

THE GOSPEL SICKLE

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

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THE GOSPEL SICKLE

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For Terms, - - - See Last Page.

REVERENCE FOR COMMON THINGS.

BY FANNIE BOLTON.

THERE are lessons in a common marigold
That never can be read within the rose;
There are secrets blazoned on the woodland's mold
That exotics never can disclose;
Secrets in common men and common things
That help to solve the fairest mystery,
And missing these we miss the hidden springs
Of the heart's fresh sympathy.

The kindly heart is ever mightiest.
Read how the great have knelt to kiss a flower;
How kings have revered a rustic guest,
And with a child become a child an hour.
The homely, uncouth human wears unknown
A holy favor that we fail to find,
Because we view the external side alone.
Man needs pay reverence unto all mankind.

The King of all the universe stooped so
To meet with man. His searching eye could see,
Mid groveling tastes and habits coarse and low,
A great majestic possibility.
He bought for us poor mortals, stained by sin,
The power to make us radiant and divine;
So let us seek to lift what's low in men,
And reverence what is fine.

The more we drink of Christ, the more will flow
That penetrating love that searches deep,
Till more of what man is we'll come to know,
And censure less, but weep with those who weep.
Our hearts will grow like his, compassionate,
Such love will urge, constrain, to toil for others,
And those are recognized by small and great,
Christ-like, who tenderly love men as brothers.

Notes and Comments.

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IF men cared more for being truly loyal to God and the right, and less about maintaining their preconceived opinions and personal preferences, the cause of God and the right would flourish more than it does, more souls would be saved, and the time would be hastened when the work of God would be consummated in the earth.

"THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him." In this scripture we have very conclusive evidence that from the time that Peter spoke these words, at least, the conditions of acceptance with God should be precisely the same for all people of all nations. They are all to fear God and work righteousness. There is no intimation that these conditions are ever to be replaced by others, or modified to any extent. Thus faith and works are recognized as necessary to go to-

gether. But what is it to work righteousness? David says that God's commandments are righteousness. Ps. 119:172. To work righteousness, then, is to keep the commandments, to order one's life in accordance with the ten precepts of God's law. This is in exact accordance with Christ's reply to the young man,—“If thou wilt enter into life, keep the commandments.” In view of these directions it seems unaccountable that any should claim the abolition of the law of God.

THE second coming of Christ is emphatically a feature of present truth for this day and generation. It is the next great event that is to occur in the course of the great events of the plan of salvation. Christ's first advent, his earthly life and example, his death, burial, resurrection, and ascension, are all matters of history. The next great event that is before us is his second coming to this earth to receive his own, and hence it is right and consistent that this subject should constitute one of the most prominent themes of the Christian ministry and evangelical efforts generally.

ALL interests of mankind, past, present, or future, center in the nature, conditions, possibilities, and ultimate success of the plan of salvation. When we consider that there is deeply implanted in every human breast an intense desire for an existence of bliss beyond the termination of this natural life, it is difficult of explanation why so many will be guilty of such absolute indifference with regard to the only feasible, clearly presented, and amply authenticated scheme for obtaining the realization of their deepest hopes. It would seem as though they would endeavor to have all their thoughts, words, and actions so related to the conditions of that plan that their chances for finally realizing the benefits it proposes would be enhanced rather than lessened. It is probable that pride and self-will are two of the most formidable obstacles in the way of compliance with the Bible plan of salvation.

THE system of licensing the manufacture and sale of intoxicating liquors is, more than any other known agency, responsible for the vast increase in the consumption of the same. It is also responsible for the increased harm resulting from the adulteration of liquors. The very fact that liquor manufacturers and dealers are permitted thus to form partnerships with the Government, emboldens them to push their business to the front as much as possible, and extend it to the widest possible limit. Furthermore, a powerful argument is thereby furnished that tends to popularize the drink custom, and hence the army of tipplers is greatly and continually enlarged. Again, because of the license that the dealer must pay, he is obliged to devise schemes whereby his profits will not be lessened, and this is accomplished by the adulteration of liquors, and the manufacture of the vilest and most spurious decoctions that men with the aid of Satan can invent. It is our firm conviction that it would be wise to abolish the license system, whether prohibition takes its place or not. It is certain that the State has no right to go in partnership with criminals, and if drunkard-makers are not criminals, what do such texts as Hab. 2:15 mean? “Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken.” Drunkard-making is a criminal business.

EVERY sinner that repents and goes to Christ for pardon, believing in him, will receive it. The High Priest will present his case before the Father; and if his repentance is thorough, God in his infinite mercy will forgive. It is clear that the death of Christ in behalf of all mankind cannot save all men, because there is something for sinners to do; and that their salvation is to be secured only by their praying the Saviour to plead their cause, that his blood may avail in their behalf. Those who refuse to repent will find that they have been in no wise benefited by the death of Christ. They have made a terrible mistake; and because they have neglected to secure salvation by repentance and faith in Christ, the curse of the law will fall upon them, and they will experience the terrible doom of being destroyed in the lake of fire, which is the second death. Reader, if you are out of the ark of safety, ponder these things candidly.

GOD placed Adam and Eve on probation, and had they successfully passed that probation they would have attained unto immortality. They were placed under a holy and perfect law, and their probationary life consisted in being perfectly conformable to that holy law, or in other words, of supplying a perfect counterpart of the law by meeting its anticipations. God has not changed his plan. It is still his plan to grant immortality only to those who supply that perfect counterpart of his law that was originally required of Adam and Eve. It is here that Christ comes to our rescue. We cannot furnish the required standard of excellence, but by a most remarkable arrangement, we are enabled to share in Christ's righteousness, and to have it imputed unto us; and it is by that means that we may receive the promised reward of eternal life. They who are finally permitted to become partakers of eternal life, will be thus favored because they can present to God a life-record cleansed by the blood of Jesus from all stains of sin, and accompanied by a pledge from Christ that they are entitled to share in his righteousness. When it is remembered that Christ's righteousness is simply perfect conformity to the law of God, it becomes self-evident that to abolish the law of God would be to destroy all hope of eternal life; for if there be no law, the specific purposes of Christ's ministration as our Saviour are rendered null and void. So far as one's prospects for eternal life are concerned, a rejection of God's law is equally as fatal as a rejection of the Saviour.

EVERY person might as well make up his mind that he will either be saved or lost, and, furthermore, that his fate is in his own hands and not in another's. God has expressed it as his will that all should be saved, but he will not compel any to be saved. Satan has plainly indicated that it is his desire to cause all men to be lost, and he will do all in his power to compel them to be lost. That is the difference between God's plan for the salvation of men and Satan's plan for their destruction. To enter the service of God is to have a kind, merciful, and indulgent master,—to enjoy a most blessed liberty; to enter the service of Satan is to become the subject of a being whose cruelty, heartlessness, and tyranny are unequalled in the universe,—to become the most abject slave. “Choose you this day whom ye will serve.”

Doctrinal Articles.

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

THE SABBATH QUESTION.

GENERAL OBSERVATIONS AND CONCLUSIONS.

BY G. I. BUTLER.

IN drawing to a close the series of articles on the Sabbath question which have been running through the SICKLE for upwards of a year, we deem it proper to call more especial attention to certain predictions of prophecy concerning the work of the Roman power in changing the Sabbath. We have briefly noticed them before.

In the seventh chapter of Daniel we have one of the most remarkable prophecies of the Bible. It presents a chain of prophecy covering the principal kingdoms of the world for nearly 3,000 years. Babylon, Media and Persia, Grecia, Rome, and the ten kingdoms into which the latter was divided, were presented to the prophet under the symbols of four great monsters coming up out of the sea,—a lion with eagle's wings, a bear with three ribs in its mouth, a leopard with four heads, and a terrible nondescript beast with ten horns, great iron teeth, and a ferocity unprecedented. This last was presented under two phases, corresponding to the two diverse appearances in which Rome presented itself to the world,—Rome ruled by the Cæsars as a heathen power, and Rome ruled by the popes as a professedly Christian power. This latter continues until the fires of the Judgment day utterly destroy it.

We have not space to enter into a lengthy exposition of this chapter. Suffice it to say that in our application of these symbols mentioned, we follow the best Protestant expositors, and could not give an intelligent exposition of the chapter without taking the same positions.

Verse 23 reads: "Thus he [the angel] said, The fourth beast shall be the fourth kingdom upon earth." Daniel lived in the time of Babylon. The fourth great kingdom from that time could be no other than that of Rome. This power is first presented as a beast with ten horns, and subsequently with three of these "horns plucked up by the roots;" and a "little horn" with "eyes like the eyes of man, and a mouth speaking great things." Then the solemn scene of the great Judgment day is presented, one like the "Ancient of days,"—God the Father,—sitting with myriads of heavenly angels in attendance. "The Judgment was set, and the books were opened." Then he beheld the body of this beast destroyed in the burning flames of the last day. In the explanation of these symbols given by the angel of God, he informs the prophet that these four beasts are "four kings," or kingdoms, the fourth being Rome. The ten horns he also says are "ten kings," or kingdoms, which are evidently the kingdoms of the Western Empire, into which Rome was divided between the years 356 and 483 A. D. These the commentators inform us were the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards.

Verses 24, 25, say: "And another shall rise after them and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." There is one ruling power in Europe which wears three crowns in one—a triple crown. No traveler who has ever visited Rome will need to be told who that is. Every statue of a pope in that city (and they are many) wears such a crown. How plainly this ruler has distinguished himself as the power which plucked up three kingdoms! Just before A. D. 538 the kingdoms of the Heruli, Vandals, and Ostrogoths, through the influence of the Catholics, were uprooted and in that year Justinian, emperor of Eastern Rome, ruling in Constantinople, made the pope head over all the churches. From this point the papacy rapidly increased in power and arrogance, till the mightiest kings of Europe trembled before this political and religious ruler. His power was unique. Nothing in history resembles it. Never ruling a large territory as his peculiar kingdom, he still possessed an authority over the hearts and consciences of men which no mortal ever exercised before. He had "eyes like the eyes of man, and a mouth speaking great things," and a look "more stout than his fellows." Here is strikingly portrayed that far-seeing sagacity and discernment, and ability

to grasp the motives of men, which has held so many millions in thralldom never before equaled. The language also indicates those arrogant pretensions and blasphemous claims never surpassed by any other kind of ruler. His look so stout was indeed clearly presented by a power of endurance through many centuries, equaled by no other.

"He shall speak great words against the Most High." Here are pretensions seen nowhere else. He either calls himself, or is called by his votaries, "Lord God the Pope," "Christ's Vicar or Vice-gerent on earth," "A very God on earth," "with power to open and shut heaven at his pleasure," "and ability to forgive sins," "even to grant indulgences."

He "shall wear out the saints of the Most High." Behold the millions of martyrs whose blood has been shed in crusades, in massacres, in cold, silent dungeons, torn upon rocks, and burned at the stake. This power has caused the death of more people for conscience' sake than all other political powers together which have ever existed on this earth. Surely he fulfills the statements of the angel to the prophet. The best-informed Protestant historians have estimated his victims at upwards of fifty millions. Kind reader, think of it,—nearly as many people as live in these United States of America to-day, put to death for religious opinion!

He shall "think to change times and laws," or "the time and the law," as it is rendered by many other versions. The late revised version has it, "the law." It was not mere human laws to which the angel refers; but the law of the Most High, the power against which he was warring. He speaks "great words against" God, wears "out the saints" of God, and undertakes (thinks himself able, *Dr. Clarke*) to change the law of God.

"They shall be given into his hand until a time and times and the dividing of time." This can only mean that he shall really seem to have accomplished his purpose of changing the law of God during this period. A time is one year (the ancient year of 360 days); times (plural), twice as much=720; a dividing of time, half as much=180; making in all 1260 prophetic or symbolic days, each day representing a year. Eze. 4:6. Num. 14:34. He received his power from Justinian, A. D. 538, and retained it until 1798, a period of just 1260 years, when the French Republic captured Rome, carried the pope into France, where he died in exile. The papacy then received a terrible blow, from which it has not yet recovered.

This language plainly implies, even to a certainty, that the law of God would be changed by a blasphemous apostate power. Those who have read the foregoing articles can hardly fail to see how wonderfully the Roman Catholic power has fulfilled these predictions, by changing the Sabbath of the fourth commandment, and placing the Sunday of "pope and pagan" in its stead.

REDEEMER AND REDEEMED.—4.

In all the range of Christian theology, no doctrine is more clearly stated or more forcibly illustrated in the Scriptures than the resurrection of the dead. And yet ministers and people of the several denominations whose creeds maintain the doctrine, are retreating from this stronghold of the Christian faith before the cavils of infidelity respecting the identity of the resurrected body. "It is impossible," says the skeptic, "for the same particles of matter which composed the human body in this mortal life to compose the immortal body in the future state." He affirms that particles of matter which compose the body here at any given time, and are gradually thrown off to give place to new matter, may, through the vegetable and animal productions, enter into other human bodies, to pass, by the same process, into still others. He urges that at death, under certain circumstances, the transfer of matter to other human bodies to almost unlimited numbers is highly probable. Hence, he concludes that in the resurrection many might claim the same particles on the ground that at some period in their mortal existence these very particles had constituted a part of each of them! And as it is not possible for the same particle to hold a place in numerous immortal forms at the same time, the skeptic fancies that he has overthrown the doctrine of the resurrection of the dead.

The question of the transfer of the same particles from one human body to another, we leave for others to argue. However groundless the propositions and flimsy the arguments of those who labor to build up the transfer supposition in order to pull down the Bible doctrine of the resurrection of the

dead may be regarded, it will not be denied that it has tremendous power to remove one of the plainest landmarks of the Christian church in the minds of the thousands who are adopting the spiritual second advent, the spiritual resurrection, and the spiritual reign of Christ.

We sympathize with Paul, who had similar, if not the same, theological follies to meet in his day that curse the church and the world in our day. In continuation of his argument upon the resurrection, as he touches the identity question, he rebukes the stupid cavilings of his shallow opponents. He says: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body." 1 Cor. 15:35-38. With what body do the dead come forth, is the question under consideration. And the apostle more than intimates that foolishness had been exhibited over the subject.

The question is clearly before us. Will the resurrected body contain the identical particles of matter which composed the mortal body? or is it necessary in order to the resurrection of the being that the same particles should be gathered to make up the immortal body? Does the identity of the immortal being with the corruptible consist in both being composed of the same matter? or does not their identity rather exist in that organization by which the saints in glory connect the then immortal present with the mortal past, so that they will know themselves and each other? Finally, is it necessary that a single particle of the old body pass into the new in order that there be a resurrection of the dead?

God formed man of the dust of the ground. And after the transgression he passed this sentence upon Adam: "Dust thou art, and unto dust shalt thou return." Adam was an organized being. After dissolution he passed back to dust again, and was no more. This is as true of Paul or of Luther; they passed to dust and do not exist in any other form of matter than that from which man was first created: Open the graves of holy men of God who have slept for centuries, and there cannot be found the least trace of those who were buried there. Their names and their records are in heaven, and their works follow them on earth, and this is all that remains of them.

The resurrection of the righteous dead is the act by which men are reorganized and brought back from the dust of the earth, with an immortal nature. This is to all intents and purposes a re-creation. And we have not the most distant thought that the Redeemer will search through creation for the identical particles of matter which had composed the mortal body from which to constitute the immortal being. Man was formed from the dust of the earth. After death he returns to dust. At the resurrection he will be brought again from the dust of the ground, without respect to that matter of which he had once been composed.

The obvious application of the figure of the grain employed by the apostle to illustrate the resurrection of the dead, fully sustains the foregoing position. The farmer does not harvest the identical wheat which he sows. Long before the new kernel forms, the parent grain has entirely passed into the straw, and the roots of the plant gather from the ground that which produces the new grain. These evident facts in the production of the grain are expressed by Paul in these words: "Thou sowest not that body that shall be." Although it is not necessary that a single particle of the parent kernel should enter into the new grain, the identity of the old is preserved in the new. If the farmer sows wheat, the harvest is wheat; and this is true of all other grains. So in the resurrection; Paul will be Paul, and Martin Luther will be Martin Luther. And they will be reorganized so as to connect the mortal past with the immortal present. And there with open face beholding the glories of redemption complete, they will recount their toils and perils, and sing of the victories of divine grace which sustained them in their ministry until they had finished their course with joy.

If it be objected, that to reorganize the being at the resurrection with other matter than that which constituted the mortal form would be a re-creation, and not a resurrection, then we reply, that as the form after death returns to dust, the resurrection of the form is to all intents and purposes a re-creation, whether it be reorganized from the matter which composed the mortal form, or from other matter.

But if it still be urged that the resurrected body

must be composed of material that made up the mortal body in this life, then we inquire, Will the immortal being contain that matter which was put into the grave, or that which constituted the mortal man at middle age? If the position be taken that the same matter, no more and no less, that was buried in the grave, will be brought into the immortal being, then we invite attention to the fact that men who may be alike in size at middle life, frequently become emaciated or exceedingly full in flesh, and pass into their graves in these conditions. In the resurrection, will some men be immortal skeletons, and others be endowed with immortal copulency?

Should it be thought more consistent to have the immortal body made up of the exact material which composed the mortal form at the age of forty years, to find the best proportioned man to be raised from the dead, then we will suppose that this very man lives to the age of seventy-five, until a large portion of his body shall change five times, when he dies and is buried. The resurrection of the man as he stood at forty would have but very little to do with the same man who was put into the grave at seventy-five. The particles of matter which composed this man at forty would be gathered from the four winds of heaven, where they had been scattered during the long period of his changes, and the grave where he was buried at seventy-five need not be disturbed.

If the position be taken that it is not necessary, in order that there be a resurrection of the dead, that the immortal being be made up wholly of matter which composed the mortal form at any given time in this life, but that, lest the immortal body be the result of an entirely new creation, and not of the resurrection, a portion, more or less, of the old being must help constitute the new; then, according to the distinction made between re-creation and resurrection, the immortal man will be partly resurrected and partly created!—James White.

THE ONE LAWGIVER.

JAMES 4:12 informs us that there is one lawgiver, and he identifies that being by saying that he is able to save and to destroy. That being is God the Father. 1 John 2:1 says that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." The lawgiver and the advocate cannot be one and the same individual, and the very fact that Christ is the advocate precludes the possibility of his being also the lawgiver. "Sin is the transgression of the law," says the same writer in chapter 3:4. If, as some claim, the law of God the Father—the ten commandments as recorded in Ex. 20:3-17—has been abolished and we are now under the law of Christ, where is our advocate? It must be evident to the most casual observer, that if Christ is our lawgiver, we have no advocate, and hence our cases are absolutely hopeless; we are irrevocably lost. It is the height of absurdity to suppose that a lawgiver could or would plead with himself for pardon to be granted to one who had violated his law. Again, if the law of the Father has been abolished, what need have we of an advocate with him? It is such absurdities that appear when men take the position that God's law has been abolished. The result of such teaching is to cause wickedness to increase in the earth, and thus these men play right into the hands of Satan in his efforts to destroy the human race. Those who claim the abolition of the law of God have no right to use the prayer that Christ taught his disciples. In that prayer occurs this petition: "Thy will be done in earth, as it is in heaven." God's law is an expression of his will, and if this petition means anything, it means that he who makes it asks that God's law may be obeyed in the earth. But if he believes God's law has been abolished, what foolishness to pray for obedience to it on the earth! How much better to accept of the plain statement of Christ, that not one jot or tittle of his Father's law should fail till all the law and prophets be fulfilled! Matt. 5:17, 18. There are many prophecies that have not been fulfilled yet, and some that will extend through the ceaseless cycles of eternity.

JESUS came into the world because the human race were under sentence of death for their transgressions. His work was to bring them back to allegiance to the law of God, which Paul declares is "holy, and just, and good." He kept his Father's commandments. Those who by repentance testify their appreciation of the salvation he came to bring, will show the work of the Spirit on their hearts. And the test is the life. "By their fruits ye shall know them."

The Christian Life.

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

WAITING.

In the lone watches of the lonely night,
Eyes wet with tears,
I wait for thee to quiet all my fears,
E'en as the first faint gleam of morning light
Chases the shadows from each mountain height.

I wait for thee when sunshine glads the day,
And far and near
The hum of labor falls upon my ear,
And, like a flowing river on its way,
In crowds will pass the sorrowful and gay.

The night is dark, but far above I see
Heaven's lamps hung out,
As if to smile away the inward doubt
That will not leave my heart, but clings to me,
Like my own shadow, whereso'er I be.

I wait to hear Thy voice, so soft and sweet,
To see thy smile.
Comfort and soothe my doubting heart the while
I grieve my way through ally, lane, and street
Alone—no friend in all I pass or meet.

I wait for Thee. Oh! wert thou very near,
Grief then were joy,
And doubts and fears would then no more annoy
My soul. Arise! the still small voice I hear,
Like music sweet it falls upon my ear.

—John Fullerton.

SAVED OR LOST?

SAVED or lost? Which shall it be with us? Reader, this is an important question, one that has a direct bearing upon our eternal welfare. Shall we have a home in the kingdom of God with the saints, or shall we be destroyed with the Devil and his followers?

Let us compare the final condition of the two. If we are saved, what awaits us? Let us look forward to the time when the Lord comes to take his people home. The graves are opened, and the righteous dead come forth, not as they died, but relieved from the marks of the curse; "then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:17. A home in the kingdom of God is then to be shared with angels, with the Son of God, to see him face to face, to converse with him, to live with him through all eternity, where there is no sorrow, sickness, or death. Those who are saved will have the privilege of eating of the tree of life, of walking the streets of the New Jerusalem, and of living through all eternity on the earth made new. Eternity! The mind is unable to grasp its meaning; it is lost in wonder.

But if we are lost, what then? Again let us look forward to the time of the resurrection of the wicked. The dead are raised, but their appearance is the same as when they died,—no such glorious change as in the resurrection of the righteous. You can see the marks of sin upon them. There is the evil eye, the look of malice, and all the evil traits of character which they bore during life. Now what is their end? Are they caught up into the air as the righteous were?—No; far from it. But fire is rained down upon them from heaven, and they are destroyed forever; for "the wages of sin is death."

Now, dear reader, which will you choose? Will you serve God for a short time here, enjoy his blessings, and have a home in his kingdom? or will you walk in the path of sin, and be lost at last? Time is short. Life is uncertain. Let us choose the right way, and work out our salvation with fear and trembling.—N. A. Porter.

"IT IS A COVENANT OF SALT."

THIS expression in the word of God implies a covenant of incorruptibility and permanency, an everlasting covenant. In all the meat-offerings made unto the Lord, he required the use of salt, but strictly forbade the use of leaven in these offerings.

The nature and use of salt are directly opposite to the properties of leaven. Salt is applied to different kinds of viands to give them relish, and to preserve them from putrefaction and decay; while the pervading and transforming effect of leaven hastens this operation. Hence these substances are emblematic of opposite minds and characters in the Scriptures.

Said Christ to his disciples, "Ye are the salt of the earth." On one occasion he warned his followers to beware of the leaven of the Pharisees and of the Sadducees. This admonition they were slow to comprehend. They reasoned among themselves, saying, "It is because we have taken no bread." But this was not the trouble; it was not a neglect to provide for temporal wants. The false doctrine of these religious bodies was more to be dreaded than the pinchings of hunger. It is infinitely more important to

know and to do the will of God than to provide for present necessities.

It has been well remarked, "Bad doctrines act in the soul as leaven does in meal; they assimilate the whole spirit to their own nature. A man's particular creed has a greater influence on his temper and conduct than most are aware of. Pride, hypocrisy, and worldly mindedness, which constituted the leaven of the Pharisees and Sadducees, ruin the major part of the world."

The leaven of "malice and wickedness," which lurk in the natural heart, the carnal mind, must be purged out and give place to the "unleavened bread of sincerity and truth." It is dangerous to cherish in our hearts any spirit or feeling contrary to the Spirit of God. "Know ye not that a little leaven leaveneth the whole lump?"

"Let your speech be always with grace, seasoned with salt." Col. 4:6. "Have salt in yourselves, and have peace one with another." Mark 9:50. It is salt, the grace of God in the heart, which promotes and strengthens the bond of union, and secures peace one with another.—A. S. Hutchins.

FAITH.

THE faith that makes men righteous is the faith that fastens simply and trustfully on the Lord Jesus Christ as the only, all-sufficient, atoning Saviour. To that faith it is Jesus that blots out our transgressions, and makes our record clear. It is Jesus that gives spiritual life; it is he that continues it. This faith merges the believer's life into the life of Christ. It dares not, wishes not, a moment's separation. It knows no historic past; it deals only in present tenses. It echoes Paul's prayer, "Let me be found in Him."

I cannot tell the process, I cannot explain the power by which the black coal is transformed into the gleaming diamond; how much less can I tell how, by the mystery of the new birth, the lost, dead soul lives by the merit of Jesus! I cannot tell how the living tree gets its flowers and fruit from the dead substance in which it is rooted and on which it feeds; how much less can I tell how the wounds, the blood, the death of Christ, give life to the soul dead in trespasses and sins, and clothe it with the fruitage of holiness! Or how can I tell the end of this divine work, when the Giver of spiritual life shall crown it with life eternal; when dust and ashes, this body, shall spring from its sepulcher, and appear in the glorified body of the resurrection? But it shall be done "according to the working whereby He is able even to subdue all things unto himself." Enough for me that this is God's way, and the work is worthy of God. The righteousness may be mine by the faith of Jesus Christ. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Faithful is He that hath promised, who also will do it.—Prof. C. S. Harrington.

TOUCHING INCIDENTS.

A FEW years ago a company of Indians were captured on the western frontier. Among them were a number of stolen children. They had been with the savages for years. Word was sent throughout the region inviting all who had lost children to come and see if among the little captives they could recognize their own. A long way off was a woman who had been robbed of her darlings, a boy and a girl. With mingled hope and fear she came; with throbbing heart she approached the group. They were strange to her. She came nearer, and with eyes filled with mother-love and earnestness she peered into their faces, one after another; but there was nothing in any that she could claim. Nor was there anything in her to light up their cold faces. With the dull pain of despair at her heart she was turning away, when she paused, choked back the tears, and in soft, clear notes began a simple song she used to sing to her little ones, of Jesus and heaven. Not a line was completed before a boy and a girl left the group and ran up to her exclaiming, "Mamma! Mamma!" and she folded her lost ones to her bosom. So lives a mother's early influence in the hearts of her children.

A MOTHERLESS BOY.

"When I was a little child," said a good man, "my mother used to bid me kneel beside her, and she would place her hand upon my head, while she prayed. Before I was old enough to know her worth, she died, and I was left much to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, and as it were, drawn back by the soft hand of my mother upon my head. When I was a young man I traveled in foreign lands, and was exposed to many temptations; but when I would have yielded, the same hand seemed to be upon my head, and I was saved. I seemed to feel its pressure as in the days of my infancy, and sometimes there came a voice in my heart, a voice that must be obeyed, 'Oh, do not this wickedness, my son, nor sin against God.'"

Christian mother, toil on in your humble but Heaven-observed work.



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

BATTLE CREEK, MICH., SEPTEMBER 1, 1887.

THE "STRONG MAN ARMED" OVERCOME.

ONE of the most remarkable and noticeable features of the Bible is the plain, simple, and unadorned manner in which it is written. Great truths are stated, wonderful events related, and startling information given in few words, without any attempt to draw upon the imagination of the reader by the use of highly colored language or a multiplicity of qualifying or descriptive terms. This suggests an important thought, viz., that in order to comprehend the full signification of the Scriptures, we need to reflect and study much upon the same. In many cases a whole volume of thought is comprehended in a very meager statement, and it is only by studying surrounding circumstances, and other texts bearing upon the subject, that the teaching designed by Inspiration can be fully understood.

Luke 11 : 21, 22, is an instance illustrative of the last remark. Christ had been accused of casting out devils through Beelzebub, the chief of the devils. After replying to the charge, and showing its falsity and absurdity, he remarked further: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." These words do not seem to have any necessary connection with what precedes or follows them, and a casual observation fails to reveal any special significance. If spoken by most any ordinary individual, none would mistrust that there might be a deep and hidden meaning; but being uttered by Christ during his career as a prophet and teacher, and knowing that he was given to uttering sayings that have an almost unfathomable meaning, we may with profit reflect upon this remark, and possibly find a meaning deeper than appears on the surface.

These words may be considered as a parable, and we may ask several questions as to their signification. 1. Who is represented by the "strong man armed"? 2. What is his palace? 3. What are his goods? 4. Who is represented by the "stronger than he"? 5. What is signified by his coming upon him and overcoming him? 6. What is meant by taking his armor from him, and dividing the spoils? It does not seem at first glance that in that short parable Christ comprehended the work of Satan in gaining control over this earth and its inhabitants; his occupancy of the same for six thousand years; the first and second advents of the Saviour; the reward of the righteous and the fate of the wicked: and yet we think that an investigation of the subject will reveal that such is the case.

Satan is the "strong man armed." When he and his angels were ejected from heaven for rebellion, they cast about to see where, in God's universe, they could continue their work of opposition to the Creator. Discovering this planet, fresh from the Creator's hand, and that God had planned for it to be peopled with a race of innocent beings who were to be placed on probation for the development of character, they at once conceived the project of gaining a foothold here. They formerly had an estate and habitations in heaven (Jude 6), but because of rebellion were cast out. Luke 10 : 18; 2 Pet. 2 : 4. We all know the measure of success that Satan met with in his endeavors to cause man to fall; he accomplished his purpose, gained dominion over the earth, and has at all times endeavored to obtain the entire inhabitants of the globe as his subjects. Said Jesus, "For the prince of this world cometh, and hath nothing in me." John 14 : 30. That Satan has a kingdom is proved by Matt. 12 : 26: "And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" Thus it becomes evident that this earth is the "palace," or possession, of the "strong man armed." Now so long as Satan can hold possession of his dominion, he keeps his goods in peace. By his goods is signified not only the physical earth, but

human souls, whom he endeavors to bring to eternal death and destruction. Satan has the power of death (Heb. 2 : 14), and the grave is his prison-house. It is his endeavor to gain as many subjects as possible, and to lock them up forever in his prison-house. He has already locked up all the millions of past ages, both the just and the unjust, and will continue his destructive work until the appointed time for its cessation.

But a "stronger than he" will eventually overcome him. And now we see why it was necessary for the Son of God to come to earth to become its Saviour. Whoever would come and wrest from Satan the possessions he had gained, must of necessity be stronger than he; hence none of the angels of lesser order would be sufficient for the task. Christ's position in heaven was superior to that occupied by Satan before he fell. It was this, indeed, that excited Satan's envy; he became ambitious for higher honors. Hear the testimony of the prophet: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14 : 12-14 This shows that he aspired to the position of the Son of God, who is equal with his Father. Phil. 2 : 6.

Thus we see that Christ is the "stronger than he" who will accomplish what is mentioned in the parable. In Rev. 1 : 18 Christ says, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Christ came to this earth, became subject to death, entered the prison-house of Satan (the grave), burst its bars asunder, and took the keys with him, and thus became able to liberate all who were or should be imprisoned therein. Although Christ obtained the keys of the grave at that time, he has not yet returned to "overcome" the "strong man armed," to take away from him "all his armor wherein he trusted," and to divide the spoils with him. Satan is still permitted to carry on his evil work; he still wears his armor, and holds possession, though not undisputed, of the dominion he wrested from man. Satan's dominion is a stolen one; he is an invader on this earth, and whatever dominion he holds has been secured through intrigue and deceit. A "stronger than he" will shortly appear. When Christ comes the second time, he will divide the spoils with Satan. The sleeping millions who rest in hope will be brought forth from their dusty beds, and clad in robes of immortality; the living righteous will be translated, and together with the resurrected righteous will be taken to the New Jerusalem. "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 together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4 : 16, 17. Then Satan will be bound for a thousand years,—his armor wherein he trusted will be taken from him, and he will be powerless to accomplish more harm. The decree will have gone forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22 : 11. When this decree goes forth, Satan's armor is destroyed. The wicked will be irrevocably lost, and there will be no work for him to do with them; the righteous will be irrevocably saved, and he will be powerless to do them harm.

Thus Christ will divide the spoils with Satan at his second coming; and it will be an important time when the spoils are thus divided. The long controversy will be ended, the cases of all decided, and each of the powerful contestants will take his share of the spoils. In that day you, dear reader, and the writer, will be found either among the spoils of Satan, or the jewels of Christ. Which shall it be?

The binding of Satan will consist of his confinement to this earth in its desolated condition for the thousand years that the saints are in heaven. He will not even have the companionship of those who are left as his share of the spoils, for they will be among the silent dead. "But the rest of the dead lived not again until the thousand years were finished." Rev. 20 : 5.

Christ will do more than simply to unlock the prison-houses of his sleeping saints; he will even liber-

ate from their graves Satan's share of the spoils. None will be allowed to suffer eternal death because of Adam's transgression. At the end of the thousand years the wicked dead will be raised. Satan will make one more desperate effort to destroy the righteous. He will marshal his millions of subjects, and attempt the destruction of the camp of the saints, which will then be upon the earth; but fire will come down from God out of heaven, and devour them, and Satan and his angels, the beast, and the false prophet, will be cast into the lake of fire and brimstone. Rev. 20 : 5-10.

Thus we have hastily glanced at a few of the important features comprehended in a very casual remark dropped by our Saviour. Verily, the words of Inspiration are full of meaning; the Bible is a wonderful mine of precious treasures.

THE WORLD'S CONVERSION A FABLE.—1:0. 2.

WHEN our Saviour was asked by his disciples what should be the sign of his second coming and of the end of the world, he gave a sketch of events reaching over the period of the present dispensation to the end. Matt. 24 : 5-14. As he approached the end of the gospel age, after predicting the false prophets of the present day, he said, "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The perceptive faculties of some are so very acute that they fancy they see the world's conversion in the fact that the gospel was to be preached for a witness to all nations. They forget that the gospel, as a witness, may condemn, and not convert, like the preaching of Noah, of whom it is said, "He condemned the world." Heb. 11 : 7. Paul, speaking of the sound of the gospel, which "went into all the earth," says, "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" Rom. 10 : 16.

Again, the context, instead of predicting the conversion of the world in the last days, foretells the very reverse,—apostasy from love to Christ, of the "many" professors of his religion. "The love of many shall wax cold," "because iniquity shall abound." This plainly speaks of apostasy; for it cannot be said of those who never so much as professed religion, that their love has grown cold. I think Campbell's version says, "The love of the greater number shall cool," clearly asserting that the majority bearing the Christian name will be involved in this almost universal apostasy. "But," says our Saviour, "he that shall endure unto the end,"—he that shall stem the current of this general declension, and endure faithfully the opposition and persecution coming from the many that have turned against God and his truth,—"the same shall be saved,"—saved from the general wreck, and accepted of Christ at his coming.

In perfect harmony with this is the testimony of Paul to Timothy: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3 : 1-5.

The last days of the dispensation will be distinguished, not by glorious, but by perilous times; not by the conversion of the world, but by a falling away from the Christian faith, and by iniquity abounding among those who have the form of godliness; for it is said concerning all the abominable characters described in the text, that they have a form of godliness, but deny the power. Now, none who have any discernment in spiritual things, can fail to see that this state of apostasy and corruption is prevailing to an alarming extent at the present time. What hope can reasonably be entertained that this state of things will suddenly change, and a corrupted Christianity not only work its own cure, but convert the world that is in the very depths of wickedness and degradation? Is it not self-evident, in the absence of all scriptures teaching the reverse, that the present state of declension and wickedness will increase till the cup of iniquity shall be filled to overflowing, and draw down the vengeance of the day of God? And there are no scriptures which foretell the conversion of the

world, but all are harmonious in teaching that "evil men and seducers shall wax worse and worse," until a state similar to that of the antediluvians and Sodomites will call for swift vengeance and sudden destruction from Heaven, "making the earth empty and desolate," as predicted in numerous prophecies of the word of God.

Reader, be entreated to make a speedy preparation for the terrible events of the tremendous day of the wrath of God and of the Lamb. Do not be deceived by the deceptive dreams of those who have a name to live and are dead,—those who flatter themselves and others that there is a good time coming, that the world is to be converted, while they are lowering the standard of godliness to the very dust. Woe to the world when it shall be converted to such a type of Christianity! "The day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Are you prepared to escape those things that shall come to pass, and to stand before the Son of man? Now while mercy lingers for you, while Jesus yet pleads, make haste to avail yourself of offered pardon, by embracing "the commandments of God and the faith of Jesus." The life-boat is out; the last reformation is being preached; the last effort of a gracious God is being made to save men from the general wreck and bring them into the ark of safety. The days of Noah are upon us, but a message has mercifully been prepared to gather out a people that shall be saved. Rev. 14: 9-12. This message is doing its work. Hasten to embrace it, and live according to its teachings. Thus you may escape the wrath of the Lamb, and be able to exclaim with all the living saints in the day of Christ's appearing, "This is our God, we have waited for him, and he will save us; this is the Lord: we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

R. F. C.

ROMANS 7: 1-6.

It is the misfortune of the antinomian, that the very texts to which he is obliged to appeal to sustain his theory, are the very ones which condemn it. The reason is obvious. If a man sets out to prove the abolition of the law, he must refer to texts which speak of the law; for no others are relevant to the question. But on the subject of the law, the testimony of the Scriptures is not yea and nay, but yea and amen; and all their testimony relative to that law which the antinomian wishes to show is done away, proves that it is immutable and perpetual.

No passage is oftener appealed to, perhaps, to prove that the ten commandments have been abolished, than the one referred to at the head of this article; but there is scarcely one which is easier of explanation, or which shows more positively that that law has not been abolished, but that a person is just as amenable to it after conversion as before. The passage reads as follows:—

"Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man; she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead [or, as the margin reads, which is the literal Greek, 'we being dead to that'] wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

The question to be decided on this scripture is, Does it, or does it not, teach the abolition of the ten commandments? Some say that it does; we say that it does not; and we cheerfully undertake to answer the query of a correspondent upon the point.

Let it ever be borne in mind that if the ten commandments have been abolished at all, they were abolished at the cross—abolished when there was a change of dispensation from the Mosaic to the Christian, and abolished because of this change. Therefore those who claim that this scripture was written to show the abolition of the moral law, must apply it to the time when the dispensations changed, and must find in the reasons given why we are released

from the law, a correspondence to the circumstances of the case. Let any man try to do this, and see what a senseless hodge-podge it will produce.

Verse 1 (Rom. 7) would be, "The law hath dominion over a man as long as the dispensation lasts." Paul says, "as long as he liveth." Then the dispensation must last as long as the man lives; for the law does not lose its dominion over him till then.

Verse 2. The life of the husband measures the length of time the woman is bound to him. But, according to this view, she is bound as long as the dispensation lasts; for not till then does the law release her; so the first husband dies when the dispensation dies. What, then, is the first husband?

Verse 3 would show, on this ground, that if any one attempted to become a Christian before the old dispensation ended, it would be adultery. Wonderful instruction that would be for Paul to give, away down in A. D. 60, would it not? But it is unnecessary to point out the nonsense of such a view further.

The least care in reading the passage will show to any one that Paul is speaking simply of two conditions occupied at different times respectively by the same individual; and these conditions are (1.) a state of sin, and (2.) a state of righteousness; the first when the person is "in the flesh" (verse 5); and the second when he is married to Christ. Verse 4.

In chapter 6 Paul speaks of the converted man, and contrasts his state with what it was before he was converted. Then in the first six verses of chapter 7, he illustrates the subject by the figure under consideration. He takes for his illustration a woman who has a husband, and shows how she may lawfully change her relation and become the wife of another man. There are four parties concerned in the transaction: 1. The woman; 2. The first husband; 3. The law; and, 4. The second husband. Now what parties undergo a change, and what is the change they undergo, before the woman can be released legally from the first husband and united with the second? for this is the end to be reached; and the whole transaction illustrates the conversion of the sinner.

The only party that changes is the husband to whom the woman is first married. He dies; and then the marriage law which held her to that man as her husband while he lived, no longer holds her as the wife of that man; for a dead man cannot be the husband of a living woman. Now the woman is free to change her relation. She unites with a second husband; and now the law steps right in again to regulate this second relation and govern her conduct therein, just as it regulated her first relation, and governed her in that. It will be seen that there are three parties on the stage of action, but only three, at any one time. First, it is (1.) the woman, (2.) the law, and (3.) the first husband; and while this relation exists, she has nothing to do with the second husband; he does not come into the account at all. Secondly, the first husband dies, and the woman unites with another man; then it is (1.) the woman, (2.) the law, and (3.) the second husband; and she has nothing to do with the first.

We have said that this figure illustrates the conversion of the sinner. We shall see how it does this by considering what is represented by each of the parties introduced in the illustration. We know that this is the subject to which Paul's figures apply; for as the result of the transaction the person becomes united to Christ; and that is conversion. In conversion we have four parties: 1. The individual, represented by the woman; 2. Something to which the individual is united before conversion, represented by the first husband; 3. The law of God, which determines the individual's character, represented by the law of marriage; 4. Something to which the individual is united in conversion, represented by the second husband.

But we are plainly told who the second husband is: "That ye should be married to another, even to him who is raised from the dead;" that is, Christ. This furnishes a key to the solution of the main question in the exposition of this Scripture, that question being, What constitutes the first husband? for there must be some correspondence between the two. We could not properly say that one thing constituted one husband, and another thing, intrinsically and constitutionally different, constituted the other husband; as, for instance, to say that Christ is the second husband, and a "dispensation" or a "law" was the first husband; for this would be confounding things different, and mixing metaphors in a most appalling manner.

What change, then, is wrought in the sinner when he puts on Christ? What does he have that he did

not have, or different from what he had, before? Answer: He has the spiritual mind (Rom. 8: 6, 7); Christ within, the hope of glory (Col. 1: 27); a "new man" of righteousness and holiness (Eph. 4: 24; Col. 3: 10); and a portion of the divine nature, 2 Pet. 1: 4. This, then, is the new husband to which he becomes united by conversion. And what did he have corresponding to this before conversion?—He had the carnal mind, to which he was subject (Rom. 8: 5-7); the "old man" with its deceitful lusts (Eph. 4: 22); he was partaker of the nature of the prince of this world (John 8: 44); and was a child of disobedience. Col. 3: 6. Here, then, is the first husband—the old man of sin, the carnal mind, the unregenerate nature. This must die, be put off, be crucified, and then the sinner can be united to Christ, or put on the new man. See texts already quoted.

With this view, how consistent and forcible is the illustration which the apostle uses! But if we try to make the first husband the law, in what inconsistency and confusion does the whole subject at once become involved! But if the first husband is not the law, then this scripture does not teach the abolition of the law, for it is the first husband only that dies and disappears from the scene.

In the illustration from beginning to end, it is nowhere intimated that the law ceases to exist or that any change takes place therein. How absurd to say that when the man dies the law of marriage is annulled; or that when a sinner is converted the law of God is abolished!

It remains to examine two expressions in which some difficulty is supposed to lie. These are verse 4: "Wherefore my brethren, ye also are become dead to the law;" and verse 6: "But now we are delivered from the law, that being dead wherein we were held." Taking the last expression first, it has already been shown that "we" are the ones who die, the Greek word being the nominative plural masculine participle, *apothanontes*, and the literal rendering of the whole passage being "we having died [to that] in which we were held." But how does this death deliver us from the law? and in what sense are we delivered from it? To which the apostle's illustration itself replies: It is in the same sense that the woman is released from the "law of her husband," after that husband is dead. Verse 2. She is released simply from the relation she had formerly sustained to that man, not from obligation to obey the law in any and all particulars in which it might apply to her circumstances. It no longer holds her as a married woman; for her husband being dead, she is not such. But the moment she marries again, the law is there to hold her to the new relation and regulate her conduct therein.

We ask the reader to discriminate carefully between being absolutely and only relatively "dead to the law." In the illustration the man dies and is absolutely dead to the law. The woman is also in a certain sense dead to the law, but it is only relatively; she is dead to that relation, and to the law in so far as it regulated it. But when she revives the relation by being married again, then she is just as much alive to the law as she was before her first husband died.

So with the penitent believer: The old man of sin actually dies. This brings the person into a condition of death to the law relatively. He is dead to the relation he formerly sustained to the man of sin, as that is now dead; and he is dead to the law only in so far as the law pointed out that relation and held him in a state of guilt and condemnation. He is free from that condemnation, as the carnal mind has been taken away, and he is released from the guilt of sin. He now unites with Christ; he enters into a new relation as a follower of truth and righteousness; but the law is right there to regulate this new relation, by detecting any deviation from the profession of righteousness which he has taken upon himself and the vows of obedience which he has made.

In the illustration the woman, after the first husband dies, may remain an indefinite length of time before taking another husband, or may take none at all. But not so with the sinner in his moral relationships. In his case one change is contiguous to the other; the putting off of the old man is the putting on of the new; the death of the first husband is the acceptance of the second; the release from "the law of sin and death" (Rom. 8: 2) is the beginning of the operation of "the law of the Spirit of life in Christ Jesus." There is not a moment, therefore, in which a person is dead to the law except in this relative sense; for the moment he dies to it in one relation, he becomes alive to it in another. The moment it ceases

to condemn him as a sinner, it approves him as a righteous man.

There could be no marriage without a law to regulate marriage. So there could be on the part of the sinner no unholy union with sin, nor a turning away from that to be united with Christ and maintain a holy relation with him, unless there was some law to regulate these relations. As "by the law is the knowledge of sin" (Rom. 3:20), so by the law is the revelation of righteousness. How utterly, therefore, do they fail to comprehend the apostle's reasoning, who try to use certain relations he mentions, as proof of the abolition of that law upon which those relations themselves depend!

U. S.

NOT ADJUSTABLE.

THE obligation of the fourth commandment of the decalogue is believed by many, in consideration of the supposed greater magnitude of the work of redemption as compared with that of creation, to have been transferred to the first day of the week, on which Christ is said to have finished the work of redemption by rising from the dead, ever after to be observed in its septenary order as a memorial of that event. But to this proposition objections of considerable weight are apparent.

1. The Sabbath, according to the commandment, must be preceded by six days of labor, which was not true of the resurrection day, the one preceding it being the seventh in septenary order from the creation, and termed by the Holy Spirit "the Sabbath according to the commandment." And since no provision has been made in the Scriptures for two Sabbaths in juxtaposition and opposed in their fundamental principles, we conclude that such an anomaly can only be located where it is placed by the well-known couplet,—

"Next day after never,
When two Sabbaths meet together."

2. But if it be urged that the law was abrogated at the cross, and that the day preceding that of the resurrection was not therefore the Sabbath, then a period of one and one eighth days intervened between the crucifixion and the so-called Christian Sabbath, for which no enactment of the Lawgiver has made any provision, and we cannot therefore exercise faith in the supposed change of the Sabbath law. If it could be proved that Christ wrought in the work of redemption just six days prior to the day of his resurrection, and that his resurrection constituted no part of that work, it would relieve the question of this superabundant time, and overlap ante-crucifixion time four and seven eighths days, thus making the amendment or re-enactment of the law antedate its supposed repeal. But if the work of redemption was not limited to the days in question, then no memorial of that event can rest upon any septenary period; and not otherwise limited, it could be as well celebrated on any day of the week, or month, or year.

3. There are three reasons adduced in the commandment for the observance of the Sabbath, none of which can ever be true of the first day of the week.

a. God labored six and only six days next preceding the Sabbath, or seventh day. This is not true of the work of redemption, which extends from the fall of man, when the promised Seed of the woman purchased for Adam a reprieve and inspired the assurance of his final restoration to all that he had lost by sin, to the time when every creature in heaven, earth, and sea will ascribe glory to God and the Lamb.

b. He rested the seventh day, which Christ did not do on the first day, as he rose from the dead (a part of redemption's work) on that day, and journeyed into the country with two of his disciples. Strange proceeding for one who would institute a new Sabbath, superior in its sacred associations to the old time-honored and God-instituted day of rest!

c. He hallowed it, or set it apart for holy uses. Not a word of proof that God or Christ ever so hallowed the first day can be adduced from the Scriptures.

For a great length of time, Christians have unwittingly observed as the Sabbath a day that had its origin in heathen mythology, was ingrafted into the dogmas of papal faith, and transmitted to Protestants, holding in solution, as it were, the corruptions of both systems. Should Christians who accept the Bible as their only rule of faith and practice any longer respect an institution of such questionable authority? Should they not rather accept those solemn and appropriate memorials which Christ and his honored apostles instituted as mementoes of the Redeemer's

death, burial, and resurrection? "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Luke 22:19, 20. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1:7. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

How solemn, forcible, and appropriate are these memorials of the grandest scenes in the work of redemption! Instituted by Christ, and honored by his apostles, they compel the respect of every child of God; but the so-called Christian Sabbath has not the sanction of so great authority.

Reader, you who accept the Bible as of divine authority, if you attempt to mutilate God's law, and adjust it in its application to the sanctification of a heathen festival day, how can you answer him in the Judgment, or what plea can you make in extenuation of your disregard of his own appointed Sabbath? Weigh the subject in the light of eternity, and let no mercenary or selfish motives prompt you in making a decision.—A. Smith.

HOW READS THE BIBLE?

BY M. B. DUFFIE.

'T is said the Lord will soon return,—
The Saviour, thine and mine;
That he will come to earth again—
What says the word divine?

1 Thess. 4:16, 17; John 14:1-3; 2 Thess. 2:8; Acts 1:9-11; Heb. 10:37; James 5:8, 9; 1 John 3:2; Rev. 1:7; 22:20.

'T is also said he spoke of signs
Which should precede that day,—
Of signs in sun and moon and stars;
What do the Scriptures say?

Matt. 24:29, 30; Mark 13:24; Luke 21:25; Rev. 6:12; Mark 13:25.

'T was said that some would look for him
While evils dire should rage;
That some would hail their Lord with joy;
How reads the sacred page?

Isa. 25:9; Heb. 9:28; Titus 2:13; Col. 3:4; 2 Tim. 4:6-8; 1 Peter 5:4; 1 John 2:28.

Some say the dead are still alive,
And oft are seen and heard;
In fact, know more than e'er before—
Not so declares the word.

Ecc. 9:5, 6; Job 14:21; 10:14; 7:10; 10:21-22; Ps. 146:3, 4; Isa. 63:10; John 11:11-14.

Some say the wicked e'er shall burn
In endless torments vexed,
And suffer on in conscious pain!
Please rise, and read the text.

Mal. 4:1-3; Ps. 21:9; 97:3; Matt. 3:12; 13:30-40; John 15:6; Heb. 6:8.

They say Christ changed the Sabbath day,
And stoutly this declare;
They say the Bible shows he did:
Will some one tell us where?

Luke 23:56; Matt. 12:11, 12; Mark 6:1, 2; Acts 13:42-44; 16:13; 17:2; 18:3, 4, 11; 15:21.

They say the world, before Christ comes,
(Oh, what a wondrous libel!)
Shall dwell in peace a thousand years!
Please prove it from the Bible.

Joel 3:9-14; Matt. 13:24-30, 37-40; 2 Tim. 3:1-9; 4:3, 4; 1 Tim. 4:1, 2; Matt. 24:11-14; Luke 18:8; Matt. 24:37-39; Luke 17:26-30; 2 Tim. 3:13.

"MANY of our readers intend to leave a part or all of their property to their denominational enterprises. Why not do it now?"—*Examiner and Chronicle*. Sure enough; why not now? The dead never give; they only relinquish. Reader, which will you do?—*Christian at Work*.

If happiness be not in the heart, it exists nowhere. You cannot manufacture it, and if you go hunting for it, it eludes your search. It comes, when it comes, like white-winged angels, on noiseless feet. How many about us are seen with the appearance of happiness to whom it is only a sort of moral toilet, which they lay aside as soon as they reach home.

WHEN I see a man with a serene countenance, it looks like a great leisure that he enjoys, but in reality he sails on no summer's sea. This steady sailing comes of a heavy hand on the tiller.—*Thoreau*.

Temperance Outlook.

WHAT IS PROHIBITION?

THE sages and philosophers of all ages, from the earliest history of the world down to the present time, have devoted their best energies, time, and thought to the great and all-absorbing problem, how to secure most efficiently the prohibition of the evils to which our humanity is liable; and as all aspirations, all instincts, and all passions are constantly clamoring for gratification, life itself being one endless struggle for gratification, it is both natural and inevitable that we should be constantly grasping after happiness. But while our instincts clamor for gratification, and our reasoning faculties often lead us on, we are constantly met with an imperative demand for prohibition. We find there is no such thing as unbridled, unchecked passion or impulse without destruction; in other words, that prohibition is the safety-valve and guide or necessary restraint for our life and civilization.

Prohibition is first, last, and always in every act of life in which our instincts and passions are involved, and this is just as true of ourselves personally as it is true of a community or of nations. Prohibition keeps all the wheels of commerce adjusted so as to run without friction. Prohibition regulates the interests of society, and makes it possible for human beings to live in harmony with one another. Prohibition adjusts the conflicting interests of all the nations of the globe, and the prohibition that God has put upon the whole universe keeps the worlds in their proper sphere; and, in fact, prohibition is God's will in exercise, his grand fiat. The essence of all God's power and attributes is embodied in the prohibition of evil for the security of good, or, in short, God's universal sovereignty. Prohibition, therefore, is one of the most far-reaching, significant words in our language. All of God's dealings with his people in his word and in his love to the world, are an evidence and embodiment of prohibition.

The first words of the decalogue are prohibition, the last words are prohibition, and the whole ten commandments embody and proclaim prohibition as God's universal law to mankind. The very basis and virtue of all law, both human and divine, is prohibition.

Prohibition of the undue exercise of our susceptibilities is the one and most indispensable requisite both for the continuance of life and the enjoyments that are obtained in it. Relief from pain, suffering, misery, wretchedness, and the loss of everything that makes life desirable, and even life itself, is dependent on the prohibition of wrong. All that we have and are and expect to be is dependent on prohibition. Prohibition is the Alpha and Omega, the grand acme of moral and religious progress. Prohibition controls our moral perceptions, and justifies our claim to civilization. It furnishes bridges for our intelligent convictions over the dark river of our own selfishness, and gives a thrill of pleasure to know that we are secure from the ravages of the many evils that would otherwise destroy us.

The whole fabric of our civilization is dependent on prohibition. Every aspiration for virtuous action, every sentiment that prompts us to love our homes and country, every phase of society, and all our opportunities for moral, physical, and Christian development are dependent on the use we make of the right of prohibition. Prohibition is our security against the evils with which selfish men would engulf us. These evils will not cure themselves. Prohibition must be made an active principle.

We must also be on our guard against those who would take advantage of our apathy or selfish proclivities. Bad men do not often apprise us of our danger. We must be on the alert, with all the moral courage we can command, to combat the tendencies of our selfish nature. They that would be free themselves, must strike the blow with prohibition, and prohibition is our battle-axe that must be used to demolish the forces of wrong and oppression.

Prohibition lights a torch to lead us on and to help us avoid the many dangers and pitfalls in the dark labyrinth of our mental and moral wanderings. Without the restraints of prohibition, despotism and anarchy would run riot, and life would be intolerable. Without prohibition we would be engulfed in a sea of death and the annihilation of all that is either good, true, or beautiful; and prohibition of the liquor traffic now comes to us as the dawn of a new resurrection. It brings with the euphonious name the har-

binger of a new development of virtue and Christian civilization.

At present the whole world is in a whirlpool of selfish and depraved indulgence of vitiated appetites and sordid greed for money, that has blunted conscience, and sunk the people into a vortex of crime and wretchedness that makes the horrors of pestilence and famine dwindle into insignificance when compared to the awful devastation that the liquor traffic has made of happy homes, and the destruction of the lives, health, and property of its victims. We now hear the echoes of prohibition reverberating through the land. The moral and Christian sentiment of the people is sounding prohibition as the death-knell of the greatest oppression and degradation that the world has yet known. The awful rum traffic, with its cohorts and emissaries of Satan, are also marshaling their forces in a united and determined conflict, with a frenzied desperation to combat and destroy our civilization; but we are just as determined that prohibition shall succeed, and we know that with God and right on our side, "one shall chase a thousand, and two put ten thousand to flight." In the end, prohibition will triumph because it is right; rum-selling will be put under the ban of prohibition because it is wrong.

The present prohibition movement is the most promising and certainly the greatest epoch in the history of our country. It does not require much of a prophet's vision to see the bright glimpses of the coming revolution that is so soon to sweep this curse of all curses, the liquor traffic, into the deep gulf of annihilation; and this revolution will do more to clarify and elevate the moral tone of the people and dignify our civilization than all other influences of a human character combined. This new departure that is now so certain to culminate into a grand uprising, has taken most of the politicians by surprise. This radical and dignified crusade for a righteous modification of statute law to prohibit the liquor traffic, has been the result of the defiant character of the rum-sellers, and their arrogant demands for concession and legal claims to respectability. The people are now determined, and their determination is taking a very active form.

This rum traffic is the hydra-headed monster that threatens every department of our social, political, and religious life, the enemy of our civilization; and the heroism of an aggressive moral warfare against this selfish debauchery of the people, is the acme of our ambition. Therefore we rejoice to find that we are among the pioneers in this glorious cause; we rejoice to know that we belong to the army of active, heroic workers for God and humanity; and we are taking advantage of the first opportunity to show to the world that moral heroism is the highest type of human development, and the bright and promising future of our country is to be found in the grand prohibition movement that is now blossoming into a full fruition of conscientious action and determined energy. With prohibition, this new uprising of the people will put down and banish from our country the greatest scourge and curse that the world has ever known.

We are to have prohibition because God and humanity have decreed that rum-selling is the curse of all curses,—a curse to our country, a curse to our homes, a curse to ourselves, and a curse to the rum-seller. Therefore every claim and sentiment of virtue, and intelligence, and religion demand the prohibition of the rum traffic. We demand prohibition for the security of our lives, our fortunes, and our honor. With high aspirations and heroic endeavor, we hail the signs of the times as harbingers of a new moral revolution that is to inaugurate the complete overthrow of the liquor traffic by prohibition. Our faith says, Prohibition is the substance of things hoped for, the evidence of things not seen. Our faith in the triumph of right proclaims to us that this millennium is coming. The hills and valleys will be glad, and our whole country will rejoice over the grand deliverance with a joy unspeakable and full of glory.—*W. Jennings Demorest.*

—Last year, out of the pocket of the laboring classes alone, \$500,000,000 were worse than wasted for intoxicating liquors; within the past four years, \$2,000,000,000. Turn this amount loose to-morrow on your unsold goods, and they would melt like mist before the morning sun. Many a now barefooted boy would soon put his new trousers in his red-topped boots, and sing with pride a king might covet, "This old world is growing better;" while bright-eyed boyhood, laughing girlhood, and happy womanhood would praise God for this land of plenty and a righteously ruled government.—*Geo. W. Bain.*

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:—

MAINE.—The church at Crotch Island receives two new members.

MARYLAND.—Meetings at Walkersville result in several converts.

TENNESSEE.—Tent meetings being held at Powell's Grove and Gleason.

RHODE ISLAND.—Tent meetings at Providence result in several conversions.

COLORADO.—Seven believers baptized at Delta, and the church much strengthened.

PENNSYLVANIA.—Seven believers reported at Williamsport as the result of tent-meetings.

LOUISIANA.—Tent meetings being held at Robeline; four converts baptized at New Orleans.

NEW YORK.—Mission and training school for colporters and other workers opened at Buffalo.

CANADA.—Considerable interest is being awakened at Laclute, P. Q., through the efforts of N. Paquette.

VIRGINIA.—The State camp-meeting held at Harrisonburgh was largely attended, and generally very successful.

KENTUCKY.—Tent meetings are in progress at Normandy, where several converts are reported and many others are interested.

NEBRASKA.—Tent meetings at Ainsworth result in thirty converts, twenty of whom have signed the church covenant; meetings are being held at Pine Glenn.

ILLINOIS.—Elds. Rogers and Tait report favorable results from tent meetings being held at Sullivan; B. F. Merritt reports the baptism of five converts at Galva.

OHIO.—Sixteen believers sign the church covenant at Genoa, and many others are interested; tent meetings at Mt. Vernon result in five converts and seven additions to the church.

FLORIDA.—A Sabbath-school has been organized at Waldo; four converted to the truth at Gainesville; Eld. Fulton reports several converts at Pine Hill, and the organization of a Sabbath-school.

IOWA.—H. Nicola and Matthew Larson report the holding of a series of meetings at West Liberty and West Branch; Elds. Porter and Hart engage in tent labor at Quasqueton; church at Mt. Pleasant receives four new members.

KANSAS.—J. W. Bagby reports labors in Kansas as follows: One new member added to the church at Moline, two at Ward, two at Yates Center, and a church of nineteen members organized at Caney.

MISSOURI.—A series of meetings held at Carterville result in a company of twelve believers who have signed the church covenant; two converts reported at Webb City; a series of meetings are in progress at El Dorado Springs.

MINNESOTA.—Tent meetings held at Winona result in upwards of fifty believers, although severe opposition was manifested from some; three converts baptized at Mapleton, and a Sabbath-school of twenty members organized.

INDIANA.—Nine believers reported at Morocco as the result of special meetings; meetings are being held at Mt. Ayr; Elds. Henderson and Peebles report encouraging results from their labors at North Salem, where three families and several other individuals embrace the faith.

WISCONSIN.—Meetings at Ogdensburg result in five believers; church at Raymond receives two new members; three new members added to the church at Poy Sippi; tent meetings are being held at Woodville; meetings at Loyd result in the conversion of several persons; tent meetings being held at Lime Ridge; the French church in Brown and Kewaunee counties has recently received several accessions.

MICHIGAN.—Four converts baptized at Grand Ledge, one at Flint, and two at Hazelton; tent meetings being held at Perry and Morenci; four believers reported at Colon; tent meetings at Scotts are awakening much interest, and several believers are already reported; meetings at Hesperia result in two converts; twelve believers reported at Webberville, and the organization of a Sabbath-school of twenty-five members; fifteen believers sign the church covenant at Hastings; tent meetings being held at Grand Rapids with encouraging prospects.

The Theological World.

... It is stated that thirty-three missionary societies now have workers in Africa.

... Three fourths of the Congregational churches in Pennsylvania are of Welsh origin.

... Wilford Woodruff succeeds to the presidency of the Mormon Church at Salt Lake City.

... There are 50,000 Swedes in Chicago, Ill., whose religious wants are in part supplied by nine Lutheran churches.

... It is said that there are no Protestant missionaries among the million and a half of people in Tripoli, North Africa.

... Tuesday, July 26, was given entirely to the reading of original essays on "Sabbath Observance," at Ocean Grove.

... "The Free Church movement is growing in the Protestant Episcopal communion as in no other," says the *Christian at Work*.

... The Wesleyan Conference that recently assembled at Manchester, Eng., was the largest ever held in the history of the denomination.

... The Unitarians have decided to send a missionary to Japan, and are looking about to find a man in their denomination who will fill the bill.

... In a recent letter the pope declares that he has taken upon himself the mission of reconciling the peoples and the governments of civilized states.

... The *Christian at Work* is authority for the statement that "within the last few years the Universalists have lost 24 churches, 40 ministers, and 688 members."

... Bishop Laughlin, of Brooklyn, is charged with disobedience to the papal mandate, and has been summoned to appear at Rome to answer to the pope for his conduct.

... The people of India are largely in a state of transition and disintegration. They are largely rejecting their former system of religious belief, and casting about for another.

... Judging from the tone of leading religious journals, the "New Theology" is causing considerable apprehension lest it result in a serious division in evangelical religion.

... Out-door preaching in various places has been a feature for several months past in the city of New Orleans. The congregations have been large and generally very attentive.

... It is stated that Dr. Philip Schaff will be transferred from the chair of Sacred Literature in the Union Theological Seminary to that of Church History, made vacant by the death of Dr. Hitchcock.

... The churches of Philadelphia have formed an Evangelical Union. A conference will be held in October, and plans for a regular city campaign next fall and winter are already in active preparation.

... One of the most interesting memorials connected with the Victoria Jubilee will be the book which has just been published in London containing a collection of representative hymns composed or translated during her Majesty's reign.

... One of the latest religious societies to come into existence is called "The Christian Kingdom Society," and its avowed object is to unite its members in an "endeavor in all things to render faithful and loyal obedience to the Spirit of Christ."

... A German-American Catholic Convention will convene at Chicago Sept. 6, to consider the differences between the German and Irish Catholics, and to take such steps as will secure to the German Catholics such recognition as they believe themselves entitled to.

... The National Reform Association at Ocean Grove, a few weeks since, passed resolutions in favor of reform in Sunday laws and divorce laws, and in favor of the extension of suffrage to women, the recognition of God in the Constitution, and the pushing on of the temperance movement.

... A cablegram has been received from Rome announcing that the pope has decided that there is no ground for papal interference with the Knights of Labor. Cardinal Gibbons expresses his opinion that there will be no condemnation as long as the Knights steer clear of anarchists and other dangerous associations, and confine themselves to the legitimate purposes of their order. The *Illustrated Christian Weekly* thinks that "the papal policy in this matter is wise—for the papacy. Nothing whatever would have been gained by a condemnation of them, except possible adherence to consistency. On the other hand, the Knights do not feel that the pope's action will be of any special benefit to them, except to take away a barrier that has existed in a few minds against joining the organization. It is a testimony, say some, to the power of the Knights, which the pope thought it would not be wise to antagonize."

THE GOSPEL SICKLE.

Battle Creek, Mich., September 1, 1887.

Those of our readers who are inclined to antinomianism, will find something of special interest in this number, in a leading editorial from Eld. Smith.

We are frequently in receipt of letters from readers of the SICKLE who express themselves as having been greatly benefited by reading this journal, and thankful for the light on the Scriptures that they have thereby obtained. We ask all carefully to examine and consider the views that are presented, and compare them with the Bible, rather than with their pre-conceived ideas of what the Bible teaches. We scrupulously endeavor to present nothing but what is taught and sanctioned by the word of God.

Upon the question of the nature of man, there is a considerable revolution going on throughout the world. In many countries the belief in man's natural inherent immortality, is losing ground, and this defection is noticeable among people of different denominations. The belief that immortality is the gift of God through his Son Jesus Christ, is taking the place of former views, and as people find out that this is the doctrine supported by the Bible, they see new beauties in the plan of salvation, and come to look differently upon the resurrection day and the second coming of Christ.

The special election recently held in Texas resulted in a majority of about 100,000 against the adoption of an amendment to the State constitution prohibiting the manufacture and sale of intoxicating liquors. While it is to be lamented that such a large number of people in that State are in favor of the continuance of that terrible soul-and-body-destroying traffic, there is no doubt but the agitation occasioned by the campaign recently closed has resulted in greatly strengthening the cause of prohibition. Because of such defeats at the polls as Michigan and Texas afford, none should be discouraged in their labors in the cause of prohibition.

Romans 2 : 6, 7, states that to those who by patient continuance in well-doing seek for glory, honor, and immortality, God will render eternal life. Now we have a question to propound to those who entertain an idea that they already possess an immortal nature: How can one seek for that which he already possesses? If you are already immortal, there is no occasion whatever to seek for that attribute, and the scripture referred to is meaningless; the promise there made is not for you, and God made a mistake in inspiring Paul to write it. But that promise is all right, reader, and if you comply with its conditions you will realize its fulfillment according to the description given in 1 Cor. 15 : 51-53. Turn to those blessed words and read them.

One of the most fallacious claims that we have heard made for a long time is that the meeting of Christ's disciples on the evening of the resurrection day, as recorded in John 20 : 19, was for the purpose of celebrating the first Christian Sabbath. The claim is that then and there began the new order of Sabbaths, and from henceforth the first day of the week was to be the Lord's day, the weekly Sabbath of rest, and that the disciples so understood it, and were celebrating the day in memory and honor of Christ's resurrection. Persons who make this claim have evidently never read Mark 16 : 14, which clearly states that the disciples upon that occasion did not believe Christ had risen. It is the height of absurdity to claim that they had met together to celebrate Christ's resurrection when as yet they did not believe he had risen. The truth is, they were met at their common place of abode, and were partaking of their evening meal as Christ came in. One must be pretty hard pressed for argument to attempt to substantiate such a preposterous claim as the foregoing.

Protestants believe that a great religious Reformation began in the early part of the sixteenth century, which resulted in a greatly increased diffusion of light from the word of God. They believe that that Reformation was in the order of God, and that millions have been enlightened with regard to the plan of salvation, who otherwise would have lived

and died in comparative ignorance and superstition. But who has a right to affirm that the Reformation has ever been completed? As it has progressed, new religious denominations have arisen, one after another, and many of these have been but so many advance steps in the work of reformation. But which of them is entitled to stand up and say that with them the Reformation is finished, the *ultimatum* reached? and that from henceforth no farther advance can be made? Reason and consistency suggest that the Reformation will not be completed until the remnant church is reached,—the last state previous to the close of the dispensation and the second coming of Christ. We may look for the remnant church only at that period of time just previous to the close of the dispensation; and if its characteristics are suggested or pointed out in the Scriptures, they can most certainly be known, and thus that church be identified. It is within our province, then, to investigate the Bible and compare its prophecies with facts of history, with a view to ascertaining our whereabouts, and whether or not the remnant church does now exist. This is one purpose kept in view in the publication of the GOSPEL SICKLE.

ENFORCED WORSHIP.

The following interesting incident is related in the *London Standard*, by Mr. William Moore, who writes from Puerto Station, Maria, Spain:—

Your readers are aware that in cases of administering the right of extreme unction to the dying, it is customary in Spain to go in procession through the streets, the priest carrying aloft the 'custodia,' and an acolyte ringing a bell, at the sound of which all passers-by are expected to kneel until the procession passes. Since the establishment of religious liberty in 1808, it is no longer obligatory on all to conform to this custom, and consequently many, from conscientious scruples, refrain from doing so, although, if possible, they endeavor to get out of the way, so as not to give needless offense. A poor woman, a member of the Protestant community, was passing through one of the streets of this town, and on turning a corner came in contact with the procession of the Host. Not prepared to kneel, and unwilling to appear disrespectful, she stepped aside into a doorway to let the procession pass; but the priest rushed after her, dragged her out, and with great violence endeavored to force her on her knees. Not succeeding in this, he handed her over to two policemen, and charged her before the Judge of First Instance with insulting the 'established religion.' The judge took the priest's declaration in writing, absolutely refused to hear the poor woman, and ordered her off to prison to await her trial. Heaven knows when this 'trial' may come on, and so this poor wife and mother is excluded from her home for an indefinite period. When her trial comes, it will be a mere travesty of justice, unless we can secure the services of a respectable advocate. We are anxious to make this a test case, to see whether, under the Spanish Constitution, Protestants can be imprisoned for not offering an act of worship to the 'Host.'

Comment is unnecessary.

IS TALMAGE A SPIRITUALIST?

In our last issue a statement was published from the *Banner of Light*, to the effect that a belief in the inherent immortality of the soul tends toward Spiritualism; and that those who hold such belief must abandon it or eventually become Spiritualists. In confirmation of the truthfulness of that statement, we give the following extract from a sermon preached by Rev. T. DeWitt Talmage, Sunday, July 31, 1887:—

"What are our departed Christian friends doing in heaven, those who on earth found their chief joy in the gospel ministry?—They are visiting their old congregations. Most of those ministers have got their people around them already. When I get to heaven,—as by the grace of God I am destined to go to that place,—I will come and see you all. Yea, I will come to all the people to whom I have administered in the gospel, and to the millions of souls to whom, through the kindness of the printing-press, I am permitted to preach every week in this land and in other lands,—letters coming from New Zealand and Australia and the uttermost parts of the earth, as well as from near nations, telling me of the souls I have helped,—I will visit them all. I give them fair notice. Our departed friends of the ministry are engaged in that delectable entertainment now."

The foregoing is what may be called pretty radical Spiritualism; there is only one short step between Mr. Talmage's position and the claims of Spiritualists, and that is, intelligent communication with the living. We shall not be surprised soon to hear him expressing a belief that he will be able to hold such communication after his decease. We imagine that

the Spiritualists are highly elated to have so noted a minister of the gospel as Mr. T. thus publicly and emphatically indorse their doctrines. Mr. Talmage gives fair warning that his friends may look for his frequent return to this life of activity, after his death occurs. Mr. Talmage's hope does not harmonize very well with Eecl. 9 : 5, 6, 10 : "The dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love; and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Mr. Talmage says that he expects to continue his labors of love with the inhabitants of this earth, even after he dies. He expects to go immediately to heaven, and enter upon a new life of activity. This is considerably different from the hope that was entertained by Job. He expected to wait in the grave until the morning of the resurrection. Job 14 : 14, 15 ; 17 : 13. Let the reader judge whose is the surest hope, that of Job or Mr. Talmage.

The statements from Mr. Talmage are interesting, as showing the rapid approach that popular Christianity is making toward Spiritualism. So long as a belief in inherent immortality is entertained, it cannot be otherwise than that people should be led to embrace Spiritualism; and we may expect to see an increase in such statements as the foregoing, and even stronger ones. The only safeguard against Spiritualism is the Bible doctrine of immortality alone through Christ.

THE SABBATH.

I AM more and more sure by experience that the reason for the observance of the Sabbath lies deep in the everlasting necessities of human nature, and that as long as man is man, the blessedness of keeping it, not as a day of rest only, but as a day of spiritual rest, will never be annulled. I certainly do feel by experience the eternal obligation, because of the eternal necessity, of the Sabbath. The soul withers without it. It thrives in proportion to its observance. The Sabbath was made for man. God made it for men in a certain spiritual state, because they needed it. The need therefore is deeply hidden in human nature. He who can dispense with it must be holy and spiritual indeed. And he who, still unholy and unspiritual, would yet dispense with it, is a man who would fain be wiser than his Maker. We, Christians as we are, still need the law, both in its restraint and its aid to our weakness.—F. W. Robertson.

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—Samuel and the Witch of Endor—The Third Message of Rev. 14—Scripture References—Titles and Offerings—Seventh Part of Thue—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—Elijah 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.

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