

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.

DROPPING SEED.

The land was still; the skies were gray with weeping;
Into the soft brown earth the seed she cast;
"Oh, soon," she cried, "will come the time of reaping—
The golden time when clouds and tears are past!"
There came a whisper through the autumn haze,
"Yea, thou shalt find it after many days."

Hour after hour she marks the fitful gleaming
Of sunlight stealing through the cloudy rift;
Hour after hour she lingers, idly dreaming,
To see the rain fall, and the dead leaves drift;
"Oh for some small, green sign of life," she prays,
"Havo I not watched and waited 'many days'?"

At early morning, chilled and sad, she hearkens
To stormy winds that through the poplars blow;
Far over hill and plain the heaven darkens,
Her field is covered with a shroud of snow;
"Ah! Lord," she sighs, "are these thy loving ways?"
He answers: "Spoke I not of 'many days'?"

The snow-drop blossoms; the purple violet glistens
On banks of moss that take the sparkling showers;
Half-cheered, half-doubting yet, she strays and listens
To finches singing to the shy young flowers.
A little longer still His love delays
The promised blessing—"after many days."

"Oh, happy world!" she cries; "The sun is shining;
Above the soil I see the springing green;
I could not trust His word without rejoicing,
I could not wait in peace for things unseen;
Forgive me, Lord, my soul is full of praise;
My doubting heart prolonged thy 'many days.'"
—Selected.

Notes and Comments.

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

It is unaccountably strange that the argument of numbers should be used by the adherents of any religious faith, for the purpose of maintaining the superiority of one system over another. If the argument of numbers be admitted as a valid one, it proves more for the heathen and ungodly than for any other class. It is not very good policy to employ an argument that would be thoroughly effective in the hands of another in destroying the position one is endeavoring to maintain. The argument of numbers has no weight whatever in establishing a moral principle. In Noah's day, the argument of numbers did not avail in preventing the destruction of the wicked and ungodly, notwithstanding their immense majority.

As sure as the word of God is true, so sure is it that all who die will again be made alive. "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. Thus all who close their eyes in death, whether saint or sinner, may know that they will live again. But their awakening will not be the same, either as regards its nature or time.

Those whose lives are hid with Christ in God, will come forth from their dusty beds at his second advent (Col. 3:3, 4; 1 Thess. 4:16), while the rest of the dead will sleep on for a thousand years. Rev. 20:4, 5. When the wicked dead are raised to life, it will be to a full realization of what they have lost. Oh, what a sad awakening that will be! It would seem as though the contemplation of the difference between the two resurrections should have a powerful influence in causing human beings to make their peace with God, and secure a part in the first resurrection; for upon such the second death will have no power. Rev. 20:6.

It is evident that there were antinomians in Paul's day, and that he found it necessary to oppose them, and warn believers against the evils of their doctrine. He refers to them in Heb. 10:29: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." To reject the law of God and claim that it is not binding, is equivalent to denying the occasion for Christ's ministrations as our advocate; for if God's law is not binding on us, we do not need an advocate with the Father. Thus does it appear that the text above quoted identifies antinomianism.

It sometimes occurs that persons who claim the abolition of the law of God, accuse those who teach the contrary, and endeavor to conform their lives to that law, of seeking justification by their good works; and they even go so far as to twit them in the matter of pretending to develop holy characters. They accuse them of entertaining a sentiment of "I am holier than thou." But did you ever hear one who believes in the jurisdiction of God's law express himself as not needing the aid of a Saviour and Advocate?—Never. Does a belief in the validity and perpetuity of the law of God lead in any manner to the conclusion that a Saviour is not necessary?—Not in the least. But how is it with the antinomian?—He rejects the law of God, and thereby proclaims that he has no need of an advocate with the Father. He cannot hope to have Christ's righteousness imputed to him; for Christ's righteousness was obtained by perfect conformity to the very law that the antinomian rejects. Thus it is evident that the rejecter of God's law is the self-righteous man, and not the one who accepts it, and tries to obey it.

CHRIST said, "As the days of Noah were, so shall also the coming of the Son of man be." Matt. 24:37. If there is one feature of the days of Noah that is more striking than another, it is an incident very casually recorded in Gen. 7:16: "And the Lord shut him in." Noah and his family entered the ark seven days before it began to rain, and when they were shut in, all others were shut out. They had failed to heed the warning; and now it was too late—they were forever shut out. No doubt they reasoned that "all things continue as they were from the beginning of the creation." 2 Pet. 3:4. As time passed on and the floods came not, their hearts became hardened, and they were emboldened to increase their ridicule of Noah and his family for what seemed to them foolishness. Poor souls! They

failed to realize that their last opportunity for being saved was gone, and gone forever, and that very soon they would be brought to a sad realization of that fact; that they were soon to know that they had passed beyond the offer of mercy. "So shall also the coming of the Son of man be." Christ is our ark of safety, and sad it will be for those who neglect to secure the salvation thereby offered.

STRANGE as it may appear, there are people who claim that Ps. 118:24 is a prophecy of the so-called Christian Sabbath—Sunday. The text reads, "This is the day which the Lord hath made." In order to ascertain the period of time referred to by those words, it is necessary to consider what events have been mentioned, the consummation of which brings that time. In verse 17 the psalmist says, "I shall not die, but live, and declare the works of the Lord." This indicates that he was looking forward to a time subsequent to the resurrection. Verses 19 and 20 may be taken as referring to the entrance of the righteous into the kingdom to possess it forevermore. Verse 22 refers to the time when "the stone which the builders refused is become the head-stone of the corner." The "stone" here mentioned is Christ, as all will admit; and the time when he becomes in very fact the head of the corner is prophesied of in Dan. 2:35, which is not until after the destruction of the wicked, and the earth is brought back to a state of complete restoration. Then can it be said unconditionally and without reserve, "This is the day which the Lord hath made;" this is the time had in view by Jehovah when the plan of salvation was projected. Thus is it evident that those who wrest this scripture, and endeavor to make it a support for the first-day Sabbath, have an exceedingly slight comprehension of the words of the psalmist.

WHEN the disciples asked Christ to tell them something about the signs of his second advent and the end of the world, he did not rebuke them, and tell them that nothing could or should be known relative to the time of those events, but proceeded to give a connected and comprehensive account of the order of events in the world's history from that time forward to the end of the world. It is not admissible to suppose that he gave that information purely and only to satisfy an idle curiosity of those who asked the question. He uttered a remarkable prophecy, and it was placed on record for the benefit of all succeeding generations. After completing the enumeration of the signs that should betoken his second advent, he made this most appropriate and necessary remark: "When ye shall see all these things, know that it is near, even at the doors." Had he concluded his reply without adding this remark, it would have been quite incomplete and comparatively meaningless. Standing at the point of time that we now do, we look back and see that all these signs have appeared; they are facts of history. The fact that all the predictions made by Christ have been so signally fulfilled, should inspire us with the most unwavering confidence in the truthfulness of his last remark,— "Know that it [his second coming] is near, even at the doors." Reader, that is pretty near; when your friend who is coming to visit you reaches the door, the next thing is for him to enter. The second, visible, personal coming of Christ is at the door, and the great question that should concern us all is, Are we ready for that momentous event?

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 our last issue some consideration was given to certain predictions of prophecy concerning the work of the Roman power in changing the Sabbath. We continue the same line of thought in this number, passing to a notice of 2 Thess. 2:3-8: "Let no man deceive you by any means; for that day [the coming of Christ] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work; only he who now letteth [restraineth now, Revised Version] will let, until he be taken out of the way. And then shall that Wicked [lawless one, Revised Version] be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming."

Here we have the same blasphemous power presented which is referred to in the Scriptures we have already considered. He comes to the same end at the great burning day, when Christ comes. There "he speaks great words against the Most High," and attempts to change His law; here he opposeth and exalteth himself above all that is called God, and sits in the temple, i. e. the church, of God, claiming God-like power. He is the "lawless one," i. e., one who places himself above all law,—is amenable to no law. He can do as he pleases.

We know of no other power on earth that claims such prerogatives but the papacy. As we have already seen, the Catholic catechisms and doctrinal books, and eminent authors of that faith, boldly put forth the claim that their Church has changed the Sabbath. Indeed, they name this act as the one above all others which demonstrates their authority, their right to be considered the one infallible Church which can command the consciences of men. The fact that the whole religious world follows the practice of the Church, with really no other authority for so doing but that of the Church, is boldly presented as proof of this power to change the law of God.

Thus we see fulfilled the plain predictions of the Scriptures that such a power should arise and should think itself able to change the law of God. And after centuries of effort put forth to accomplish this very object, the power in question stands forth before the world and boldly claims to have done it. He "exalts himself" in this very way above God himself. Indeed, it seems he could exalt himself above God in no other way. He could not ascend into the heavens and seize the throne of the Highest. He could not grasp the dominion of the universe, command the forces of nature, or keep the vast machinery of creation in orderly motion. But by really succeeding in making hundreds of millions of professed Christians, believers in the inspiration of the Bible, accept the memorial of sun-worship in place of the Sabbath of the Lord God, thus seeming to change the law of the Most High, he has indeed "exalted himself" above God, as the apostle declared he would.

There is one question more which we can but briefly notice: Will God permit this power, which was to "think to change" the law of God, to carry through this deception to the very last? or will he bring to light this great iniquity before time closes, so that the truly honest in heart shall understand this work of apostasy before Christ comes? But one answer can reasonably be given to this question: It would be inconsistent and most unreasonable to suppose that God would permit such indignities to be placed upon his law, and never bring to light this work of the man of sin.

There are certain Scriptures which plainly indicate that the last and closing work of reformation at the very close of the Christian dispensation will have reference to this work of apostasy, and the restoration of the law, as God gave it, to its proper position in the affections and service of the true people of God.

The scripture we have already quoted (Dan. 7:25)

strongly intimates this. Speaking of the power which should think to change the law and should oppress God's people, it states that they should "be given into his hand until a time and times and the dividing of time." This period, embracing 1260 years, commencing in 538 A. D. and closing in 1798, brings us to the "time of the end." The word "until" marks the limit or close of the period during which this power should have supremacy, and the time the law and people should be given into his hands. When that period expires, we may expect a change, and that his power to hold them under his control shall be broken. To illustrate: Mr. A says, "I shall go to Washington to remain until January 1." Would we not expect him to return when that point of time is reached? So we conclude that when the 1260 years allotted to that power in which to hold under his control God's law and people had closed, a change would certainly come. Such a change has come, so far as the power to persecute is concerned. All can see that the Catholic Church has no longer power to persecute as before. Shall we not look, then, for the same reason, for a great movement to restore God's law to its former position? So we must conclude from this language.

In Revelation 12 we have a most striking prophecy of the church of Christ, under the symbol of a woman clothed with the light of the sun, and having on her head a crown of twelve stars, who brought forth a man-child "who was to rule all nations with a rod of iron," etc. The woman fled into the wilderness from the face of a great red dragon with seven heads and ten horns, where she was preserved for a period of 1260 prophetic days (or years) from the face of the serpent. Commentators generally admit that the woman symbolizes the true church. The man-child is our Saviour, who was "caught up unto God, and to his throne." The great red dragon symbolizes the Roman power, which stood before the woman "to devour her child as soon as it was born," in the person of Herod, a Roman governor, who tried to put Jesus to death when he killed all the male children in Bethlehem that were two years old or under.

The reader will notice with peculiar interest the fact that the woman, or true church, was hidden away in the wilderness from this persecuting power precisely the same length of time that the "little horn" of Daniel 7 was to persecute the church of God and seek to change his law. That period commenced A. D. 538, when the pope received supremacy from the Roman emperor, Justinian. The adherents of the true church, as we have seen, about the same time, no longer remained in union with the Roman Catholic Church, but were after this known as heretics. They hid away in retired places, while the apostate power "exalted himself above all that is called God or that is worshiped," in the very "temple," or church, of God himself. Thus Inspiration represents this wonderful period of human history.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17. The remnant of the woman's seed can only be the very last portion of the true church; for we all know the remnant is what remains at the very last, as a small portion of a web of cloth after the main part is gone, or a few survivors of an army after the greater portion are dead. We are distinctly informed, then, by the words of Inspiration, that the very last portion of the true church are to have a peculiar experience, and are to be marked by certain striking characteristics, which will distinguish them from others. The dragon, "that old serpent, called the Devil, and Satan," will be "wroth" with them. This can only imply that a vindictive spirit of hatred and persecution will be kindled against them. This must come because of certain great truths and reforms which Satan hates that are to be accepted and promulgated by the "remnant" church. As he has always done in the past, he will oppress and harass the defenders of these truths in the last great conflict. What distinguishes this "remnant" church?—They "keep the commandments of God, and have the testimony of Jesus Christ." They are not Jews, but Christians. What is it to "keep the commandments of God"? Is it to keep merely a part of them?—"Whoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said [or, that law which said, *margin*], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11.

REDEEMER AND REDEEMED.—5.

God formed man of the dust of the ground. After dissolution, man returns to dust. The first resurrection from the dead is the reorganization of good men, with immortal natures, from the dust of the ground, without respect to those scattered particles of matter which helped to make up the mortal body during this life, or at any period in this life. True, Christ's body did not see corruption. He was raised with the marks of the crucifixion upon his body, that he might be identified as the very same Jesus that died upon the cross. Moses, probably, did not return to dust. The body of Moses, as well as that of Christ, is doubtless an exception to the rule that man should return to dust, as Enoch and Elijah were exceptions to God's appointment that all men should die. Heb. 9:27.

The fact that the same body that was placed in Joseph's new tomb came forth, bearing the marks of the crucifixion, or the probability that the body of Moses had not seen corruption at the time the disputation occurred between Michael and Satan, and, therefore, Christ raised the same body that the Lord buried in the valley of Moab, must be regarded as exceptions to the general decree, "Unto dust shalt thou return." The immediate resurrection of these, before seeing corruption, must be regarded in the light of the change which the living saints will experience at the sound of the last trump.

If the following direct statements and illustrations of the faithful Job be applied to the positions we have taken, that all there is of man returns to dust, and that hope of the future life depends upon the resurrection of the dead, without respect to one portion of matter above another, it will be seen that in his words we find one of our strongholds: "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt say, and I will answer thee; thou wilt have a desire to the work of thine hands." Job 14:7-15.

With a keen sense that all there would remain of him after death would be his record on high, until he should identify himself in the resurrection, Job anxiously and yet triumphantly exclaims, "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Chap 19:23-27.

This remarkable fact appears, that the writers of both Testaments represent the state of the dead by the figure of sleep. David speaks of the resurrection in these words: "As for me, I will behold thy face in righteousness. I shall be satisfied, when I awake, with thy likeness." Ps. 17:15. "God will redeem my soul from the power of the grave, for he shall receive me." Ps. 49:15.

Isaiah speaks of his dead body's rising with others. But, in the most literal sense, the prophet returned to dust, and as an organized being ceased to exist more than two thousand years since. If we are to be guided in our understanding of his words by other plain declarations of the Scriptures, and by facts relative to the decomposition of the body and its return to dust, the strength of the following prophetic language must be regarded as setting forth simply the reorganizing of the body at the resurrection of the just: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

The resurrection of all the saints, under the figure of the whole house of Israel, is presented to the prophet Ezekiel under the figure of a valley filled with dry bones. But the expression, "I will open

your graves and cause you to come up out of your graves," must not be understood to contradict the plainest facts relative to the condition of the dead. To give these words their most literal sense would be as absurd as to contend that in some valley on the globe God has collected and preserved the bones of all his saints.

The Lord by the prophet Hosea declares: "I will ransom them from the power of the grave. I will redeem them from death. O death, I will be thy plagues. O grave, I will be thy destruction." Hos. 13:14. And to this very prophecy Paul refers in the closing part of the following quotation: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

Why do all the immortal saints shout in concert, "O death, where is thy sting? O grave, where is thy victory?" at the instant the trump of God wakes them from death? The last twinge of pain the conscious, dying saint felt was the sting of death, and with the grave in full view his mind ceased to act. Reorganized at the resurrection of the just, so as to connect the new immortal existence with the past mortal life, he begins to think just where he ceased thinking at death. An instant, a day, a year, or a thousand years, are alike without measure to the sleeper in death. On waking to the freedom of immortal life, he resumes the current of thought where it ceased in death, and in the joy of his new existence he triumphs over death and the grave which occupied the last moments of his mortal life.

The apostle, in his letter of condolence to those of the church at Thessalonica who had buried Christian friends, would dispel their griefs by removing their ignorance respecting the state of the righteous dead. He cites the church forward to the second coming of Christ and the resurrection of the righteous dead as the source of their comfort under bereavements, and the consummation of their hope. He says: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

"The hour is coming," says Christ, "in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. And in Paul's confession of faith before Felix, he declared the "resurrection of the dead, both of the just and unjust." Acts 24:15. But it is left to the Revelation, chapter 20, to place these two resurrections one at each end of the millennium.—James White.

LONG visits, long stories, long essays, long exhortations, and long prayers seldom profit those who have to do with them. Life is short. Time is short. Moments are precious. Learn to condense, abridge, and intensify. We can bear things that are dull, if they are only short. We can endure many an ache or ill, if it is over soon; while even pleasure grows insipid and pain intolerable, if they are protracted beyond the limits of reason and convenience. Learn to be short. Lop off branches; stick to the main facts in your case. If you pray, ask for what you believe you will receive, and get through; if you speak, tell your message and hold your peace; if you write, boil down two sentences into one, and three words into two. Always, when practicable, avoid lengthiness. Learn to be short. The lesson of brevity is one of the most valuable that can be learned, and it is quite unaccountable that more persons do not learn it.

The Christian Life.

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

HIS WILL.

BY MRS. LUTHER KEENE.

Of earthly goods I have small store;
Of genius, or of grace, no more.

Once, pondering on this low estate,

I found a wondrous word

Which all my being stirred:

"I will that they be where I am—

Joint heir with me, their Lord."

Trembling, I scanned the record fair—

Would my poor name be written there?

"They, Father, whom thou gavest me,"

But he can only give

The hearts he doth receive;

And mine—oh, joy!—hath long been his;

By that sweet hope I live!

I need not prove this will divine,

Nor ask what riches may be mine;

Since perfect love hath made me heir,

Perfect the gift must be,—

With him, eternally;

Whatever here my soul hath missed

Is laid up there for me.

—S. S. Times.

MOTHERS, SPEAK KINDLY.

CHILDREN catch cross tones quicker than parents, and it is a much more mischievous habit. When mother sets the example, you will scarcely hear a pleasant word among the children in their play with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything that they are bidden; while in many a home where the low, firm tone of the mother or the decided look of her steady eye, is law, they always think of obedience, either in or out of sight.

O mother, it is worth a great deal to cultivate that excellent thing in a woman—a low, sweet voice. If you are ever so much tried by the mischievous or willful pranks of the little ones, speak low. It will be a great help to you even to try to be patient and cheerful, if you cannot succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but always evil. Read what Solomon says of them, and remember he wrote with an inspired pen. You cannot have the excuse for them that they lighten your burdens any; they make them only ten times heavier. For your sake, as well as your children's, learn to speak low. They will remember that tone. So, too, will they remember a harsh and angry tone. Which legacy will you leave your children?—Sel.

THE LOVE OF THE REDEEMER.

THE life of Christ was characterized by disinterested benevolence. Precious Saviour! What sacrifices has he made for us that we should not perish, but have everlasting life! Heaven will be cheap enough if we resign every selfish interest to obtain it. Can we afford to have our own way, and take ourselves out of the hands of God, because it is more pleasing to our natures? God requires perfect submission and perfect obedience. Eternal life is worth everything to us. We may come in close connection with God if we will but agonize to enter into the strait gate.

The Saviour of the world was the adored of the angels, he was a prince in the royal courts of Heaven. But he laid aside his glory, and clothed his divinity with humanity. He became the meek and lowly Jesus. His riches and glory he left in heaven, and became poor that we, through his poverty, might be made rich. Three years he was going from place to place a homeless wanderer. But selfish men will repine and murmur if called to leave their little earthly treasure for Christ's sake, or to labor in the work of saving souls for whom Christ gave his precious life. Oh, what ingratitude! No one can appreciate the blessings of redemption unless he feels that he can joyfully afford to make any and every sacrifice for the love of Christ. Every sacrifice made for Christ enriches the giver, and every suffering and privation endured for his dear sake increases the overcomer's final joy in heaven.

We know but little of real sacrifice and genuine denial of self. We have had but little experience in hardships compared to those of Christ. The young man who asked Jesus what he should do that he might have eternal life, was answered, "Keep the commandments." He confidently and proudly replied, "All these things have I kept from my youth up; what lack I yet?" Jesus looked pityingly upon the young man; he loved him, and he knew the words which he spoke would separate him from Himself forever. Nevertheless Jesus touches the plague-spot of his soul. He says to the young man, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." The young man

wanted heaven, but not enough to withdraw his affection from his earthly treasure. He refused to yield to the conditions required by God in order to enter into life. He was very sorrowful, for he had great possessions, which he thought were too valuable to exchange for eternal rewards. He had asked what he must do to be saved, and the answer had been given. But his worldly heart could not make the sacrifice of his wealth to become Christ's disciple. His decision was to give up heaven and to cling to his earthly treasure. How many are now making the very same decision which fixed the destiny of this young man!

Have any of us an opportunity of doing something for Christ, how eagerly should we seize it, and with the greatest earnestness do all we can to be co-workers with him! The very trials that task our faith most severely, and make it seem that God has forsaken us, are to lead us closer to Christ, that we may lay all our burdens at his feet, and experience the peace he will give us in exchange.—Mrs. E. G. White.

GOD WANTS YOU.

OMEN and women, God wants you! A mighty conflict is in progress. It is the war of the centuries between truth and falsehood, holiness and sin, good and evil, God and the Devil. This conflict deepens. There is not a soul on earth who does not bear a part in it. Each and every one is for or against it; neutral positions in this war there are none. He or she that is idle is against God; and to be against him is to be in peril of irretrievable loss, for Jehovah will at last certainly win. There is so much to do and so short a time in which to do it, that to do nothing is a crime of the deepest dye. Besides, to sit down and sit still is personally perilous. Resist, or be swept away. All may and should work. Wisdom cries, "Work well." Some can do much; others but little; each can do something; all can do more than they dream.

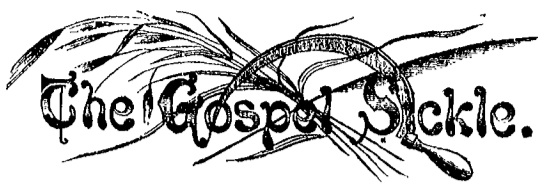
Mankind is treading on the verge of a wonderful age. Mighty foes heave and toss society. Mighty activities accelerate its masses to a pitch of speed absolutely headlong. Rest or calm there is none. Hurry, hurry, haste, haste, goods on all men. A trumpet-call sounds, "To arms!" Under a blood-stained banner or beneath a black flag all are ranging. What are you doing? Where is your place? Come out of your hiding, come into the light. Report for active service. You are wanted in the King's grand army. Cling to the evil, and you will go down in the swift-coming struggle. Awake! Bestir thyself! Fold not your arms in lazy lock. At the foe! Dare to do right, dare to be true. Do your own work. No other can do it for you. The conflict intensifies as the age's end approaches. It is the last age of sin's reign on the earth. Satan rages, and his dragon voice roars hideously; for he knows that his day of doom is fast nearing. Men may well be alarmed at his fury and power, but God is not alarmed. God's hour of eternal victory cometh. The storm will end in glorious, ceaseless calm; all that sin has disjoined and marred shall return sweetly into its assigned place, and be restored to its old-time beauty. The conqueror shall rest from toil, and wear the laurels of the hard-won fight.

Once more I charge you that you are wanted in this sacred war. Again I say, Do something for God. Do it, even though it is but a little. Enlist, not for a day nor an hour, but for life. Join the thinned ranks of the Holy One. Inquire reverently, "Lord, what more can I do?" Do nothing rashly nor impetuously, but in the calmness of assured hope and conscious salvation. "Be strong in the Lord, and in the power of his might." To the warriors on time's battle fields eternity's day will be long, its throne will be sure, and its rest will be sweet. The King cries, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Then work, O reader, work for your Lord; he wants you!—D. T. Taylor, in the Christian.

LET him who would envy John the pleasing task of being a support to the mother of Jesus, reflect on a previous expression of our Lord's; "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

GET to the root of things. The gold mines of Scripture are not the top soil. You must open a shaft. The precious diamonds of experience are not picked up in the roadway; their secret places are far down. Get down into the vitality, the divinity, of the word of God, and seek to possess it with all the inward work of the blessed Spirit.

THERE are two things that always pay—working and waiting. Either is useless without the other. Both united are invincible, and inevitably triumphant. He who waits without working is simply a man yielding to sloth and despair. He who works without waiting, though ever faithful in his strivings, misses results by impatience. He who works steadily and waits patiently may have a long journey before him, but at its close he will find his reward.



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

BATTLE CREEK, MICH., SEPTEMBER 15, 1887.

PAUL AN ADVENTIST.

ST. PAUL was a second adventist, and he preached his faith boldly. In his instructions to Titus relative to the work that he should engage in among the churches, his directions were: "Speak thou the things which become sound doctrine." Chap. 2:1. It is safe to conclude that in what he may say to Titus, nothing but sound doctrine will appear. He gives numerous exhortations, and presently remarks as follows: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Thus we find that Paul was looking forward to the second coming of Christ with joyful anticipations, for he calls it a "glorious appearing." If Paul could contemplate the second coming of Christ with satisfaction, certainly we can, or should, in these days, for we are eighteen hundred years nearer that event than Paul was. If the doctrine of the second coming of Christ was a sound one in Paul's day, it is far more so in our day. If it was proper to set that doctrine prominently before Christians in Paul's time as one which should inspire them with hope and joy, how much more so is it in our day. No Christian will for a moment sneer at Paul for being a second adventist; and yet there are very many professed Christians at the present day who are very much averse to being called second adventists; they do not rejoice in the hope that was so glorious to Paul, notwithstanding the fact that we are eighteen centuries nearer its realization than he was.

Why was the second coming of Christ such a glorious theme for Paul to contemplate? We will let him reply: "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. Who would not rejoice in such a prospect as this? No wonder he called it a "glorious appearing," and exhorted Titus to make it prominent in his ministrations with the churches. It would be a wonderful blessing if ministers of the gospel at the present time would take heed to Paul's instructions to Titus, and dwell more upon the second coming of Christ. We have the apostle's explicit injunction to "comfort one another with these words." Verse 18. But how seldom do we hear the popular ministers of the present day comforting their audiences with these words!

The second coming of Christ is a theme upon which we may dwell continually; it should never be lost sight of. Christ himself desires that his followers shall ever bear in mind his return to this earth. When he instituted the Lord's supper, he stated expressly that "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. Thus one design of that precious ordinance is to serve as a connecting link between Christ's death and his second coming. When it is celebrated, a memorial is kept of the Saviour's death, and at the same time the believer shows his faith in the second coming of his Redeemer.

In Acts 1:11 we have recorded a sermon on the second advent of Christ. It was delivered by an angel from heaven to some men of Galilee, and although short, is wonderfully full of meaning: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Reader, do you still have faith in that promise? and do you look forward to its fulfillment with joyful anticipations? We do, for it is the next great event in the plan of salvation. Should that fail, the plan of salvation would fail; for all the

hopes of the righteous, both dead and alive, center in that event. Let us comfort one another with the blessed promise made on the mount of ascension.

Another evidence that Paul was a second adventist is found in 2 Tim. 4:8. His life-work was about ended, and he was "ready to be offered." But the reward that he expected to receive at the second coming of Christ was uppermost in his mind. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." If we do not really love Christ's appearing, and long for it, have we any assurance of receiving a crown of righteousness?

We know there are some who claim that death constitutes to each individual the second coming of Christ, or that Christ comes at death. But let us see how this doctrine accords with scripture. None will deny that we should love the second coming of Christ. Then if it be admitted that that event occurs at death, it follows that we should love death. In Heb. 2:14 we are told that the Devil has the power of death. Hence, if we love death, we are loving that which is within the power of the Devil. Again, if the second coming of Christ for the righteous occurs at death, the righteous who died previous to Christ's first advent were necessarily deprived of enjoying that glorious event, for it would be absurd to talk about his second advent until after his first had occurred.

Paul's belief was not only logical, clear, and comprehensive, but in perfect harmony with the entire teaching of the Scriptures; and we are glad to stand with him in the ranks of second adventists.

THE WORLD'S CONVERSION A FABLE.—3.

THE parable of the tares of the field, Matt. 13:24-30, admits of no possibility of the conversion of the world before the harvest, or end of the world, at the second personal coming of our Lord Jesus Christ. The wheat and the tares both grow together until the harvest. In explaining this parable, our Saviour said, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Verses 38-43.

The righteous and the wicked, according to this testimony, are to exist together in the world until the end, when the Son of man will send forth his angels to gather out the wicked, and cause the righteous to shine forth in the kingdom of their Father. There is no possible place here to get in the conversion of the world and an age of millennial glory. The field is to be occupied by both classes to the consummation.

With testimonies so clear and explicit in our hands, how can any be deluded by a theory so baseless as that of the conversion of the world! How careless readers of the Bible must be, to accept of such interpretations without inquiry! If inquiry is made, it must surely result in exploding the whole scheme.

The coming of the great and terrible day of the Lord is thus postponed to a far-distant day, when, in fact, it is about ready to burst upon a world almost universally unprepared. It is because of such deceptions as this that that day will come as a thief upon the world and the professed church. They will be crying, Peace and safety, when sudden destruction shall come upon them as a snare.

The Scriptures tell of no time of glory to the saints, till they shine as the stars in the kingdom of their Father; and of no age of glory to the earth, till it is renovated from the curse by that burning day to which it is reserved against the day of Judgment and perdition of ungodly men. Then there will be eternal glory on earth. There will be no sin nor sinners there; but all in heaven and on earth will join in ascriptions of praise to God. Rev. 5:13.

Dear reader, cast off the snare of popular fables, and strive for a share in the glory soon to be realized by the people of God, in their Father's house which has many mansions.

R. F. C.

THE COMING OF CHRIST AT DEATH.

It is a notable fact that every false theory leads to a perversion of many plain scriptures in order to make them correspond. The popular view of the present day, that man has an immortal soul, which leaves the body at death, and flies away to dwell in the presence of its God in realms of bliss, furnishes many illustrations of this fact. One instance we here notice: Jesus said to his sorrowing disciples, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." What is the hope here held out to the disciples?—It is this: that Christ would prepare a place for them, and come again, and receive them unto himself; that where he was, there they might be also. All is here made to turn on the coming of Christ. When he came he would receive them, and they would be with him; but not before. Says popular theology, The soul of the Christian departs at death to dwell with Christ in realms of glory. To preserve the integrity of the words of Christ, with such a view as this, it must of necessity follow that the coming of Christ takes place at death. This, we say, is the only legitimate conclusion which will harmonize with the above view. The soul departs to be with Christ at death; but Christ must come before he takes his people to himself, according to his promise; therefore Christ has come at death,—a false promise, and an absurd conclusion.

Surely one would think that a person must be impelled by strong necessity to endeavor to support a view so unscriptural as that the second coming of Christ takes place at death; and here we have it. Admit that the coming of Christ is what the Scriptures teach, a literal coming in the clouds of heaven, and the words of Christ above quoted strike a fatal blow at the very root of the view that the soul is conscious and departs at death to dwell with its Redeemer.

When it can be proved that the coming of Christ "in the clouds of heaven with power and great glory," "with the holy angels," "with a great sound of a trumpet," "in flaming fire taking vengeance on them that know not God," is some spiritual operation that takes place at death, unseen and unheard, then may the advocates of the conscious state of the dead congratulate themselves that they have one less of those formidable texts to dispose of which throw themselves like impassable barriers across their pathway.

U. S.

THE BASIS OF SABBATH OBSERVANCE.

THERE is a fact which probably has not been taken into consideration by those who favor the loose observance of the Sabbath, and that is, that the perpetuity of the Sabbath depends upon its observance as a sacred institution. Other reasons are not sufficient for its continuance. As soon as it loses its sacred character, it becomes no different from any other day; and that position once reached, business of every kind would be carried on the same as on other days of the week. A Continental Sabbath means, in the end, no Sabbath at all.—*Minneapolis (Minn.) Transcript.*

The above unique paragraph contains some remarkable statements for one to make who is an advocate of Sunday sacredness. Were he a believer in the Sabbath of the Bible—the seventh day of the week—his statements would be eminently pertinent, but we fail to see their consistency when applied to the first day of the week. He remarks that "the perpetuity of the Sabbath depends upon its observance as a sacred institution." If it were possible for man to make a day sacred, we can readily comprehend how Sunday could be called a "sacred institution;" but we do not understand that it is within the jurisdiction of man to make a day sacred. If it were, we might have every day made sacred, according to the tastes and inclinations of the people, and one man would have as good a right as another to ask respect for the day he had made sacred. Thus it might occur that in a given locality every day of the week would be observed as a sacred day, and none would have any right to criticize his neighbor for his belief and practice. It is evident that the adoption of such a principle would result in the greatest of confusion; there could be no such union of sentiment and action as Christ taught should prevail among his followers.

It must be admitted, then, that in the matter of a

day that can with any appropriateness be called the Sabbath of the Lord, the Christian Sabbath, or the Lord's Day, whatever of sacredness there may be to such a day, must necessarily arise from the action of some higher authority than man; in other words, such an institution must be of divine origin. Searching the Bible—the only source of information relative to the origin and obligation of divine institutions—we find only one instance of a day's being made sacred and authorized for man's observance as a weekly day of rest and worship, and as being so set apart for all men during all periods of the world's history. That instance is recorded in Gen. 2:2, 3, where it is explicitly stated that the Creator of the heavens and the earth sanctified (made sacred) the seventh day of the week.

When God spoke his law from Sinai, he identified the day thus made sacred as "the Sabbath of the Lord," and commanded its observance. Ex. 20:8-11. Christ recognized the same day as sacred, and said that he was "Lord also of the Sabbath." Mark 2:28. This identical sacred day survived the cross; for the holy women observed it "according to the commandment" after Christ's crucifixion. Luke 23:56. It was thirty years after the crucifixion before Luke wrote his record of those transactions, and it is noticeable that he then recognized the validity of that commandment that requires the observance of the seventh day of the week. Thus the seventh day of the Old Testament week is proved to be identical with the New Testament Sabbath.

There is not in the entire Bible the slightest hint that the sacred character given to the seventh day of the week by God at the close of the creative week, should ever cease, or be transferred to any other day of the week; neither is there the slightest hint that any other day of the week has ever been invested with sacredness.

It is manifest that it would be a mere farce to practice the observance of a day as a sacred day, that was never made so by the only authority that can make a day sacred. The editor of the *Transcript* says that "the perpetuity of the Sabbath depends upon its observance as a sacred institution," and that "other reasons are not sufficient for its continuance." How it is possible for one still to cling to the observance of the first day of the week, after laying down such a principle as the foregoing, is beyond our comprehension; for we do not apprehend that even the editor of the *Transcript* would endeavor to maintain from the New Testament that there is any sacredness attached to Sunday.

As pertinent to the question under consideration, we give the following question and answer, found in a recent issue of a religious exchange:—

Ques.—I have organized a Sabbath [Sunday] school where most of the people are Dunkards and 'Christians.' They claim that the Old Testament Scriptures are not binding upon us, consequently that they are not bound to keep the Sabbath [Sunday]. How shall I prove that God requires, under the gospel, as well as under the ceremonial law, that we remember the Sabbath day to keep it holy?

Ans.—Our observance of the first day of the week cannot be founded upon an Old Testament command to keep the seventh. Grant all that the Dunkards and 'Christians' claim, and the Christian observance of the Lord's Day rests on the real excellence and usefulness of the institution. Christianity takes us out of the leading-strings of times, and seasons, and rites, and bids us walk in liberty, using our own faculties. No command could make the day of rest so binding as a conviction of its excellence and necessity should do. Ceremonial ordinances are abolished, but the common sense which approves the Lord's Day and makes it binding on all good Christians for the sake of its beneficial results, will never be done away.

The person who propounded the above question stated the issue fairly, and called upon the editor of the paper addressed to give the New Testament authority for the sacredness of Sunday. It is to be presumed that if that editor knew of any such authority he would produce it; but what does he say?—"The Christian observance of the Lord's Day rests on the real excellence and usefulness of the institution." Not a word of scriptural authority, not even the slightest reference to any text in the New Testament. He even goes so far as to ignore any divine command for the observance of the first day of the week, did such a command exist. He says: "No command could make the day of rest so binding as a conviction of its excellence and necessity should do." If the editor who uttered these words believes that the Sabbath is a divine institution, ordained by God, he is guilty of exalting human judgment and wisdom above any words of the Creator. If he does not believe it is a

divine institution, then he is supporting nothing but a man-made ordinance, and should not be found calling it the "Lord's Day."

Again he says: "The common sense which approves the Lord's Day, and makes it binding on all good Christians for the sake of its beneficial results, will never be done away." Thus he lets the perpetuity of what he calls the "Lord's Day" rest upon "common sense." The "common sense" of some people is a pretty flimsy foundation on which to rest so important a question as the Sabbath. It is presumable that the reply above quoted was the best the editor was able to make; and that he did not attempt to produce scriptural evidence to sustain his position, indicates that he has ascertained that there is no such evidence, and that his "common sense" is superior to that of very many people now-a-days. But we wonder if the editor of the *Minneapolis Transcript* will be willing to accept of the situation as stated in the reply given above; and if so, will he attempt to still maintain Sunday as a "sacred" day on the basis of "conviction" and "common sense"?

It is interesting to observe the great diversity of sentiment and effort that exists among the adherents of the first-day Sabbath, while endeavoring to support that institution. In the quotation given above, it is explicitly stated that "our observance of the first day of the week cannot be founded upon an Old Testament command to keep the seventh." Before us is a copy of the *Wesleyan Methodist* of August 17, 1887, in which a correspondent argues at length that the present first day of the week is the original seventh, and that there has never been a change of the Sabbath. This correspondent refers to the fourth commandment of the decalogue as the highest authority for Sabbath observance. Thus these witnesses for first-day sacredness, like the witnesses against the Lord of the Sabbath when he was undergoing trial before his crucifixion, agree not among themselves.

IS THE WORLD GROWING BETTER?

WHILE many are preaching that the world is growing better, we occasionally find an important testimony to the contrary. The Council of the Evangelical Alliance of Great Britain recently issued a call for a series of meetings to be held at Aberdeen, September 20-22, to give special consideration to the alarming anti-Christian developments of the times. In the circular issued by the Council, occurs the following paragraph:—

"It is only too evident to all who are jealous for God and his truth, that on one side there is a perilous growth of superstition and sacerdotalism; and on the other, of unbelief and indifference to vital religion. The substitutionary sacrifice of our blessed Lord and Saviour is lightly esteemed, and even repudiated, by some prominent teachers; the future destiny of the sinner has become in consequence a vain speculation in the thoughts of many. The plenary inspiration of the Holy Scriptures, the personality of the Holy Ghost, and his presence and power in the church of God, with other verities of the faith of Christ, are qualified or explained away in many instances. The results of this erroneous teaching and perversion of the gospel are painfully apparent; worldliness, sensuality, and luxury, with the desecration of the Lord's Day, abounds, and Christian liberty has become license in the walk and conversation of many professed disciples of Christ."

Such is the condition of affairs in Great Britain, and who will say that the picture is overdrawn? The same can most emphatically be said of our own country, to say nothing of the terrible prevalence of the grosser forms of wickedness. We call particular attention to the last statement: "Christian liberty has become license in the walk and conversation of many professed disciples of Christ." That this is true to a remarkable extent needs but a moment's reflection. The standard of piety is very low with most of the popular religious denominations. Many features are tolerated and practiced that are in no sense in advance of practices of the ungodly worshipping. Witness the numerous schemes for church entertainment that are gotten up in the interest of religion (?). As a sample of these entertainments we note the following: A few weeks since, in the town of Sullivan, Ill., a "crazy supper" was given by the ladies of a certain prominent church, which we refrain from naming, out of respect to the denomination in general. A circular was gotten up and issued in very fantastic style, advertising the supper, which reads as follows:—

"The ladies of the _____ church, assisted by their many friends, will give a *Crazy Supper* at the *Armory*, Sullivan, Ill., Wednesday Eve., Aug. 3,

1887, beginning at 5:30 P. M., and— 'We won't go home till mornin'.'

"Is it not written, 'Every vacuum must be filled'? 'Let no guilty man escape'? So come along. Hear the words of the prophet Jerry My Oh, 'The young man and his girl can't live on dry bread alone.' So the crazy, mazy menu will consist, among other things, of Tongue, Chicken Salad, and just Every-day Chicken, Ham, Pickles, Jelly, Cake, Ice-cream, Tea, Coffee, etc., and will be served in many crazy, mazy, hazy waze. 'And the light shone down on brave women and fair men.'—*Burns*. Give ear, O ye inhabitants of Sullivan and vicinity, to the voice of *Dave the Sweet Singer*; make a joyful sound on the Psalter-y and the Butter-y, the Tin Horn and the Cob Pipe; such excellent music will be furnished. Admission and supper, 25 cents. Friends, Romans, countrymen, we come not here to talk, but to invite you to eat, drink, and be merry."

Think of a religious organization in a civilized land, and composed of civilized people, getting up such a caricature on religion and the Bible as the above-described incident affords! Think of professed Christians giving to the prophet of God such a name as "Jerry My Oh," and putting into his mouth such words as "The young man and his girl can't live on dry bread alone"! In the language of another, "Such a caricature on God's word is truly appalling." It is enough to cause even worldlings to blush for shame that they live in a land where such iniquities are practiced in the name of religion, and for the support of the worship of God.

Among the characteristics mentioned by Paul in 2 Tim. 3:1-5, that should prevail in the last days, are these: "Men shall be lovers of their own selves," "having a form of godliness, but denying the power thereof." When we reflect upon what things are practiced in the name of religion, it is difficult to conceive of a more complete fulfillment of the words of the apostle than is now visible. With the standard of piety lowered as it is by the popular churches, and such questionable practices tolerated and sanctioned, and with all manner of wickedness and iniquity increasing at the fearful rate that it is, it does not seem possible that any should claim that the world is growing better, or that we are approaching the millennium, as it is commonly preached.

A CONVENIENT ARGUMENT.

A CONVENIENT argument runs thus: The Lord would not bless people in breaking his commandments; but he has blessed the church for centuries past in keeping the first day of the week instead of the Sabbath of the commandment. Therefore this practice is acceptable to God, and is no breach of his law.

When men put forth this argument, as I once witnessed, I infer that it is the best argument they have to justify their practice. It is true that good men have kept the first day, and neglected the Sabbath. It was a sin of ignorance; nevertheless, it was a sin. On account of their good motives, God blessed them; but in blessing them he did not approve of their sins, and make it safe for others who have the light to transgress, knowingly, his commandments. God has blessed men notwithstanding their sins of ignorance, but he never blessed them in consequence of them.

But what is the evidence that the Lord has blessed Sunday-keeping? Are Sunday-keepers all in unity? Do they "all speak the same things," and are there "no divisions" among them? They talk of converting the world; but have they the essential and indispensable characteristic, the only thing that will cause the world to believe their testimony? "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

Are their numbers the evidence that the Lord blesses them? Then Protestants ought to return to the "mother church," where Sunday-keeping, as a Christian institution, originated; for she greatly outnumbered them. And then, if Mohammedans and pagans still outnumbered them, they could not claim, by this rule, that the Lord blessed them.

But so many have died in triumphant faith and hope, who always kept the first day as the Sabbath. God, the Judge of all, knows the motive of the heart. He knows every individual that has endeavored to live up to the best light he had. The word of God being true, knowledge is increasing (Dan. 12:4), and the present generation will be judged by the increasing light. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19.

What is the evidence that the Lord blesses you in

Sunday-keeping?—"I feel that he blesses me, and I am not a stranger to Christian experience. I know that I have been blessed of the Lord." It is possible that you have enjoyed the Spirit of the Lord. But you never did while opposing the truth of his word, and fighting against enlightened conviction of duty. Must you be informed that there are more spirits than one in the world, and that God's Spirit is always in harmony with his word? And you are trying to prove, by the witness of his Spirit, that his word, which says "The seventh day is the Sabbath," is not true. The Devil may bless you in contradicting the word of the Lord, but the Spirit of God never will. "Try the spirits whether they are of God." 1 John 4:1.

Many of the ancients were highly favored and blessed of God, as Noah, Abraham, and David. Yet they were guilty of some sins, even some of a grievous character. This does not prove that their sins were right, that is, that they were not sins, but virtues, because God blessed the perpetrators.

Let us imagine the worshipers of Baal, in the time of Elijah the prophet, pleading justification for their practice. We hear them say, "We do not break the commandments of God; for we worship the true God under the name of Baal." This is so near to keeping the true Sabbath on the first day of the week, what modern Christian will condemn them?

Again, they say, "The Lord has always blessed our fathers in the worship of Baal, therefore it must be right. Just look at our numbers and prosperity. The prophets of Baal number four hundred and fifty, and the prophets of the groves,—the leaders of another orthodox denomination that eat at Israel's table,—four hundred; in all, eight hundred and fifty highly honored leaders, and the mighty hosts of the common people that follow them! The worship of Baal, too, is an ancient practice. It is even referred to in the writings of Moses. A thing so long practiced must be right. The uniform, universal, and perpetual tradition of all ages and nations attests the antiquity of it, and consequently the divine assent to it. We know that the Lord blesses us. The sincerity and zeal of our leaders is attested by the fact that they are so much in earnest that they cut themselves with knives and lancets, so that the blood gushes out. Such is the power of our religion. We can trust in such a religion as this. God would not bless us so, were we breaking his commandments; therefore we are keeping them." R. F. C.

DOES MAN POSSESS INHERENT IMMORTALITY?

A CAREFUL, prayerful, and scriptural investigation of the subject has compelled us to renounce the popular theory—which we once believed and preached—of man's inherent immortality. We will give a few reasons for rejecting this doctrine:—

1. *It has an unfavorable origin.* Satan, the great falsifier, first announced it in the Garden of Eden. God had assured man that disobedience would certainly eventuate in death. The serpent flatly contradicted this by saying, "Ye shall not surely die." If God told the truth, Satan told a lie; for the two statements are antagonistic. For ages after this first Satanic victory, the doctrine of man's immortality slumbered in silence. At length it was imbibed by certain heathen philosophers, who coupled with it the pre-existence of souls, and the transmigration of souls. The Egyptians, according to Herodotus, first advocated the immortality of the soul. It became, at length, quite common among heathen nations. The Jewish people, during their seventy years' captivity in Babylon, became somewhat corrupted by this and other heathen dogmas. Some of the heathen who were converted to Christianity, retained their old belief in man's essential immortality. Thus the leaven continued to work, until the church of Christ, degenerating into the Romish Church of the Dark Ages, became thoroughly saturated with a sentiment which mystifies the Bible and dishonors Jesus.

2. *It is inconsistent with the Bible account of man's creation.* "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Not a single word, not the faintest intimation, about an invisible, intangible, imponderable, immaterial, indivisible, indestructible, immortal, conscious entity, called "the soul," without length, breadth, or thickness, and capable of living forever independent of the body.

3. *It clashes with the scriptural record of man's fall.* The penalty for transgression was first announced in these words: "In the day that thou eatest thereof

thou shalt surely die." Hebrew: "Dying, thou shalt die." Arabic: "Thou shalt deserve to die." Targum of Jonathan: "Thou shalt be subject to death." Greek of Symmachus, and also the Syriac: "Thou shalt be mortal," that is, liable to die. Did Adam understand the penalty to include eternal misery? And yet, if there was any possibility of such a doom, was not every attribute of God pledged to make it known? What was the fact?—God drove fallen man from the garden, and guarded the "tree of life" with cherubim and a flaming sword, "lest he put forth his hand, and take also of the tree of life, and eat, and live forever." The hand of love pushed him away, and thus cut off all possibility of his becoming immortal in misery. Adam lived 930 years in toil and sorrow, and died.

4. *The penalty of sin, to be executed upon every impenitent sinner, forbids the supposition of his immortality.* Every child of Adam has a distinct probation, and is accountable to God for his probationary career. The Adamic death comes to all as a common calamity; but the "second death" will be visited upon man for his personal sins. Whoever accepts Christ escapes the distinctive penalty; but whoever rejects him, must bare his own bosom to the stroke which fell upon the innocent Jesus. That penal stroke will involve "indignation and wrath, tribulation and anguish," terminating in utter destruction. About two hundred passages teach that sinners will be ultimately exterminated, burnt up root and branch. This could not be, if they were inherently immortal.

5. *The Bible doctrine of death disproves the theory of natural immortality.* According to the Scriptures, life and death are the exact opposites. If life means continued conscious existence, death means the cessation of it. "The living know that they shall die, but the dead know not anything." Death is called a land of "darkness" and "forgetfulness," where there is "no remembrance," and even the "thoughts perish." It is such a state of blank unconsciousness that there is "no work nor device" performed, and no "knowledge nor wisdom" possessed, by its quiet sleepers. Without a resurrection, even they that are "fallen asleep in Christ are perished." (See Job 14: 7-21; Ps. 115: 17; 146: 4; Eccl. 3: 19, 20; 9: 4-10; 1 Cor. 15: 12-22; Rev. 20: 13.) With this Bible statement of unconsciousness in death, philosophy and fact perfectly agree. Scripture and surgery unite in proving that the brain is just as really the organ of thought as the eye is the organ of vision. Hence, when the brain loses its vitality, the tide of conscious life ceases to flow.

6. *Immortality is nowhere in the Scriptures ascribed to man.* In our common version the term "immortal" occurs only once, and is there ascribed to God. 1 Tim. 1: 17. The term "immortality" occurs five times, but is not once applied to man in his present condition. (See Rom. 2: 7; 1 Tim. 6: 16; 2 Tim. 1: 10; 1 Cor. 15: 53, 54.) We learn here that "God only hath immortality," and hence no other being ever received it as a natural birthright. But "as the Father hath life in himself, so hath he given to the Son to have life in himself." Being thus constituted the "resurrection and the life," Jesus Christ has "brought immortality to light," by showing how and when it can be obtained. We are to "seek" for this priceless boon. If we secure a right to it by a vital connection with Christ, we shall "put on immortality" in the resurrection morning. We are mortal now, as all human experience testifies. Whether we shall ever be anything more, depends upon our compliance with gospel conditions.

7. *The doctrine of inherent immortality supersedes the necessity of a resurrection.* The Bible attaches great importance to the resurrection of the dead, for upon this alone it predicts a future life. Current theology largely ignores this glorious doctrine of inspiration. If the "real man" is more fully alive after death than before, there is no need of a resurrection. If the body is only a clog to the spirit, why have any more to do with this cumbrous clay, when once the prison doors are open and the fetters fairly broken? Many see the point, and are giving up all faith in any resurrection except what takes place at death, when "the spirit assumes a spirit body" and soars away to the spirit land!

8. *It reduces the scenes of the Judgment day to a solemn farce.* Why send men to a heaven of happiness or to a hell of misery at death, and then rally them from their respective abodes, and judge them, thousands of years afterward? Is not this like trying a man after he is hung? Does the Bible sanction any such procedure?—Never! Jesus declares that rewards

and punishments are meted out when he comes to judge the world. "Then he shall reward every man according to his works." The wicked are reserved until the day of Judgment to be punished. If the destinies of men can be adjusted at death, there is no need of a solemn Judgment day, such as the word of God so fully reveals. No part of retribution takes place before the great day of destiny, when Jesus ascends his majestic throne!

9. *It is subversive of the doctrine of Christ's personal coming.* If the Scriptures teach anything plainly and positively, they teach that Jesus Christ is coming literally and personally the second time, to raise the dead, judge the world, destroy the wicked, crown the saints, purify the earth, and establish an everlasting kingdom. And yet the doctrine of immortal-soul-ism renders the second advent of Christ entirely unnecessary. If men are rewarded and punished at death, there is no need of Christ's coming as Judge. If the saints are to live forever in heaven, there is no necessity for Christ to fit up a "new earth, wherein dwelleth righteousness." The reason why there is no more stress laid on the personal coming of Christ, is the fact that popular theology is constructed on such a basis that the second appearing of the Son of God can be entirely dispensed with. Is it not time to pause and see whether theology and Scripture have not parted company?

10. *It is the fruitful source of error.* The doctrine of inherent immortality is the foundation of the worst religious developments that have ever cursed the world. Swedenborgianism, Shakerism, Spiritualism, Mohammedanism, Mormonism, purgatory, and Mariolatry are based upon this doctrine as a fundamental plank in their platform. This statement will hardly be questioned by those who have taken any pains to investigate the matter. Spiritualism lays great stress on inherent immortality. In this growing system we see the ripened fruits of the very seed which current theology has scattered with so liberal a hand; and we shall see more of it as time rolls on. Eternal torment is another result of the doctrine; for if man is immortal, the sinner must be eternally miserable, unless the doctrine of universal salvation is true. The latter is often a rebound from the former. If the doctrine in question is false, then all these systems are proved to be without foundation. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." All who accept Jesus as their Lifegiver, will live forever in Paradise restored. All who reject him will be accounted as useless rubbish, fit only to be "burned up" and cleared out of the way. Thus God's universe will one day be divested of every unholy element, and purity, harmony, and love will be the grand consummation. May we be among those who shall swell the everlasting song of victory through the blood of the Lamb!—A. A. Phelps, A. M., in Bible Banner.

AN END OF WICKEDNESS.

"Or let the wickedness of the wicked come to an end." Ps. 7: 9.

This prayer was indited by the Holy Spirit. As a consequence, the petition will surely be granted. It is a prophetic prayer; and as a prophecy it is certain to have its fulfillment. Therefore it is certain that wickedness will come to an end. The only question remaining is, How will this result be reached? There are but two ways possible for this to be accomplished.

1. The first is, by the conversion of all the wicked, including the Devil and his angels as well as all the wicked of the earth. Have we any proof that all the wicked will cease their wickedness—that all will become holy and happy in immortal life? If there is no evidence to prove that all the wicked in the universe will be converted, the only alternative is—

2. That all the wicked will be destroyed, will cease to exist; and so their wickedness will come to an end. Is there any proof of this?—There is. We cite another prophetic prayer as proof. Ps. 104: 35: "Let the sinners be consumed out of the earth, and let the wicked be no more." This prayer will be answered; and when it is, the wicked will no longer exist; for "to be" means to exist. And in the prospect of that happy time which shall follow the destruction of all the wicked, when all in heaven and earth shall be heard saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. 5: 13), the inspired writer immediately exclaims, "Bless thou the Lord, O my soul! Praise ye the Lord!"

Temperance Outlook.

—The grain which is used annually in the manufacture of liquor, if made into bread would give ninety-nine and one half four-pound loaves to every family in the United States.

—The *Voice* says: "We deny that high license is a temperance measure. Why don't they show that it is? We deny that it lessens the drink-evils. Why don't they advance some facts to show that it does decrease them? We declare it intrenches the saloon more strongly in the State. Why do they ignore the argument? We bring facts to prove that it worked like a curse in Illinois and Nebraska. Why don't they offset these facts? If they want to obtain the alliance of Prohibitionists, why don't they meet their arguments instead of whining about their opposition? —Because—they can't."

—We have usually estimated the number of deaths from drink at from 60,000 to 100,000 every year. These figures have been questioned, but it now appears that the drink death-rate is even much higher than these very high figures. In Mulhall's Dictionary of Statistics are the following items: "Deaths from drink every year for every 1,000 of population in England, 2; Scotland, 3; Ireland and France, 2; Switzerland, 6; New York, 12. Murders per year for each million of population in England, 715; Ireland, 882; France, 796; Germany, 837; United States, 2,260; Italy, 3,024; Spain, 3,200." The figures given in respect to deaths from drink in New York probably refer to the city of New York. Should we take half that number for the country at large, 6, the same as Switzerland, it will foot up the enormous total of 360,000 deaths every year from drink; and should we take the lowest given, 2, the same as England, it will foot up 120,000. From the murder statistics it will be found that over 100,000 murders are committed in this country every year, due to the drink traffic. Our figures have been much too small. Shall we not blot out this great and deadly curse?—*Florida Temperance Alliance.*

PROHIBITION AND PRAYER.

The following from one of Hon. Ansley Gray's lectures, brings the question home to professing Christians who are withholding their support from prohibitory amendments:—

"I respect the opinions of all men, but I cannot understand how a man can pray: 'Our Father which art in heaven, hallowed be thy name,' and then go to the ballot-box and vote to desecrate that name. I cannot understand how one can pray: 'Thy kingdom come,' and then go to the ballot-box and vote for Satan's kingdom to come. I cannot understand how one can pray: 'Give us this day our daily bread,' and then cast a vote to take bread from the mouth of the white-faced woman and the thin-lipped child. I cannot understand how one can pray: 'Lead us not into temptation,' and then cast a vote that thrusts temptation in a brother's way. I cannot understand how at the altar one can pray for the drunkard, and at the ballot-box vote to make drunkards. Around is insulted humanity; above, an insulted God!"

DANGERS OF BEER-DRINKING.

Much has been said about the health-giving qualities of beer. It has also been recommended as a temperance beverage; but the drunkest kind of a drunk can be gotten up on beer. But if any one thinks the continued use of beer is healthful, we commend to their attention and study the following from the *Medical Record*:—

"The constant use of beer is found to produce a species of degeneration of all the organism, profound and deep-seated. Fatty deposits, diminished circulation, conditions of congestion, perversion of functional activities, and local inflammation of both the liver and kidneys are constantly present. Intellectually, a stupor amounting almost to paralysis arrests the reason, precipitating all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal.

"In appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, severe cold, or shock to the body or mind, will commonly provoke acute diseases, ending fatally. Compared with inebriates who use different forms of alcohol, he is more incurable, and more generally diseased. The constant use of beer every day gives the system no time for recuperation, but steadily lowers the vital forces.

"It is our observation that beer-drinking in this country produces the very lowest forms of inebriety, closely allied to criminal insanity. The most dangerous class of tramps and ruffians in our cities is beer drinkers. It is asserted by competent authority that the evils of heredity are more positive in this class than from alcoholics."

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:—

NEW YORK.—Four new believers are reported at Brownsville.

VIRGINIA.—Meetings at Bridgewater and Crawford are attended with favorable results.

NEBRASKA.—Fifteen converts reported at Cambridge, as one result of a series of meetings.

MARYLAND.—Victor Thompson reports encouraging results from meetings held at Boonsborough.

DAKOTA.—Tent meetings held at Spearfish, in the Black Hills region, are awakening considerable interest.

OREGON.—Meetings at Woodburn result in about twenty converts and the organization of a Sabbath-school.

KANSAS.—A church of nineteen members was organized recently at Caney; tent meetings are in progress at Dennis.

MISSOURI.—A successful camp-meeting was held at Chillicothe Aug. 2-9, at which time thirteen converts were baptized.

TENNESSEE.—E. E. Marvin reports from Gleason that tent meetings at that place have resulted in the conversion of twelve.

PENNSYLVANIA.—Twelve believers reported at Albion, where a series of meetings and Bible readings has recently been held.

MICHIGAN.—Tent meetings are in progress at Armada, Scotts Station, and Grand Rapids, with favorable results at each place.

MISSISSIPPI.—R. B. Hewitt reports sixteen believers at Beauregard, and the organization of a Sabbath-school of nineteen members.

WEST VIRGINIA.—Six new believers reported at Rusk as a result of meetings held by W. R. Foggin; four converts baptized at Walker's Station.

MINNESOTA.—H. F. Phelps reports an interesting and profitable series of meetings in the interest of the health and temperance work at Eagle Lake.

ARKANSAS.—A series of tent meetings were recently closed at Harrison, leaving a company of seventeen believers; meetings are now in progress at Hill Top.

IOWA.—Tent meetings at Spencer result in five converts; meetings are in progress at Storm Lake; eighteen believers reported at Albia as one result of tent meetings.

SWEDEN.—Tent meetings are in progress at Gefle, where a deep interest has been awakened among the people, who are giving careful investigation of the truths presented.

TEXAS.—State camp-meeting and Conference were held at Fort Worth the last of July and the first of August, and were largely attended; twenty-three believers were baptized.

INDIANA.—Two new members added to the church at Indianapolis, where a new house of worship is being erected; seven converts reported at Homer; State meeting held at Ligonier.

AUSTRALIA.—Eld. W. D. Curtis gives an interesting report of his trip from America to Australia. He spent two months at the Sandwich Islands, where he found quite a company of believers, whose numbers were increased by his visit and labors. He also visited New Zealand, where the work is prosperous. He is now engaged in labors at Melbourne, Australia.

The Theological World.

... The New York Chinese Mission has between 4,000 and 5,000 Celestials in its Sunday-schools.

... The English Church Congress is to be held this year at Wolverhampton, and will meet in October.

... D. L. Moody is contemplating an extended tour in India. He believes that India is a good field for mission work.

... The South Sea Islanders, at their last missionary meeting, raised \$1,531 for a new yacht to carry the gospel to New Guinea.

... The eleventh Church Congress of the Protestant Episcopal Church in the United States, will be held in Louisville, Oct. 18-21.

... The tenth annual summer school of the American Institute of Christian Philosophy, was held a few weeks since at Key East, N. J.

... The Sunday-schools of the Presbyterian Church, on Children's Day of this year, contributed to the Sunday-school mission work \$20,423.49.

... A general meeting of army chaplains and delegates of the sanitary and Christian commissions was held at Ocean Grove, N. J., August 4-7.

... According to a London paper, the New Testament in Arabic is in demand in the land of Moab. In one day a colporter recently sold fifty-four copies.

... Philadelphia Germans chafe under the Sunday observance laws, and are agitating the formation of a "society for the protection of personal liberty."

... It is said that Joseph Smith, Jr., president of the Mormon church at Lamont, will go to Salt Lake and present his claims to the presidency of the Mormon church in Utah.

... The cathedral at Ulm, on the Danube, is the finest and largest of the Lutheran churches, and can seat 28,000 worshippers. The corner-stone of this structure was laid in 1377.

... Fourteen thousand openly professed Protestants belong to the sixty Protestant organizations in Spain. It is just eighteen years since the first Protestant chapel was opened in Madrid.

... It is stated that the officers of the Salvation Army in India now paint their foreheads with colors, apparently in imitation of the Hindoos, who wear their caste marks in that conspicuous place.

... Prime Minister Depretis, of Italy, was buried without religious ceremony, the clergy having refused the rites of the Church because Signor Depretis died without receiving the last sacraments.

... It is stated that the king of Siam has given \$1,500 to the Presbyterian missionaries for a hospital at Bangkok, while the queen has given \$1,000 to the schools and Old Ladies' Home, established by the missionaries.

... Among the measures that were sanctioned at the recent convention of the Universal Peace Union, held at New London, Conn., was one favoring woman suffrage, and another in favor of the abolition of capital punishment.

... The Palestine Society of German Catholics has bought a tract of 150 acres on the northern shore of Lake Gennesaret. They are also building a church at Cana of Galilee, in honor of St. Bartholomew, a native of Cana.

... Litigation is going on in Worcester, Mass., in regard to the rights of the First Congregational church in and to the common adjoining the church building, it being questioned whether the long use of the same by the parish for the purpose of hitching horses there, has given it a legal title.

... A series of missionary meetings has been arranged for, to be held in every church of the Newark Methodist Conference, on one day of the week, beginning October 9. These simultaneous meetings are for the diffusion of missionary intelligence, and the awakening of a deeper interest in the missionary cause.

... Two representatives of the Roman clergy of Memphis, Tenn., and New Orleans, La., recently went to New York to present a memorial signed by many Catholics of the South, to the Rev. Dr. McGlynn, expressing sympathy for him. The gentlemen waited on Archbishop Corrigan, and protested against Dr. McGlynn's excommunication.

... The General Synod of the Lutheran Church, at Omaha, condemned the "International Sunday-school Lessons," because they did not recognize the Lutheran Church festivals, and appointed a committee to devise a scheme, with committees appointed by other churches, of Bible study that will accord with the Lutheran Church festivals.

... As indicating the opposition to the use of organs in church music among some Presbyterians, the *Interior* relates that a few years since an organ was placed in a Presbyterian church at Toronto, Canada, and a few nights afterward some parties entered the church and poured glue over the keys and into the pipes, effectually ruining the instrument.

... George Peters, United States Attorney for Utah, has filed suit against the trustees and managers of the Mormon Church, on behalf of the United States, "to disincorporate the said church and wind up its business." The petition alleges that the property is valued at \$3,000,000; \$2,000,000 in real estate and \$1,000,000 in personal property. It sets forth the law of Congress prohibiting any church from owning more than \$50,000 worth of property, and the sections of the Edmunds-Tucker law of 1887, providing for the disincorporation of the Church of Latter-day Saints by proceedings as here instituted, and escheating its property to the United States for the benefit of the common school fund of Utah. The petition asks for the appointment of a receiver, and that all books, papers, etc., belonging to the church be turned over to him, together with all deeds, notes, and property of every description. The petition will be heard by the court Sept. 15.

THE GOSPEL SICKLE.

Battle Creek, Mich., September 15, 1887.

☞ If you have become interested by reading the *GOSPEL SICKLE*, do your friends and neighbors the favor of calling their attention to it, and thereby practice the golden rule.

☞ Particular attention is called to the condensed list of books, tracts, and pamphlets that appears from time to time on this page. Many of the subjects that are only very meagerly considered in this journal, because of its small size, are treated exhaustively in the various works mentioned in our list, and we commend a perusal of those works to our readers, feeling confident that they will be interested and profited thereby.

☞ We recently read an article written by a minister of one of the popular Protestant denominations, in which he attempted to maintain that the superiority in numbers of his own denomination over some others was conclusive proof that the Lord owned and blessed their work, in preference to those denominations of lesser membership. He was so short-sighted as not to discover that the Roman Catholic could employ the same argument just as effectively in demonstrating the same proposition with regard to the relations of that denomination toward others.

☞ When once admitted, as it seems more and more conclusive that it must be ere long, that the world is not progressing in virtue and piety, and that the much-preached temporal millennium is receding instead of approaching, what conclusion must be adopted with regard to the particular period of this world's history that we are now passing through? If we can know anything whatever of our whereabouts, that knowledge must be obtained from the prophecies found in the Bible. Those who reject the prophecies as a source of information in this respect, are left to wild conjecture and unreliable supposition. No proposition admits of more conclusive demonstration than that different periods of the world's history have been outlined and identified by the prophecies; and why need it be thought strange that the present and future may be described also? We believe they are, and, moreover, that it is within the province of man to comprehend those prophecies, and to know approximately where we are, and what is to come.

☞ In commenting on the value of "proof-texts," the editor of the *Christian at Work*, in the issue of that paper for Aug. 25, 1887, makes the following strange statement:—

"We have given us as a guide not only the Bible text but the spirit of the Scriptures. When these two go hand in hand, the weight of their testimony is irresistible. But where a proof-text is an isolated passage, not confirmed by other teachings or examples, we may well hesitate. The so-called Sabbatharians who observe Saturday in place of Sunday, and the feet-washers, can cite proof-texts. But it does not follow that they are right and all others wrong. Proof-texts are good things in their way, rightly used. But all propositions do not depend upon proof-texts, which, interpreted according to the bare letter, may be as misleading as some phases of circumstantial evidence."

It would be interesting to know how the writer of the foregoing paragraph would proceed to ascertain the "spirit of the Scriptures," except by considering the signification of the text. Can the "text" of a passage be otherwise than in accord with its "spirit"? We commend the frankness that is shown in admitting that Sabbatharians are able to cite proof-texts in support of the observance of the seventh day of the week; and in the light of the remark that is made with regard to the manner in which isolated passages should be esteemed, let it be remembered that the Sabbath of the Lord, the seventh day of the week, is mentioned fifty-nine times in the New Testament, while the first day of the week is mentioned only eight times. When it is further remembered that in no instance does either the text or "spirit" of those eight passages where the first day of the week is mentioned, give the slightest suggestion that the day had any sacredness attached to it, or was regarded as a Sabbath, it would seem as though even the editor of the *Christian at Work* should, according to his own rule, hesitate before accepting of Sunday-keeping as a divine institution.

PROSPECT OF WAR IN EUROPE.

GEORGE WASHBURN, D. D., President of Robert College, Constantinople, publishes a lengthy article in the *New York Independent* descriptive of the situation of affairs in Europe, showing the state of unrest that exists. He closes with the following suggestive paragraph:—

"There are some who think that the financial difficulties of the European powers will prevent the outbreak of war; but there is another side to this question. Europe is now an armed camp, and financial ruin is staring governments and people in the face. Nothing but war or a general disarmament can put an end to this state of things; and as there is no hope of the latter, in the present state of the world, war cannot be long postponed. Already the wealth of Europe is rapidly being transferred to America [not so much to our spiritual as to our material advantage].—a result due chiefly to the enormous expenditures of the European states for armaments. It will end in universal bankruptcy, even if there is no actual war. So this golden age of material progress is likely to end as miserably as the last century, in spite of its discoveries, its inventions, its constitutions, and its praise of liberty, equality, and fraternity."

The foregoing does not furnish a very flattering sign of the times for the advocates of the temporal-millennium theory. It does not look as though we are very near the time when the nations shall learn war no more.

WHICH OF THESE IS NOT SPIRITUALISM?

HERE is one statement:—

"There is, strictly speaking, no such thing as death, in the popular signification of that term. Death, so called,—the death of the human—is a veritable birth into a higher life. It is a change in the condition consequent upon outward dissolution. . . . The real man survives the process intact, and still exists in full life and consciousness, upon a plane beyond, far beyond, the reach of fire and flood."

Here is another:—

"At the death of the outer body, the true life of the inner spirit commences."

And another:—

"Hence the dark hearse, the black pall, the bitter lamentation over the grave, which shows that it is not realized that death is only a glorious birth."

Still another:—

"But hark! a voice comes from beyond the grave to tell us that death is not our foe; that he is the messenger of life and joy; that he is the grand accoucher of the soul, and comes to usher it into light and life eternal."

And then here is another, the very latest production on this subject that we have seen:—

"One of our dear Sabbath-school pupils has graduated into the higher school. The great Teacher has promoted her to the celestial sphere where the freed spirit shall never tire as it soars into the knowledge of the infinite, which only God and the angels can reveal to her. Death, whom we call the great destroyer, set free from flight this immortal soul after a struggle of only nine days with the fair form which held it to earth. . . . Ah! death has proved to her the genius of the fountain of eternal youth."

Now can any one tell which of these quotations speak the language of Spiritualism and which do not? We cannot. And yet all but the last were written by avowed Spiritualists, by people who make no pretensions to anything else, while the last is from a strictly evangelical (1) paper. The first quotation is from the *Spiritual Telegraph*; the second from Andrew Jackson Davis's "Healing of the Nations;" the third is from Dr. Hare's "Spiritualism Scientifically Demonstrated;" the fourth is from a lecture on Spiritualism by Joel Tiffany; and the last is from the official organ of the Presbyterian Church of East Oakland, a paper entitled the *Christian Home*, in an editorial notice in the issue for August, 1887. But not one of the first four is a whit more impregnated with Spiritualism than is the last.

The fact is that to-day the churches are to Spiritualism the basis of its strongest hopes. The doctrine of the immortality of the soul is the sole foundation of Spiritualism; and in the estimation of the evangelical (?) pulpit, to deny the doctrine of the immortality of the soul is to proclaim yourself an infidel, if not an atheist. The churches lay down the doctrine of the immortality of the soul, and Spiritualism builds upon it and destroys its multitudes. The pulpits defend it by such arguments as that "matter cannot think, nor move, nor feel;" and then the so-called "Christian science" stands upon the doctrine, and accepts the arguments, and carries them in their logical conclusion into practice, and deludes its thou-

sands into the belief that it is really so, and into the expectation of thereby surviving all that is, in their estimation, miscalled disease. Then, too, there comes the "new theology," of probation after death, because it cannot admit the justice of an eternity of torment upon those who have lived and died without a knowledge of the gospel; and all that the orthodox can do against these and numberless other heresies springing from the same source, is to make ineffectual attempts to stem the tide of evil, because they themselves stand upon the doctrine of which the evils and heresies are only the logical outcome.

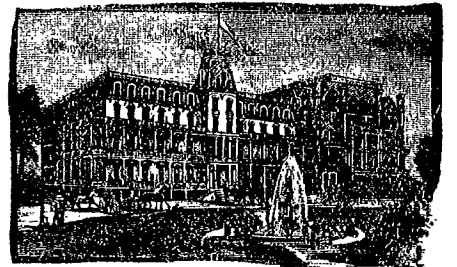
Let the truth of the word of God be preached as it is, that "the dead know not anything, . . . also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun" (Ecc. 9: 5, 6); "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Ps. 146: 4); and Spiritualism can have no place. But as long as the pulpit tells the church and the world that the dead are conscious, and know all about us, and are hovering round us, just so long is Spiritualism going to seize the logic of it, and do its best to show both the church and the world that through it the channel of communication is open. And when the pulpit presents the proposition, it will find that the logic that leads to Spiritualism will prove a thousand times stronger than any attempt that the pulpit can make in opposition to the logic of its own proposition.

Let the truth of God be preached and believed, that man is mortal, and that immortality is the gift of God alone, and that alone through the faith of Jesus Christ; that man is made of the dust of the ground, and will never be anything else except through an abiding faith in Christ,—let this be preached and believed, and the so-called Christian science can have no place. But so long as the pulpit furnishes the arguments, so long this Christian science, that is neither Christian nor science, will use the arguments which the pulpit furnishes.

Let the truth of God be preached and believed, that the dead know not anything, and that without a resurrection from the dead even they "which are fallen asleep in Christ are perished" (1 Cor. 15: 16-18), and it will annihilate at once the "new theology," with its question of probation after death.

Let the truth of God be preached and believed, that "the soul that sinneth it shall die," and "the wages of sin is death," and it will annihilate forever the horrible doctrine of an eternity of torment; and with it will be annihilated the infidel charge of cruelty and injustice against God, who is supremely just and who is love itself.—*Signs of the Times*.

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