before the great Protestant Reformation "Louis XII., king of France, being informed by the enemies of the Waldenses inhabiting a part of the province of Provence, that several heinous crimes were laid to their account, sent the Master of Requests and a certain doctor of the Sorbonne, who was confessor to His Majesty, to make inquiry into the matter. On their return they reported that they had visited all the parishes where they dwelt, had inspected their places of worship, but they had found there no images nor signs of the ornaments belonging to the mass nor any of the ceremonies of the Romish Church; much less could they discover any traces of those crimes with which they were charged. On the contrary they kept the Sabbath day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God. The king, having read the report of his commissioners, said with an oath that they were better men than himself or his people."—*Jones's Church History*, vol. 2, chap. 5, sec. 4.

"The respectable French historian De Thou says that the Vaudois keep the commandments of the decalogue, and allow among them of no wickedness, detesting perjuries, imprecations, quarrels, seditions, etc."—*History of the Vaudois*, by Breese, p. 126.

One portion of the Waldenses were called Passaginians, probably because they lived high up in the passes of the Alps. Thus Mosheim speaks of them: "In Lombardy, which was the principal residence of the Italian heretics, there sprung up a singular sect, known, for what reason I cannot tell, by the denomination of the Passaginians, and also by that of the Circumcised. Like the other sects already mentioned, they had the utmost aversion to the dominion and discipline of the Church of Rome; but they were at the same time distinguished by two religious tenets which were peculiar to themselves. The first was a notion that the observance of the law of Moses in everything except the offering of sacrifices, was obligatory upon Christians; in consequence of which they circumcised their followers, abstained from those meats the use of which was prohibited under the Mosaic economy; and celebrated the Jewish Sabbath."—*Ecclesiastical History*, cent. 12, part 2, chap. 5, sec. 14.

But Mr. Benedict, in his "History of the Baptist Denomination," speaks of them as follows: "The account of their practicing circumcision is undoubtedly a slanderous story forged by their enemies and probably arose in this way: because they observed the seventh day they were called, by way of derision, Jews, as Sabbatarians are frequently at this day; and if they were Jews, it followed, of course, that they either did, or ought to, circumcise their followers. This was the reasoning of their enemies; but that

they actually practiced the bloody rite is altogether improbable."—Vol. 2, p. 414. Ed. 1813.

Such has ever been the conduct of the Romish Church—to blacken the character of its enemies by false reports. It is nothing uncommon at the present day for even Protestant ministers to make such charges upon Sabbatarians—that they are Jews, and keep all the law of Moses, because they observe the Sabbath. They might know, if they cared to, that Sabbatarians make a great distinction between the moral law of ten commandments, which requires the observance of the seventh-day Sabbath, and the ceremonial law of types, shadows, circumcision, etc. The former they believe to be binding on all; the latter was abolished at the cross of Christ.

The Petrobrusians were a sect of French Christians who, in the twelfth century, witnessed for God in opposition to the papacy. They were also observers of the Sabbath. This is stated by Dr. Francis White, lord bishop of Ely, who was appointed by the king of England to write against the Sabbath in opposition to Mr. Brabourne, a Sabbatarian. He says: "In St. Bernard's day, it was condemned in the Petrobrusians."—*Treatise of the Sabbath Day*, p. 8.

The Sabbath-keepers of the eleventh century were of sufficient importance to attract the attention of the pope. Gregory the Seventh, one of the most lordly, domineering popes that ever occupied the papal chair, was at that time ruling the church with an iron hand. Dr. Heylyn says that "Gregory, of that name the seventh [about A. D. 1074], condemned those who taught that it was not lawful to do work on the day of the Sabbath."—*Hist. of the Sabbath*, part 2, chap. 5, sec. 1.

This is clear evidence that there was still a respectable number of Sabbath-keepers even in those countries where that church had authority; for surely the pope would not pronounce a curse upon them unless such persons existed. Thus we see the Sabbath still existing among those opposed to the Catholic Church, even in Italy itself, where the pope's power was greatest. We now look abroad to countries where the pope never had jurisdiction, in search of those who still revere the Sabbath of the Lord. Such will constitute the subject of our next article.

### THE "LARGER HOPE."

BY R. F. COTTRELL.

WHEN the second advent at hand began to be preached, the doctrine of the conversion of the world and the "temporal millennium" was so thoroughly exploded that it is truly marvelous that any should still cling to it against the testimonies of Scripture, and in the face of facts as they now exist in the world and in the church, which make the doctrine so extremely improbable. But there are some who relinquish this as a vain hope, and yet indulge a hope equally preposterous, if not more so,—that of the conversion of the world in a future age or state, where those who have failed to secure salvation in the present world will have a further opportunity to secure it. This is called the "larger hope."

One class of those who indulge this hope have learned that the Scriptures teach the pre-millennial advent of Christ; consequently they postpone the conversion of the world till after that event. They say that the world will not be converted before the coming of Christ, but that his coming is for the purpose of converting the world. According to their teaching, probation is to be resumed after the coming of Christ and the resurrection of the dead. Another class who indulge the "larger hope" leave the advent of Christ and the resurrection out of the question, and hold to a continued probation just over the narrow river of death.

This hope is not founded upon what God has promised to do; but upon what, in their judgment, he ought to do. They reason that the multitudes of the heathen that have died without a knowledge of Christ and the truth, must have a future probation, or the ways of God cannot be just and equal; and thus having passed judgment upon what God is under obligation to do in order to be just, they search for scriptures which they can construe to favor the doctrine, and are satisfied with any expression which can be supposed to favor the idea in the slightest degree. If their reasoning is right, the apostle must have erred by not considering God's obligation to the heathen when he said, "As many as have sinned without law shall also perish without law." He seems not to have been aware that, in order for God to be just, they must have a future probation.

Now when man had sinned, and thus lost his first

probation, who shall say that God was in duty bound to grant him a second? If any of the fallen race are saved, will it not be by free, unmerited grace? Would God have been unjust had he left the whole sinful race to perish? And if in his mercy he has planned a work by which he may save some of the undeserving race, does this lay him under obligation to save all? When the householder, in the parable gave a penny to those who had labored only one hour, had the others any just claim to any more than they had earned and he had agreed to pay?

The apostle charges the sin of heathenism upon the heathen, and says they "are without excuse: because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imagination, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things." Rom. 1:20-23.

None will be saved but by the mediation of our great High Priest, Jesus Christ, who is now at the throne of God to make an atonement by the offering of his own blood. Heb. 8:1-5; 9:12. When he has finished that work, he will come a second time without sin unto salvation. Heb. 9:28. His offering as a priest will have been completed, his priesthood will have ended, and he will come as King of kings and Lord of lords to the battle of the great day of God Almighty. Rev. 14:14; 19:12, 16. He will come to execute vengeance on his foes, and to save his people. The decree will have gone forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

Let all who would be saved in that day improve the present probation. No future probation is promised in the word of God. The last message of human probation, the message which will be followed by the great day of wrath, is now being proclaimed abroad in the world. Rev. 14:9-12. This is a fact of present history, in fulfillment of the prophecy. It is the last call of mercy, as is evident from the terms of the message; for when wrath "without mixture" is executed, there can be no hope beyond it.

ETERNAL TORMENT.

PERHAPS there is nothing that has done more to alienate men's minds from the church of Christ than the popular doctrine of endless misery. This doctrine has been of much use to priestcraft as a scarecrow to awe and terrify ignorant people into submission. But it is hard to see justice in an eternity of torment, or to understand how some antediluvian who has been suffering agony for say five thousand years, should be punished so much longer than a more wicked man who dies to-day.

This awful doctrine is found to be wholly without scriptural authority, and is only sustained by some man's opinion of the parable of the rich man and Lazarus, recorded in Luke 16:19-31. But, for the sake of argument, admitting for a moment the immortality of the soul—the keystone to endless misery—this parable does not teach the doctrine of eternal torment. Let us say, then, with popular belief, that when "the beggar died, and was carried by the angels into Abraham's bosom," it was his body that "died" and his soul that "was carried." But by the same reasoning, when "the rich man also died, and was buried," it was his body that "died" and his soul that was "buried." This punishment ought to satisfy even the believers in eternal torment; but verse 23 says he was in hell. Then he was buried in hell. If this premise is correct, the only conclusion that we can arrive at is that the hell spoken of in this parable means only the grave, which, singularly enough, is the truth.

But we cannot admit that the soul is immortal, for God "only hath immortality." 1 Tim. 6:16. Nor can we admit that Lazarus went to heaven at death; for when a man dies, "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. Neither can we allow that the soul of the rich man existed after death; for "the soul that sinneth, it shall die." Eze. 18:20. And "the dead know not anything." Eccl. 9:5. If his soul was in torment, he would know considerable more than he ever knew before. Nor can the taken-for-granted conclusion that Abraham's bosom means heaven, be allowed. We are told that "Abraham gave up the ghost, . . . and

was gathered to his people." Gen. 25:8. He went to his fathers. Gen. 15:15. But his fathers served other gods. Josh. 24:2. Therefore Abraham is in the same place as idolaters; and this place cannot be heaven, for we are told that no man "who is an idolater hath any inheritance in the kingdom of Christ and of God." Eph. 5:5.

According to Dr. Clarke and other commentators, a parable ought not to be taken for the foundation of any doctrine; then how much less foundation has a doctrine that is sustained by the perversion of a parable? Such are the reasons men give for consigning souls to endless misery. Did ever sophistry have a more flimsy construction?—*Frank Hope, in Signs of the Times.*

The Christian Life.

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

THE ANGEL OF PATIENCE.

BESIDE the toilsome way,  
Lonely and dark, by fruits and flowers unblest,  
Which my worn feet tread sadly, day by day,  
Longing in vain for rest,

An angel softly walks,  
With pale sweet face, and eyes cast meekly down,  
The while, from withered leaves and flowerless stalks,  
She weaves my fitting crown.

A sweet and patient grace,  
A look of firm endurance, true and tried,  
Of suffering meekly borne, rests on her face—  
So pure, so glorified.

And when my fainting heart  
Desponds, and murmurs at its adverse fate—  
Then quietly the angel's bright lips part,  
Whispering softly, "Wait!"

"Patience!" she sweetly saith,  
"The Father's mercies never come too late."  
Gird thee with patient strength and trusting faith,  
And firm endurance—wait!"

Angel, behold I wait!  
Wearing the thorny crown through all life's hours,  
Wait till thy hand shall ope the eternal gate,  
And change the thorns to flowers.

—Sol.

ALMOST SAVED.

THAT is, lost—utterly and irretrievably lost, and lost under circumstances that most deeply aggravate and intensify the woe! To have heard Christ's teachings in our streets, to have known the truth, to have professed the faith, to have prophesied in his name, and in his name cast out devils, and in his name done many wonderful works,—only adds to the affliction, and deepens the sorrow and anguish into unutterable wailing at the sound of the heart-piercing word, "Depart!" To have indulged the hope, and to have seen the crown of life almost within the grasp, must intensify grief and add to the bitterness of disappointment which the careless non-professor, who never had enough faith to inspire a hope, will never know.

We are not talking of false professors who lived in the days of Christ, nor of those only who flood our popular, nominal Christendom of the present day. Many who read these words, and who have professed faith in the gospel messages which were prepared in prophecy for, and have been proclaimed in, our day, will doubtless swell the number of the "almost saved." These will be among the saddest in that disappointed throng. They might have been saved. Their advantages were great, but with all their light they failed to be fully converted to God. They loved the world and its applause; they loved riches; they loved to follow their own depraved appetites, and their proud hearts refused to submit to God. They murmured at the leadings of God; they complained of the way; they turned back, and—fell.

My brother, this need not be your fate or mine. We may be saved. But if we are, we must be fully converted to God. And we must hasten and be in earnest in the work, or it will be too late. Will we do it? and will we attend to it now? R. F. C.

AS THE DEW.

WHEN God selects the dew as the image of the working of his Spirit upon the spirit of man, he selects, perhaps, the gentlest as well as the most beautiful emblem which the whole range of nature supplies. Yet in the settling of the dew, at first as an invisible film of moisture—its gathering into dew-drops, its absorption by the plant—is involved the mighty forces by which the worlds are formed and guided in their orbits. Destructive forces are often noisy and violent. In the emotive, speech, and conduct of men, violence is often a sign of weakness rather than of strength. The Holy Spirit is so gentle in his working just because he is almighty. So it was written of

Him to whom the Spirit was given not by measure: "He shall not strive, nor cry, neither shall any man hear his voice in the streets." His doctrine is dropped as the rain, and distilled as the dew, as the small rain upon the tender herb. Men's hard, haughty, flint-like hearts, which the lightning could not melt nor the earthquake rend, were won and subdued, they knew not how, by the meekness and gentleness of Christ. He was as the dew unto Israel.

How often Christians rebel against this character of divine grace! They want sudden, violent emotions; convictions of sin to make men weep and beat their breasts, and cry out, "What must I do?"—raptures to lift the soul into paradise, uncertain whether in the body or out of the body; gifts to convert hundreds by a single sermon; love to Christ so warm that self-denial will be no trouble, and martyrdom be coveted as a luxury; impressions so irrepressible that doubt shall be slain on the spot, never to rise again. We wish for Niagara, not "the dew." But God, who knows best how to carry on his own work, says, "I will be as the dew unto Israel."

The words shadow forth the secrecy of the working of divine grace. How silently, how secretly, the dew fulfills its gentle ministry! Every one takes notice of it when it lies thick on the grass and drips from the trees and hedges in the morning sunshine, and each dew-drop sparkles like a diamond, and is colored like a rainbow. But who can tell when it began to fall? You were walking at sundown on the greensward that had seemed all day as dry as dust. A slight chill crept over you, scarcely perceptible; stooping, you swept your hand over the grass, and found it damp. The dew was there, but you could not tell when its first cool, reviving breath stole out of the warm twilight upon the thirsty herbage. Through the dark night it gathers, obeying most fixed laws, yet with the most delicate, incessant variety of operation, never two nights, two hours, quite the same. The morning light reveals its abundance and beauty, and in the unclouded sunshine it vanishes.

Even thus secretly, silently, mysteriously does the Spirit of God often work. Not, indeed, always; sometimes his visitation is like the rain of summer, heralded by thunder and lightning, every drop visible in the open sky, and the gathered torrent rushing down the streets and highways. But churches are not to suppose they can be revived only by Pentecostal showers. Christians are not to be discontented with themselves or with one another because they cannot fix the day and hour of their conversion to God. The blessing may be just as real, possibly even more precious, if it comes "as the dew."

This image represents to us, moreover, what we may venture to term the humility of the divine Spirit. It is written that God humbleth himself to behold the things done in heaven and upon the earth. The disdainful pride of human greatness, which scorns to pay attention to what is little and lowly, is at the very farthest remove from the likeness of God. What a tiny thing is a dew-drop! Yet it is a vast globe compared with one of those minute particles, or molecules of water, of which it is made, and by means of which God carries on his work, in building up the plant-tissue and providing food for man and beast. Nowhere is divine power so marvelously displayed as in the realm of the infinitely small.

If in the natural world God works by what is least, we may infer by analogy that in the spiritual realm Christians are very wrong in despising what is least. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." It is not enough that we keep open the eye, the ear, the hand, of the spirit; all the invisible pores of our spiritual nature need to be kept open likewise, if we would inherit the blessing which comes "as the dew."

The inexhaustible fullness of divine grace, and also the conditions under which it works, are forcibly presented under this image of the dew. Where did all this treasure of dew, these countless millions of purest water-drops, come from?—Even from the very air which seemed so arid while the plants faded in the scorching sun. It was there all through the summer day. What hindered it from falling?—Only the sunshine. God had to withdraw one blessing to make room for the other. The spirit of God is ever near to us in unexhausted fullness, illimitable power. How easily the dew may be hindered! The shadow of a cloud is enough to prevent its gracious ministry, and keep Gideon's fleece dry when the herbage all around is drenched.

You have prayed, it may be, sincerely, earnestly, for the dew of God's grace to bathe your thirsty spirit, purifying, refreshing, fertilizing it. What hinders?—Perhaps while the hot sunshine of worldly prosperity (which also you have prayed for) rests on you, it cannot descend. God may see the cold shade of trial, loss, disappointment, the dark night of weeping, to be the indispensable conditions for the fulfillment of this prayer. Then as all earthly scenes of beauty and familiar home-marks of joy grow dim, and the night breeze blows chill, the stars of promise shall shine bright in the cold, clear sky, and love beyond all earthly love, peace passing all understanding, faith that overcomes the world, and even joy unspeakable and full of glory, shall descend and fill the heart which had no room for them before.

God only knows what this promise means, and how and when it can be fulfilled. It will be "as the dew." —*Christian Weekly.*





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

BATTLE CREEK, MICH., JUNE 1, 1887.

### SPIRITUALISM.

ONE of the clearest and most startling of the signs of this present time is the strengthening attitude, the growing influence, and the advancement in materializing manifestations now exhibited by modern Spiritualism. The Scriptures everywhere hold this up as one of the strong evidences of the second coming of Christ, to increase continually in its more striking aspects, and be in the very height of its prosperity when the overpowering glory of Christ at his second advent shall burst upon the world.

The thirty-ninth anniversary of the advent of Spiritualism has just been celebrated by Spiritualists in various parts of the country. The *Cleveland Leader* of April 1, 1887, gives an account of the exercises in that city. Among the utterances of the different speakers, there are some points that are worthy of note. Mr. Lees, in his address of welcome, said:—

"If Spiritualism gets the hearing promised at the next church congress, it may astonish some of the theological Rip Van Winkles to learn of the widespread influence and hold it has made in these United States."

It is conceded that Spiritualism, in its distinct modern phase, had its origin in the United States; and this is one of the many incontrovertible proofs that the symbol of Rev. 13: 11-17 applies to our own government. Mr. Hudson Tuttle, in the anniversary address, made reference to this point as follows:—

"American Spiritualism is the beginning of a new dispensation. It brings the spirit world nearer, and makes its presence felt and heard. It is no longer a vague, intangible fancy. *It was born on American soil, and has the tendencies of the American mind.*"

Mr. Tuttle in another part of his address claimed that Mr. Lincoln was a Spiritualist, and that the real cabinet he relied on in the dark days of our civil strife "was formed of the fathers of the Republic who in the hour of its birth gave its flag to the breezes of heaven." No statement of this kind in reference to Mr. Lincoln have we ever before met with, and our readers may take it for what they conceive it to be worth.

In reference to the great advance now evident in the matter of materializations, the *Banner of Light* of March 26, 1887, contains some statements which we, as long-time believers that just such phases of this movement would occur, before even Spiritualists themselves claimed or expected them, would do well to mark with care. Mr. E. A. Brackett, writing from Boston under date of March 19, 1887, says:—

"I know of one medium who stands outside of her cabinet, controlled by a delightful Indian spirit, where many beautiful forms appear with unusual strength and intelligence. Another, where the medium is outside of the cabinet, *not entranced*, and good results obtained. Still another, where there is no cabinet, no trance, and the forms appear in the domestic circle in the full light. Many others might be mentioned, with different degrees of development."

In the same paper, a still more remarkable statement is made relative to manifestations connected with the mediumship of a Mrs. Ross. It reads:—

"We are informed by reliable parties who were present, that at two *seances* recently held by Mrs. Ross as an experiment, Mrs. Ross sat with the company outside of the cabinet, and unentranced, to test the ability of spirits to appear under those conditions. The results were very satisfactory, says our correspondent; a number of forms came from the cabinet,—in some instances three at a time,—conversed, and otherwise manifested much pleasure in being able to do so.

"At one of these *seances* Dr. Furness, of Philadelphia, chairman of the Seybert Commission, was present, and expressed himself as deeply impressed with the genuineness and remarkable character of the phenomena.

"It is further stated by our informant that at an afternoon *seance*, when a large number of sitters were present, Mrs. Ross being seated in the cabinet, the hall door open, and several gentlemen standing out of the *seance* room, two forms materialized in the hall, conversed with and shook hands with some of the gentlemen there, and then dematerialized, depart-

ing as suddenly and unexpectedly as they came. This was at the time unknown to the company, all of whom had their attention drawn to the cabinet, from whence other forms were emerging, and were first informed of it at the close of the *seance*, as was also Mrs. Ross, who was as greatly surprised at it as were any of her friends."

When Spiritualism has reached this stage of development, that spirits show themselves in full light, apart from the medium and unknown to her, to persons who were not expecting them, how far are we from the working of the great wonders prophesied of in Rev. 13: 13 and 2 Thess. 2: 9, 10, and that hour of temptation (Rev. 8: 10) from which the remnant themselves will but barely escape, so powerful and all-sweeping in its influence will it be? Matt. 24: 24.

Dead, indeed, must be that person's perceptions and sensibilities who cannot perceive the startling nature of the events everywhere transpiring around us, and who is not aroused thereby to make haste to prepare for the evident on-coming of the great day.

U. S.

### HAS THE SABBATH BEEN ABOLISHED?

"The Sabbath was made for man." Man was created on the sixth day of the first week; God rested on the next day, the seventh; and when the seventh day was past, he blessed the day and sanctified it, because he had rested on it from his ever-memorable work,—a work in which all mankind are equally interested, as the origin of their existence. To sanctify is to set apart to a sacred use. Thus the Sabbath was made for man, to be sacredly used for his benefit, to keep in memory his creation and his great Creator. And when, after more than two thousand years, the great Jehovah "confirmed the same to Jacob for a law" (see 1 Chron. 16: 13-17), proclaiming the Sabbath law with his own voice, he traced the Sabbath to its origin, and gave the reason of its institution in these words: "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." Here we have the reason, given by the voice of God, for the institution of the Sabbath,—the reason why it was blessed and sanctified.

But those who teach that the Sabbath was made exclusively for the Israelites, and was abolished with Jewish rites at the death of Christ, have the faculty of finding the fourth commandment, not in Ex. 20, where God's voice is recorded verbatim as heard from Sinai, where the same law was written with the finger of God upon tables of stone, but in Deut. 5, where Moses, forty years afterward, repeated the commandments only in part, that is, not word for word, and added comments respecting the duty of the people who had been redeemed from service in Egypt in the words following: "That thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day."

The object and duty of a believer in revelation is to find the harmony of its different parts. How, then, are these two reasons harmonized? The voice of God in Ex. 20 tells us plainly why the Sabbath day was blessed and sanctified; in other words, why the Sabbath was *instituted*; in Deut. 5 a reason is given why a people who had been delivered from bondage by Him who instituted it, should *keep* it. It is an appeal to their sense of gratitude,—and has special reference to the observance of that part of the command which requires that servants as well as their masters shall have the benefits of the Sabbath.

It is evident that this inspired comment of Moses was not a part of the original commandment which was written upon the tables of stone, and had been for forty years in the ark of the covenant. Moses does not pretend to quote that commandment as given by God, saying, "Remember the Sabbath day to keep it holy;" but he says instead, "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee." Yet men claiming an advanced position as teachers of Bible truth, find in this comment the only reason for the institution of the Sabbath; and claim that it was for the Jewish people exclusively, in contradiction of the words of the Son of God: "The Sabbath was made for man," and in contradiction of the reason given by God himself for its institution, namely, that he made the world in six days and rested on the seventh, and for this reason he blessed the Sabbath day and hallowed it.

In a recent article I find the text in Deut. 5: 15 misquoted as follows: "Therefore the Lord thy God commanded thee to keep a Sabbath day." He then says, "I need not remind the reader that the word 'therefore' means *for this reason*. We have here, then, the reason given by God himself for the institution." Let us try this logic in another case. We read, "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing." Deut. 24: 17, 18. "'Therefore' means *for this reason*;" and if its use in the case of the Sabbath, in chap. 5: 15, proves that the obligation to keep the Sabbath originated from the fact that God delivered Israel from the bondage in Egypt, it also proves, in chap. 24: 17, 18, that the obligations of justice and mercy to the stranger, the fatherless, and the widow originated from the same fact, and were not binding before. But these moral obligations did not have their beginning there; neither did the Sabbath.

Our author further says, "There is not the slightest testimony in the Mosaic law intimating that any other people besides the Jews were ever required to keep, or ever did observe, the Sabbath." Now I submit that the servants of the Jews were largely of other people, and the strangers within their gates were Gentiles, and not Jews; and our author's chosen text secures to them the benefits of the Sabbath; and if God cared for their physical benefits, why not for their spiritual needs, if indeed they were men and not brutes? If they were men, the Sabbath was made for them; for Jesus said it was "made for man."

There will be a universal observance of the Sabbath sometime. God has promised that "*all flesh*" shall come to worship him from Sabbath to Sabbath. Isa. 66: 22, 23. This has never been the case since the prophet of God wrote the promise; but it will be fulfilled, and that in the new heavens and the new earth. There will be no one in that bright world to come that will claim that the Sabbath was intended exclusively for the Jews, or that it was limited to a small portion of the earth. No one of that vast throng will claim that the day cannot be kept on a round and rolling globe. And they will be agreed in the day. It will be the *Lord's* Sabbath, the day on which he rested, and for this reason blessed and set apart for man.

In the light of the Scriptures, how weak and contemptible are the foolish and contradictory cavils and subtleties of the opposers of the Sabbath of the Lord! Those who are ignorant of the claims of God are to be pitied and instructed. But many ignorantly or presumptuously, or both, venture to take the field in opposition to "the holy of the Lord" and "honorable." To the enlightened and truly loyal the Sabbath is a delight. Oh, what rapturous delight will they enjoy who worship the Lord from one Sabbath to another in the earth made new! May the reader and the writer together have a part in that supreme delight and everlasting joy.

R. F. C.

### THE DECALOGUE AS A LEGAL SYSTEM.

WHAT A LAWYER SAYS CONCERNING IT.

[This article was taken from the *Christian Union* of January 1, 1870, and was written by John M. Stearns, counselor at law. We commend it to the attention of all who wish to understand the character of God's perfect law.—ED.]

What is usually termed the ten commandments, or the decalogue, is a complete system of law and government. But, though written by the finger of God on the tables at Sinai, it was not for the first time enacted then and there. It had antecedents and authority from the creation, more or less distinctly noted in the Sacred Narrative.

Allegiance of man to God was the law of Eden; and paying homage to other beings than the Deity was rebuked and punished. The crime of Cain was a profane use of the forms of worship; while envy of his brother, and covetousness of his fortune, induced the crime of murder; and lying and falsehood were brought in to conceal this crime. At least four of the distinct commands of the decalogue were violated by Cain, and such violations directly or incidentally appear in the sacred record.

The institution of marriage was established by God in Eden, and was respected by the antediluvian patriarchs; and the violation of this law is noted as the chief sin of the victims swept away by the flood.

They were exceedingly wicked, and took them wives of all that they chose, and God determined their destruction. Noah and his wife were saved from the waters of the flood. And God said to him, "Thee have I seen righteous before me in this generation." His sons also respected the primitive institution of marriage. They had each but one wife, as Paul tells us that Noah prepared an ark to the saving of his house, and Peter says that eight souls were saved from the flood. Even the name and person of God carried with them the idea of his character and government. "Enoch walked with God; and he was not; for God took him;" that is, he obeyed God in his conduct and life.

The right of property,—as sacred to its possessor as the person by whose labor, industry, and care it was accumulated and preserved,—is recognized as early as the days of Cain and Abel. Abel's offering was of the "firstlings of his flock." If the rights of property were thus sacred, the commandment against theft had even then force and authority. Abraham, and Lot, and Isaac, and Jacob, and Joseph, accumulated estates.

Idolatry became a characteristic of the age of Nimrod. The recent destruction by the flood had taught men the force of divine authority. This sentiment of respect for government above man was sought to be appropriated by this mighty hunter of the East, to sustain his personal and despotic authority. So he caused a vast and high tower to be erected in the plain of Shinar, designing that the tower of Babel should stand in the place of God to protect the people against a future flood. Thus the followers of Nimrod, constituting a primitive nation, established idolatry as an incident of national power, until God, offended with their impiety, confounded their language, and vindicated what he afterward wrote as the second commandment of his law.

The Sabbath, as instituted by the example of God in creation, was still a subsisting institution in the days of Moses. "Remember the Sabbath day to keep it holy," showed that this sacred institution subsisted as a religious tradition of by-gone ages.

That honor to parents, as enforced in the fifth commandment, was not a new idea, is evident from the entire domestic history of the patriarchs. Witness the respect shown to Noah by his two more worthy sons; the deference of Isaac, in the matter of his marriage, to the wishes of his father; the burial of Abraham and Isaac by their respective children; the care and sustenance of Jacob by his son Joseph; the dying scene of this distinguished patriarch, his funeral obsequies, and the funeral march to a distant and foreign land, to the cave of Machpelah, where his mortal form was placed beside the dust of his father. These all testify how the fifth commandment controlled God's chosen servants.

These ten simple commandments had been the subsisting laws by which God had sought to govern the human race for twenty-five hundred years before their special consecration and enactment amidst the fires and thunderings of Sinai. They were, in fact, the rescripts and digest of God's moral law. Taking these two tables as a whole, they embrace the most complete and perfect system of law that the world has ever known. No virtue known to the moral world herein fails of approval and commendation; and no vice or crime of which man was ever guilty escapes condemnation. These laws are definite and precise in their requirements, and still universal in their application.

The law libraries of the world with their mixed dialects, and ancient lore, and mammoth tomes, innumerable reports, and multitudinous variety of discussions by men of judicial acumen and giant learning, do not give us one idea of crime or virtue, right or wrong, of the propensities or delinquencies of human life, beyond what is embodied in these sacred tables. Notwithstanding the ridicule sought to be thrown on a resolution of one of the early legislatures of Connecticut, that God's law should be the law of the colony until special laws should be enacted by the government, or to that effect, it is believed that few cases arise claiming adjudication from our courts of law, that could not be better determined by careful respect to the commands of the decalogue. These simple aphorisms, so to speak, throw a searching light on the incidents and character of crime, and afford the safest criterion to discriminate between the false and the true. Virtue and purity of life have here a standard for their justification against false charges and untoward appearances.

This decalogue, as a whole, is one of the most convincing proofs of divine revelation and the divine

government. Human wisdom and human learning are entirely inadequate to the production of so perfect a system of law and government! so definite, and yet so universal! so brief, and yet so comprehensive!

ARE ANGELS SPIRITS?

ALL the knowledge we have concerning them we have received from the word of God, which represents them as corporeal beings, and not as mere phantoms or apparitions.

We are informed that when the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy." Job 38: 7. As Abraham sat in the door of his tent on the plains of Mamre, he lifted "up his eyes and looked, and, lo, three men [angels] stood by him," who ate of the food prepared for them, and with whom Abraham walked as they went toward Sodom, Gen. 18. "And there came two angels to Sodom at even" for whom Lot made a "feast, and did bake unleavened bread, and they did eat." These "men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness." "And when the morning arose, then the angels hastened Lot, saying, Arise."

And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him. And they brought him forth, and set him without the city." Gen. 19.

Jacob said, "I have seen God face to face," when he was left alone; "and there wrestled a man with him until the breaking of the day." Gen. 32: 24, 30.

When the "angel of the Lord appeared" unto the wife of Manoah, she came and told her husband, saying, "A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: but he said unto me," etc. Judges 13: 3, 6, 7.

The strength and power of one single angel is shown in answer to the prayer of the prophet Isaiah, and of Hezekiah the king, by the destruction of Sennacherib's army: "And the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria;" "an hundred fourscore and five thousand" in one night. 2 Chron. 32: 21; 2 Kings 19: 35.

The glory and the light which enshrouds these angelic beings is very clearly described by the prophet Daniel: "I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Chap. 10: 5, 6. Matthew, speaking of the angel at the resurrection of Christ, says: "His countenance was like lightning, and his raiment white as snow." Chap. 28: 3.

Their number is beyond computation. Says the prophet Daniel, speaking of the Ancient of days sitting in judgment, "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." Chap. 7: 10. And John says, "I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5: 11.

Because of their number and the exceeding brightness with which they are clothed, they are represented as the "clouds of heaven." Says the prophet, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they [the clouds, angels] brought him near before him." Dan. 7: 13. John says, "Behold he cometh with clouds; and every eye shall see him." Rev. 1: 7. Enoch prophesied, saying, "Behold, the Lord cometh with ten thousand of his saints" (holy ones). Jude 14. Again, in Rev. 14: 14: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man." Our Lord also said, "The Son of man shall come in his glory, and all the holy angels with him." Matt. 25: 31.

Against the view that these beings are material, Ps. 104: 4, quoted by the apostle Paul in Heb. 1: 7, is brought forward to prove the opposite. In "Philosophy of Future State," part 3, in a note under "Faculties of Superior Beings," Thos. Dick, the Christian

philosopher, answers this objection in the following manner:—

"It will doubtless be objected, 'that these intelligences are pure spirits, and assume corporeal forms only on particular occasions.' This is an opinion almost universally prevalent; but it is a mere assumption, destitute of any rational or scriptural argument to substantiate its truth. There is no passage in Scripture, with which I am acquainted, that makes such an assertion. The passage in Psalm 104: 4, 'Who maketh his angels spirits; his ministers a flaming fire,' has frequently been quoted for this purpose; but it has no reference to any opinion that may be formed on this point; as the passage should be rendered, 'Who maketh the winds his messengers, and a flaming fire his ministers.' Even although the passage were taken as it stands in our translation, and considered as referring to the angels, it would not prove that they are pure immaterial substances; for, while they are designated spirits, which is equally applicable to men as to angels, they are also said to be 'a flaming fire,' which is a material substance.

"This passage seems to have no particular reference to either opinion; but, if considered as expressing the attributes of angels, its meaning plainly is that they are endowed with wonderful activity, that they 'move with the swiftness of the winds, and operate with the energy of flaming fire'; or in other words, that He in whose service they are, and who directs their movements, employs them 'with the strength of winds, and the rapidity of lightning.'"—R. M. Kilgore.

THE COMING OF CHRIST.

IN the January (1887) number of the *Christian Woman* we find the following very timely and interesting remarks on the second coming of Christ:—

"Another year is completed and numbered with those beyond the flood. Another year is added to the long period of absence of our Lord Jesus Christ, 'whom the heavens must receive until the times of restitution of all things.'

"Great events in all the departments of nature, of government, of knowledge, and of life have taken place, but none have compensated for the absence of the personal and reigning Immanuel. For his advent the bosom of the ocean heaves, and her sighs on the lonely and desolate coasts are many. The central ocean of fire, vastly more extensive than the rolling waters, heaves in sympathy, and makes continents groan with pain. How long, O Lord, how long shall it be to the end of these wonders?"

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"Yet, notwithstanding the uncertainty which envelops the subject, and notwithstanding the failures of human predictions, the joyful anticipation of the coming of the Lord has sustained and comforted many disciples during the past year, and we know that the 'blessed hope' has attracted and interested many more Christians than in any former year. The subject has added a stimulus to the study of the Bible, and many deep students, as well as multitudes of those instructed by them, have settled upon the conviction, 'the Lord is at hand.'

"And now we have entered upon a new year, and all, from the least to the greatest, are anticipating some things that they believe or expect may come to pass. The world has new hopes of progress, of changes, of power, grandeur, and riches, but the church of God has no new hope. That one 'blessed hope' of her Lord's return has cheered and sustained her during more than eighteen and a half centuries, and it will continue to uphold her, even until that event shall actually take place.

"Never in the history of the world has the true, spiritual, and living church of God had greater need of comfort and of sustaining grace. The year on which we have entered is marked by the continuance and virulence of wickedness in all places. The depths of human depravity are greater than ever, and the grade of descent to still lower depths is steep. The natural and inevitable tendency of development is to greater degradation and to more remote departure from God. The nations of Christendom are in the rapid current of that great 'falling away' from righteousness and truth which is so clearly foretold, and in the progress of which we are now. They are restless, jealous, and suspicious of each other, and eagerly preparing for war. The reign of the Prince of Peace is less desired by them than ever. The fear of God is cast off by statesmen and leaders of social customs, and the laws of God are set at naught. Even our own country is caught in the whirl of opposition to divine authority, and national affronts are offered to the Lord of lords and King of kings. \* \* \*

"With the sea roaring its destruction to our ships and seamen, with the earth quaking and tumbling our cities into the dust, our national authorities raise the banner of defiance, and challenge Heaven to do his worst. Linked in partnership with the accursed rum manufacture and traffic, pandering to the degraded tastes and appetites of saloon-keepers and whisky-makers for the sake of votes and post-offices

and cabinet offices,—our nation presents a pitiable, disgusting spectacle to the civilized and Christian world. The votes of vice of every name,—the rum vote, the Catholic vote, the beer vote, the theater vote, the bought vote of the slums, and the hypocritical vote of the social world,—all are welcomed and eagerly sought by the men who vault into place and power by their immorality and treason to the God we professedly worship.

"In the face of all this worldly dissipation and increasing virulence of evil, it is hard for the true disciples of Christ to embrace the promise made more than eighteen centuries ago, 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom.' Only faith, and that 'the faith [which is] of the operation of God,—the work of the Holy Spirit, through the inspired word of God, can keep them steadfast in this sustaining hope. And that divine work will surely be carried on in every heart regenerated by the Spirit and united to Christ.

"Let us, then, enter upon the new year, and into the thickest of the fight against all evil. 'Have no confidence in the flesh,' 'put not your trust in princes,' 'have no fellowship with the unfruitful works of darkness,' and with improving talents, hasten 'unto the coming of the day of God.'"

### ENORMITY OF THE SIN OF SABBATH-BREAKING.

TO DETERMINE the enormity of any offense, it is necessary to consider the circumstances of the perpetrator, the opportunity he had to consider the consequences of his act, and the defiance toward the authority of the law-giving power which that act manifests. In other words, the degree of deliberation with which a man approaches the commission of a wrongful act, affords a certain means of determining the degree of malice by which that act was inspired, and the contempt for law which it indicates.

Blinded by sudden passion, one may be driven to the commission of a deed from which he would have recoiled in horror if he had been given sufficient time to reflect on its enormity or on the allegiance he owes to the laws of God and society. Assailed by sudden and overpowering temptations, men of the strongest principle may for the moment, unless restrained by the grace of God, swerve from the path of rectitude, while if they had known the temptation to which they were to be exposed, they would have stood erect, and scorned to think that they could stoop to so base a crime. Sudden passion and temptation cannot justify a wrongful act, but its commission in the absence of these motives shows in the wrong-doer a depravity which leaves him without excuse. In the administration of human law, the darkest crime that can be committed against the person of individuals—the taking of human life—does not rise to its full height of enormity unless accompanied by that condition of mind known as "malice aforethought."

Most of the commands of the decalogue are of such a nature that the one who breaks them may plead thoughtlessness or sudden temptation. For instance, no one can tell at what moment of great provocation he may so lose the control of his passions as to seek the life of his enemy, nor at what period of his career he may become so absorbed in pursuing the object of his earthly ambition as to elevate it to a place in his esteem higher than that occupied by his Creator. Not so, however, with the sin of Sabbath-breaking. The duty enjoined by the fourth commandment, in this respect, stands on ground peculiarly its own. No one who has been once convinced of the duty of keeping holy the seventh day can ever plead in extenuation of his offense that he knew not when he would be called upon to obey that precept, and therefore was unprepared to do his duty. One cannot always tell when he will find his neighbor's pocket-book and be tempted to appropriate its contents; but one can always tell when he will find God's holy time, and be tempted to appropriate it to his own unholy use. Six days we are given to consider our duty, and decide whether or not we will obey God. On the seventh day we are called upon to render our decision. There is no escape.

There is no way of stepping from the working days of one week to those of the next, except by the use of God's holy time. There are but two ways of using that time. One is to make such use of it as the Creator has enjoined—"Keep it holy." This constitutes obedience. The other is to use this holy time for our unholy purposes. This is disobedience. There is no middle ground. There is no postponement of the question, no evasion. The lapse of each hour of the working days brings us nearer and nearer to the question, Shall I obey or disobey? And when the seventh day has at last been reached, and its hours have been

kept holy or desecrated according to our decision to obey God or our own desires, still we are not released from responsibility. Six days more elapse, and we are again called upon to render our decision; and again and again, as long as life shall continue, with the recurrence of each seventh day we are brought face to face with the precept, "Remember the Sabbath day to keep it holy."

What can be pleaded in extenuation of his guilt who has just broken one of God's commandments, who through six days preceding that act intended to break it, and now enters upon a new week with the determination that at the end of the six days he will break the same commandment again? One whose conscience has once been aroused to the duty of keeping holy the Sabbath day, and who, notwithstanding, continues in a life of disobedience, can never truthfully plead in excuse the circumstances which are admitted in extenuation of crimes of a different character. He has ample time to reflect on the consequences of his disobedience. The crime of which he is guilty is committed with full deliberation. The malice borne by him toward the law of God is "malice aforethought." As it has accompanied every act of disobedience in this respect in the past, so it enters into all his calculations for the future, and causes him to turn every Sabbath he may spend into a monument of his deliberate and premeditated defiance of God and his authority.—*W. E. Dawson.*

### THE FALL OF BABYLON.

"BABYLON is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

The first question that naturally arises on reading this text is, What is Babylon? And perhaps we may be better able to answer it if we read the same proclamation in Rev. 18:2-4, where it is added: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Babylon, then, contains the Lord's people. We cannot for a moment think this some literal city; for no one city has ever contained all, or even the greater part, of them, and where are they but in the different churches? Why may not this term, which signifies *confusion*, be applied to the churches with their various and conflicting creeds?

Protestant commentators agree in applying the words "Mystery, Babylon the Great, the Mother of Harlots" (Rev. 17:5) to the Romish Church. This being true, who and where are the daughters? Let the mother tell.

"If the Church of Rome was ever guilty of idolatry in relation to the saints, her daughter, the Church of England, stands guilty of the same, which has ten churches dedicated to Mary for one dedicated to Christ."—*Catholic Christian Instructed*, p. 18.

But the children shall speak for themselves. Eld. Wm. Kinkade says:—

"I also think Christ has a true church on earth, but its members are scattered among the various denominations, and are all more or less under the influence of Mystery, Babylon, and her daughters."—*Bible Doctrine*, p. 294.

Campbell says:—

"The worshipping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the Church of Rome."

Lorenzo Dow, in speaking of the Romish Church, says:—

"If she be a mother, who are the daughters? They must be the corrupt, national-established churches that came out of her."—*Dow's Life*, p. 542.

The Tennessee Baptist says:—

"This woman [popery] is called the mother of harlots and abominations. Who are the daughters?—The Lutheran, the Presbyterian, and the Episcopalian churches are all branches of the (Roman) Catholic."

The "Religious Encyclopedia," which is highly recommended by a large number of D. D.'s and LL. D.'s, says:—

"The writer of the book of Revelation tells us he heard a voice from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' If such persons are to be found in the mother of harlots, with much less hesitation may it be inferred that they are connected with her unchaste daughters, those national churches which are founded upon what are called Protestant principles."—*Art., Anti-Christ.*

That the fall of Babylon, then, is a moral fall, and not her destruction is plainly seen in Rev. 18:2-4, which says that Babylon is become the habitation

of devils, etc., and calls God's people to come out of her *after* she is fallen.

Is there evidence that the churches have so far departed from God that he has withdrawn himself from them, and that his people are called out of them? What say the Scriptures?—"They will not frame their doings to turn unto their God; for the spirit of whoredoms is in the midst of them. . . . And the pride of Israel doth testify to his face; therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them." Hosea 5:4-6. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

This is a fearful list of sins, yet the above, with many other scriptures, assures us that in the last days the professed followers of Christ will be guilty of them, and that those who would still enjoy God's favor must, "turn away" or "come out" from among them.

### Temperance Outlook.

#### WINE AND THE BIBLE.—7.

BY J. H. KELLOGG, M. D.

##### USE OF WINE BY BIBLE CHARACTERS.

If it is still persisted that wine of an intoxicating nature was used by some of the most eminent characters of the Bible, we have only to glance at the effects to see the absurdity of making such a course an example to be followed. It will be found that the effects were notably evil whenever any effects are recorded.

*Noah's Drunkenness.*—"And Noah began to be a husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent." Gen. 9:20, 21. This is the very first mention of wine in the Bible. Its effects upon Noah show that it was intoxicating. It so confused the brain of this great and good man that he lost all sense of propriety, and fell into a state of insensibility in his tent in a condition of indecent exposure. This unfortunate occurrence also became the occasion of national misfortune to one line of Noah's descendants, through the disrespect of one of his sons. No doubt the first effect of the wine was exhilarating. Doubtless it dispelled from Noah's mind all anxiety about the future prosperity of his extensive plantation, which was to be repopled, resubdued, and tilled by himself and his descendants. But that it also blunted those other finer sensibilities of his nature, which should always be acute and active, is quite apparent. Surely, then, there can be nothing here to recommend the use of wine.

*Lot's Shame.*—The next undisputed mention of wine is in Gen. 19:31-36. In this instance the wine employed was doubtless of the kind called "mixed wine," which possessed most powerful intoxicating properties. The effects in this case were anything but such as would recommend the use of wine; for they led the righteous Lot—who had dwelt in Sodom so many years, surrounded with wickedness, yet preserving his integrity—to commit a crime even worse than that for purposing which the lecherous Sodomites were smitten with blindness.

*Nadab and Abihu.*—These two sons of Aaron, while under the influence of drink, were so presumptuous as to directly disobey the command of the Almighty, by offering strange fire upon the sacred altar. In consequence of this daring act of disobedience, they were suddenly smitten with death by the hand of the Lord, who evidently designed by this summary act of justice to render them an example to succeeding generations. This is a most striking illustration of the influence of alcohol to render the mind incapable of distinguishing between sacred and common things. It has an unmistakable influence to blunt the moral sensibilities of men.

It certainly will not be argued that in any of these instances the use of fermented, or intoxicating wine was beneficial.



SOME "NATIVE" WINE.

DR. EDSON, of the New York Health Board, recently reported that he found one, W. J. Boorem, at 34 Front Street, Brooklyn, making "wine" after this fashion: Dried fruits, such as raisins, currants, peaches of low grade, were macerated with water, to which a certain amount of sugar was added. The mixture was then fermented, and when fermentation had sufficiently advanced, it was checked by the addition of salicylic acid, sufficient acid being added to act as a preservative and prevent further fermentation. The so-called wine was then clarified, flavored, and colored to cause it to resemble port, sherry, claret, or any desired kind of wine.

Of course the object in view was to imitate and undersell genuine native wines. Aside from any injurious properties there may be in the flavoring and coloring matter, enough salicylic acid is used to produce a very serious effect. Its use as a preservative is forbidden in France by law. In very minute quantities it may be innocuous, but in this case Dr. Edson found about nine grains to the quart,—plenty to poison any one who drinks much of it. Five thousand two hundred and eighty gallons of this stuff were seized at this one establishment by Dr. Edson.

It is hardly to be presumed that this is the only "wine factory" in Brooklyn; and such establishments exist not only in Brooklyn and New York, but in other cities of the State, and even in villages. So long as people will drink wine, and so long as such stuff can be made and sold at a profit, these establishments will exist. The risk of an occasional seizure by an officer of the Board of Health, is worth running for the sake of the large profits made at ordinary times.—*N. Y. Mail and Express.*

FLOATERS.

FEW people have lived long in a large city and not been familiar with the sight of dead bodies taken from the waters of bay, lake, or river. These dead bodies, usually of suicides, are commonly called "floaters" by the police, and drift about for hours or even days before being found and brought ashore.

A recent conversation with a man who calls himself a temperance man, suggests the name used above. He said he was a temperance man because others about him were. He did not need to read temperance literature, and could see no need of other people's doing so. As the world advanced in intelligence, temperance grows upon mankind, and all its blessings follow as a natural consequence. He could not see the need of any one's raising such a stir and creating so much agitation.

There are a great many such people as this. They are "floaters" on the current of public opinion, and in many ways resemble the other "floaters" spoken of. They are dead, so far as being of any use to the throbbing, suffering mass of mankind about them. They are an incubus, a detriment to the live, busy workers of the temperance cause, and take the valuable time and attention of such to bury them out of sight and place them where they cannot breed disease and death. In many other ways, which will readily suggest themselves, these two kinds of "floaters" bear a close resemblance.—*Temperance Alliance.*

DEATH FROM TOBACCO SMOKING.

THE death of a boy, aged twelve, from smoking tobacco is reported in an evening paper. After eating a heavy dinner on the previous Sunday, he went into a shop and purchased a pennyworth of thick twist tobacco, and smoked it. He soon became very sick in the street, so as to fall. He went home, and thence to bed. At four o'clock he got up, and after vomiting went to bed again. A man who slept with him was astonished to find him dead and cold at the foot of the bed at seven o'clock. We wish we could hope that this painful case would be a lesson to boys; but the habit is so thoroughly and vulgarly fashionable that we hope against hope. We may, at least, advise every sensible boy to regard tobacco as a slow poison.

BOYS AND TOBACCO.

THE *British Medical Journal* says that a certain doctor, noticing that a large number of boys under fifteen years of age were tobacco-users, was led to inquire into the effect the habit had upon their general health. He took for his purpose thirty-eight boys, aged from nine to fifteen, and carefully examined them. In twenty-seven of them he observed injurious traces of the habit. In twenty-two there were various disorders of circulation and digestion, palpitation of the heart, and a more or less marked taste for

strong drink. In twelve there was frequent bleeding at the nose; ten had disturbed sleep; twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for some days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored.

Scientific investigation shows also that the use of tobacco by boys is decidedly injurious to the brain and mind. In 1862 the Emperor Napoleon, learning that paralysis had increased with the increase of the tobacco revenue, ordered an examination of the schools and colleges, and finding that the average standing in both scholarship and character was higher among the abstainers, issued an edict forbidding its use in all the national institutions.—*Sel.*

Notes from the Field.

"The field is the world."

Brief mention of work done and results accomplished by Seventh-day Adventists, in different parts of the field, according to reports received since our last issue:—

MISSOURI.—Seven new members added to the church at Bolivar.

TEXAS.—W. S. Cruzan reports several new converts in Johnson county.

NEW YORK.—Three new believers added to the company at Watertown.

NORWAY.—Church of fifteen members organized at Moss; nineteen converts baptized at Christiana.

RHODE ISLAND.—Two new converts reported at Greenwood, and others becoming much interested.

SOUTH AMERICA.—Twenty-three converts receive baptism at Georgetown, where also a church is organized.

IOWA.—Two families embrace the faith in Marshall county; church of nine members organized at Walnut City.

ENGLAND.—Church at Southampton receives four new members, making the present membership eighty-four.

NEBRASKA.—Church at Cambridge receives two new members; church of twelve members is organized at Cornell.

KANSAS.—Thirteen converts result from meetings held in Pottawatomie county; new church dedicated at Wichita, also at Altoona.

FLORIDA.—S. Fulton reports six converts at Gainesville, as the result of a course of lectures; meetings are in progress at Waldo.

NOVA SCOTIA.—I. E. Kimball reports much interest awakened at Halifax by a series of meetings, and some have embraced the faith.

SWEDEN.—Church at Striberg receives two new members; fifteen colporters from the Stockholm training school have engaged in active labor.

MINNESOTA.—Six converts result from the series of meetings held at Brown's Valley; meetings at New Auburn awaken considerable interest.

WASHINGTON TERRITORY.—Seven new believers added to the company at Spokane Falls, where also a Sabbath-school of thirty-four members has just been organized.

ILLINOIS.—Church at Rankin receives eleven new members; a special effort is being made among the French of St. Anne; encouraging reports are received from the mission work at Chicago, Pullman, and Springfield.

COLORADO.—C. P. Haskell reports many encouraging features observable by a visit among the churches at Boulder, Longmont, Berthoud, Ft. Collins, Greeley, and Hillsboro; membership of church at Denver increased to sixty-five.

INDIANA.—General State meeting held at Mechanicsburg, and plans laid for extending the work the present summer; seven converts receive baptism at this meeting; six tents will be equipped with laborers to operate in Indiana this summer; N. W. Kauble was ordained to the ministry at the Mechanicsburg meeting.

CENTRAL EUROPE.—The Central European Conference recently held at Basel was largely attended, and full of interest. Five new churches were added to the Conference, showing an increase of 100 in membership since the last Conference. A series of meetings is being held at Zurich, Switzerland, also, at Nimes, France.

The Theological World.

The Committee to whom the Andover heresy matter was referred, have not yet made their report.

The Salvation Army proposes to operate among the Indians in the northwest of Canada this summer.

The pope has been counseled to direct the Irish clergy to abstain from associating themselves with agitators.

According to statistics published by the *Independent*, the Christian churches of America have increased upwards of 1,600,000 in the last four years.

The pope announces that unless Dr. McGlynn presents himself before his highness within forty days, he will be formally excommunicated.

Only five Irish Presbyterian ministers have been found favorable to Home Rule for Ireland. With them, Home Rule means Rome Rule.

The general term of the Supreme Court has decided that the Y. M. C. A. is a religious organization, and its property exempt from taxation.

For the first time in the history of Cornell University, a number of the students (thirty-five) have expressed a desire to become foreign missionaries.

A few years ago a society for the promotion of atheism was formed at Paris. Recently a "League against Atheism" has been formed in that city by philosophers.

At a recent meeting of the Congregational ministers in Massachusetts, Rev. Dr. Barrows stated that there were 330 needless evangelical churches in that State, costing \$330,000 a year.

The *Brooklyn Examiner*, a Catholic paper, says it has no doubt that a majority of the priests in the city of New York, and nearly half of those in Brooklyn, believe in the land-taxation theory of Mr. George.

It is reported that the pope and czar are negotiating to secure the reunion of the Latin and Greek churches upon the basis of recognition of the pope, and full permission allowed the Greek Church to retain its own method of worship.

At the annual meeting of the National Reform Association held recently at Pittsburg, Pa., Hon. Felix R. Brunot was re-elected president. Resolutions were passed re-affirming the principles upon which the movement was founded.

There are now twenty-seven vessels engaged in missionary work in different parts of the world, under the auspices of sixteen societies. Of these missionary vessels, sixteen are running on the coasts or rivers of Africa, and six among the islands of the Pacific Ocean.

The Lutheran Church complains of a lack in the ministerial supply. The new ministers are hardly numerous enough to fill the places vacated by death, superannuation, and otherwise. The demands are very pressing, just now, as immigration is very large.

Mr. Moody has invited the Christian students of the British Universities to send representatives to his conference for Bible study at Northfield, Mass., June 30 to July 12. He expects that students from more than a hundred American institutions will be present.

The Episcopal Diocesan Convention of South Carolina became divided at its recent session over the question of admitting colored delegates. A decision was reached by a small majority, that they be admitted, whereupon the minority seceded and formed a separate convention.

"There are 190,000,000 Roman Catholics, and 95,000,000 members of the oriental churches embraced in the Greek, Armenian, Coptic, Abyssinian, and Nestorian communions, that have a Christ without a vital Christianity, and to whom we are called on to give the gospel." So says the *Gospel in All Lands*.

The *Churchman*, an organ of the Protestant Episcopal Church, says it is in favor of the "removal of every such appellation as Presbyterian, Roman, Congregationalist, Methodist, Baptist, or Protestant Episcopal. Then men would speak only of the Church, or of the Church in America, or the American Church, for there would be no distinctions to be made." These words are significant.

The pope's jubilee gifts will be rich and varied. The Sultan of Turkey has given him a ring valued at \$50,000. The Empress of China will send him a valuable jewel. Queen Victoria will send a copy of the Latin Vulgate, richly bound. The city of Paris will give a magnificent tiara of gold and silver and precious stones; Naples, a golden throne; German Catholics, a collection of scientific and literary works published during his pontificate; Holland, an altar in various colored woods. Thus is the world paying homage to Catholicism.

As an instance of the progress of missionary work in India, the following is related: The English Baptist Zenana (a missionary society devoted especially to the interests of the women of India) report an income of \$32,260 the past year. The work of the society is most encouraging. The staff consists of forty-four zenana visitors, seventeen assistants, and one hundred and four native Bible women and teachers. They labor in twenty different towns of India. The number of zenanas (women of India) visited is one thousand two hundred and six; pupils daily taught, one thousand eight hundred, besides hundreds who hear Bible lessons among the poorer classes. The patients in the dispensaries in Agra and Delhi number more than twenty thousand. There are also fifty schools containing about one thousand seven hundred children.

## THE GOSPEL SICKLE.

Battle Creek, Mich., June 1, 1887.

☞ The person who knows that the seventh day is the only weekly Sabbath of the Bible, will get no credit marks in heaven for keeping the first day ever so strictly.

☞ Among camp-meetings appointed to be held by Seventh-day Adventists this season we note the following: Salamanca, N. Y., June 1-7; Des Moines, Iowa, June 8-14; Beaver Dam, Wis., June 15-21; Alma, Mich., June 22-28; Ft. Worth, Tex., July 27 to Aug. 2. Three of the general camp-meetings—Kansas, North Pacific, and Upper Columbia—will have been held before this paper reaches our readers.

☞ The Governor of Massachusetts recently recommended legislation on the Sunday question so that the laws be conformed to present customs of society. He, or the committee appointed to investigate the subject, stated that the original, or Bible Sabbath, was the seventh day, but that by some "hocus-pocus" the first day had been substituted. Webster defines *hocus-pocus*: "A juggler's trick; a cheat used by conjurers." What better term could have been chosen to characterize the act of substituting the pagan day of the sun for the Sabbath of the Lord, placing the sacred title upon the usurper?

☞ Elsewhere will be found the first of a series of articles on the "Fall of Babylon." It is not with any desire to find fault, or, like the worldling, to dwell upon the imperfections of others and make their backslidings an excuse for laxity, that we speak of the fallen condition of the churches; for we do it with sadness, and would God it were otherwise. But while infidels rejoice over the matter, and make it an occasion of doubting and rejecting the Bible and the Christian religion, we note the fact with candor, and see in it a fulfillment of prophecy. Instead of an occasion of stumbling, we find it an occasion of stronger faith in the Bible, as of heavenly origin. It is claimed by many of the best students of prophecy that the great Babylon of the Apocalypse can symbolize nothing less than the universal, professed Christian, but worldly church,—that it must embrace the entire family, or "great city," of fallen churches. Many of the Protestant sects having the marks of a striking family resemblance in their spirit of pride, politics, and worldliness, are identified with sad and faithful accuracy as the legitimate daughters of the mother of churches.

### WHICH HORN WILL THEY TAKE?

SOME modern *Greeks* have arisen who tell us that the Greek phrase in the New Testament rendered "the first day of the week" by our translators, really means "the Sabbath," and this they give as proof that the first day of the week is the Sabbath. Their strongest text for a first-day Sabbath is Acts 20:7; for it is the only instance on record of a religious meeting on that day in all the New Testament. "On the first day of the week," our translators say, "the disciples came together to break bread." If the phrase *mia ton Sabbaton* means "the first day of the week," then the meeting took place on that day; but if it means "the Sabbath," there is nothing left in the text to show that it was on the first day; but it must have been on the day which the same writer in every other instance calls the Sabbath, the day on which the Jews met in their synagogues, the seventh day. This single utterance cannot mean both days. If our translators are right, the meeting was on the first day of the week, not on the Sabbath; but if our would-be translators are right, the first day is not named in the text; and thus their stronghold is surrendered. Which is it, friends, Sabbath or first day?

R. F. C.

### ANOTHER SPECIMEN.

AN unknown writer signing himself "Skeptic," in an unknown paper calling itself *The Sentinel*, proposes what he styles "a question for Sabbath and Sunday keepers," and says:—

"A sect of people known as Seventh-day Adventists, with earnest diligence are pressing the importance of keeping the old Jewish Sabbath, claiming for their reason that the seventh day of the week was the day hallowed by the Creator, and that the day now observed by nearly all Christendom is the result

of a decree issued by the Church of Rome in the days of Constantine.

"Now, with all due respect for the sacredness of both days, I ask in the name of reason, What should the poor Esquimaux do that live two degrees above the Arctic Circle, where for three months in mid-summer the sun shines continually, and for the same length of time in winter darkness reigns supremely? Let him who answers stand head."

We do not wonder at all that the writer of the foregoing was not willing to sign his name to it; and the term "skeptic" was the most appropriate title he could have chosen under which to hide. In reply to the first declaration we have only to say that a worse falsehood could scarcely have been uttered. No Seventh-day Adventist, nor Seventh-day Baptist, nor any seventh-day observer of any kind, from Asia to America from the days of the apostles to the present time, has ever been known, either by word of mouth or stroke of pen, to press upon any one "the importance of keeping the old Jewish Sabbath." They recognize no such Sabbath; for there is no such. They do try to press upon all the importance of keeping that Sabbath which the Lord Jehovah everywhere declares as his, which he has established as the great memorial of himself among men; and which he says is a sign between himself and people.

He says that this "sect of people" claim "for their reason, that the seventh day of the week was the day hallowed by the Creator." We do; and for the reason that the Bible plainly declares it. He would convey the impression that our claim rests upon our own supposition alone. Hence the only course left him was to carefully keep the scriptural record out of view; and under these circumstances the best name he could assume was that of "Skeptic."

But it is the closing paragraph which exhibits the degree of ignorance we wish to speak of. How long before men will learn, or learning, have the candor to acknowledge, that time can be reckoned exactly as well in Northern latitudes as in the tropics? We had supposed that every person of common intelligence was aware of that fact, and we think so still.

Explorers, almost without number, have been in the North, and left us a record of what they saw and heard, where they went, and how long they stayed, and what took place, in many instances hour by hour, while they remained. While we have intelligence left us by the brothers Zeni, the Cabots, Frobenius, Davis, Barentz, Hudson, Baffin, Behring, Hearne, Phipps, Cook, Mackenzie, Scoresby, Buchan and Franklin, Ross and Parry, Richardson, Back, Beechey, Dease and Simpson, Moore and Kellett, Rae, Kane, Greeley, Hayes, Hall, etc., etc., none need be ignorant in regard to that region. And when any one will find in the records of any of these explorers, or any others, the announcement that they ever got lost in reference to time, so that they could not tell what month, and day of the month, and day of the week, and hour of the day it was when any given event occurred with them, then may they with some show of consistency claim an objection to the universal application of the Sabbath law, on the ground that time cannot be reckoned in the Frigid Zone. But until this can be done, all this braggadocio about the long days and nights of the Arctic regions, is simply a pitiful display of one's own lack of intelligence in regard to the matter.

Does any one ask how it can be done? The answer is, By observing the apparent revolutions of the heavenly bodies. A revolution of the earth upon its axis marks one day; and those revolutions can be marked there as easily and accurately as here.

U. S.

### THREE REASONS FOR READING THE BIBLE.

A ROMISH priest found one of his flock getting very familiar with the Bible, and fearing the result, tried to persuade him to turn his attention more to the "Fathers."

"And who are the Fathers?" he inquired.

"Those good men," said the priest, "who lived near the times of the apostles, and who are said to have best understood what the apostles meant."

"Well," said the man, "as they lived after the apostles, I shall prefer attending to the apostles themselves; I think the GRANDFATHERS are better guides than the FATHERS!" and so he continued reading, and found the entrance of God's word gave him light and life.

Another priest, wishing to induce a man to give up his Bible reading, argued thus:—

"Suppose, now, you were going to Dublin, and came to that spot where four cross-roads meet, and you did not know the way, and one person told you to

go to the right, and a *great number* told you to go to the left, to whom would you listen? In other words, would you mind what Luther, a single heretic, said, or what the pope, and cardinals, and all the doctors of the Catholic Church teach you?"

"Well," replied the man, "if I had a *road-book*, I should not mind what *any* of them said. Now [producing his Bible] I have here a road-book to heaven, and God helping me, I mean to follow it in spite of all that popes and cardinals may say."

"What warrant have you to read the Bible?" said another priest to a poor Irish lad.

"The best of all warrants," shrewdly replied the boy; "namely, a *search-warrant*; see, here it is, John 3:39, 'Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.'"

### A MERITED CRITICISM.

THE *Christian at Work* says:—

"Holy Thursday was observed by the Presbyterians and Congregationalists of Brooklyn in a union service and a communion celebration in the evening. This shows the harmonious state of feeling among the non-episcopal denominations, at least in this vicinity. This, we may add, is not the first service of the kind, as it is pretty sure not to be the last."

"Holy Thursday," indeed! What an expression to be found in a professed Protestant paper! and what a practice for Presbyterians to be engaged in! Whence came its holiness?—Oh, "his holiness"—the usurper of Christ's place as head of the church, the representative of the "man of sin"—has at some time pronounced upon it his benediction, and since the professed Protestants have persistently clung to the papal Sunday, they are beginning, like consistent persons, to recognize all other popish festivals. Soon Catholicism and a dead Protestantism that has ceased to protest, will unite on a level (the Catholic level, every time), and then what a "harmonious state of feeling" there will be! No; we are sure that this will not be the last service of the kind. Professed Protestants who *will*, in spite of all reason, persist in observing a counterfeit Sabbath which has no authority but pagan and papal precept and practice, must sooner or later accept all other festivals appointed by the same authority. We rejoice to know that there are yet thousands who will really protest against the abominations of Rome.—*Signs of the Times.*

### BIBLE RELIGION.

BIBLE religion is that which when carried out in the life, accords with the teachings of the Scriptures. And this, we affirm, is the only kind of religion worth having. The Bible speaks of "our religion," "the Jews' religion," "vain" religion, and "pure religion, and undefiled before God." The latter is what we mean by Bible religion.

The principles set forth in the Scriptures of the Old and New Testaments are pure principles. That religion which consists in actions and devotions which have their basis in these principles, is pure religion; and all who from the heart put forth such actions and devotions, will attain to purity of life and character, and to a pure heaven at last.

The words of the divine Author of our holy religion must be regarded as the correct standard of pure religion. And it is our only safe course to receive the declarations of the Son of God as meaning all they say. It is risky beyond expression to discount on the teachings of Christ. And yet if his discourses to his disciples be received as meaning word for word what they say, they will unchristianize ninety-nine of every one hundred Protestant Christians of our time.

It is only by discounting heavily on the words of the Son of God that these professed Christians make themselves believe that they are the children of the Lord. Some discount ten per cent, others twenty-five, fifty, seventy-five, and not a few, in order to find any hope of heaven, make the liberal discount on the words of Christ of ninety-nine per cent. But we solemnly believe that these persons are making a fearful mistake; and in the final settlement they will find out to their anguish that the only safe estimate of the words of the great Teacher is one hundred per cent, or just what he says. Pure religion is Bible religion, or that religion which comes up to the standard of the testimony of the great Redeemer.—*James White.*

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