

THE GOSPEL SICKLE

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

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For Terms, - - - See Last Page.

BESIDE ALL WATERS.

To sow beside all waters—everywhere,
On every hand to throw the yellow grain;
To trust and wait, in faith and earnest prayer,
That the good seed shall rise and live again.
Thus sow the seed; not with a trembling hand,
And shrink not back to sigh and long for rest;
Though with the reapers we may never stand,
Yet God hath said our labors shall be blest.
Do good to all men in this busy world,—
This strange, sad world of trouble and of strife;
So shall we daily follow in the steps,
The blessed steps, of Christ's most holy life.
If you have heard our Saviour's pleading call,
And in the shadow of his cross have trod,
By the dear hope that strengthened you through all,
"Go comfort ye my people," saith your God.
As our dear Lord looks now on you and me,
With that true love so steadfast and so sure,
So let us follow him, where'er it be;
As he hath loved us, let us love his poor.
Yes, look on all with tender, loving eyes;
To do his work is very, very sweet;
To work all day, where'er our pathway lies;
To come at night and sit down at his feet.
So, helping others, shall our way grow plain;
So Heaven's sweet light upon our path shall fall;
So at the last shall His sweet welcome words,
"Well done, thou faithful servant," come to all
—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.

MEN may leave the truth, but they do not carry it away with them; they leave it with those who remain; and the testimonies which they have given in its favor remain as good as ever.

WHEN the apostle said by the Spirit that baptism is the answer of a good conscience toward God, he did not design to say that if something else would answer men's dark and perverted consciences, it would do just as well. The answer of the conscience is the response which it makes to the demands of duty; and when the duty of repentance and baptism is presented, a good conscience always replies by doing the very thing required.

IT is said that it is impossible to find the day of the Sabbath. If this is so, of course we cannot keep it. Then who is to blame if we do not keep it? Not ourselves, surely. No one is to be blamed for not doing what he cannot do. Now, who believes in God, and believes he commands us to keep his Sabbath, and yet believes he has left it by his word and his providence so that we cannot obey his commandment, because it is impossible to find the day? The writer does not believe in, nor worship, such a God as that. If this is a true description of God, it

is no wonder that some do not care to honor him by keeping his Sabbath. But if God is not of this character, you can keep his Sabbath, and you ought to do so. Make sure on which party the fault lies, before you come to the Judgment.

WITH the vain hope of saving others by joining with others in social relations, those too weak to bear the cross of separation, enter the popular downward current and lose themselves.

TRUTH is consistent with itself. Its advocates all pursue one and the same line of argument in its defense. Their inventive ingenuity is not taxed; for all the necessary material is ready and at hand. But the multifarious and contradictory inventions to set aside the Sabbath of the Lord, stare one another in the face like so many statues placed confronting one another, on every side of a hall.

THE fundamental argument in favor of probation in an age to come, is the same as that used by Universalists and Spiritualists in favor of progression after death; namely, what they decide that God ought to do. Having decided what God ought to do, in order to give all an equal chance, they then search out the scriptures which sound most like favoring their views. The major premise is their own judgment. Would that they could see this.

IF conscience and feeling were always a safe and sufficient guide in matters of religious faith and practice, there would be no necessity for a divine revelation, and God would not have given us the Bible. He does not deal in superfluities. He gave us a revelation because he knew we needed it to enlighten and govern our consciences and mold our feelings. How careful, then, we should be to have our opinions and practices all in harmony with the teachings of that blessed book!

IT is safe to conclude that any doctrine that is clearly set forth in the Scriptures is important for man to study. It is also safe to conclude that upon all important points of doctrine that are set forth in the Bible, it is possible for man to arrive at correct conclusions; otherwise there could be no good reason why they should be taught to any extent by divine writ. It is not admissible that two or more individuals can arrive at as many different conclusions respecting any important doctrine that is set forth in the Scriptures, and all be right. If God designed that men should understand aright the doctrines that are taught in his holy word (and we must conclude that he did), it follows that those who do not properly understand them are not meeting the design of God; they are out of harmony with the divine will. Paul's exhortation to Timothy is worthy of being closely followed: "Take heed unto thyself, and unto the doctrine." 1 Tim. 4:16.

IN describing the destruction of the great image which Nebuchadnezzar saw in his dream, which was a symbol of the kingdoms of the world, it is said that it became as the chaff of the summer threshing-floors, and the wind carried it away, so that there was no place found for it. This is a figure of complete destruction. The kingdoms exist no longer; for they have been broken to pieces and removed, so

that they are to be found in no place. They are no longer kingdoms, and they exist nowhere. In like manner the destruction of the ungodly is described: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10. To be, means to exist, therefore they shall not exist. Where can they be found?—Nowhere. They have no place in the universe of God. Search as much as you will, and as far as you can, and it cannot be found. It does not exist. Like burning fat, the wicked have consumed into smoke. They exist no more, and their place cannot be found.

WHAT is the gospel?—It is the remedy for that disease known as sin. Sin is the transgression of the law. But people say that this is the dispensation of love and not of law; but is not the love of God manifested just as clearly in giving the law as in sending the gospel? The law is intended to keep men from going into sin; the gospel is the remedy after men have fallen into sin. If a person saves another from falling into the river, does he not show his love for him just the same as if he plunged in for him had he fallen in? The law is a preventive from sin; the gospel is a remedy to be applied after man is guilty. Both were given in love, and any argument to prove the abolition of the law is equally destructive of the gospel. They both stand or fall together.

WHAT LAW?—"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:18. What law did our Lord mean? It was a written law, for a law not written has no jots or tittles. All Christians are agreed and know that circumcision, and the sacrifices and ceremonial ordinances of the former ages, have entirely passed away, being abolished, blotted out, nailed to the cross. The law of which Jesus spoke can be no other than the moral or primary law, briefly comprehended in the ten commandments, written by the finger of God on tables of stone, and also in the books of Moses. Does he mean some new law which was to take the place of the old,—a "law of Christ," or a New Testament law? Not a word of the New Testament was written for years after the Lord made the emphatic annunciation, "Think not that I am come to destroy the law or the prophets." A fool would know, without being told, that he did not come to destroy that which did not exist. He spoke of the law and the prophets then existing, and in the possession of the people. This law was not to be destroyed, nor even a jot or a tittle—a letter or a mark—pass from it, till heaven and earth pass, or till all the prophecies, promises, and purposes of God should be fulfilled. The law of which the Lord spoke was law before he came, and was still to be law; for from the fact that he did not come to destroy the law, or to change it so much as a jot or a tittle, he draws this conclusion: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." This language applies to all future time, unlimited duration. Who, then, can be so hardened as to teach the people in this enlightened age and land of Bibles, that the primary law of God, the moral law, has passed away, wholly or in part? Who dares to do so?

Doctrinal Articles.

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

THE SABBATH QUESTION.

GENERAL OBSERVATIONS AND CONCLUSIONS.

BY G. I. BUTLER.

THE law of God, embraced in the ten commandments, contains all the principles of moral duty. To keep that law we must obey every part of it. In suspending our weight upon a chain, we shall as surely fall if one link breaks as if all broke. It is not enough that we keep part of the precepts of God's law; we must obey all. The same God which spoke part, spoke all. All stand upon the same authority. The same reasoning which James applies to the two commandments, "Thou shalt not commit adultery" and "Thou shalt not kill," applies to the fourth command as well: "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," etc. Keeping Sunday never fulfilled that commandment; for as plain as the sun shining at noonday is the fact that Sunday is not the day which God commands men to keep in this the only Sabbath law. Millions have transgressed that commandment honestly, believing they were keeping it. That God may have mercifully accepted them while living up to all the light they possessed, we will not dispute. So great has been the influence of the "mystery of iniquity" upon the minds of men, that the greater part of the world's inhabitants has been deceived. The Scripture declares that "all the world wondered after the beast [papacy]," and that "all that dwell upon the earth shall worship him." Rev. 13:3, 8.

This work which the great apostasy has wrought has been a most extensive one; but we truly believe that myriads have honestly thought they were doing God service in keeping Sunday. But that fact does not change the wording or intent of the fourth commandment, nor make God authorize men to keep the first day of the week, when he commands them to keep the seventh. We may all feel a deep sense of gratitude that we have a God so merciful that he makes allowance for men's ignorance of his requirements when they live up to all the light he gives them. He said to the Jews: "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. "If ye were blind, ye should have no sin; but now we say, We see; therefore your sin remaineth." John 9:41. When men honestly seek to live up to all the light they have, and earnestly desire all the light God has for them, they place themselves where God will save them. When men see their duty and will not do it, then their sins stand against them, and they are under condemnation. So we hope for the salvation of multitudes of those who lived in ages of darkness, those who truly lived up to all the light they enjoyed.

But we see a positive statement of Inspiration that the "remnant" of the true church will "keep the commandments of God." This cannot mean that they will merely keep a part of the commandments, or keep them as changed by the papacy; but they will keep them as God originally gave them. This is a distinguishing feature of the last generation of Christians living on the earth. This will stir the ire of Satan, and they will have misrepresentations and persecutions to meet, and a bitter spirit of opposition to encounter. So the Scripture teaches. We also have a plain reference to this same great movement, in Revelation 14:6-16. We cannot in one brief space give a full exposition of this most important scripture. Those who desire to investigate this and other kindred texts more fully, we refer to works published by the *Review and Herald*, Battle Creek, Mich., or the Pacific Press, Oakland, Cal., entitled, "The Three Angels' Messages of Rev. 14," or "The Position and Work of the True People of God."

We will express but a few thoughts here concerning this Scripture. It presents to our view the proclamation of three symbolic messengers, doubtless symbols of movements of those whom God has specially raised up to give important truths in the last days, to prepare a people for Christ's coming. These must be last-day messages. They are to be most extensively proclaimed to "every nation, and kindred, and tongue, and people."

The first message brings us to the "hour of His judgment," which must denote the preliminary work

of judgment which takes place a little before Christ comes. This first proclamation evidently is designed to call special attention to the fact that Christ is soon to come. Such a message has been in process of proclamation for forty years in the past, in the great advent movement, especially prominent from 1840-44. It is still being given in every part of the earth.

The second message of warning proclaims the fall of Babylon. There is no great literal city of that name upon the earth. The term must therefore be used as a symbol. The word "Babylon" signifies *confusion* or *mixture*,—a religious condition where truth and error are mixed together in systems of doctrines partly true and partly false. This must include a large portion of Christendom. The language indicates a state of moral declension in piety and devotion, which will largely prevail throughout the world in the last days; a state of conformity to a worldly standard; a lack of that earnestness among many who have professed the religion of Christ, in comparison to what has been seen in ages past. We think no thoughtful, candid person can deny that we have reached just such a time.

The third message of this series reads as follows: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Whatever may be the reader's views of the meaning of this scripture, if he has any reverence for the word of God he must believe that here is brought to view a most solemn and important work. No other threatening in all the Bible is so fearful as this. Some great issue is here to be brought to bear upon mankind. We cannot question the fact that this is a last-day message,—the very last to be given to the world previous to the time when one "like unto the Son of man" is beheld coming on a white cloud to reap the harvest of the earth. Verses 14, 15, 16. "The harvest is the end of the world." Matt. 13:39. Christ ascended on high from Olivet, and a cloud received him from the sight of his disciples. The shining ones who stood by said, "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." Acts 1:10, 11. We see the prediction fulfilled in the scripture we are noticing, and we therefore conclude that this third message is a special proclamation of some important truth which is to test the world just before the Saviour comes the second time.

What is the nature of the work indicated in this warning message?—First, it is a threatening against those who worship a power called the "beast;" secondly, it brings to view a people who "keep the commandments of God and the faith of Jesus." What is this beast power, against which the terrible threatening is pronounced? It is brought to view in the preceding chapter, Revelation 13. The prophet beholds a beast having seven heads and ten horns, rise out of the sea. His body was like that of a leopard, his feet like those of a bear, and his mouth like that of a lion, and "the dragon gave him his power, seat, and great authority." He beholds one of his heads wounded to death, but that wound was finally healed. "All the world wondered after the beast," and "there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." He had power to make war with the saints and overcome them, and "power was given him over all kindreds, and tongues, and nations." This beast was finally led into captivity.

The explanation of this symbol is very simple. As the great red dragon of the twelfth chapter, with seven heads and ten horns, symbolizes the Roman power in its pagan form, this symbol of a beast made up of parts of a lion, a bear, and a leopard, can only refer to that power which contained within itself the three kingdoms symbolized by these beasts, viz., Babylon, Medo-Persia, and Grecia. Dan. 7. Rome conquered the territory and subjects of these divisions, and absorbed them, so to speak, into itself. Hence its presentation in the symbol as a composite power. Its seven heads represented the seven different forms of government in which Rome pre-

sented itself to the world; viz., kingly, consular, triumvirate, decemvirate, dictatorial, imperial, and papal. The ten horns were the ten kingdoms of the Western Empire, into which Rome was divided. It held supremacy, as we have seen, 1260 prophetic days, or years, *i. e.*, 42 months, reckoning each month, as is usual, at thirty days. Rome ruled by the popes received its power, seat (the city of Rome), and great authority from the preceding symbolical form, the dragon, *i. e.*, when Justinian, the imperial ruler located in Constantinople, made the pope head over all the churches, A. D. 538.

This beast received a "deadly wound" in 1798, just 42 months or 1260 prophetic days afterward, when the soldiers of the French Republic removed the head, the pope, and carried him into exile, where he died. His government was then destroyed by a republic being created in its stead. This "deadly wound was healed" when the pope was restored by the Allies in 1814.

The pope has spoken blasphemous words against God in the titles he ascribes to himself; he has "overcome" many millions of the saints of God in crusades, by the Inquisition, the stake, the dungeon, and in every way possible. There is no possible way of escaping the conclusion that the leopard beast of Revelation 13 and the little horn of Daniel 7 are identical. Both are wonderfully fulfilled in the papal power.

Now we see the force of the fearful threatening of the third angel of Revelation 14. The time has at last come for God to reckon with this proud, haughty, blasphemous, persecuting, cruel power, which has dared to change his law, to claim divine prerogatives, and to persecute his saints. God did not choose to do this in the Dark Ages, when not one in a hundred could read or write, when one copy of the Bible would cost hundreds of dollars, and when it was almost impossible to find any which the common people could read, very few indeed being written in the language then spoken; but all were hidden in the dead Hebrew, Greek, or Latin tongues. But he has waited till the great researches and discoveries of later times have opened up all the world to mankind; till the earth is one vast network of railroads, and every river, yes, and every ocean, is constantly traversed by the sail or steam ship; till men talk to each other by means of the telegraph and telephone from country to country and from town to town; till the busy printing-presses have scattered the Bible like leaves of autumn, in two hundred and fifty languages, to every people, race, and tongue; and till nearly every nation can read and write.

Yes, God reserves this great crisis till all can know his word, if they desire to do so. As it was an age of great light when Christ first came, the Augustan age of poets, philosophers, and statesmen, so God has designed that the last great conflict of truth and error shall come in a special age of light and knowledge. In the time of the end, knowledge shall be increased. Dan. 12:4. God is merciful. He will give all who desire to do so a chance to know his will. Then he sends this fearful threatening forth: "If any man worship the beast, . . . he shall drink of the wine of the wrath of God." With an open Bible in every man's hand, God can consistently threaten those who violate his holy law, and follow longer that apostate power which thinks to change it.

REDEEMER AND REDEEMED.—6.

In previous articles we have observed that in the fall our first parents lost (I.) their innocency and purity of character, and (II.) their hold on immortal life, for which they were put on probation. In pursuing the subject still further we find:—

III. In the fall, man lost the dominion of the earth. God said of the first pair, "And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. Adam had dominion over all the earth. But in the transgression and fall he lost his Eden home, lost the peaceable dominion of the earth, and called the curse of God down upon the fair work of the Creator's hands. The peculiar circumstances under which Noah and seven others were placed immediately after the flood, made it necessary that the fear of them should be upon the beasts; but from the time of the fall, man has not held the peaceable dominion of the earth and the living creatures God made upon it.

The plan of redemption brings back through Christ, the dominion of the earth, which was lost in Adam. This truth is stated by Paul in his epistle to the Hebrews, where he mentions the mysterious union of the

divine and the human in Christ, that the Redeemer and the redeemed might be fellow-heirs to the inheritance which lies beyond the resurrection of the dead, and the destruction of the author of sin. The apostle says:—

"Unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren." Heb. 2:5-11.

The close student of prophecy will readily observe the bearing which these words of Paul have upon the subject of the redemption of the fair and peaceful domain which the representative of the race lost in the fall. It is to assist those who have not studied the subject that we make the following points:—

1. In the plan of redemption, the world to come is not put in subjection to angels, but in subjection to redeemed men. Angels are not to rule in that future domain, but redeemed men will there reign with their adorable Redeemer.

2. Adam was made a little lower than the angels, yet crowned with glory and honor, in that he was made lord of the works of the Creator's hands. All things were put in subjection under him without reserve.

3. This dominion, lost in Adam, was not restored in Paul's day. The apostle says, "But now we see not yet all things put under him." Paul looked to the future for the redemption of this dominion through Christ at his second coming. He continues: "But we see Jesus,"—conveying the idea clearly that the redemption and restoration of the very dominion which was lost in Adam will be accomplished through Jesus Christ.

4. Jesus is represented as the Captain of the salvation of the redeemed who will lead many sons unto glory. He is represented as taking on him the nature of the seed of Abraham, and not the nature of angels; that he might through temptations and sufferings be perfectly adapted to feel our woes and sympathize with our sorrows. This makes both the Redeemer that sanctifieth and the redeemed that are sanctified of one family, so that Christ is "not ashamed to call them brethren."

5. In the expression "for whom are all things, and by whom are all things" (as applied to Christ), the apostle clearly conveys the idea that the very dominion which was made for Adam and his posterity, is, in the plan of redemption, in reserve for Christ's future glorious reign.

From the time that the dominion was taken from Adam, we pass down the sacred history of the fallen race to Abraham, and there we find the joyful news of redemption through Jesus Christ, to be extended to the nations of the earth, proclaimed to the trusting, obedient patriarch. Paul speaks of it thus: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. The apostle here quotes from Gen. 12:3. And in the same chapter we read the Lord's promise of the land to Abraham's seed. "Unto thy seed will I give this land." Verse 7. After Lot separated from Abram, the Lord said unto him, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14, 15

Later, when God established his covenant with Abram, he promised the land to him and his seed for an everlasting possession. "And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." Gen. 17:7, 8.

This promise of the land was confirmed to Isaac

in these words: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father." Gen. 26:3.

In his wonderful dream, Jacob saw a ladder reaching from earth to heaven, and the angels of God were ascending and descending upon it. This ladder represented the plan of redemption through Christ, which plan connects earth with heaven. Jacob saw the Lord standing above the ladder, and heard him declare: "I am the Lord God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed." Gen. 28:13.—James White.

The Christian Life.

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

PRAYERS I DON'T LIKE.

I do not like to hear him pray
Who loans at twenty-five per cent;
For then I think the borrower may
Be pressed to pay for food and rent.
And in that Book we all should heed,
Which says the lender shall be blest,
As sure as I have eyes to read,
It does not say, "Take interest!"

I do not like to hear him pray
On bended knees about an hour,
For grace to spend aright the day,
Who knows his neighbor has no flour.
I'd rather see him go to mill
And buy the luckless brother bread,
And see his children eat their fill,
And laugh beneath their humble shed.

I do not like to hear him pray,—
"Let blessings on the widow be,"
Who never seeks her home to say,—
"If want o'ertakes you, come to me."
I hate the prayer, so long and loud,
That's offered for the orphan's weal,
By him who sees him crushed by wrong,
And only with his lips doth feel.

I do not like to hear her pray,
With jeweled ears and silken dress,
Whose washerwoman toils all day,
And then is asked to "work for less."
Such pious shavers I despise;
With folded arms and face demure,
They lift to heaven their "angel" eyes,
Then steal the earnings of the poor.

I do not like such soulless prayers,—
If wrong, I hope to be forgiven,—
No angel's wing them upward bears;
They're lost a million miles from heaven!

—Selected.

GOD'S ESTIMATE OF WORLDLY WISDOM.

"LET no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours." Such is the admonition of Paul to the Corinthian church. He would not have them dazzled or misled by those who were "wise in this world." He declared that instead of seeking such distinctions, they must become fools in the opinion of worldly wise men, if they would become wise in the estimation of God. The reasoning faculty and the imaginations, so highly exalted by men of the world, were vain and worthless in the sight of Heaven. Extraordinary talent was not to be considered as high honor; for unless consecrated to God and sanctified by his Spirit, it would prove a curse rather than a blessing.

The apostle continues: "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." Here are presented the privileges of true believers. The abilities, gifts, and services of apostles and ministers are intended for their benefit. All the treasures of God are opened to them. In possessing Christ, they possess all things. As his chosen, redeemed people, they are joint-heirs with him. The world, with everything in it, is theirs so far as it can do them good. Even the enmity of the wicked will prove a blessing, by disciplining them for heaven.

"All things are yours." How precious this assurance! Stewards of the grace of God, the treasures of heaven are opened before you. Here is bounty without limit. We must have faith in order to appreciate this promise, and receive the blessings which it offers. Though it cannot be comprehended in its fullness, yet it is no less a precious treasure to the believer. It is so broad and deep as to amaze the skeptic; but the child of faith beholds the signature of God, and with rejoicing trusts to his unfailing word. "The wisdom of this world is foolishness with

God." The wisdom of the world is too highly valued, the wisdom from above too little sought, by the professed people of the Lord. Men may have a knowledge of Christian doctrine, and yet understand little of Christian experience. Many are keen, apt, prompt, in worldly affairs, while they manifest little interest, tact, or energy in the service of God. They do not exercise their sharpness and shrewdness in watching to discern the devices of Satan, and studying how they may outgeneral the enemy. They do not summon all their powers to form wise plans and put forth earnest, systematic effort to advance the cause of God. The wisdom exercised in worldly, temporal things is seldom devoted to spiritual and eternal things. In this manner do men of ability give evidence that they are more carnal than spiritual.

Every man, of whatever trade or profession, should make the cause of God his first interest; he should not only exercise his talents to advance the Lord's work, but should cultivate his ability to this end. Many a man devotes months and years to the acquirement of a trade or profession, that he may become a successful worker in the world; and yet he makes no special effort to cultivate those talents which would render him a successful laborer in the vineyard of the Lord. He has perverted his powers, misused his talents. He has shown disrespect to his heavenly Master. This is the great sin of the professed people of God. They serve themselves, and serve the world. They may have the name of being shrewd, successful financiers; but they neglect to increase by use the talents which God has given them for his service. The worldly tact is becoming stronger by exercise; the spiritual is becoming weaker through inactivity.

There are men professing godliness who are persecutors, false teachers, tempters, seducers. They have cultivated their talents for this work, and they employ all their ingenuity in disseminating unbelief, impiety, infidelity, licentiousness. They are fellow-workers with Satan, laboring with like zeal, diligence, and success, to draw away souls after them. Had the followers of Christ cultivated their ability, they might be wise unto salvation, able to discern the devices of Satan. Were they workers together with God, we would now have an army of faithful men prepared to stand in defense of the truth, and to meet and successfully expose the deceptions of the ungodly.

Ministers of the gospel are building up the temple of the Lord,—building upon the foundation-stone, which is Christ himself. Says Paul, "Every man's work shall be made manifest; for the day shall declare it." We are building for eternity. It is doubly important now that we take heed how we build. If we indulge doubt and unbelief, we are bringing worthless material to the foundation-stone. Only as we labor in faith, can we bring to the building that which is precious and enduring.

Many that are drifting into darkness and infidelity, are picking flaws with the Bible, and bringing in superstitious inventions, unscriptural doctrines, and philosophical speculations. Others excite trifling inquiries and disputations, which call off the servants of God from their work of building, causing them to waste their time and lose their labor. Those who permit themselves to be thus hindered are giving place to Satan, and surrounding their own souls with an atmosphere of doubt and unbelief. While doing this, they might have been bringing gold, silver, and precious stones to lay upon the foundation.

It is our work to direct souls to the living oracles. We must present to them sound doctrine, even the faith once delivered to the saints. We must show them the truth in its beauty, that they may be led to renounce error. We must instruct them in faith, love, obedience, and hope, that through much prayer they may grow up "an holy temple in the Lord." The day of Judgment will test every man's work. Let us so build that our work may endure the fiery trial.—Mrs. E. G. White.

As the Dead Sea drinks in the river Jordan, and is never the sweeter, and the ocean drinks in all other rivers, and is never the fresher, so are we apt to receive daily mercies from God, and still remain insensible to them, and unthankful for them.—Bishop Reynolds.

If in faithfulness we love and serve Him who is "the way, the truth, and the life," whatever clouds may gather above us, they will finally break away and be cleared. "I am the light of the world," says Christ; "he that followeth me shall not walk in darkness, but shall have the light of life."

THERE is a story told of a patriotic Russian, which shows how far the worship of the powers that be can go. He was boasting of the excellence of the czar in the presence of an Englishman. He proved beyond a doubt that he possessed more gifts and virtues than all the other crowned heads of Europe put together. The Englishman naturally rebelled, and said at last in tones of superb sarcasm, "Well, my friend, you will at least acknowledge that the czar is not equal to the Almighty." The Russian, unwilling to admit even that, replied evasively, "Perhaps not; but you know the czar is young yet." And do those who prefer to take charge of themselves and guide their affairs without God's help feel much differently?



"The fields are white already to harvest."—John 4:25.

BATTLE CREEK, MICH., OCTOBER 1, 1887.

WITHOUT EXCUSE.

WE are drawing near to the day of God. The decisions of eternity are upon us. The Master standeth at the door. The day of the Lord is not an uncertain object in the dim and distant future, but it is, to him who reads aright the page of prophecy and history, a vivid reality, even now throwing the beams of its approaching glory and the light of its consuming fires upon a slumbering world. It comes not without a numerous array of precursors and heralds; yet it will come to many suddenly and unexpectedly. With what real and unfeigned surprise will multitudes awake to their condition, as the terrible realities of this coming day burst upon them. So different from what they expected! So contrary to all their plans! So fatal to all that they had hoped for or believed! What astonishment, what amazement, what terror, will seize them! At once they find themselves in the unrelaxing grasp of eternity, its irrevocable decisions upon them, and they among the lost! And how many, in the agony of their despair, will put the question to their own souls, Why should I be found in this condition? And what would be their reply to such a question? Should the Judge of all meet them with the solemn inquiry why they had not made preparation for that day, what answer would they return? What excuse would they render?

Would they say, Lord, this day of all days, this day which forever concludes all human history, this decisive day for all the human race, should have been clearly set forth in thy holy word? The answer would be, It was thus set forth. From Genesis to Revelation, that word was full of it. That solemn moment which should close probation and bring its terrible retribution to the ungodly, and its glorious reward to the righteous, was everywhere kept in view, with warnings and exhortations to all the race to prepare for its solemn scenes. Bibles were in your hands, and you could have read them for yourselves. Would they not thus stand speechless and condemned?

Would they say that signs should have been given of so momentous an event, some strange phenomena in nature to mark the approach of the end? The answer would be, Such signs were given. The sun was to be darkened, the moon was to withdraw her shining, the stars were to fall from heaven, and strange sights were to appear above, and strange convulsions to be felt below. And ere probation closed, while yet you could have escaped the coming wrath, the land was full of Bibles containing these predictions, and full of histories recording their fulfillment. Did you care to trouble yourselves to compare the two? And again they would stand speechless and condemned.

Would they say that the state of the world, moral and political, which was to mark the last days, should have been clearly described? The answer would come, It was so described. It was declared in the word of God that iniquity would abound, that evil men and seducers would wax worse and worse, that the nations would be angry, that there would be wars and rumors of wars, and that there would be distress of nations, with perplexity. And in your own days every paper groaned with a record of these things, and all the land was startled at the fearful spectacle which the world presented. Did you not see it, and wonder? And why did you not read its import aright? Would they not again stand speechless and condemned?

Again, would they say that the history of nations and the course of empire, in consecutive order down to the end, should have been given, that the world might know when the last nations were on the stage of action, at the end of whose history the kingdom of God should be set up? Again the answer would be, Such information was given in the prophetic word. Beginning six hundred years before Christ, step by step, kingdom by kingdom, event by event, the student of prophecy is brought down even to the closing scenes of trouble, the dashing of all the na-

tions to pieces, and the standing up of Michael for the deliverance of his people. And you saw the last kingdoms of earth in such a condition that even human foresight scarcely failed to discern the very day of their dissolution. Did you take the trouble to inquire what was to follow? And again they would stand without answer and without excuse.

Would they say further that messengers, divinely sent, should have given warning of the approach of the great and dreadful day? that the proclamation should have been made through all the land when that day was near? The answer would be again, Such proclamation was made. The world heard; the honest, humble seekers after truth believed; and scoffers everywhere raised the inquiry, Where is the promise of his coming? Thus their last excuse fails them; for what could they say more? Speechless and condemned they stand throughout.

And, reader, so far as the evidences of the near coming of Christ are concerned, they stand to-day just as set forth above. The declarations of God's word, the signs in the natural world, the state of the nations, the moral condition of mankind, and the proclamation of the coming of the day of wrath, the last message of mercy, are all before us. And the eyes of all the world are now watching for the final destruction of those powers at the termination of whose career the Bible places the opening of the day of God. Look at the papacy and the Ottoman power. The prophet declared that as we reached the last days, the dominion of the little horn, the papacy, should be consumed and destroyed unto the end. And what has been the leading feature of its history for the past fifty years?—The falling away, one after another, of its strong supports. And what was witnessed only so recently as 1870?—The most sudden and tremendous revolution in Europe that has perhaps ever transpired in the world's history—the overthrow of France, the last prop of the pope's temporal power, in the Franco-Prussian war. And now his temporal dominion is taken entirely away, nevermore, as the king of Italy emphatically declared, to be restored to him again. This is an event which takes place in close connection with the end. At the same time we hear him uttering those great words (papal infallibility), in the Ecumenical Council of 1870, of which the prophet speaks,—words which he utters in so close connection with his destruction by devouring fire that the prophet says that both the utterance of the great words and the destruction in the burning flame were to occur at almost the same time.

Equally startling is the aspect of affairs in the Ottoman Empire. That power we understand to be symbolized by the great river Euphrates, in Rev. 9:14, and 16:12, and to be referred to as the "king of the north," in Dan. 11:40-45. When it meets its final overthrow, the sixth of the seven last plagues will be falling upon the world; for it is at that time, according to Rev. 16:12, that that river is to be clean dried up. But the Ottoman or Turkish Empire is tottering to its fall. Its speedy overthrow is on all hands expected. Russia immediately following the humiliation of France in 1870, announced her intention to disregard the stipulations of the treaty of 1856. That treaty restricted, among other things, the warlike operations of Russia in the Black Sea. Her announcement was therefore simply a declaration that she was about to restore her armaments in those waters and on their shore, which she has since done; and this was tantamount to a declaration of war with Turkey; for it was for the purpose of making a conquest of the Turkish possessions in Europe, so long coveted by Russia, that this move was made; and the war which this foretold followed in 1877. And in what condition is Turkey to-day?—It is well known that, ever since the summer of 1840, when the Ottoman Empire fell, that power has been sustained by the influence and arms of other nations. She has not resources of her own to meet the emergency. And other nations which would be likely, from inclination or obligation, to come to her rescue in case of future difficulty, are either crippled by recent wars or absorbed with the threatening prospect of approaching conflicts. Turkey, therefore, cannot expect much aid from them; and if trouble comes, which now seems so imminent, there appears for her no hope. She must fall. And the fall of Turkey is the signal for the standing up of Michael, or the beginning of the everlasting reign of Christ. Dan. 12:1.

Such is the present condition of two powers, to say nothing of others, the history of which brings us to the end of all things. No observer can fail to see

their doom approaching. But who takes the trouble to acquaint himself with what the word of God declares is to follow these events?

And to the thoughtful reader, we put the questions, What more evidence could God have given of these things than he has given? What other kinds of evidence could be given, or in what respect could that which is given be more full? And if these things are so, and you come to the Judgment unconcerned and unprepared, will you not be without excuse?

U. S.

LOOKING FOR CHRIST AND LOVING HIS APPEARING.

THE apostle Paul assures us that to those who look for Christ he will appear the second time without sin unto salvation, and that a crown of righteousness will be given in that day to all those who love his appearing. Heb. 9:28; 2 Tim. 4:8. And yet multitudes who profess to love Christ are not willing to hear the evidences contained in the Bible, of the nearness of the coming of Him whom they profess to love. Is it possible that those who really love Christ can feel an aversion to his soon coming? Will the wife who loves her absent husband be averse to hearing the evidence that he is soon to return, sooner than she had hoped? Will she say to her children who come to her with the glad news that father is soon coming home, that she does not believe it, and that she does not want to hear anything about it? Would this evince a sincere love for her husband?

Yet there are thousands upon thousands of those who profess to love Christ, who have a decided aversion—hatred, in plain English—to the preaching of the evidences found in the Bible of his soon coming. This being the case now, in case his coming should be deferred to some future generation, is it not probable, yes, certain, that this hatred to the doctrine will continue, so that when he does come he will find the mass of those who profess to love him still hating the doctrine of his soon coming? And if he is to come at all, this doctrine will be true at some time, if it is not now. Who knows that it is not true now? Professed Christians are not willing to hear the evidences on this point, and the prospect is that they never will be willing. They say, He will not come in our day. And so it will be; so that if he does not come till his professed people are willing, he will never come at all. But the prayer of the true believer and lover of Christ is, "Thy kingdom come." "Even so, come, Lord Jesus."

Speaking of his second coming in glory, to reward every one according to his works, Jesus asked the significant question, implying the most emphatic negative, "When the Son of man cometh, shall he find faith on the earth?" This shows that faith in that coming will be rare. By reading the discourses of devout ministers of a few generations in the past, we see that they had much more to say of the Judgment, and of the coming of Christ, than we hear in the preaching of to-day. Consequently, viewed aright, this want of a lively faith in the coming of that day, does really constitute a sign that the day is at hand.

Christian, arouse! Can you not see the growing disposition of the professed church to close her eyes and ears to the increasing evidences of the nearness of the coming of Christ,—an unwillingness to look for him, and a dread of the doctrine, which implies hatred of, rather than love for, his appearing? Shall our blessed Lord find you in this position at his coming? Look at the signs of our times—the fulfillment of the prophecies describing the last days. Seek a greater love for Christ, and cultivate, by frequent self-examination, a love for his appearing. In what other way can you be of that happy number who love his appearing? When you are really a lover of his appearing, you will love to hear the evidences of his soon coming proclaimed; for these evidences abound in the word of God.

R. F. C.

COLOSSIANS 2:16.

"LET no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days."

"This text," says an "age-to-come" exchange, "will ever stand as an insurmountable objection to the observance of the seventh day by the disciples of Christ, in the present dispensation."

Nothing could better illustrate the lack of discrimination, and the utter confusion of ideas which some men who stand high in their own conceit as religious teachers, bring to the investigation of the word of

God. Take, for instance, the following parallel to the foregoing statement: Bunker Hill monument will ever stand as an insurmountable obstacle in the way of the construction of a railroad from New York City to Buffalo. Such a statement would no more than match the remark quoted above respecting the relation of Col. 2:16 to the observance of the seventh day as the Sabbath. Yet if any one should make such a statement, it would be very evident that he knew nothing about geography, and had no coherent idea of the situation, and relation to each other, of the objects named.

Exactly so with the man who thus speaks of the Sabbath in connection with Col. 2:16. That text has no reference whatever to the weekly Sabbath. The Sabbath is separated from the objects there named by a space of more than twenty-five hundred years. The Sabbath was instituted at creation, before man sinned, and consequently before a type could have been introduced. The meats, drinks, feast days, and yearly sabbaths of the Mosaic system of which Paul speaks in the text under notice, had their origin twenty-five hundred years later, in the typical system which had been introduced on account of sin. The weekly Sabbath would have existed just the same if no sin had ever come into this world, and no typical system had ever been devised. The ceremonial sabbaths, of which there were seven in the course of the year (see Lev. 23), owed their existence to the typical system. That Paul refers to these we know, because he says, "sabbath days: which are a shadow of things to come; but the body is of Christ."

The seventh-day Sabbath antedates all shadows, and never was and never could be, under any circumstances, a type of anything connected with the redeeming work of Christ. We sincerely pity the man whose mental vision has become so clouded that he cannot discern a distinction which is so plain, and who is in consequence betrayed into the foolish statement that Col. 2:16 will ever stand as an insurmountable objection to the observance of the seventh day. U. S.

NAMES OF THE DAYS OF THE WEEK.

We copy the following testimony *verbatim* from the American Encyclopedia, edition of 1872-3:—

"SUNDAY (Sax. *sunnan dæg*), the first day of the week, identical with the Roman *dies solis* (day of the sun). Among Christian nations it is kept as a Sabbath, and in remembrance of the Saviour's resurrection. In the early ages of our era, the day was devoted, as far as practicable, to religious worship, which began at daybreak; and as early as the end of the second century abstinence from worldly business appears to have been customary. When the Christian religion came to be recognized by the state, laws were enacted for the observance of this day. Constantine ordered, in 321, the suspension of all business in the courts of law, except the manumission of slaves, and all other business except agricultural labor. Additions were made to this order under various emperors, and in 425, under Theodosius II., games and theatrical exhibitions were forbidden. In 538 the third council of Orleans forbade all labor on Sunday. Many theologians maintain that there is no divine authority for any distinction between Sunday and other days."

"MONDAY (Lat. *Luna dies*, Fr. *lundi*, Ger. *Montag*, the day of the moon), the second day of the week, which derives its designation from the Romans, who gave the names of the sun, moon, and five planets to the seven days in modern use."

"TUESDAY, the third day of the week. In the Roman calendar it was called *dies Martis*, from Mars, and its present name is derived from Tiw, the Anglo-Saxon god of war." Under the name Tuisco, the Encyclopedia says "Tuisco (Anglo-Saxon Tiw);" that is, this is the German name of the god of war, corresponding to the Anglo-Saxon. It continues: "Both Tuisco and his son gave laws to their [the German] nation, and the name of the day on which the early Germans held judicial meetings, Tuesday, is derived from that of the former."

"WEDNESDAY (Anglo-Sax. *Wednesdæg*, Swed. *Odensdag* or *Onsdag*), the fourth day of the week, named from Woden or Odin, the Scandinavian Allfather, to whom it was sacred. It is the *Mercurii dies* [day of Mercury] of the Roman calendar."

"THURSDAY, the fifth day of the week, the *dies Jovis* [day of Jupiter] of the Roman calendar, and sacred in the Northern mythology to the thunderer, Thor, for whom it was named. In German it is called *donnerstag* (thunder day)."

"FRIDAY, the sixth day of the week, called by the Saxon *Frige daeg*, or day of Frigga (the wife of Odin), whence our name, and by the Romans *dies Veneris*, or Venus' day."

"SATURDAY (Saturn's day), the seventh and last day of the week, and the Roman *dies Saturni*. It is the Jewish Sabbath, and in the Roman Catholic breviary is still called *dies Sabbati*" [day of the Sabbath].

The reader will not fail to notice the peculiar statements made in the foregoing testimony relative to Sunday.

1. Only as "far as practicable" was it devoted to religious worship.

2. Not till the end of the second century had "abstinence from worldly business" become "customary."

3. No laws were enacted for its observance till the Christian religion came to be recognized by the state.

4. The law of Constantine, A. D. 321, was the first one of the kind.

5. This law allowed court business sufficient for the manumission of slaves, and allowed also all kinds of agricultural labor.

6. All kinds of games and theatrical exhibitions went on upon that day, till 425.

7. Not till 538 was all labor forbidden. Thus in the very year in which the great apostasy reached its consummation, and the man of sin was enthroned in the church, the Sunday for the first time appeared as a Christian institution, guarded by law against the profanation of any kind of labor.

8. Under the name Saturday, the testimony shows that this is the seventh and last day of the week; that our week is identical with the New Testament week; and that this seventh day is the same as that which was observed as the Sabbath in the time of Christ and his apostles.

The Encyclopedia is a little at fault in regard to the law of Constantine, if it supposes it to have been a law for Sunday as a Christian institution; for, as the readers of the SICKLE well understand, Constantine was then a pagan, and made his law for Sunday, not as the Lord's day, or Christian Sabbath, but as the "venerable day of the sun;" and well might he call it venerable, for its observance as a "wild solar holiday" can be traced in history to the astonishing antiquity of over 2,000 years before Christ; as far back, indeed, as reliable secular historical records extend. But this heathen law of Constantine's was made the basis of the subsequent so-called Christian laws for Sunday; for, says the Encyclopedia, "additions were made to this order under various emperors," etc.

We have called these statements from the Encyclopedia peculiar; but they are not peculiar when compared with the uniform statements of those who desire to treat this question simply according to the facts in the case. They are peculiar only when compared with the declarations of those theologians who are determined to sustain the Sunday institution at all hazards; by good evidence, if it can be found; by spurious, unblushingly, if the first is not at hand.

THE WORLD'S CONVERSION A FABLE.—NO. 4.

THE advocates of popular error have a faculty of selecting and perverting passages of Scripture, and thus pressing them into their service. But very unfortunately it generally happens that, if the context be read, their imagined proofs turn to refutations, and their fancied commendations, to the utter condemnation of their theories. As an illustration, the following text is often alluded to in proof of the doctrine of the world's conversion: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This being evidently spoken by the Father to the Son, it is claimed as an evidence that the gospel of the Son is to spread until it shall convert all the heathen to the uttermost parts of the whole earth. How plausible this looks to those that are willing to let others do their reading and thinking for them, and think it a fine thing to have others present them with their religious views ready made! But the advocates of the world's conversion always forget to read the next verse, which tells what the Son will do with the nations when they are delivered into his hand by the Father. It reads, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:9. It is clearly a prophecy of the time when the Lord Christ "shall strike through kings in the day of his wrath" (Ps. 110:5); the time when earthly kingdoms become as the chaff

of the summer threshing-floors, and the wind carries them away, that no place is found for them. Dan. 2:35. This is the manner of the conversion of the nations as taught in the second psalm.

The psalm commences with the rage of the heathen, the anger of the nations. "Why do the heathen rage, and the people imagine a vain thing?—It is to take counsel, and to set themselves in array against the Lord and his Anointed, or Christ. "The kings of the earth set themselves [in battle array], and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us." This is a vain thing; for they will not be able to resist his power or escape his wrath. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." This disposition to "rage," or "tumultuously assemble" (margin), and to imagine the vain thing of resisting the Lord and his Christ, breaking their bands and casting off their government, was manifested in the days of the first advent, when "both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together" against Christ. Acts 4:25-28. But it will more fully appear, when, at the second advent, in the great day of wrath, "the beast, and the kings of the earth, and their armies," are gathered together to make war against Him that comes from heaven, and his army. Rev. 19:19. Then, indeed, the angry nations will be tumultuously assembled, and they will imagine the vain thing of fighting against the coming King of kings and Lord of lords. But the descending King, represented as sitting upon a white horse, will despise their power, and have them in derision. "He that sitteth in the heavens shall laugh." "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19:15.

This comparison will clearly show where the second psalm has its application, and how the heathen will be converted when they are given into the hand of the Lord Christ. He will "dash them in pieces like a potter's vessel," which, as the Lord says by Jeremiah, "cannot be made whole again."

The awful fate of those who stand in opposition to the Lord being thus pointed out, an exhortation to timely wisdom is added: "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little;" or "when his anger suddenly blazeth forth," as I am informed the Septuagint has it. "Blessed are all they that put their trust in him."

Thus the second psalm does not teach the popular doctrine of the conversion of the world. And there is certainly great reason to fear that those who do teach this doctrine, and will not be corrected on a point so clear, will finally be found of that class of whom Paul prophesies as follows: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:3. But those who will be wise, and heed timely warning, may find their place with those whom Paul calls "brethren," in the verse that follows: "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Now, dear reader, is the time to be converted, while Jesus is a merciful High Priest at the right hand of God; and before that awful day shall come, when the incorrigible will be given into the hand of Him who cometh from heaven "clothed with the garments of vengeance," to "repay fury to his adversaries," and to dash them in pieces like a potter's vessel. Do not be seduced with the vain hope that the popular fables will prove true, but hasten now to make your calling and election sure. R. F. C.

DISCIPLE VS. DISCIPLE.

THE *Christian Oracle*, a Disciple paper of Des Moines, Iowa, publishes the statement that the Sabbath was solely a Jewish institution, and that the ten commandments were abolished at the cross. The *Christian Standard*, another Disciple paper, published in Cincinnati, Ohio, in its issue of Aug. 6, 1887, gives a communication from a correspondent radically controverting such views, taking the position that the Sabbath did not originate at Sinai, but at the beginning, and that the ten commandments were not abol-

ished at the cross. We quote herewith so much of the article as pertains to this point. It must be entertaining reading to the *Oracle* from a member of its own denomination. This man speaks according to the oracles of God, and we commend his direct scriptures and sound arguments to the careful attention of the Delphic *Oracle* of Des Moines. He says:—

"1. The Sabbath is *not* an exclusively Jewish institution. The foundation-argument of our brother's paper is that the Sabbath was exclusively a Jewish institution. This cannot be, because—

"(a.) The very reason assigned to the Israelites as the ground of its obligation was, that God had sanctified it from the beginning of human existence. 'Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.' Ex. 20 : 9-11.

"Here the statement is made as in Gen. 2 : 1-3, that God blessed and hallowed the seventh day centuries before there was a Jew in existence; and it was sanctified for the world of mankind, and not merely for a little portion of it two thousand years distant in point of time.

"(b.) The Israelities were bidden to *remember* the Sabbath day, to keep it holy. It was not spoken of as an institution brought to their notice for the first time, like the passover, but as of a distinction which had been recognized in the past, and which they were continually to remember as having been instituted from the beginning, when God finished the work of creation.

"(c.) It was not a ritual institution, like the shadowy code of exclusively Jewish forms and observances.

"It stands in the midst of nine other grand moral enactments which are world-wide and time-lasting, and it is false reasoning which argues that this one institution has been abrogated by the gospel system, when there is not one jot of testimony to that effect.

"It always has been, and will be, wrong for any man to serve idols. It always has been, and will be, wrong for any man to profane the name of God. It always has been, and will be, wrong for any man to steal, or kill, or covet, or commit adultery. These things are fixed and eternal principles of righteousness, and he is a bold man who will take up one of the equal decrees of the decalogue and declare it to be null and void, when God Almighty has nowhere said so.

"The Son of God emphatically stated that the heaven and earth should pass away before one jot or tittle should pass from the law till all should be fulfilled. The types of the law were fulfilled in and by him, and their observance ceased to be obligatory by reason of statutory limitation; but Jesus Christ never fulfilled the moral law in such a way as to render it nugatory, or as releasing mankind from its observance.

"Paul, who is quoted by the brother as arguing against the perpetuation of the Sabbath, and who, in his contentions with the legalists of his day, made use of very strong language against the error of regarding the law as a ground of justification, yet declares that the law is not made void through faith. 'God forbid: yea, we establish the law.' Rom. 3 : 31. And when the libertines of the apostolic church wrested the argument against legalism into license to indulge in sin, James and John both found it necessary to assert the obligation of the moral precepts of the decalogue, the latter declaring and defining sin to be the transgression of the law. James 22 : 8-18; 1 John 3 : 4.

"(d.) The Israelities were commanded to observe the sanctity of the seventh day before the law was given at Sinai.

"Here we must positively contradict our brother's statement that the obligation to observe the Sabbath depended solely upon the fourth commandment. The law was not given until the third month of their journey from Egypt. Ex. 19 : 1. Yet the observance of the Sabbath was commanded in connection with the gathering of the manna in the second month. Ex. 16 : 1-26, etc. The Israelites were not to rest on the seventh day because they were *Jews*, but because they were *men*, and obligated thereto with the rest of mankind."

THE SAINTS WILL TAKE THE KINGDOM.

In Daniel 7 : 18, we find the following statement: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

The question suggests itself how this declaration can be made to fit the idea of the spiritual kingdom, which so many think is the kind of kingdom here intended; and we propose this query to those who think that all the kingdom which Christ is to have, and all the one that is described by the pens of the prophets, is a kingdom of grace in the hearts of believers, a church kingdom set up on the day of Pentecost, or some manifestation of the work of the gospel among men.

"The saints of the Most High shall take the kingdom." Who are the saints of the Most High?—They are the ones who already have this work of grace in the heart, the ones who already constitute the church of God on the earth. If they were not people of this kind, and had not this work of grace in the heart, they would not be the saints of the Most High. But they are the saints of the Most High when it is said of them that they shall take the kingdom. They have all the works of grace in the heart, and sustain all the relations to each other necessary to constitute all that makes a spiritual kingdom; and yet they are not now in possession of the kingdom which the prophet brings to view, but it is said of them that they shall take that kingdom.

Now we ask, Is this a spiritual kingdom? If so, how could they *take* it? How can those who have the work of grace so far developed in their hearts that they are saints of the Most High, and members of his spiritual kingdom, *take* a spiritual kingdom, which consists of the same things which they already possess? They could not. Then it was not a spiritual kingdom to which the prophet referred. Amen. But the saints *shall* take the kingdom—such a kingdom as they can take—not a spiritual kingdom, but the kingdom of God, which he shall establish under the whole heavens. U. S.

THE SABBATH AMONG THE EARLY CHRISTIANS.

THE first Christian church was the church in Jerusalem; hence its members were the first Christians. The apostles had gathered in that which the Saviour had sown and planted, and this church was the first-fruits of their labor. The Holy Spirit came down upon them with a power and a fullness hitherto unknown, and, as a result, three thousand souls were added to the church in one day. And they labored together in such unity and power, that the Lord added to the church daily such as should be saved.

The majority of these many thousand believing souls were gained out of the Jews; and this church was in such a position that the Lord could bless them abundantly, and they could labor in power to his honor. No church has been more blessed, or has had more life and power; and from it the light of Christianity has gone out to the world. It existed as a church for about forty years.

All the events spoken of in the Acts of the Apostles transpired during the existence of this church. About seven years before the destruction of Jerusalem, Paul was sent as a prisoner to Rome. All his letters were written before this time. He was beheaded by the emperor Nero about A. D. 66, consequently four years before the church in Jerusalem was scattered.

Now it is evident from the words of our Saviour in Matt. 24 : 20: "Pray ye that your flight be not in the winter, neither on the Sabbath day," that they continued to observe the same Sabbath that Jesus kept and honored, and commanded them to honor, by praying that their flight from Jerusalem might not be upon that day. And according to Josephus, their flight did not happen in the winter, nor upon the Sabbath day. They would be obliged to fly so hastily that they could not enter their houses for anything, nor return from the fields for their clothes. Had this happened during the winter, it would have caused them much suffering; and if it had happened on the Sabbath, their devotions and rest would have been disturbed. But the Lord heard their prayers, and saved them from the hands of their enemies.

We have never yet heard it proved from history that the church in Jerusalem did not observe the old Sabbath—the seventh day, which God sanctified and blessed. They rested on the Sabbath day according to the commandment. Luke 23 : 56. And if the early Christians observed the seventh day as the Sabbath during the period when the New Testament was being written, it is also the duty of Christians living near the close of time to keep the Sabbath of the Lord, till the Saviour comes.—*John G. Matteson.*

THE CHRISTIAN SABBATH.

THESE words form a familiar expression in these modern times. The application made by them is without the least divine warrant whatever. They form the label put upon the brazen front of as bold a usurper as shameless effrontery ever put into power. They are as sadly out of place as a genuine trademark would be upon a false and hurtful commodity upon the market.

What would constitute the Christian Sabbath?

Would it not be the Sabbath that Jesus Christ had something to do with bringing into existence, and placed the sanction of his authority upon?—Yes.

Proposition 1.—Jesus the Christ, Son of the Father, created the world.

Proof: John 1 : 1-3; Col. 1 : 13-16; Heb. 1 : 2, 10; Eph. 3 : 9. Without Christ "was not anything made that was made;" "By him were all things created;" "All things were created by him;" "By whom also he made the worlds;" "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." God "created all things by Jesus Christ."

Prop. 2.—The Sabbath was made by Jesus Christ, the Creator.

Proof: Mark 2 : 27, 28; John 1 : 3; Col. 1 : 17. "The Sabbath was made for man;" "All things were made by him;" "By him all things consist" (i. e., "to be, to exist," Webster).

Then Jesus made the Sabbath. It is his by right of creation. It is Christ's Sabbath, because he made it. It is a part of the *all* things made by him. Thus the Christian Sabbath is the day on which Christ rested at the close of creation. He blessed and sanctified the day he made for man, and pronounced it holy. Christ made man, and made the Sabbath for man, and this day was the Sabbath kept by the Jews in the time of Jesus' ministry here on earth.

Major premise.—Jesus the Son made all things. John 1 : 3; Col. 1 : 17.

Minor Premise.—The Sabbath was made. Mark 2 : 27.

Conclusion.—Therefore, Jesus the Son, Christ the Anointed, made the Sabbath. It is the *Christian Sabbath*, because made by Christ.

"But," says one, "did not God the Father make the world?"—In a certain sense he did. "How, then, could Christ have made it?" Read Heb. 1 : 1, 2. We are told here that God made the worlds by the Son; and in Eph. 3 : 9, that he created all things by Jesus Christ. The Father is the great primary cause of all things; the Son is the efficient agency by which they came into being. A contractor of public buildings is said to construct them, although he may not lift a tool upon the work. Men under him do it. So, in figure, with the great public building of the world.—*N. J. Bowers.*

THE WILL OF GOD.

"Nor every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7 : 21.

In an eminent sense, the will of God to fallen man is expressed in the ten commandments. Those precepts emphatically tell him what he may do and what he may not do, as thus is the will of God expressed. In harmony with this sentiment are the golden texts, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city;" "If thou wilt enter into life, keep the commandments."

But how many are saying, "Lord, Lord," while they refuse to do the will of God expressed in the commandments of God. They profess great love for the Saviour, and talk fervently of Christ, the gospel, and the cross; but they consign the will of God to the dust of the ground, and love the Saviour a great way off. The Father and the Son are one. A sanctified scriptural faith brings our adorable Redeemer very near, and holds the will of God in the mind and in the heart.—*James White.*

AN INFIDEL AGREEING WITH PAUL.

AN admirable reply was once made by a careful reader of the Bible to an infidel who attacked him with such expressions as these: "To suppose that the blood of Christ can wash away sin, is foolishness. I don't understand or believe it."

The Bible student remarked, "You and Paul agree exactly."

The infidel replied, with much surprise, "How is this that Paul and I agree?"

"Oh," said the student, "turn to the first chapter of First Corinthians, and read the eighteenth verse."

The infidel read, "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God."

The infidel hung his head, and ever after studied the Bible with new feelings. Under the gracious teachings of the Holy Spirit, he was soon led to believe it to be the power of God unto salvation.—*British Workman.*

Temperance Outlook.

—Those who desire to employ a young man that is worthy to be trusted, will never go to a saloon to find him.

—Since prohibition went into effect in Raleigh, N. C., the largest saloon in the city has been turned into a shoe factory, which will employ more persons than all the dram-shops in the city.

—There are fifty-five empty county jails in the State of Iowa. It is supposed that the saloon-keepers omit to mention this when berating prohibition in that State.

—Willis McDearmon, a school-teacher near Gambetta, Tenn., found his school-house guarded by a mob on the morning of the 9th ult., who refused him admission on the ground that he was a Prohibitionist.

—Andrew Walker, the colored Texas Prohibitionist speaker, who was set upon and badly beaten after a recent speech, died at Galveston, on the 7th ult., from the effect of his injuries. His assailants are supposed to have been anti-Prohibitionists.

—The Hon. Neal Dow, of Portland, Me., has recently addressed a letter to Rev. B. F. Haynes, of Tennessee, in which he enumerates eleven points of success of the law of prohibition of the liquor traffic in that State, not the least of which is that from being the poorest State in the Union, it is now one of the wealthiest, and its people from being poverty stricken and squalid, are now universally thrifty and industrious, and many of them are rich.

—Kansas seems to have entered upon a period of wonderful prosperity, and the explanation is not hard to find. The *Hiawatha Democrat*, whose name indicates its political bias, says, in commenting upon the signs of growth to be seen everywhere: "One reason that Kansas towns are enjoying such a boom and spending so much money in improvements, is that before prohibition she sent out more than \$27,000,000 for liquors; last year she sent out but \$7,000,000. The difference is used at home, and the results are seen every day.—*Exchange*."

BLUE LAWS FOR THE SALOONS.

It is but natural for the beer and whisky men to kick against any and all laws, for their business is against every principle of law and justice. The most of these beer-sellers came from a foreign country, were admitted into Uncle Sam's household, and were expected to live up to the rules and regulations of that household. But no; they engage in a business that debauches citizens, corrupts the voter, and breeds crime and criminals,—a business that robs the poor, increases taxation, and destroys the peace and prosperity of the country. They live in open rebellion against our laws and institutions, and use the right of suffrage, so generously given them, to undermine and destroy that which has made America what it is or could be to-day. They know no political party, only so far as it favors them. They have only one principle—beer. And when the voice of a free and moral people has said in unmistakable terms at the ballot-box that the saloon nuisance must go, the cowardly politicians whine and say, "Prohibition can't be enforced," because they have placed in office men in sympathy with the saloons. The "blue" law that the saloons need is total extirpation. You might as well try to regulate a raging fire as to regulate the saloons.—*The People, Scranton, Pa.*

PATENT-MEDICINE HUMBUGS.

The State Board of Health of Massachusetts has recently been doing some very important work, especially in the analysis of certain drugs which are so well advertised as to be well known and extensively used. The so-called opium cures, for instance, were found to be in every case virulent humbugs; and certain cosmetics and lotions proved to contain ingredients of a harmful and sometimes dangerous character.

Especially were their investigations valuable with reference to many of the well-known patent medicines, tonics, and bitters, many of which are advertised as remedies for intemperance. The analysis showed that some of them contained as much as sixty per cent of alcohol, and drugs which were often of a harmful nature. These tonics and bitters are extensively used, and many by their use acquire the taste for strong drink. The inebriate who wishes to reform had better give them a wide berth.

There is probably nothing in which there is greater opportunity for humbuggery than in the manufacture and sale of patent medicines. People who are sick are only too glad to catch at anything that offers a hope, and patent-medicine dealers are at no loss for testimonials of wonderful cures. Many people, too, acquire the opium habit and the habit of using other dangerous drugs by the use of these medicines. Opium will soothe at first, but the habitual user will be brought in the end to a condition worse than death.—*The Transcript*.

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:—

OREGON.—Eight believers sign the church covenant at Marshfield.

VIRGINIA.—Two believers added to the church at Marshall; meetings are in progress at Bridgewater.

SWITZERLAND.—Fifteen believers were baptized at Bienne, the same being recent converts to the faith.

MASSACHUSETTS.—The New England camp-meeting was held at New Bedford, and proved a profitable occasion.

VERMONT.—One family has recently accepted the faith at Holland, where also a Sabbath-school has been organized.

WISCONSIN.—A series of meetings has recently been held at Shawano and Lime Ridge; two new believers reported at North Prairie.

FLORIDA.—Meetings have recently been held at Earleton and Orange Hights; several converts reported at the latter place.

IDAHO.—Eld. J. W. Scoles reports a company of thirty believers at Moscow, as the result of a series of meetings lasting eight weeks.

AUSTRALIA.—Nine new members added to the church at Ballarat; encouraging reports received from the work at other points.

TENNESSEE.—Eld. J. M. Rees reports eighteen believers at Powell's Grove, as the result, principally, of a series of tent meetings held there.

ILLINOIS.—The camp-meeting held at Springfield was remarkably successful; twenty-nine converts were baptized as one of the results.

ARKANSAS.—R. S. Donnell gives an interesting report of labors at Little Rock, where many are becoming interested in the truths preached.

CALIFORNIA.—A protracted effort at San Francisco results in a general revival of the church, and the addition of twenty to its membership.

DAKOTA.—Tent meetings at Lisbon result in a company of eleven believers, and the organization of a Sabbath-school of seventeen members.

MAINE.—The State camp-meeting and Conference were held at Bangor, and were well attended; and the results were of an encouraging nature.

KENTUCKY.—Three new converts reported at Randolph, as one result of a series of meetings held there; tent meetings are being held at Campbellsville.

KANSAS.—Five new converts reported at Ft. Scott; seven new believers sign the church covenant at Troy; meetings at Wichita result in nineteen converts.

NEBRASKA.—Twenty converts reported at Broken Bow, as the result of a recent revival effort; a flourishing Sabbath-school has also been organized at this place.

TEXAS.—The series of meetings that have been in progress at Black Jack Grove for some time, resulted in a company of forty believers; meetings are being held at Campbell.

IOWA.—Meetings at Harlan result in fourteen converts and the organization of a Sabbath-school of thirty-five members; the church at Council Bluffs recently received fifteen new members.

INDIANA.—Reports have been received of meetings at Mount Ayr, Morocco, and Barber's Mills; at the last-named place three converts were recently baptized; meetings are in progress at Rushville.

PENNSYLVANIA.—The number of believers at Round Top was increased to twelve by a series of meetings recently held there; meetings that give promise of encouraging results, are in progress at Irish Ripple.

MINNESOTA.—Six families have recently embraced the faith at Brainerd; H. P. Holser reports seventeen new believers at Winona, and the interest increasing; tent meetings at St. Paul result in ten converts.

AFRICA.—C. L. Boyd reports the safe arrival at Cape Town of the company of missionaries who left this country some months since; they had a prosperous voyage, and have commenced labors near Cape Town.

MICHIGAN.—Six new converts reported at Armada, where also a Sabbath-school has been organized; tent meetings at Berville have awakened an encouraging interest; ten new converts reported at St. Louis; meetings at Hesperia result in ten new believers and the organization of a Sabbath-school of twenty-five members; meetings are being held at Morenci with many encouraging features.

The Theological World.

... Professor Christlieb, it is said, is just finishing an exhaustive work on the history of preaching.

... The Turkish government has forbidden the attendance of Moslems upon the mission schools in Palestine.

... The erection of a Protestant theological seminary has been commenced at Pueblo, Mexico. It belongs to the Methodists.

... A Baptist church in Ocala, Fla., has expelled all those members whose names have appeared on petitions for liquor licenses.

... Archbishop Heiss, of Milwaukee, thinks there are 8,000,000 Roman Catholics in the United States, of whom 3,000,000 are Germans.

... Several non-conformist laymen of London, Eng., have held a preliminary meeting, to take steps against the intrusion of politics into the pulpit.

... It is officially stated that the National Association for the Promotion of Holiness has resolved to accept no invitations to camp-meetings where Sunday gate-keepers are charged.

... In the predestination controversy in the Lutheran Church, the two leading opponents, the Ohio and Missouri synods, have for two years maintained an attitude of armed neutrality.

... Mr. Moody's church at Northfield, Mass., owns several large carriages, one in each district of the church, which go out every Sunday morning gathering up persons for worship.

... After fifteen years' labor, Henri Lassere has completed a new translation of the four Gospels into the French language, which, it is said, is hailed by the Roman Catholics with great satisfaction.

... November 12 and 13 have been set apart to be observed by the National Woman's Christian Temperance Union as special days of prayer for the blessing of God upon the approaching annual convention.

... According to a St. Petersburg journal, a Russian ecclesiastical mission, consisting of an archimandrite, three priests, and a number of inferior clergy, have gone to Abyssinia, taking church vessels and books.

... Arrangements have been made for the establishment of a school in Worcester, Mass., by a colony of the "Christian Brothers of the Roman Catholic Church." It will be the first colony of the kind established in this country.

... The Evangelicals of Hungary, both Lutheran and Reformed, have united in a project of revising their translation of the Bible. One leading purpose of the revision is to adapt the language as much as possible to that of the present day.

... General Booth, the leader of the Salvation Army, is planning a campaign for Zululand and South America. He has issued a call for five thousand officers to be trained to go abroad as missionaries. The call has been responded to by thousands.

... The government of New South Wales having offered 300,000 acres of land to any missionary society that would undertake to civilize the natives, the pope has directed that immediate attention be paid to the offer, in order to forestall Protestant societies.

... Mr. Moody states that he has not decided on a tour through India, as has been stated in the papers. He believes that he can accomplish more by laboring among English-speaking people than to go to India where everything he says would have to be interpreted.

... At the Universal Peace Union, which convened a few weeks since at New London, Conn., resolutions were adopted commending the arbitration of all industrial and international questions, asserting the natural rights of the Indian, and deploring the continuance of the military spirit at home and abroad.

... Five clergymen and three elders of the Southern Presbyterian Church, have addressed a voluminous open letter to the members of that body, setting forth the reasons why a portion of the church represented in the late Assembly at St. Louis, "stands utterly opposed to the fusion of the two bodies, and to all steps leading in that direction." Their principal objections are comprised under three heads, viz., the relation of the Northern Church to politics, theology, and negroes.

... According to statistics just published, the number of Jews resident in St. Petersburg is gradually diminishing. This diminution is owing to the strict enforcement of legislative measures restricting the residence of persons of the Jewish faith to certain parts of the empire. The last return gives the number of Jews of all ages and both sexes in St. Petersburg as 10,909. A new restriction is said to be in contemplation, by which not more than five per cent of the total number of sworn advocates in Russia are to be Jews.

THE GOSPEL SICKLE.

Battle Creek, Mich., October 1, 1887.

The General Conference of the S. D. Adventists for this year will probably be held at Oakland, Cal., during the month of November. Arrangements are already well under way for this important gathering.

Up to the present time the pope has received about \$140,000 to be devoted to paying the expenses of his jubilee mass. Just how much more he requires to enable him to meet his expectations does not appear. It is safe to say that he will gladly accept all he can get.

Some men will rest their faith upon probabilities, when they could have certainties just as well. Here now is a writer in the *Christian Standard*, in an article on the "Sabbath and Lord's day," remarking that "The seventh day was probably chosen because God rested on that day, when he had finished the work of creation." Had that writer been familiar with the fourth commandment, he might have omitted the word "probably," and made his statement an unqualified affirmation. There are many other people who are resting upon probabilities that must forever remain such, but who might have certainties if they would but open their eyes to seeing and their hearts to understanding.

How did Paul become aware of his sinfulness?—By studying the law of God. He says in Rom. 7:7, "I had not known sin, but by the law." That he had reference to the law of ten commandments is shown by the fact that in telling how the law informed him of sin, he quoted a portion of the tenth precept of the law—"Thou shalt not covet." Paul was living in the gospel dispensation when he spoke those words, and if the law was the means whereby he became informed of sin then, why is it not just as valuable for that purpose at the present time? They who claim the abolition of God's law, do away with Paul's rule for ascertaining what constitutes sin. We are not aware of anything else that can be substituted for that method.

The nineteenth century has not been especially successful in the eradication of war from the face of the earth. A reliable statistician, John Bright, makes the following significant statement:—

"Since January 1, 1800, the nations of Christendom have indulged in some forty-seven great wars, and leaving minor squabbles and indirect expenses out of view, our sacrifices on the altar of wars since that day may be roughly estimated at \$130,000,000,000, or just about 500,000,000 pounds of gold,—sums which may be pronounced in two seconds, though a freight train transporting the gold in American box cars of the average size, and running at the usual rate of speed, would be two hours in passing any given point; for such a train would be twenty-two miles long. An equivalent in one-thousand-pound bank-notes might be crammed into a box that could be carried on a medium-sized express wagon, but with the contents of that box we might have built double-track railroads from Halifax to Valparaiso, from Paris to Peking, from Cape Town to Stockholm; we might have bridged or under-tunneled the English Channel, the Straits of Gibraltar, the Kattegat, and the Hellespont, the Mississippi at New Orleans, and the Amazon at Para; we might have drained the Zuyder Zee and the Florida swamps, covered the hills of Asia Minor with cedars and the Libyan Desert with palm trees, converted Greece and Persia into garden lands, and Timbuctoo into a seaport town;—we might have done all this, and have money enough left to celebrate the birth of a new era by a grand international thanksgiving day."

OPPOSING FORCES.

While the National Reformers are working diligently for a virtual union of Church and State in this country, there is another organization known as the American Secular Union, that is working for the maintenance of the present condition of religious liberty. This association will hold its eleventh annual congress at Chicago, October 15, 16. The following significant paragraph appears in the call for the forthcoming meeting:—

"The congress will be called upon to consider measures for carrying on the work of free thought,

and securing the adoption of such laws by the various State governments and by the national government, as shall make the United States thoroughly secular, and the repeal of all laws now on the statute books which conflict with the Nine Demands of Liberalism."

To what extent the American Secular Union will be able to oppose the work of the National Reform Movement, remains to be seen; but one thing is certain, the latter will not accomplish its design without protest, and that of a pretty emphatic character.

SOME FEATURES OF OUR TIMES.

This is an age of brilliant pretensions, but sad realities. Its professions and practices, its facts and theories, present a climax of contradictions.

There never was so much of the form of godliness, and never so little of the power.

Never were there so many professors of religion, and never so little religion itself.

Never so many assurances of peace, and never so extensive and urgent preparations for war.

Never so many tokens of coming danger and calamity, and never such a feeling of security, expressed and implied, on the part of the people.

There never was a time when the doctrine of the immediate opening of the temporal millennium was more universally cherished and talked of, and never a time when every feature of society, social, moral, and political, rendered such an idea more preposterous.

There never was a time when there was so much money in the world, and never a time when there was more wide-spread and distressing poverty.

There never was a time when there were so many remedies for every disease, real or imaginary, which profess to be sure cures, absolutely infallible, and never a time when there existed so much disease, sickness, suffering, and death.

There never was a time when there was so much boasting of progress and advancement on the part of the race, and never a time when they gave more palpable evidence of fast descending into every depth of iniquity and sin.

And what does all this show? It shows that the pretensions on which men build themselves up are a sham, and their professions, hypocrisy. They are willing to deceive others, and to be deceived themselves. This is the time when the prophet tells us that evil men and seducers shall wax worse and worse, deceiving and being deceived. We see this work going on before us, which proves that we have reached the time to which the prophet's words apply. There is nothing to which men will not put their hand for gain. With worthless nostrums, which the vendors know will not accomplish what they claim, the confidence of the afflicted is secured, and their means filched. Falsity and hollow-heartedness exist on every hand. Truth is fallen in the streets, and equity cannot enter. Nor will this state of things improve till He whose right it is, the Prince of the house of David, takes the throne.

We rejoice that this event is at the door. Hasten, O King of kings, the glad day. U. S.

A NEW SOURCE OF REVENUE FOR THE CHURCH.

We have hitherto called attention to some of the questionable practices of popular churches in raising funds for the support of church work, and now we record the addition of another method, viz., prize-fighting. Regarding this latest acquisition the *Christian Union* speaks in the following sarcastic manner:—

"John L. Sullivan, the prize-fighter who is going to England with the godsend of the Boston city government, as the champion of his art, gave an exhibition last week at Nantasket, in aid of the Catholic church. He evidently believes that he belongs to the church militant, and means to make his calling and election sure. Very large numbers were present, and the receipts were proclaimed as amounting to \$1,500. But the church is getting something more than money out of this prize-fighter; she is getting athletic culture that is already bringing forth a harvest. A day or two after the city government honored Mr. Sullivan, the genteel slugger, with their presence at his exhibition in the Boston theater, boys of about eight years of age arranged for a prize-fight and chose their umpire; but just as they were drawn up in battle array, a woman dashed in upon them, exclaiming in holy horror, 'Are n't you afraid of the police?' 'Police? No!' retorted a young Sullivanite; 'the mayor is all right.' Young Ireland is an apt pupil. The occasion in the theater which made the champion

of the ring respectable, was in his eyes greater and more renowned than the coronation of a queen. Now that Mr. Sullivan has made use of his church fists to raise money for ostensible Christian purposes, why should he not be confirmed, and go about as the prize-fighter who helps Zion in her warfare? When we read of prize-fighting on the frontier or in Texas, we think it is very brutal, a relic of barbarism. But make it respectable; let the mayors give it their benisons, let it be utilized to raise moneys for charitable uses, and instead of being brutal, it changes to a noble art, becomes heroic, and in this transformation appeals to the quick susceptibilities of the young."

To what extent other denominations will employ this new method of raising funds for Christian (!) purposes, remains to be seen. We regard it as a shame and disgrace to the boasted civilization of the nineteenth century, that such characters as John L. Sullivan are given such prominent and flattering recognition as was accorded to him at Boston on his departure to Europe. If such incidents show the tendency of modern civilization and religious inclination, Heaven save us from making any farther progress in that direction. There are many methods employed by religious denominations, for raising money, that are scarcely more creditable than this latest departure of a Catholic church in Boston. These things indicate a general lowering of the standard of piety, and a disposition to conform so nearly to worldly customs that there is no appreciable difference to be noticed. Anything to make religion easy and popular.

The best man is he who most tries to perfect himself, and the happiest man is he who most feels that he is perfecting himself.—Socrates.

Condensed List of Books and Tracts.

BOUND BOOKS.

Thoughts on Daniel and the Revelation	\$ 3.40
Nature and Destiny of Man	1.50
History of the Sabbath	1.25
Thoughts on Daniel (separate volume)	1.25
Thoughts on the Revelation	1.25
The Atonement	1.00
The Coming Conflict	1.00
Great Controversy, 4 vols., each	1.00
History of the Doctrine of the Soul	1.00
Life of William Miller	1.00
The Sanctuary and 2300 Days	1.00
Synopsis of Present Truth	1.00
The Marvel of Nations	1.00
The Bible from Heaven .....	.80
Life of Joseph Bates .....	.80
Facts for the Times .....	.50
The Soul and the Resurrection .....	.75
Sketches from the Life of Paul .....	.75
Sabbath Readings, 4 vols., each .....	.60
Poem on the Sabbath .....	.30

IN PAPER COVERS.

The Life of Christ and his Apostles, (8 pamphlets) ..	.90
Our Faith and Hope .....	.25
Thoughts on Baptism .....	.25
Ministration of Angels .....	.20
Modern Spiritualism .....	.20
Refutation of the Age to Come .....	.20
Miraculous Powers .....	.15
Three Messages of Rev. 14 .....	.15
The Holy Spirit .....	.15
Appeal to the Baptists .....	.10
Christ in the Old Testament .....	.10
Hope of the Gospel .....	.10
Inheritance of the Saluts .....	.10
Matthew 24 .....	.10
Matter and Spirit .....	.10
Position and Work of the True People of God10
Redeemer and Redeemed10
Sanctification10
The Seven Trumpets10
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