

THE GOSPEL SICKLE

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

VOL. 2.

BATTLE CREEK, MICHIGAN, JUNE 15, 1887.

No. 12.

THE GOSPEL SICKLE

IS PUBLISHED SEMI-MONTHLY FOR THE
INTERNATIONAL MISSIONARY SOCIETY,

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

EDITORIAL COMMITTEE:

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

For Terms, - - - See Last Page.

WHO CHANGED THE SABBATH.

ANSWERS OF THE BELLS.

Who changed the Sabbath?

Is a question asked to-day

By honest-hearted people

Who seek to know the way.

Not I,

Chimed the Episcopalian bell;

It must have been—ah! well,

I cannot say

Just who did change the Sabbath day.

Who changed the Sabbath?—

The fourth command, so deep and broad,

Fixed by the firm decree

Of the Eternal God.

Not I,

Rang out the Methodistic bell;

The Bible it must be will tell;

I cannot say,

But think that Jesus changed the day.

Who changed the Sabbath?—

An institution well designed

To keep the Creator's work in mind.

Not I,

Came a sound from another steeple;

Do n't charge that sin to the Baptist people;

We only say,

It makes no difference about the day.

Who changed the Sabbath?—

That day of holy rest

Which God not only sanctified, but blest.

Not I,

Rang out in lusty tones a bell;

I have no faith in Sabbaths, or in a burning bell.

Do n't dare to say

The Congregationalists ever changed the day.

Who changed the Sabbath?—

The day that Christ adored,

And said 'twas made for man.

And he its Lord;

The day the Marys kept

While Christ lay in the tomb;

The day the disciples spent

In their own upper room;

The day which martyred hosts

Observed mid scorn and jeers,

On which they sealed their faith

With earnest cries and tears;

The day that now is kept

By many to their loss;

By noble men who bear

The burden of the cross.

I!—I!—I!

Rang out at last a bell.

I changed the Sabbath, and that so well

That nearly all the sects agree

That I have power to thus decree;

I, Church of Rome, did change the day,

And this I do not shrink to say.

Search the Bible's inspired range,

You'll find no text that proves a change

From seventh to first by God's command,—

A fact well settled in every land.

Ha! ha! ha!

I am he

That changed the Sabbath,—

The papal See.

—E. P. Daniels.

THINK about yourself, about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you.

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.

JOHN, in Rev. 11:18, speaks of a time when the nations should be angry. This seems to have been emphatically true of them since the great revolution of 1848. And the nations have not only been angry with each other, but there has been anger between different parties and classes in the same nation, more particularly between labor and capital, the high and the low, the rulers and the ruled.

MANY and many a life has been wrecked and made miserable by mistaken ideas gathered from the pages of romance. The simple maid is on the lookout for a chance to elope, expecting some such event will transform her into a heroine; and the boy hardly in his teens, is hoping by some act of lawlessness or crime to render himself a hero. "Novel-reading did it all," said an old man whose son was in jail for murder. Novel-reading has been a mighty agent in producing all the moral rottenness, the communism, the libertinism, and the trampism with which our nation is cursed.

NOTHING is more impossible than for the carnal heart to serve God acceptably; and many times he takes ways which seem strange to us, to change the current of our thoughts, and to draw our affections from earth to heaven. But we should ever remember that he is our kind Benefactor, as well as our Judge, and that the way he appoints is best for us. Our songs of joy may sometimes be turned to sorrow, but this sorrow eventually brings forth fruit more to be desired than all the treasures of earth. Death may enter the household, and the strong, the noble, the promising one be cut down suddenly, in a moment; but it is when the heart is burdened with sorrow which no human aid can relieve, that we learn how precious is divine assistance. Trials and afflictions help us to unbar the door of our hearts, and invite the Comforter in, bringing joy and peace which the world can never afford, and teaching us patience, and humility, and tenderness of heart.

IT seems that the blessing and sanctifying of the seventh day by God in Eden, and the reasons therefor, are not seen or understood by many. Let us remain by the Bible. The seventh day was a day of rest or refreshing (Ex. 31:17) for the Creator. Why? Can God become tired or have need of rest? Let the Scriptures answer: "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." Isa. 40:28. What did the Lord mean, then, with this his rest?—Nothing else than by this means to lay the foundation of a "day of remembrance." Because God rested on the seventh day, therefore he blessed and sanctified that day. Every one must be sensible that the blessing and sanctifying occurred after the rest day had passed. To illustrate: Because De Briel was taken on the first of April, 1572, by the "water guene," therefore, after that time, the first day of April is cele-

brated as a day of remembrance of that occurrence. So also here. Because of his own rest on the seventh day, and of his refreshing on that day, God "blessed" and "sanctified" that day, i. e., set it apart for holy use. And in this way the seventh day of the week became a Sabbath or rest day. God has never given another rest day, and for whose need did God give the seventh day as a holy rest, as a day of remembrance of his own rest after the completion of creation? To this our Lord Jesus, the Lord and the defender of the Sabbath, answers, "The Sabbath was made for man."

THE apostle Peter bids us: "Be clothed with humility." The garments of humility will gracefully fit any person who will lay off the garments of pride and put them on. The apostle adds: "God resisteth the proud, and giveth grace to the humble."

THROUGH faith we understand that the worlds were framed by the word of God." Some have taken this to mean that the worlds were brought into existence by an act of faith on the part of God and the Son. But it says that by faith we understand this fact. It is by faith that we believe the record that the worlds were brought into existence by the word of God. There is no greater act of faith on the part of man than this; therefore it is put at the head of the long list of the achievements of faith in Heb. 11. It is too much for the faith of worldly wise men of the present generation; therefore they contrive a scheme by which the creation could be gradually developed without a Creator. One who can believe that the worlds were brought into existence by the word of God,—that "he spake, and it was done,"—can also believe in the resurrection of the dead by the same power. The Saviour told the Sadducees why they denied the resurrection. It was because they knew not the Scriptures, nor the power of God. Genuine faith can believe that in the beginning God created the heaven and the earth; and also that at the coming of Christ all they that are in the graves shall hear his voice and shall come forth.

EVERY year of the world's history has made more sure the fulfillment of the predictions of God's word, and yet it is a sad fact that unbelief and skepticism are more wide-spread to-day than ever before. People will not take God at his word. They choose to put such an interpretation upon his statements as will suit their convenience and preconceived ideas, rather than to simply believe that he said what he meant and meant what he said. This spirit is especially noticeable regarding the observance of the Sabbath of the Lord. The instruction is very explicit, and only by making an unreasonable and unwarranted explanation and application of divine teaching, can one claim any excuse, not to say reason, for observing the first instead of the seventh day of the week. Adam and Eve tried the first experiment of not taking God at his word, and the result has been terribly disastrous to the whole human race. All history shows that whenever man has refused to take God at his word, the result has been disastrous to him; and yet men are just as prone to disbelief as ever, and even more so. But the end will come by and by, and doubters will be brought to a full realization of the measure of their guilt and its eternal consequences.

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.

THE gospel extended its influence all through Northern and Central Africa in the early part of the Christian dispensation. There were many Christian churches in that continent. Africa indeed "stretched out her hands to God." But after the conquest of the northern portions of that country by the Mohammedans, and for a long time before that, the Christians of Abyssinia were lost to the rest of the Christian world. "Encompassed on all sides," says Gibbon, "by the enemies of their religion, the Ethiopians slept near a thousand years, forgetful of the world, by whom they were forgotten."

But after the great discoveries of the fifteenth and sixteenth centuries, they became known again to the Christian world. They were found observing the ancient Sabbath, although they were greatly affected by the pagan and Mohammedan errors so long surrounding them, as might be expected. Yet it is a fact of no little significance in the consideration of this subject, that this large body of Christians, which had been so long separated from the influence of the Catholic Church, were found after a thousand years still observing the seventh day. At the time of their separation from the rest of the Christian world, they, with others, were observing both Sunday and the Sabbath. When found nearly a thousand years later, they were doing the same. Thus Mr. Geddes says, "They deny purgatory, and know nothing of confirmation or extreme unction; they condemn graven images; they keep both Saturday and Sunday."—*Church History of Ethiopia*, pp. 34, 35.

The ambassador of the king of Ethiopia, at the court of Lisbon, gave the following reasons for keeping the Sabbath: "Because God, after he had finished the creation of the world, rested thereon; which day, as God would have it called the holy of holies, so the not celebrating thereof with great honor and devotion seems to be plainly contrary to God's will and precept, who will suffer heaven and earth to pass away sooner than his word; and that, especially, since Christ came not to destroy the law, but to fulfill it. It is not, therefore, in imitation of the Jews, but in obedience to Christ and his holy apostles, that we observe that day."—*Church History of Ethiopia*, pp. 87, 88.

This account was given by the ambassador in 1534. In the beginning of the next century the emperor of Abyssinia was induced to submit to the pope in these words: "I confess that the pope is the vicar of Christ, the successor of St. Peter, and the sovereign of the world. To him I swear true obedience, and at his feet I offer my person and kingdom."—*Gibbon*, chap. 47. Let the reader now mark what followed: As soon as the emperor had thus submitted himself, he was obliged to put forth a decree forbidding the observance of the Sabbath. Geddes says he "set forth a proclamation prohibiting all his subjects, upon severe penalties, to observe Saturday any longer."—*Church History of Ethiopia*, pp. 311, 312. Gibbon expresses the edict thus: "The Abyssinians were enjoined to work and to play on the Sabbath."—*Gibbon*, chap. 47.

Thus we see the Roman Church never missed a chance to give the ancient Sabbath a thrust when the opportunity presented itself. This one desire has marked its course throughout. After a space of time the tyranny of the Catholics brought a terrible struggle, which caused their overthrow, and the Abyssinians returned to the observance of the Sabbath, and have continued to do so ever since. These facts present a striking evidence of the hatred of the Roman Church against the Sabbath. It also conclusively proves the existence of the Sabbath in the church where the popish power could not abrogate it.

We next notice the Armenians of the East Indies. Here was quite a large body of Christians who had little or no connection with the churches of Europe for many centuries. So they were preserved from many of the false doctrines of the great apostasy. Mr. Massie describes them as follows: "Separated from the Western world for a thousand years, they were naturally ignorant of many novelties introduced by the councils and decrees of the Lateran; and their conformity with the faith and practice of the first ages laid them open to the unpardonable guilt

of heresy and schism, as estimated by the Church of Rome. 'We are Christians and not idolaters,' was their expressive reply when required to do homage to the image of the Virgin Mary. . . . La Croze states them at fifteen hundred churches, and as many towns and villages. They refused to recognize the pope, and declared they had never heard of him; they asserted the purity and primitive truth of their faith since they came, and their bishops had for thirteen hundred years been sent from the place where the followers of Jesus were first called Christians."—*Continental India*, vol. 2, pp. 116, 117.

Mr. Yeates thus hints at the Sabbatarian character of these Christians. He says that Saturday "among them is a festival day agreeable to the ancient practice of the church."—*East Indian Church History*, pp. 133, 134. The same fact is also again hinted at by the same writer as follows: "The inquisition was set up at Goa in the Indies at the instance of Francis Xavierius [a famous Romish saint], who signified by letter to the Pope John III., Nov. 10, 1545, that the JEWISH WICKEDNESS spread every day more and more in parts of the East Indies subject to the kingdom of Portugal, and therefore he earnestly besought the said king that to cure so great an evil he would take care to send the office of the inquisition into those countries."—*Idem*, pp. 139, 140.

There can be no reasonable doubt that the "Jewish wickedness" here referred to is the same as observing Saturday "agreeable to the ancient practice of the church," spoken of above. We here have another evidence of the hatred of the Roman Church to the Sabbath. It must be put down by the inquisition, if found in existence where that church had authority. Since that time the East Indies have fallen under the dominion of Great Britain. Some years since, Mr. Buchanan, a distinguished minister of the Church of England, visited India for the purpose of becoming acquainted with this body of Christians. He says they have preserved themselves most free from Mohammedan and papal corruptions, and that they have a translation of the Bible in the Armenian language, which has been pronounced the "queen of versions." He says, "they have preserved the Bible in its purity; and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire ON THE SEVENTH DAY, and they have as many spires pointing to heaven among the Hindoos as we ourselves."—*Buchanan's Christian Researches in Asia*, pp. 159, 160.

Purchas, a writer of the seventeenth century, also speaks of several sects of Eastern Christians, "continuing from ancient times" as Syrians, Jacobites, Nestorians, Maronites, and Armenians. It seems evident these are identical with those now known as Armenians. He says: "They keep Saturday holy, nor esteem Saturday fast lawful but on Easter even. They have solemn service on Saturdays, eat flesh, and feast it bravely like the Jews."—*Purchas, his Pilgrimages*, part 2, book 8, chap. 6, sec. 5.

This writer, like many first day authors, Catholics and Protestants, even of the present time, speaks disrespectfully of those Christians who observed the Sabbath. But this testimony, with the others, seems to leave no possible doubt that the Armenians observed the Sabbath.

Andrews, in his "History of the Sabbath," page 463, says concerning other Sabbath-keepers: "When the reformation had lifted the veil of darkness that covered the nations of Europe, Sabbath-keepers were found in Transylvania, Bohemia, Russia, Germany, Holland, France, and England. It was not the Reformation which gave existence to the Sabbatarians, for the leaders of the Reformation, as a body, were not friendly to such views. On the contrary, these observers of the Sabbath appear to be remnants of the ancient Sabbath-keeping churches that had witnessed for the truth during the Dark Ages." He proceeds to cite various classes of these in the countries mentioned, and gives the authorities to prove it, which the inquiring reader can investigate in that valuable work.

In summing up the facts presented concerning these Sabbath-keeping bodies which continued through the Dark Ages, we reach the following conclusions:—

1. The Waldenses (at least a large portion of them) who sought retired places in the valleys of the mountains to be able to worship God according to the ancient practice of the church and according to the Bible, kept the ancient Sabbath till persecuted by the Catholic Church and almost exterminated.

2. The Abyssinian Church, shut away from the papal church for a thousand years, when discovered were found observing the seventh day of the week as

the early Christians did; but as soon as the Catholics got power to do so, they at once abased the Sabbath, and would not allow it to be observed until they were driven out of the kingdom. Then the Abyssinians returned to the observance of it.

3. The Armenian Christians, also shut away from the Roman Church for the same length of time, when visited by Europeans, were found keeping the seventh day, or Saturday, according to the ancient practice of believers during the first centuries. But true to their hatred of the Sabbath, as soon as the Romish priests could do so, they had the cruel inquisition brought in to abolish by torture the practice of keeping the ancient memorial of creation. So also was it in many other countries. It is the same old story in every instance.

We have now followed for fifteen centuries the work of the Roman Catholic Church in its continued, persevering effort to overthrow the Sabbath which God commanded, and elevate the Sunday, the weekly memorial of sun-worship, the first form of idolatry, into its place, transferring it into a Christian institution; and we see but one purpose throughout. This work always centered at Rome, from the time the first step was taken turning the Sabbath into a fast to disgrace it, while making Sunday a joyful festival, till we reach the famous roll "which came down from heaven," threatening destruction upon those who should "fail to keep the Lord's day;" yes, continuing even till the present day, since Protestants have joined in the same work of elevating Sunday. We cannot question the fact that the papal church changed the Sabbath. But lest any should think we have unfairly judged that church in thus speaking, we propose to give, in our next division, the testimony of many Catholic writers themselves on this subject.

DEATH NOT THE SECOND COMING OF CHRIST.

BY N. J. BOWERS.

1. JESUS does not come the second time at death, as this would make the second advent a continuous event, one that is taking place all the time, whereas it is to be at a particular time. Matt. 24:29, 30; 2 Thess. 2:3.

2. The second advent is to take place after certain events have come to pass. Death is a sad reality long before these events transpire.

3. Death was in the world long before the first advent of Christ; so the second coming of Christ cannot take place at death, even as second cannot precede first. Did Christ come the second time at the death of the patriarchs, saints, and prophets, in the days before his first advent?

4. When the Lord comes the second time, "every eye shall see him." Rev. 1:7. Is this true at death?

5. When he comes he sends his angels forth to gather the saints from all over the earth. Matt. 24:31. Is this true every time a saint of God dies?

6. When he comes he destroys all the wicked. 2 Thess. 1:7, 8. Consider, does this take place every time a Christian dies?

7. When Jesus comes the second time, the righteous dead are brought forth from their graves (John 5:28, 29), and with the living saints are caught up in the clouds to meet the Lord in the air. 1 Thess. 4:16, 17. Does all this take place many times every day all over the world? Think of it!

8. Jesus will not come for the saints until he prepares a place for them. See John 14:1-3. That place is not yet prepared (Rev. 21:2), yet the saints have died all along down from Abel's time.

9. If Jesus comes for the saints at their death, he does not take them. Read 1 Thess. 4:14-17. He did not take Stephen, his first martyr, at his death; for "he fell asleep," and was buried. Acts 7:60; 8:2.

10. When Jesus told Peter that if it was his will that John should tarry till he came, the disciples got the idea that John would not die. Their mistake was not in the conclusion they had formed, but in their understanding of what Jesus really did say.

Let us suppose that Jesus meant to have the disciples understand that by his coming he meant death; or that at the death of John he would in some sense come, then we will have the Master make the wonderful statement, "If John lives till he dies, what is that to thee?" Would not this have been a remarkable piece of information indeed?

So we see that the growing belief that at the death of saints the second coming of the Lord Jesus takes place, breaks down at every point of examination. Let us hold fast to sound doctrine, and have done

with the fog and mist of false human reasoning, and be prepared for our Lord when he comes in his kingdom.

CHRIST'S KINGDOM.

WE agree with all Christian denominations that the kingdom spoken of in Dan. 2:34, 35, 44, 45, and 7:14, 27, is the kingdom of our Lord and Saviour Jesus Christ. We do not agree with those who assert that this kingdom was set up at the first advent or on the day of Pentecost, Acts 2:1, etc.

We could not agree with them for the following reasons:—

1. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15:50. We learn from this text, (1.) that the kingdom of God is an immortal or incorruptible kingdom; and (2.) that mortal men have no place in that kingdom. That mortal men have lived with and without Christ since the time of the first advent, of course none will deny.

2. The kingdom of Christ will destroy, break in pieces, and utterly consume all the kingdoms of this world, that no place will be found for them. Dan. 2:35, 44.

3. Christ's kingdom is not of this world (John 18:36), or of this world in its present state. Compare with 2 Peter 3:5-7, 13; Isa. 65:17; 66:22; Rev. 21:1, 5.

4. Peace, joy, love, and unalloyed happiness are to exist in the kingdom of Christ; while sorrow, strife, and all sin and its effects will be banished thence. Rev. 21:3, 4, 8, 27; 22:5; 2 Peter 3:13; Isa. 35.

Yet in the face of all this evidence, which is not a tithe of what might be adduced, many ministers and professors of theology would have us believe that we are living in Christ's kingdom. Pitiful theology! Christ's kingdom, when heathen Rome was slaying nations, and wading in the blood of human sacrifice! Christ's glorious kingdom, during the "ten persecutions" of Messiah's everlasting kingdom, when the saints, "the children of the kingdom," were well-nigh destroyed by papal Rome during the 1260 years of papal supremacy! Christ's peaceful kingdom, during the dismemberment of the Roman Empire, that deluged the earth in blood; during the revolution of 1848, which shook the earth to the very center; during our own civil war, in which the blood of thousands was shed, and all the land was in mourning and tears! Christ's immortal kingdom, while famine, war, disease, pestilence, and death in all its terrible forms, continue to ravage the earth, sweeping off countless victims in their awful desolations! No; it is not the kingdom of our Lord. The world, physical, political, religious, groaning and travailing, tells us it is not. God's word tells us it is not.

But the kingdom is near. Our Saviour tells his disciples that after the fulfillment of certain signs in the heavens and earth, we shall "see the Son of man coming in a cloud with power and great glory;" that our "redemption draweth nigh," and that "the kingdom of God is nigh at hand." And then he adds, "Heaven and earth shall pass away; but my words shall not pass away." Luke 21:25-33. Those signs have passed. What next?—*The Kingdom.*

It comes with the second advent of our Lord. Paul places them together; 2 Tim. 4:1; 1 Thess. 4:15-17; and John, Rev. 14:14 with 15:2, 3. The faithful shall inherit it. Gal 3:7, 29. We enter it "through much tribulation." Acts 14:22; 2 Tim 2:12. The overcomers shall inherit all these things (Rev. 21:7); "for He is faithful that promised." O, glorious kingdom! O, glorious King! "Thy kingdom come. Thy will be done in earth as it is in heaven." "Amen. Even so, come Lord Jesus."—*M. C. Wilcox.*

"TO HIM that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. All Heaven is interested in our overcoming. The Father, the Son, and holy angels beckon us away from this blighted, groaning earth, to unspeakable joy and endless bliss. The Spirit and the bride say come. The promise to eat of the tree of life, which is in the midst of the paradise of God, and of the hidden manna, and of receiving the palm, the robe, and the crown of life, shine forth in the word of God, to the overcomer. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7.

The Christian Life.

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

TO EVERY MAN HIS WORK.

OUR Master has taken his journey
To a country far away,
And has left us a task to finish
Against his reckoning day.
There's a work for me, and a work for you,
Something for each of his servants to do.

Your task may be great and glorious,
And mine but a simple one;
It differs little. The question is,
Will his coming find it done?

Or perhaps in his deeper knowledge,
He has thought it wise and best,
That while others toil in service
Our part be to wait and rest.

It matters not, in this little while,
Whether we work, or watch, or wait;
So we fill the place he assigns us,
Be the service small or great.

There is one thing only concerns us,—
To find the task that is ours;
And then, having found it, to do it
With all our God-given powers.

Our Master is coming most surely,
To reckon with every one;
Shall we then count toil or sorrow,
If his sentence be, "Well done"?

—*Faith and Works.*

MORE OF CHRIST.

THOSE who call themselves Christians need more of Christ. How few, comparatively, who believe upon him grow up to a symmetrical manhood in his service! How few feel that they are called saints, their vision filled with his exceeding beauty, self and sin crucified,—like a hymn melodious with joy even amid dark and rugged ways! More of Christ is needed by preacher and people, by the lofty and the lowly, the wise and the unwise. The multitudes who grope in spiritual ignorance, who stagger under their burdens, who shudder with their fears and woes, who are gliding toward terrible vortexes in the giddy whirl of business and pleasure need more of Christ. More of Christ would make that sad home bright, that wavering soul steadfast, that mourning heart glad, that burdened conscience light; would impel to merciful labors that selfish nature, and make those who stand apart in enmity clasp forgiving hands. More of Christ would smite down sectarian walls, strip the covering from ecclesiastical shams, hush the whine of cant, blow soft winds of refreshment to weary wanderers, win outcasts to the fold, wipe stigmas of exclusiveness and mammon from the church, lead the joyous flock by still waters, and make the desert blossom as the rose.

More of Christ is what we all want in our hearts, our homes, our churches, our business, our politics, our schools, our literature, our art, our government,—more of his sweet, holy, courageous, sacrificing spirit, more of his patience, his love, his tender appreciation of man. Yea, we want him as our own precious Redeemer, whose blood cleanseth from all sin.—*H. N. Powers, D. D.*

PEACE.

HOW SWEET are the blessings of peace! Whether it be in the home circle, in the neighborhood, in the body ecclesiastical, or in the body politic, the blessings of peace are many and very great. On the contrary, how many are the miseries of war, and how multiplied its evils, from the neighborhood wrangle and dispute up to the drawn battle of armies whose tumult is heard from afar.

But to have peace in society, in the family, in the neighborhood, or in the State, there must be mutual forbearance. Provocations and offenses will come, and must be met by the spirit of war or the spirit of peace; and as they are met, so will be the event. To have permanent peace you must make up your mind to have it at the cost of many sacrifices of personal pride and feelings; and recollect that only extreme cases of wrong will justify war. Principle cannot be sacrificed; but it is only once in a hundred generations that such a case occurs; and no doubt all wars, disputes, and quarrels would be best disposed of by arbitration.

Make it a rule not to speak an unpleasant word to any one, however much you may be annoyed by foolish, quarrelsome people. No matter if you are wronged and abused, it will not help your case to become angry and say things in an excited tone; no, it will only set your cause so much the more in the dark. Keep cool. Look at the matter from the standpoint of your accuser. Make his case your own. Take his part just for awhile, as an experiment, and see how it will modify matters. "As ye

would that others should do unto you." Do not forget this beautiful law. If you feel the storm of passion arising within you, then do not speak until it is over. An angry man is only an insane man.

Bear affronts and insults just as Christ did his. When spit upon, he only wiped his kingly brow. Thus he retained the stamp of nobility, and thus you must retain it. When insulted by impudence, he allowed the old purple robe to remain, and the thorny crown to lie upon his brow, until his enemies themselves removed them. Thus he would that you should be insensible (apparently) to insult and scorn, and that you should fervently pray to God for the pardon of your enemies.

Do you say that you cannot endure abuse to such an extent, that it is the last feather that breaks the camel's back? Did Christ say so? Did he have some point which he could not pass? Did he say that he could not pass over certain insults of the mob?—Nay; he let them commit the worst possible acts of hostility, until he hung a mangled corpse upon the wooden cross of a felon. Disgrace, infamy, contempt, torture, did their worst; and he did not assert his right, but bore it all calmly, sweetly, to give his followers a lasting example. What do you say? Will you follow his example?—*Joseph Clarke.*

THE PARABLE OF THE LOST SHEEP.

TEXT: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18:10-14.

The love of the Lord for all his dear people, however humble and feeble they may appear in the eyes of the world, and his tender care for them, Christ plainly sets forth in this portion of Scripture. They may be despised of proud and sinful men, but they are honored of high Heaven, inasmuch as they have holy angels that excel in strength to guard them, who can appear at any moment in the court of heaven in their behalf. Please notice:—

1. The mission of the Son of God was to save lost sinners. He would have the tenderest care and the most anxious vigilance manifested toward the weak, and those who unwittingly stray from his fold. And at the same time, for the safety of his church, he would have his people withdraw from those who persist in walking disorderly, who are fault-finding, murmuring, and rebellious.

2. There is a class of minds that wander innocently. And it is the duty of those who are stronger and see the way of life more clearly, to bear the infirmities of these weaker ones. The shepherd leaving the ninety and nine and going in search of the sheep that was lost, and his tender care for that one, most simple of all the flock, is a most impressive lesson to the church to care for, and bear with, the weak, simple, honest, humble ones in the church. But obligations are mutual. If it is the duty of the stronger to help the weaker, the weak ones must be willing to be helped. If they need to be taught, they should be willing to learn.

3. True happiness consists in doing good to others. This is illustrated by the rejoicing of the shepherd over the one sheep that was found. It is a great work to rescue one soul from danger, for whom Christ died. "Brethren," says the apostle James, "if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."—*James White.*

THE MINUTES.

WE often think and speak of "making good use of our time," meaning our days, and weeks, and months, and years, forgetting that all these are made up of seconds and minutes. If we waste all our minutes, we waste all our years.

The French have a proverb, "God works by minutes." His great plans are not wrought out by years, but move through all time, while we are sleeping or trifling, as well as learning and working.

Some people are always complaining that they have not time to read, or study, or think, and at the same time they are wasting years by casting away the golden minutes as they are given from heaven.

Red Jacket once heard a wise man say, "I have not time enough!" Looking at him in surprise, the Indian exclaimed, "You have all the time there is, haven't you?"

Yes, we have all the time there is. God has given us time to work for ourselves and to bless the world. Let us catch it, minute by minute, and make such use of it as we wish each moment to record in heaven.

GOD has given a man two eyes; if he lose one, he hath another. But man hath only one soul; if he lose that, the loss can never be made up again.—*Chrysostom.*



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

BATTLE CREEK, MICH., JUNE 15, 1887.

PARTIAL IN THE LAW.

THE Lord, by the prophet Malachi, censures his professed people at a certain time, because, as he says, "Ye have not kept my ways but have been partial in the law." There is one feature of the law in reference to which there seems to be a great deal of partiality manifested. As between the seventh and the first day of the week as the Sabbath, it appears to us that the people exercise a great amount of partiality in favor of the latter.

Take the following as an illustration:—

"Give us an apostolic command or example where Christians kept the Sabbath, and we will keep it; but until you do, you are binding burdens on the free people of the Lord that are without divine authority, and we must and shall rebel."—*Christian Oracle*, Disciple paper.

"Rebel" is a good word in this connection. That is just what it is. But the foregoing words suggest a query. The Disciples keep the first day of the week substantially in the same manner and for the same purpose in and for which the Sabbath itself was originally kept according to the command of God; that is, to secure a needed season of rest and worship, and to honor the Lord. The law requires that this shall be done on the seventh day of the week; and they do it on the first. Now, they say, if you require us to do this on the seventh day of the week, "you are binding burdens on the free people of the Lord." So it seems it is an awful burden to do these things on the seventh day, but very easy and delightful to do them one day later, on the first day. Query: Why is it any more of a burden to do these things on the seventh day, which the Lord commands, than it is on the first, which nobody commands? "Partial in the law."

Again: "Give us apostolic command or Christian example for the Sabbath, or we rebel." They keep Sunday. Any apostolic command for that?—None at all. Any instruction concerning it?—Not a particle. Any apostolic or Christian example for keeping it?—Not a shadow of any. Yet with all alacrity and the tenacity of death, they adhere to the Sunday. Thus they virtually say, We will not keep the Sabbath, notwithstanding it was established in the beginning as the great memorial of Jehovah (Gen. 2:2, 3), and God classed it at Sinai with nine other immutable moral precepts, which, with that, he engraved upon the tables of stone; notwithstanding God says his own honor is involved in keeping it (Isa. 58:13, 14), and Christ said he came not to destroy it, and that not a tittle of it should pass while the earth endured (Matt. 5:17-19);—notwithstanding all this, we will not keep the Sabbath without a special apostolic command or express Christian example shall compel us to do so. But the Sunday, dear darling day! that we will keep without any command, or any instruction, or any example, or any intimation from any one that there is any obligation or duty connected with it; and that, too; we may add, in face of the fact that it is a child of tradition and apostasy. Verily, great is Diana of the Ephesians! "Partial in the law." U. S.

"IT MATTERS NOT WHEN, IF WE ARE ONLY PREPARED."

CONCERNING the light of prophecy an apostle has said, "Whereunto ye do well that ye take heed." But thousands are deceiving themselves with the idea, seemingly self-evident to them, that it is of no use for them to know whether the coming of Christ and the end are near, or far in the future, if they are only prepared. This excuse for not heeding the injunction of Jesus and his apostles to "watch" and to "know that it is near," "lest coming suddenly," they be found "sleeping," is so well expressed and so plausible, who can deny its truth? Is it not true that, if they are only ready, all is well with them? Say they, "It matters not to me whether Christ should come to-day, this

year or next, or whether he should not come in ten thousand years; it is all the same to me. If I love Jesus, all is well."

Now I wish to show how little such persons know and realize in what will consist a preparation for the close of probation for those that shall in the providence of God be "alive and remain" to that all-important event.

Please read the closing message of probation, as recorded in Rev. 14:9-12. Listen to the awful warning against the worship of the beast and his image, and the terrible denunciation of the mingled wrath of God against those that shall be found so doing when that great day of his wrath shall come. Then, on the other hand, read the account of the last persecution of the church, recorded in Rev. 13:11-18, when that government which will bring into being an image of the papal beast, shall demand that you shall worship the image—the very thing which God warns you not to—on pain of death, and it will be seen that a grand and decisive test will close probationary time, and that those who live till the Son of man shall be seated upon the white cloud with the sickle in his hand, because the "harvest of the earth is ripe," will have passed this final, trying test, refusing to worship the beast and his image, and identifying themselves with those "who keep the commandments of God and the faith of Jesus."

Now let me ask you, my friend, Who will pass this test, and not know that Christ's coming is near, even at the doors? Who will, at the risk of his life, refuse obedience to the mandates of earthly government, standing firm for the commandments of God, in spite of the threatening of death, till Christ shall come for their deliverance, and not know that deliverance is coming, and without praying for and expecting the coming of the Deliverer? At that time will be fulfilled the promise of Christ: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke 18:7, 8.

To one who heeds the sure word of prophecy it is absurd, in the highest degree, to suppose that one can be prepared for the grand and solemn event of the close of human probation without being aware that that event is at hand. And why should Christians choose to close their eyes to all the signs of the coming of that day, and desire to have that day come upon them as a thief in the night? "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall ent him asunder, and appoint him his portion with the hypocrites." Why should Christians deliberately choose the unbeliever's fate? R. F. C.

THE COMMANDMENT HOLY.

SOME who deny that the ten commandments were ever binding on any people except the Jews from Moses to Christ, are ready to admit that all the principles of the decalogue are of perpetual and immutable obligation. All the great moral principles, they admit, existed from the beginning, were binding on Adam, the antediluvians, and the patriarchs, and are binding on Christians in this dispensation; but the ten commandments were never binding on any but the Jews; with the duties of the decalogue, as there expressed, Christians have nothing to do. They even admit that the principle of the Sabbath is all right; but the Sabbath itself as enjoined in the fourth commandment is all wrong. To keep that is bondage, Judaism, denying Christ, going back to Moses, falling from grace, legalism, etc. Thus they seem to be able to get along with "principles" well enough; but when these principles are drawn out into specific duties, they cannot stand that at all.

The reason is obvious: man likes to regulate his own duties; and within the indefinite limits of certain "principles" he fancies he can do this, and so, compromising the matter with God and his own conscience, is content. He finds no fault at all with the "principle" of Sabbath-keeping, provided he can carry out that principle by keeping a Sabbath at such a time as he may choose and in such a way as he may think proper.

This looks to us like a fearfully presumptuous and dangerous position to occupy. For what are the ten commandments but an effort on God's part to embody in definite language the very principles which

we are under such obligation to obey? And if such is their nature, how can we observe the "principles" referred to, and yet act contrary to the command in which that principle is embodied? If men were the authors of those commandments, men might think they could improve them; but who will undertake to improve upon the words of God? How can the principle against idolatry be any better expressed than by the command, "Thou shalt have no other gods before me"? How the principle against taking the property of another, than by the command, "Thou shalt not steal"? And how could the principle of Sabbath-keeping be set forth except by telling what proportion of time we should keep, and what particular part it should be, and how we should keep it, and why? Without this, the principle itself would perish, for without this there could be no real Sabbath-keeping.

But against this error of lauding moral principles, and at the same time trampling on moral commandments, Paul seems especially to guard, in that text from which the heading of these remarks is taken. In Rom. 7:12 he says: "Wherefore the law is holy." That is just what we believe; say our moral-principle friends; we believe the law is holy, the great principles are all right, but we have nothing to do with specific commandments. But Paul goes right on to say, "And the commandment holy, and just, and good."

We take our stand with Paul, and believe in the "commandment" as well as the "principle." The commandments, "Thou shalt not kill" and "Thou shalt not steal," are just as holy and good, as immutable and perpetual, as the principles, "Thou shalt not kill" and "Thou shalt not steal." And just so with every other commandment of the decalogue,—that divine code which encompasses the race with so broad a sweep that there is not a relation in life we can sustain, nor a wrong we can commit, which does not fall within the charmed circle of its requirements. U. S.

WHY NOT BELIEVE?

THE prophecies of Daniel and of John have been abundantly proved true by their fulfillment. They have not failed in a single point so far; and they will not. They have proved themselves infallible. The third message, that of Rev. 14:9-12, has been rising and spreading for nearly forty years. It is the final warning to mankind, and is to be followed by the great day of wrath.

By the light of this prophecy compared with Rev. 13:11-18, it was seen that a terrible conflict is yet to come between the people who heed the warning and "keep the commandments of God," and those who do not obey, but "worship the beast and his image." From the light of these prophecies it was seen and predicted that the time will come when, in our own beloved country, there will be persecution against those who obey the Heaven-sent message, keep the fourth commandment, and do not keep the Sunday, which men have put in place of the Sabbath of the Lord. This view was first published in the *Review and Herald*, May 19, 1851; and from that time to this it has been publicly proclaimed by voice and pen. For these thirty-six years we have met with sneers and ridicule from those who walk by sight, not by faith. Such a thing as persecution for conscience' sake under our hitherto free government, has been scouted as an utter impossibility.

The end of this is not yet; but we have already had, of late, instances in several States of this Union, in which men were arrested, fined, and imprisoned for no other crime than that they had religiously kept the seventh day, according to God's commandment, and quietly resumed their labor upon the first day of the week. These facts, together with the general agitation for Sunday laws all over the world, ought to remove all doubt with regard to the out-come of the prophecy. When will men believe, if not now, that God is fulfilling his promise by sending forth the last warning to mankind, and that those who are proclaiming it have the true light on those prophecies?

Again, all ought to know that there is now a great and rapidly increasing party calling themselves the American Reform Association, who advocate a "religions amendment" of the Constitution of the United States, a leading feature of which is a strict Sunday law in this fundamental law of the general government. This, when obtained, will lead to the persecution described in Rev. 13:15-17, which will fall

upon those who obey the Heaven-sent message by keeping the commandments of God, including the Sabbath which he ordained. This Association originated in 1863; but our view of the prophecy had been published and preached for twelve years before that. Of course its rise confirmed our faith; in its demand we saw a clear fulfillment of the text, "Saying to them that dwell on the earth, that they should make an image to the beast." That beast was Church and State united,—the Roman popedom ruling "over the kings of the earth," controlling civil laws and binding the consciences of men. The image will be like it, doing the same sort of work. Our only safety will be in obeying the message from Heaven. Why not believe God? R. F. C.

THE FALL OF BABYLON.—2.

PROGRESS TOWARD INFIDELITY.

With the spirit of the world, there has come a tendency to skepticism, infidelity, and atheism.

Dr. Cumming says:—

"I believe that one half of the professors of the gospel are nothing better than practical infidels."—*Time of the End*, p. 183.

The London quarterly *Journal of Prophecy* says:—

"The whole world is at this moment leavened with infidelity. Hindooism has become semi-infidel. Mohammedanism has become semi-infidel. Popery has become semi-infidel. Protestantism has become semi-infidel. Three fourths of the professors of religion in the world (all creeds alike) are infidels, or nearly so. For one conversion to popery in these ten years there have been a hundred to infidelity. Nobody seems able to stand before this strong delusion. Popery itself is thoroughly leavened with the infidelity of the age."

Prof. Tayler Lewis, in the *Christian Statesman* of February 15, 1872, makes the following truthful statements:—

"The positive, aggressive character of irreligion is the peculiar feature of our age. Such, indeed, was always its nature; but time is bringing out its open development in a way which the most worldly stolidity will soon find itself incapable of denying."

Here is another testimony to the point:—

"The science of our age is intensely skeptical. It throws more and more doubt upon accustomed religion, and strives more and more to make it appear that there is nothing in it beyond mere forms of doctrine, and that the question of the day is whether there is any religion at all, or any God whatsoever."—*H. W. Beecher*, Friday evening, August 23, 1871.

The *Christian Union*, Jan. 10, 1872, says:—

"One thing, however, is clear, that the atheistic element has very great power in Christendom, and is preparing for a conflict more fearful than most Christians anticipate.

Mr. Spurgeon, the eminent Baptist minister of London, says:—

"The Church of England seems to be eaten through and through with sacramentarianism; but non-conformity appears to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. Through and through, I believe, the very heart of England is honey-combed with a damnable infidelity which dares still go into the pulpit and call itself Christian."—*Record*.

The following is from the *St. Louis Globe Democrat* of Oct. 16, 1884:—

"Paris has more atheists to-day than ever before existed in any great city. In no Christian country, however, were things so bad as in Germany. In many districts of Berlin there was only one church to every 50,000 of the population. In New York there were 200 places of public worship; in Berlin only 50. Besides this, out of the whole population of Berlin, namely 1,000,000, only 20,000, or two per cent, attend divine service. Hamburg was even worse; for out of 400,000, public worship on Sundays was attended by only 5,000. In certain provinces of Germany there are suicides at the rate of forty a week. The ordinary religious teaching of the country is quite dead, and Christianity resolved into mere education. Skeptical works are popular with the working classes; and in the middle and upper classes, hundreds are led away by the influence of scientific discovery and invention.

Dr. Christlieb further stated that there were 40,000 out of a population of 250,000 in the city of Edinburgh who did not go to any place of worship; 200,000 in Glasgow out of a population of 700,000; and nearly 1,250,000 in London out of a population of 4,000,000.

THE CLOSING CONFLICT.

Is the message of the "third angel" of Rev. 14: 9-12 a final warning to mankind?—It is; because it is reatens wrath without mixture, the wrath which is

completed in the seven last plagues (Rev. 15 and 16), and is followed by the coming of the Son of man to reap the "harvest of the earth," and the gathering of the "clusters of the vine of the earth" into "the wine-press of the wrath of God."

What does the message warn us against?—It warns all against the worship of the beast and his image, and against receiving his mark.

How are the true and loyal people, those who heed the message, described?—As those who "keep the commandments of God and the faith of Jesus."

When life and the power to speak are given to the image of the beast, what will he decree?—That as many as will not worship the image of the beast shall be killed. Rev. 13: 15.

Does he enforce the reception of the mark of the beast under severe penalties?—He does. Vs. 16, 17.

Is it in view of the coming of such a time as this, that the warning message is given?—Certainly.

Can this message from God be proclaimed and obeyed, and, at the same time, the image of the beast exercise his authority, and there be no collision, no persecution?—Certainly not.

Who will be the persecutors?—Those who worship or obey the beast and his image.

Who will be persecuted?—Those who worship God and obey his message.

Why will they be persecuted?—Because they keep the commandments of God, and not those of the beast and his image.

Is it possible for any one to keep both?—It is not; because the commands of the beast are directly opposed to those of God.

Then will the test of choosing the one or the other be unavoidable?—Yes, without a doubt. There can be no neutrality.

Will not the persecutors profess to have the true religion?—Doubtless; this has ever been the case.

Will they claim that they themselves are keeping the commandments of God?—Yes; they will profess to be true Christians, keeping the commandments of the Bible, notwithstanding the difference in practice.

Then upon which of the commandments of God will the persecution come?—It can come on no other than such upon which the Christian world are divided. If they were united in the practice of all which God has commanded, there could be no persecution of one against another.

In looking over the decalogue, how many commandments do we find which a part of the Christian church teach that we need not keep?—Only one. There are nine out of the ten that no Christian will say you need not keep; but a large number of professed Christians teach that we need not keep the fourth commandment; because, they say, Christ abolished the Sabbath, nailing it to the cross; while the great mass keep another day which has been substituted for the Sabbath, and therefore do not keep the commandment as God gave it. All Christendom being agreed that the other nine commandments should be kept just as God gave them, the persecution can be on no other than the Sabbath precept.

Who knows that the substitution of another day for the one God rested upon, and blessed, and sanctified, is not the mark of the beast?—No one.

Is the Sabbath the sign or seal (see Rev. 7: 1-4) of the living God, the maker of all things?—It is. God says, "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31: 17.

Does the beast claim the changing of the Sabbath, substituting the first for the seventh day, as a sign or mark of his power and authority to legislate for God and bind the consciences of men?—He does; he says, "How prove you that the church hath power to command feasts and holy days?—By the very act of changing the Sabbath into Sunday."—*Abridgment of Christian Doctrine*.

What was prophesied of this power in Dan. 7: 25?—That he should "think to change times and laws." "Think himself able," etc.—*Douay Version*. "To change times and the law."—*Revised Version*.

What earthly government, professing faith in God, has claimed the power and right to change his law?—The Roman papacy, and no other.

We know that the warning against the worship of the beast and his image, and the living, active image itself, cannot exist together without hostility. Persecution would come without delay. Which should we expect to appear first?—The warning should go before the fearful trial.

Is the solemn warning now being proclaimed to the

world?—It is; it has already almost encompassed the whole earth, and is spreading in every direction.

Is the image of the beast yet formed?—No.

Are there any indications that it soon will be?—Yes.

What are they?—1. The present unparalleled agitation all over the world for laws to compel the observance of Sunday; 2. A large and rapidly increasing organization in our own country, whose avowed object is to procure a "religious amendment" of our national Constitution, the most prominent and practical part of which is the insertion of a general Sunday law.

Will the giving of power by the Government to enforce a rite of the church constitute an image of the papacy?—Exactly.

Will the proposed amendment succeed?—It will. The prophecy says, "He had power to give life unto the image," etc.

How shall we be best prepared for the inevitable conflict?—By keeping the commandments of God and the faith of Jesus, thus obeying the Heaven-sent message.

Will the persecutor succeed in carrying out his decree to crush out the faithful?—No; Michael will stand for his people, and they shall be delivered, "every one that shall be found written in the book."

Where are they next seen?—On Mt. Zion with the Lamb. Rev. 14: 1-6. They sing a song that no others can sing; which is doubtless the song of their experience and deliverance.

Were they the victors in the contest?—Yes. "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

What did they sing with those harps of God?—The song of Moses, and the song of the Lamb. As Moses and his people were delivered at the Red Sea, while their pursuers were overwhelmed and destroyed, so it will be in the final earthly conflict. War will be made against the remnant of God's people, because they keep the commandments of God, and have the testimony of Jesus Christ. Rev. 12: 17. The death decree will be issued against them, and all earthly hope shall die; but at this point the Lord with his mighty angels will appear for their deliverance, their sorrow be turned to rejoicing and praise, and their enemies will be seen by them no more, till brought forth in the second resurrection to the second death. R. F. C.

WHAT WAS DONE AWAY?

"2 Cor. 3: 7: 'but if the ministration of death, written and engraven on tables of stone [the ten commandments] was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which [not the glory, but that which was engraven on stone] was to be done away; how shall not the ministration of the Spirit be rather glorious?' Then the ten commandments, as they only were engraven on stone, were to be done away, and clearly Paul embraces them in the word 'law.'"—*J. Litch*, as quoted in the *Orisis* of March 9, 1887.

At this conclusion the whole Antinomian crowd nod, and wink, and cry out, Yes. They would not feel quite so gleeful if they would look a little more carefully at the construction of the language. It is always a sad sight to see a professed expositor of the Scriptures paraphrasing the sacred record, or interspersing explanatory remarks setting forth ideas exactly the opposite of those which the text itself contains.

In this text Paul speaks of something as done away. The unbiased reader would naturally refer the relative "which," in the expression "which was to be done away," to the immediate antecedent "glory." But this would spoil the Antinomian's argument; hence to prevent the reader from coming to that correct conclusion, he interjects in brackets the words, "not the glory, but that which was engraven on stone."

The common version inserts the word "glory" after the word "which," making it read "which glory was to be done away." The fact that the translators have inserted the word "glory," should lead any one at least to inquire into the reason why, before rejecting it. While they do sometimes insert words merely to conform to their understanding of the text, which would better be omitted, the words they supply are often absolutely demanded by the construction of the Greek, and hence cannot be omitted consistently with the grammatical necessities of the passage.

The text before us is one of this class. It is not possible to refer the words "done away" to anything but the "glory." The passage reads: "*dia ten doxan tou prosopou autou, ten katargoumenen.*" Instead of the relative and verb, the Greek has the article and participle. Literally it would be translated, "on account of the glory of his face, the abolished." Now the participle, *katargoumenen* (abolished), is in the same gender, number, and case as the word *doxan* (glory), but it does not agree in all these respects with any other word in the whole sentence. Hence it is the glory, and nothing else, which the text asserts is done away. But this is the very thing which Mr. L. and the *Crisis* would try to have us believe is not the thing which is done away, and thus pervert the word of the Lord.

It may be remarked that the article and the participle have all the force of a relative clause, as in the common version, the article agreeing with the noun understood. Thus: "The [glory] abolished," or "that was to be abolished;" or, as in the common version, "which glory was to be done away." But however we may word it, the decisive fact remains that it is the glory only which is said to be done away. No one having any acquaintance with the Greek could offer such a comment as that under consideration, except at the expense of his candor. The inaccuracy of the argument is well indicated by the slovenly style of quoting, calling "engraven in stones," "engraven on tables of stone." U. S.

ANGELS AND THEIR WORK.

WEBSTER gives the definition of "angel" as follows: "A spiritual being employed of God to communicate his will to man."

1. Angels are not the spirits of dead men; for they existed before man died.

"So he drove out the man; and he placed at the east of the Garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:24.

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:4-7.

2. Man was made inferior to the angels.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him? for thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Ps. 8:4, 5.

3. The number of the angels is very great.

"And 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.

4. St. Paul has given a testimony as to the number of these holy beings.

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. 12:22.

5. When the announcement of Christ's birth was made, many of the angelic host were seen.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:13, 14.

6. The prophet Daniel saw thousands of these holy beings around the throne of God.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened." Dan. 7:9, 10.

7. The apostle Paul had a guardian angel.

"For there stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee." Acts 27:23, 24.

8. Angels are literal, corporeal beings.

"His body also was like the heryl, 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." Dan. 10:6.

9. Like man, they partake of food.

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, tarry in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat." Gen. 19:1-3.

10. There are two classes of angels, one loyal, and the other disloyal.

"And the angels which kept not their first estate, but left their own habitations, he hath reserved in everlasting chains under darkness unto the Judgment of the great day." Jude 6

11. Good angels are obedient to the commands of God.

"Bless the Lord, ye his angels, that exeele in strength, that do his commaundments, hearkening unto the voice of his word." Ps. 103:20.

12. They maintain a constant connection between earth and heaven.

"And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed and beheld a ladder set up on the earth, and the top of it reached to heaven; and he beheld the angels of God ascending and descending on it." Gen. 28:10-12.

13. The birth of Christ was announced by them.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:9-11.

14. These holy beings ministered to Christ after his temptation.

"Then the Devil leaveth him, and, behold, angels came and ministered unto him." Matt. 4:11.

15. They have a part to act in the salvation of man.

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:13, 14.

16. Angels have charge of the work of the gospel in the earth.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6.

17. Angels who stand in the presence of God were sent as messengers to the prophets.

"And the angel answering said unto him, I am Gabriel that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings." Luke 1:19.

18. They are guardian angels to the children of God.

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father, which is in heaven." Matt. 18:10.

"The angel of the Lord eucampeth round about them that fear him, and delivereth them." Ps. 34:7.

19. Angels are commissioned of Heaven to answer the prayers of God's people.

"Then said he unto me, Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." Dan. 10:12, 13.

20. They are also commissioned to restrain the nations of the earth.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." Rev. 7:1. (Winds denote war. See Jer. 25:31, 32; Dan. 7:2.)

21. When the plagues of God's wrath are poured out upon the wicked, the angels will care for the righteous.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91:7-12.

22. They are mighty in power.

"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses." 2 Kings 19:35.

23. Their presence will hold ferocious animals in check.

"Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." Dan. 6:21, 22.

24. When Christ makes his second advent, all the heavenly host will come with him.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31.

25. Their absence from heaven will cause silence there.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Rev. 8:1.

26. Their object in coming to this earth will be to gather the people of God.

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31.

27. The presence of so many of these shining beings, with the glory of Christ, will cause the destruction of the wicked then living.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8.

28. The living righteous and the resurrected saints will be removed by them from this sin-cursed earth.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

WM. INGS.

Temperance Outlook.

THE TEMPERANCE SHIP.

TAKE courage, temperance workers,
You shall not suffer wreck
While up to God the people's prayers
Are rising from your deck.
Wait cheerily, temperance workers,
For daylight and for land;
The breath of God is in your sails,
Your rudder is his hand.

Sail on! sail on! deep freighted
With blessings and with hopes;
The good of old, with shadowy hands,
Are pulling at your ropes.
Behind you holy martyrs
Uplift the palm and crown;
Before you, unborn ages send
Their benedictions down.

Courage! your work is holy,
God's errands never fail;
Sweep on through storm and darkness,
The thunder and the hail!
Work on! sail on! the morning comes,
The port you yet shall win;
And all the hells of God shall ring
The ship of temperance in.

—J. G. Whittier.

WINE AND THE BIBLE.—8.

BY J. H. KELLOGG, M. D.

BIBLE TEETOTALERS.

WHILE there is no evidence in the Bible that the use of intoxicating wine ever did, or ever could do, any one the slightest possible good, we have the illustrious example of some of the most eminent Bible characters as teetotalers.

The Israelites.—During the sojourn of the children of Israel in Egypt, they were undoubtedly total abstainers, since their masters, the Egyptians, at that time made no use of any fermented liquor. During their journey in the wilderness, the Israelites were of necessity abstainers, their only drink being the purest water from the rock. To this long discipline of temperance might be largely attributed that hardihood, fortitude, and bravery which enabled them to sweep out with astonishing rapidity the enervated nations of Palestine, who had wasted their energies by intemperate and riotous living, and were thus easily vanquished, though protected by strong walls and fortresses.

The Nazarites.—At the time of the establishment of the ceremonial law, there was also instituted an order of teetotalers! They were called Nazarites. They dedicated themselves wholly to the service of God, and one of the conditions of the dedication was total abstinence from the use of wine. To insure a perfect observance of the pledge, all wine was prohibited, whether fermented or unfermented. Many of the finest personages of the Bible were members of this class. It is quite probable that Daniel and his three brethren were Nazarites, since they refused to drink the king's wine, preferring pulse and water.

Samson.—This Hebrew Hercules was a teetotaler from his birth. None of his muscles were weakened by alcoholic degeneration. None of his nerves were paralyzed by stimulants. He was a Nazarite, and is a fair illustration of the incompatibility of alcohol with strength. Milo, the famous Greek who rivaled Samson in his prodigious strength, was likewise a total abstainer, as well as a vegetarian.

The Rechabites.—These were a sort of family tem-

perance society. They abstained from the use of wine because commanded to do so by their father; and the Lord commended them for their constancy. If the sons of the present age were as careful to follow the commands of their fathers as were those of ancient times, there would certainly be fewer drunkards. But drink deprives a youth of natural affection. It leads him to trample upon the authority of his father, and treat with contempt the prayers and tears of a loving mother. What a terrible monster is drink!

The Essenes.—The class of Jews known by this name were very temperate in all their habits. They were strict teetotalers, carefully avoiding the slightest indulgence in fermented drinks. They were noted for their rigorous piety. It is thought by many that John the Baptist was a member of this class. He was a Nazirite at least.

Timothy must have been a total abstainer, since it was necessary for Paul to advise him to take a little wine (sweet wine) for his "stomach's sake." There would have been no propriety in such advice had he been in the habit of using wine.

History, as well as the Bible, furnishes numerous examples of temperance.

Pythagoras, one of the most renowned philosophers of ancient times, was an advocate of total abstinence. Neither he nor his followers made use of wine.

Wine was prohibited to those who were training for competition at the national games. It appears evident, indeed, that there have always been societies analogous to temperance societies, or organizations opposed to the use of intoxicating drinks. There are even at the present day barbarous tribes the individuals of which are strict abstainers, the use of wine being prohibited by their religion.

The relation of the Bible to temperance may be summed up in the following brief conclusions to which the evidence presented must lead us:—

1. The use of intoxicating drinks is not commanded in the Bible.
2. The use of fermented wine is not recommended.
3. Its use is not countenanced either as a harmless practice or as a necessary evil.
4. Total abstinence is nowhere condemned.
5. Many texts commend abstinence, and some command it.
6. There is nothing in the Scriptures which disagrees with the principles of total abstinence, and nothing which sustains moderate drinking.
7. Hence the Bible agrees with science and common sense in denouncing the use of intoxicating liquors, and commanding temperance.

In the face of these facts, can any person who has a particle of faith in the inspiration of the Scriptures, and in man's accountability to his Creator, continue to indulge in the use of wine to any degree whatever? We do not see how it would be possible for an individual to do so and still preserve "a conscience void of offense."

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:—

RHODE ISLAND.—Four converts baptized at Curtis Corner.

MISSOURI.—Tent meetings are being held at Carverville.

FLORIDA.—Meetings held at Waldo result in thirteen converts.

ARKANSAS.—Mission opened in Little Rock with encouraging prospects.

VERMONT.—Meetings at Rochester and vicinity result in fourteen converts.

KENTUCKY.—Church organized at Pellville; three believers baptized at Keysburg.

NEW YORK.—New church dedicated at Jeddo; church organized at Watertown.

SOUTH AMERICA.—Church at Georgetown, British Guiana, receives five new members.

MINNESOTA.—New church just completed at Fair Haven, and three new members added.

WEST VIRGINIA.—State meeting held at Kanawha, and ten new members added to the church.

VIRGINIA.—State meeting held at New Market, and plans laid for carrying on the work in the State the coming season.

OHIO.—Church at Portage receives five new members; twelve new converts at Walnut Grove and five at Piqua receive baptism.

NEW ZEALAND.—A. G. Daniells reports fifty-four believers at Auckland, as the result of the tent meetings and other efforts at that place.

GERMANY.—D. T. Bourdeau reports a company of believers at Ban-de-la-Roche, Alsace, and encouraging prospects of additions to the same.

ILLINOIS.—Church at Duquoin receives three new members; nine new members added to the church at Chicago; three converts reported at St. Anna.

WISCONSIN.—New church completed at Milton Junction; eight converts baptized at Victory; church of seventeen members organized at Sextonville.

IOWA.—The organization of the following churches is reported: Milton Junction, eleven members; Atalissa, nine members; Atlantic, twenty-nine members; also one at Audubon, membership not stated.

DAKOTA.—New church just completed at Sunny-side; three converts baptized at Swan Lake, also three at Watertown, where a church has recently been organized; church of fourteen members organized at Cresbard.

FRANCE.—Interesting meetings held with the church at Branges, also encouraging labors among the Roman Catholics of that place, many of whom are deeply interested to learn more; fourteen additions to the church at Nimes.

MICHIGAN.—Meetings at Freeport result in six converts; Sabbath-school of twenty-five members organized at Bandola; a series of meetings held at Oviatt Corners results in eleven believers, and the organization of a Sabbath-school of twenty-six members.

KANSAS.—Church of nine members organized in Cherokee county; new church dedicated at Altoona, and five new members received; the annual camp-meeting held at Topeka was very successful in all respects, and twenty-three converts were baptized.

INDIANA.—Five believers at Fair Oaks receive baptism, and nine at Logansport; new churches are being erected at Boggstown and New Marion; church organized at Waldron; meetings held at Akron result in four new members being added to the church; church at Mechanicsburg receives six new members; new church ready for dedication at Brookston; accession of seven new members to the church at Northfield.

The Theological World.

... The pope has created five new bishoprics in Australasia.

... It is estimated that there are 8,000 Christian Israelites in Great Britain.

... The next Protestant Episcopal Church Congress will meet in Louisville, Ky., commencing Oct. 18.

... Of the 815,000,000 British subjects, no less than 195,000,000 are pagans, and 60,000,000 are Mohammedans.

... Twenty deputations from different nations are already announced as preparing to visit Rome on the occasion of the pope's jubilee.

... The Glasgow Free Presbytery, by a vote of 37 to 40, rejected an overture from prominent members for a revision of the Confession of faith.

... The *Independent* is confident that union between the Northern and Southern Presbyterian churches is hopeless, at least for a number of years.

... The Presbyterian Church has amended its Confession of Faith by omitting that section that forbade a man from marrying his deceased wife's sister.

... It is the purpose of the trustees of the American Congress of Churches to have that organization incorporated so that it can hold funds and property.

... The delegates to the Western Unitarian Conference, recently in session, declared that their fellowship for each other is not conditioned upon any doctrinal texts.

... There are said to be 27,000 heathen converts now employed as Christian evangelists to their countrymen, 2,500 of whom have been ordained as ministers of the gospel.

... The number of religious sects in England and Wales is two hundred and thirty, with an aggregate of about 3,000,000 communicants, or about one in eight of the population.

... Japan is said to have virtually cast off her heathenism, without adopting a new faith, and now presents a field in which Christianity and atheism are struggling for the mastery.

... An exchange states that in Mexico more than two-thirds of the people worship the Virgin Mary in the form of an Indian maiden. Many chapels have been erected in her honor in every city and town.

... Three Armenian Protestant missionaries residing in Tiflis, Asiatic Russia, have been exiled to Siberia, for "displaying undue activity in making converts to their faith." One of them is sixty-three years old.

... The "crucifix bill" has been withdrawn from the Quebec Legislature. The intent of this bill was that all witnesses in courts of law should lift up the hand and look at the crucifix, instead of swearing on the Bible as at present.

... The Turkish Government officials have now put the seal of the sultan on thirty-two editions of the Arabic Scriptures and parts of Scriptures, thus giving the sanction of the Imperial Caliph of Islam for the free circulation of the word of God.

... The annual meeting of the International Missionary Union will be held at Thousand Island Park, St. Lawrence River, August 10-17. All returned missionaries are eligible to membership, and will be entertained during the meeting free of cost.

... Rev. W. F. Davis, who has persisted in preaching on Boston Common for several years, has been again arraigned and fined. The ordinance prohibiting the use of the Common for this purpose has been declared constitutional by the Supreme Court of the State.

... The London *Christian* very earnestly denounces the resolution of the government to expend \$100,000 for a single service in Westminster Abbey on the queen's jubilee, as "wasteful extravagance and misappropriation of public money in times of abounding poverty and distress."

... English Baptists who are engaged in missionary work in Ireland, are making quite general use of tents in which to hold services, and with success. It is proposed to fit out a tent from this country and equip it with an evangelist to go to Ireland and engage in labor among the Roman Catholics.

... Dr. Horatius Bonar, now of Edinburg, but for many years of Kelso, Scotland, one of the poets of the modern pulpit, the author of not a few of our most popular hymns, and of many religious books, has made arrangements to retire from active ministerial life. Dr. Bonar was ordained in 1837.

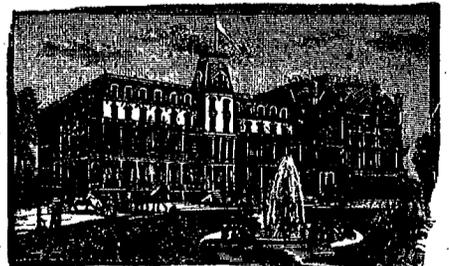
... Resolutions were adopted by the General Council of the Reformed Episcopal Church, in session at Philadelphia, recognizing adultery as the only scriptural ground for divorce, and forbidding the marriage of divorced persons, excepting only when the decree was awarded for violation of the seventh commandment.

... Dr. R. D. Hitchcock, of the Union Theological Seminary, New York, has long preached the doctrine that the church should regard its theological students as its cadets, just as the State does its military students, and should support them in their special course of study. The Seminary above mentioned has now perfected a plan by which a considerable number of students can be so supported.

... The agitation of the Sunday question is by no means confined to this country, but is attracting attention almost everywhere. A monster memorial was recently presented to the queen by "the women of England," calling attention to the evil effects arising from the "Sabbath" traffic in intoxicating liquors, and urging that "the jubilee year should be selected as the year for the women's endeavor to secure 'Sabbath-closing' throughout the land." As far as possible every moral reform is being pressed into the service of the counterfeit Sabbath.—*Signs of the Times.*

... The *New York Observer* says: "Some Protestants, as well as many Roman Catholics, laugh at the popular dread of the Jesuit as a national and social danger. But the Jesuit is just now smiling over his victory in Montreal. The Jesuits' 'Incorporation bill' has triumphed in spite of the Cardinal and his bishops. Their victory is so complete that they now anticipate the establishment of a university which will overshadow the Laval, and also to recover their confiscated estates. Rome completely rehabilitated the Jesuits last summer, and they are making the most of their opportunities."

Medical and Surgical Sanitarium.



THE LARGEST SANITARIUM IN THE WORLD.

This Institution, one of the buildings of which is shown in the cut, stands without a rival in the perfection and completeness of its appointments. The following are a few of the special methods employed:

Turkish, Russian, Roman, Thermo-Electric, Electro-Vapor, Electro-Hydric, Electro-Chemical, Hot Air, Vapor, and every form of Water Bath; Electricity in every form; Swedish Movements—Manual and Mechanical—Massage, Pneumatic Treatment, Vacuum Treatment, Sun Baths.

All other remedial agents of known curative value employed. Good Water, Good Ventilation, Steam Heating, Perfect Sewerage. For circulars with particulars, address,

SANITARIUM, Battle Creek, Mich.

THE GOSPEL SICKLE.

Battle Creek, Mich., June 15, 1887.

☞ We do not know that it can be said that there is "more truth than poetry" in the poem that we publish on the first page of this issue, but there is certainly as much. We commend it to the thoughtful consideration of our readers.

☞ We give an interesting Bible reading in this issue on the subject of angels. Some of the positions taken will doubtless be found to conflict with the popular views on the nature of angels. If so, the objector has only the Bible to contend with, as we give nothing but what is plainly taught by the Bible.

☞ The interesting and instructing series of articles from the pen of Dr. Kellogg on "Wine and the Bible," is completed with this issue. We are sure that those of our readers who have followed the Doctor through carefully, must have a better understanding of what the Bible teaches in regard to the use of intoxicants. The evidence is most conclusive that the Bible nowhere sanctions the use of intoxicating liquors of any kind, but on the contrary speaks many times and emphatically against the same.

☞ Commenting on the action of the pope relative to Dr. McGlynn, the *Christian at Work* says: "The Church of Rome demands to-day the same measure of obedience she has always insisted upon; and she knows how to discipline recalcitrants, though the days of physical torture are passed. Forms and methods have changed, but in doctrine and in the completeness and compactness of her ecclesiastical system, and the far-reaching adaptability of that system to all exigencies, the church of Leo I. and of Leo XIII., though fourteen centuries intervene between them, are substantially the same." A very truthful statement.

☞ The Comprehensive Commentary, in disposing of Rev. 12: 17, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," makes the following valuable historical statement:—

"Some think hereby are meant the Albigenses, who were first by Diocletian driven into barren and mountainous places, and afterward cruelly murdered by popish rage and power, for several generations; and for no other reason than because they kept the commandments of God, and held the testimony of Jesus Christ."

We quote this merely to show that the Albigenses were Sabbath-keepers, as any issue between Bible Christians and the Church of Rome on the commandments of God must have reference to the fourth precept of that law. And when we bear in mind that Diocletian ruled the Roman Empire from 284-305 A. D., we have good evidence that God had suffering witnesses for his Sabbath at that early date.

THE LAW OF CONVENIENCE.

What is the trouble with the decalogue?—Nothing, only it enjoins the seventh day as the Sabbath. And what is the trouble with the seventh day as compared with any other day?—Nothing, only this day is not generally recognized or kept as the Sabbath, and hence it is very inconvenient to keep it.

This is the real secret of all the trouble men have over the law and the Sabbath: They find themselves, and nearly all Christendom, keeping another day, and rather than incur the inconvenience of endeavoring to make a change in their practice, they set themselves to work to prove that the word of God does not now require that day; that the day has been changed; that the Sabbath has been abolished; that the decalogue has ceased to be binding; that God gave a law that was n't perfect; that a new order of things came in with Christ; that God will judge men by different standards at last; and so on and so forth, *ad nauseam*.

We venture the assertion that if the decalogue required only what was in accordance with the theory and practice of the Christian world at large, the doctrine, as we hold it, that the decalogue as a grand expression of God's will has passed down through all dispensations unchanged and unchangeable, and will appear at last as the one standard by which all ages will be judged, would be everywhere received, and not in all Christendom would a chicken peep or a dog wag his tongue against it.

Is not this so? Consider it carefully, and see if it is possible to conceive any different conclusion. This is an important proposition; and if it is correct, as we think it is, it shows that none of the difficulty with which so many claim that this subject is environed, is owing to any confusion or uncertainty in the teaching of God's word concerning it, but all arises from the pride and selfishness of the human heart.

U. S.

LIGHT ON THE PROPHECIES.

Some go in search of light on Bible truth back toward the Dark Ages. They go to commentaries written some hundreds of years in the past, for an exposition of prophecies relating to the closing events of time. I do not speak disparagingly of these commentators. Much light and truth may be elicited from them. But those who would cite us to them on prophecies that are now being fulfilled, which relate to the last days in the most emphatic sense, seem to forget the testimony of the prophets themselves to whom these things were revealed. Speaking of these things, said the angel to Daniel, "Shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." "Go thy way, Daniel; for the words are closed up and sealed to the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12: 4, 9, 10.

This testimony is equivalent to asserting that these prophecies of Daniel could not be fully understood till the time of the end; and that when that point is reached, knowledge on them should be increased, and the wise should understand them. Then no one that lived and died before the time of the end had the clear light on these prophecies. The further we go back toward the Dark Ages, the further we are from the light.

Those who thus go back to the wisdom of the past, would do well to heed such testimonies as that of Prideaux, one of their chosen expositors. After giving the best light he had on the profanation and the cleansing of the Sanctuary of Daniel's prophecy, supposing that it had a primary and typical fulfillment in the times of Antiochus Epiphanes and of the Maccabees, he gives his opinion that in its full and complete sense it refers to the defilement of anti-Christ during the 1260 years of its supremacy, and he very wisely remarks, "Those that shall live to see the extirpation of anti-Christ, which will be at [after] the end of those years, will best be able to unfold this matter, it being of the nature of such prophecies not thoroughly to be understood till they are thoroughly fulfilled."

He refers us to the time of the end, beginning with the expiration of the 1260 years, for more light than was then had. He points us in the right direction. But those who live to see these prophecies "thoroughly fulfilled," and the "extirpation of anti-Christ," will live to see the coming of Christ; for of this wicked power Paul says, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 8.

R. F. C.

DEFECTIVE PRAYERS.

True prayer has power with God. It brings to the weakest Christian the aid of an omnipotent Helper, and is always answered, though often in ways quite otherwise than those anticipated or even desired. But there is a vast difference between the form and the spirit of prayer, and many who feel that their prayers accomplish little may learn the reason in the following suggestions:—

1. Those which embody no desire. They are formal and lifeless. The soul will not be easily pacified when it has a great desire which cries out for something God alone can give.
2. Such as are not earnest. Prayer is real work for life, while yet disclaiming all personal power to secure it or merit it.
3. Such as are without faith. There are three grounds for faith in approach to God: (1.) His covenant; (2.) His promises; (3.) His attributes. Surely upon one or the other the confidence of the petitioner may rest unshaken.
4. Such as are made in wrath. The heart which secures favor from God must love mankind. It must put away all wrath, malice, and evil speaking. It must forgive and bless as it would be forgiven and blessed.
5. Such as are connected with a disposition to live in sin. "If I regard iniquity in my heart, the Lord will not hear me."

6. An unwillingness to do the will of God. Many a man dare not ask for the coming in of the Holy Spirit, lest it reprove him for some long-neglected duty. If we pray for light, we must accept its revelations; if for strength, we must perform the duties it imposes.

7. The lack of praise to God. Thanklessness shuts God out—is a non-conductor of mercy. We do not praise God half enough.

8. Praying to be seen and heard of men. Prayers for human ears have little audience in divine ones.

UNCONSCIOUS INFLUENCE.

It is said that among the high Alps at certain seasons the traveler is told to proceed very quietly; for on the steep slopes overhead the snow hangs so evenly balanced that the sound of a voice or the report of a gun may destroy the equilibrium and bring down an immense avalanche that will overwhelm everything in ruin in its downward path. And so about our way there may be a soul in the very crisis of its moral history, trembling between life and death, and a mere touch or shadow may determine its destiny.

A young lady who was deeply impressed with the truth, and was ready, under a conviction of sin, to ask, "What must I do to be saved?" had all her solemn impressions dissipated by the unseemly jests of a member of the church by her side as she passed out of the sanctuary. Her irreverent and worldly spirit cast a repellent shadow on that young lady not far from the kingdom of God. How important that we should always and everywhere walk worthy of our high calling as Christians!

"So let our lives and lips express
The holy gospel we profess."

Let us remember that we are always casting the shadow of our real life upon some one; that somebody is following us as John followed Peter into the sepulcher. Happy, if when all the influences of life flow back and meet us at the Judgment, we can lift up clean hands and spotless robes and say: "I am free from the blood of all men!" Happy then to hear one soul saying to us out of the great multitude, that he found Jesus and heaven by following the shadow of our Christian life and devotion.—*Rev. T. Stork, D. D.*

CONDENSED LIST OF TRACTS.

Four Cents Each.—Redemption—The Second Advent—The Sufferings of Christ—The Present Truth—Origin and Progress of S. D. Adventists—Ten Commandments not Abolished—An Address to the Baptists—The Two Thrones—Spiritualism a Satanic Delusion—Sammel and the Witch of Endor—The Third Message of Rev. 14—Scripture References—Titles and Offerings—Seventh Part of Time—The two Covenants.

Three Cents Each.—Second Message of Rev. 14—End of the Wicked—Lost Time Question—S. D. Adventists and S. D. Baptists—Signs of the Times—Who Changed the Sabbath—The Spirit of Prophecy—The Millennium—Sabbaton.

Two Cents Each.—Christ in the Old Testament—The Sabbath in the New Testament—The Moral Code not Abolished—The Sanctuary of the Bible—The Judgment—Much in Little—The Two Laws—Seven Reasons—The Definite Seventh Day—Departing and Being with Christ—The Rich Man and Lazarus—Elihu on the Sabbath—First Message of Rev. 14—The Law and the Gospel—God's Memorial—The Sabbath Made for Man—Seven Reasons for Sunday Keeping Examined.

One Cent Each.—The Coming of the Lord—Perfection of the Ten Commandments—Without Excuse—Thoughts for the Candid—Which Day and Why?—Can We Know; or, Can the Prophecies be Understood?—Is the End Near?—Is Man Immortal?—The Sleep of the Dead—The Sinner's Fate—The Law of God—What the Gospel Abrogated—One Hundred Bible Facts About the Sabbath—Sunday not the Sabbath—"The Christian Sabbath"—Why Not Found Out Before?—Coming of the Lord—Sign of the Day of God.

☞ The foregoing will be mailed, post-paid, on receipt of price. FULL CATALOGUES of all our publications in English, German, Danish, Swedish, French, Dutch, and Italian sent GRATIS on application with stamp.

The Association has 45 different works in Danish-Norwegian, 24 in Swedish, 31 in German, 15 in French, and several tracts in Holland.

Address, REVIEW & HERALD, Battle Creek, Mich.;
Or, PACIFIC PRESS, Oakland, California.

THE GOSPEL SICKLE.

AN EIGHT-PAGE SEMI-MONTHLY JOURNAL,

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

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

ADDRESS, REVIEW & HERALD,
Battle Creek, Mich.