

THE GOSPEL SICKLE

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

VOL. 2.

BATTLE CREEK, MICHIGAN, NOVEMBER 1, 1887.

No. 21.

THE GOSPEL SICKLE
IS PUBLISHED SEMI-MONTHLY FOR THE
INTERNATIONAL MISSIONARY SOCIETY,
By the Review and Herald Publishing Association,
Battle Creek, Michigan.

EDITORIAL COMMITTEE:

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

For Terms, - - - See Last Page.

I KNOW NOT THE HOUR OF HIS COMING.

I know not the hour of His coming;
I know not the day or the year;
But I know that he bids me be ready
For the step that I sometime shall hear.

I know not what loth before me,
It may be all pleasure, all care;
But I know at the end of the journey
Stands the mansion He went to prepare.

And whether in joy or in sorrow,
Through valley, o'er mountain or hill,
I will walk in the light of His presence,
And His love all repining shall still.

I know not what duties are waiting
For hands that are willing and true;
And I ask but the strength to be faithful,
And do well what He gives me to do.

And if He should bid me stand idle—
Just waiting—in weakness and pain,
I have only to trust and be faithful,
And sometime He'll make it all plain.

And when His voice calls, in the morning,
At noontime, perhaps, or at night,
With no plea but the one, Thou hast called me,
I shall enter the portals of light.

—Ezra Hallook.

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.

In one particular, believers and skeptics are alike. They both find themselves in a helpless condition, so far as the endless prolongation of life is concerned. They both discover their utter inability to again take up life after it has once ended. In another particular they differ very widely. The believer accepts the Bible as a revelation of and from the Creator of the universe, and as containing a plan whereby man may attain unto an endless existence of happiness. He believes, moreover, that all the blessings and comforts of this life are directly traceable to that plan. The true believer accepts of these blessings and advantages with a thankful heart, and endeavors to make such use of them as will cause him to glorify his Creator to the greatest possible extent here and hereafter; he believes that in no way can he glorify and really please his Creator so completely as by accepting of the plan of salvation, fulfilling the conditions that are incumbent upon him, and thus finally and fully obtaining just what that plan anticipated he should obtain. But how is it with the skeptic?—He accepts of the favors and blessings that come generally to mankind because of the plan of salvation; enjoys them selfishly to whatever extent he can without acknowledging their true source, and his obligation for them; indulges in a vast amount of grumbling that they are not more numerous and freer

from objectionable features, and at the same time employs the very powers and faculties which he himself owes to that plan in trying to disprove its intelligent and beneficent origin, and in sneering at its validity and sufficiency! Is it possible to find an example of baser ingratitude or of greater inconsistency?

God's covenants have always been made with and for his people; he has never provided a covenant to which wicked, unconverted people may become a party while remaining wicked and unconverted. Those who wish to enter into covenant relations with God, must first give up their allegiance to God's great enemy—Satan; then they are prepared to declare themselves loyal to God, and to share in the benefits proposed by his covenant. The two great covenants that God has made—one for each dispensation—have both had the same basis; viz., God's immutable law. As a matter of justice, it will readily be acceded to that God could not have one basis for the covenant of the old dispensation, and another for the covenant of the new. He could have two covenants; indeed, the nature of the first was such that a second, or new covenant, was absolutely necessary, otherwise the first would be meaningless.

The plea that it makes no difference what one believes if he is only sincere, has no warrant in the Scriptures. In Paul's epistle to Titus we find many explicit instructions to different classes, and upon various topics. In chapter 2, verses 7 and 8, among other exhortations is this: "In doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned." In order to comply with this exhortation, it is certainly necessary to give much attention to the study of one's religious doctrine. Especially is this important at the present day, when there exists such a multiplicity of doctrines upon almost every subject of religious faith. There never was a time in the history of the world when so urgent a necessity existed for close, careful, candid study of the Scriptures, for the purpose of becoming established in correct religious doctrine, as the present. Our rule should be this: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

"I HAVE been greatly blessed in my former religious views, therefore I am certain I am right." This is the way some persons reason in these days of grace about Bible doctrines. But is it the proper way to reason? There are several million Roman Catholics in the world, and it would be the part of Christian charity to believe that many of them are God's dear children,—that they are blessed by him. But would this prove that the unscriptural tenets of purgatory, prayers for the dead, pontifical infallibility, etc., etc., are right because these pious souls believed thus, and were blessed in that belief?—Hardly. Then how shall we explain the fact that many persons are blessed while holding error? Is not this the proper explanation?—The All-wise sees in the hearts of the children of men a pious regard for truth, for what they suppose to be the Lord's will. They therefore act according to their best convictions of duty. Now God blesses this honest motive—he will ever do this with Baptist, Presbyterian, or Meth-

odist—and at the same time the atonement of the Lord Jesus covers the error, and he forgives the sin of ignorance. This agrees with Paul's view: "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." Acts 17:30. Before light comes, men may indulge in vicious acts with comparative impunity. Said Christ to the Jews, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15:22. Is not this a better view to take than that because individuals are blessed they therefore are doctrinally right? We judge it is.

WHAT would you think of a slave, who, after having had his liberty purchased for him by a friend, would refuse to accept it, and continue in his abject servitude, suffering bitter abuse and cruelty, which could end only in deeper degradation, and finally in death? Just such an individual is the sinner who refuses the liberty that has been purchased for him by Christ. Our Saviour "gave himself for us" (Titus 2:13, 14); but this incomparable purchase price will avail nothing in our behalf unless we accept the proffered liberty, and comply with the necessary conditions whereby we may fully receive it. Neglect in this matter is the highest contempt which man can offer to his Maker. Such conduct must expect judgment without mixture of mercy.

SKEPTICS dwell with stress upon what they are pleased to term the plainness and simplicity of that which purports to be divine revelation. They sneer at the homely garb in which it is clad, and allow the same to be a matter of offense to them; they claim that this simplicity and homeliness is unworthy such a being as the believer sets forth the Creator of the universe to be. Such overlook a most important consideration; viz., that the greater part of God's children, for whom revelation is designed, are plain and homely people. It is evident that revelation must be of such a nature as to come within the comprehension of the simplest and homeliest of God's creatures, for their souls are as precious in the sight of Heaven as are the mighty and learned. In justice, a revelation from the Creator to his creatures, must take cognizance of the simplest and most unlearned, and the fact of the extreme simplicity and plainness of divine revelation thus becomes a most convincing argument in favor of the validity of its claims. If the mighty, the deep-thinking, the learned, and those who have had superior advantages in this life for the acquirement of knowledge and the development of faculties, choose to repudiate divine revelation because it is presented in a manner to be comprehended by their less fortunate fellow-beings, that is their misfortune, and not the fault of revelation. Paul stated the situation correctly: "Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." If we wish to be chosen of God, it is very plain to see what characteristics it will be necessary for us to bear.

Doctrinal Articles.

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

THE SABBATH QUESTION.

GENERAL OBSERVATIONS AND CONCLUSIONS.

BY G. I. BUTLER.

WE will now close the consideration of the question—the change of the Sabbath—by presenting a brief summary of facts concerning the Sabbath and Sunday, to remind the reader of the points presented in this treatise:—

1. The great God closed his six days of labor in creating the world by resting on the seventh day of the first week of time, and thus laid the foundation of the Sabbatic institution.

2. The seventh day of the week thus became God's *rest day*, i. e. Sabbath day, *Sabbath* meaning *rest*. One day of the week is therefore God's rest day, because he rested upon it, and no other can become such until his act of resting is repeated upon some other day. This no one claims has ever occurred.

3. There are therefore in each week, as the prophet says (Eze. 46:1), "six working days," and one rest or "Sabbath day," and that is the seventh day of the week.

4. That original "rest day" of Jehovah, God himself blessed, because that in it he had rested. Gen. 2:3. Thus it became a better day than the other days; for what God blesses is made better by that act. Therefore all days are not alike.

5. God also, at the very time when he blessed the seventh day, "sanctified it," i. e. "appointed it to a holy or sacred use," for human beings to use as a Sabbath. Gen. 2:3. In no other way could this have been done except by informing Adam and Eve, the only living persons, of their duty thus to observe it. Thus the Sabbath was made for man at the beginning of human history, at the creation of the world.

6. The only origin of the weekly cycle is the appointment of the Sabbath. And as this cycle has been known to all ages, the existence of the Sabbath in the earliest times is demonstrated. Gen. 7:4; 8:10, 12; 29:27.

7. The seventh-day Sabbath is not Jewish, because it originated more than two thousand years before there was a Jew. The word *Jew* is derived from the name *Judah*, one of the sons of Jacob.

8. We have given the clearest evidences from heathen historians of the existence and knowledge of the Sabbath among other ancient nations not descended from Abraham; and tablets dug up in ancient cities, and a variety of other authorities, clearly prove that it was not derived from the Jewish people.

9. As the Sabbath originated thousands of years before there was a Jew, and was committed to the ancestors of a multitude of other nations besides the one Jewish nation, even *before* they received it; therefore it would be more fitting to call it the Gentile Sabbath than the Jewish.

10. Inasmuch as God's rest implies the completion of his work of creation, and since he appeals to the fact that he created all things in six days and rested the seventh as the great reason why he commands all men to observe the Sabbath, therefore we must conclude that the seventh-day Sabbath is God's great *memorial* of his work as creator.

11. All Gentiles owe their existence to God's act of creating, as much as do the Jews, hence, primarily, they are just as much under obligation to observe the *memorial* of it as the Jews are.

12. The reason why God placed this great memorial in the hands of Abraham's seed for a period of time, is the same precisely that led him to place his *law* in their keeping, to give *himself* to them as the God of Israel, to allow his *word* to be written by them, and then brought the Saviour himself through that nation, viz., because all the rest of the world except the Jews had rebelled against him and gone into idolatry. None of these particulars are Jewish in character; all the world is interested in them.

13. As positive proof that the Sabbath did not owe its existence to the proclamation of the law from Sinai, but that God had a law before of which the Sabbath was a part, we cite the account in Exodus 16, where "he proved them whether they would walk in his law or no," more than thirty days before he spoke his law to the people. Ex. 16:4, 22-24.

14. The miraculous falling of the manna on the "six working days," with a double portion on the sixth day of the week while none fell on the seventh, and its preservation on the Sabbath, while it became

corrupt if left over on other days, continued for forty years, thus attesting by more than six thousand miracles in the aggregate which day God regarded as the rest-day of his people. It forever annihilates the seventh-part-of-time theory, and demonstrates beyond the peradventure of a doubt that God has one particular day of the seven which he desires his people to keep holy.

15. In the most solemn, impressive manner, God proclaimed his law on Mount Sinai, wrote it with his own finger on the imperishable tablets of stone; and in the very midst of the nine moral precepts, which all admit are imperishable and of universal obligation, he placed the seventh-day Sabbath, and commanded men to *remember it to keep it holy*, thus showing it was like the other commandments in character and moral obligation, or it would have been placed with the ceremonial law.

16. In the fourth commandment no reasonable ground is given from which to claim that it is merely one day in seven and no day in particular which God requires to be kept holy; but it is the *day of God's rest* which he commands us to observe. This is as definite as one's birthday or independence day, as God rested only on the seventh day of the weekly cycle. Therefore it is utterly impossible to cover the first day of the week with the mantle of that command which requires men to observe the seventh day.

17. All the reasons given in the commandment for the observance of the Sabbath are such as apply to the Gentiles just as much as to the Jews; one needs rest as much as the other; both need to keep in mind the true God; both need a day of worship; both owe their existence to creation: hence both should keep its memorial.

18. As the Sabbath is a memorial of the creation, the observance of it by any person is a "sign" that such an one is a worshiper of the true God, the Creator. It ever distinguishes them from idolaters. Had men always observed it, it would have preserved mankind from idolatry. Hence the Sabbath is a "sign," or token, between God and his people. Ex. 31:13-17; Eze. 20:20.

19. The fact that God promised the Jews that their city should stand forever if they would always observe the Sabbath (Jer. 17:24, 25), and then, because they did not keep it, he destroyed their city, and sent them into captivity (Neh. 13:18; Eze. 20:13), strongly attests his high regard for it.

20. By the mouth of the prophet Isaiah, in a prophecy referring wholly to the Christian dispensation, God pronounced a great blessing upon all the Gentiles who should keep the Lord's Sabbath holy (Isa. 56:6), thus clearly proving that it was not a Jewish institution, confined to that nation alone.

21. Our Saviour, when he came, kept the Sabbath, with the rest of his Father's commandments. John 15:10. It was his "custom" to use it as a day of religious meetings in which to preach the gospel to the people. Luke 4:16. He stripped off the burdensome traditions the Jews had placed around it, and restored it to its proper position as a day of rest and refreshment, a blessing to mankind; and he declared himself to be its Lord, its protector (Mark 2:28), and that it was made for the race of man.

22. Christ had the right to call himself the special guardian of the Sabbath, inasmuch as he was the one who created the world (John 1:3; Col. 1:16; Heb. 1:2), and so was a partner in the rest upon the first seventh day in the first week of time, and thus helped to make the Sabbath. Hence we see *why* the seventh-day Sabbath is truly the Lord Jesus Christ's day, in a sense that no other day can be.

23. Christ also taught the present, future, and eternal obligation of all the commandments of the moral law of which the Sabbath command is a part, solemnly declaring that not a letter or point of a letter should pass from this law till heaven and earth pass away, and that whosoever should break one of the least of these commandments should forfeit heaven by so doing, thus enforcing the authority of the Sabbath in the most forcible manner possible. Matt. 5:17-19.

24. Our Saviour not only imitated his Father in resting himself on the Sabbath during his earthly life, but showed his solicitude that his disciples should observe it after his death, even in times of great national calamities, by teaching them to pray continually for forty years that the time of their flight from Jerusalem, just before its destruction, should not occur on the Sabbath. Matt. 24:20.

25. After our Saviour's death, the disciples, faithful to his example and instructions, continued to treat the Sabbath as sacred time. The holy women would not even embalm his body on that day, but "rested

upon the Sabbath day according to the commandment" (Luke 23:56), and came upon the first day of the week to do that which they would not do upon the seventh.

26. For some thirty years after Christ's death we have an inspired history of the apostolic church, in which we learn of the exceeding bitterness and hatred of the Jews against the disciples, taking every possible occasion to persecute and destroy them. But in not a single instance is there the slightest hint that they ever found them breaking the Sabbath. This negative argument affords the strongest proof that the disciples continued to observe that day as they always had before.

27. But in addition to this we have the positive statement of scripture that it was Paul's "manner" to use the day for religious worship. Acts 17:2. This is evident when we consider that Inspiration gives an account of some eighty-four different Sabbaths when these religious services were held: Acts 16:13; 17:2; 18:4, 11; 13:14, 44. The last one of these was a distinctively Gentile meeting, held by the special invitation of the Gentiles of Antioch,—a service which nearly the whole population of the city attended.

28. Not only was it the practice of the apostolic church to observe the seventh-day Sabbath, and hold their religious services on that day, but the Holy Spirit has settled the question forever as to which day of the week in the Christian dispensation is entitled to the sacred name of "*the Sabbath day*," by calling that day the Sabbath after Christ's resurrection which had been such for four thousand years before, and never calling any other day by that title.

29. Inasmuch as all the inspired writers of the New Testament from St. Matthew, writing during the first decade after the resurrection, to St. John, who penned his Gospel at the very close of the first century of the Christian era, ever call the seventh day the Sabbath when they have occasion to speak of it, and never give the first day of the week that title, it clearly demonstrates that they had never learned of any change during that time, or made any in their practice; for they surely would have called that day the Sabbath which they kept as such.

30. And in the case of St. Paul, the great apostle to the Gentiles, we have his explicit statement that he had "committed nothing against the people or customs of the fathers." Acts 28:17. Hence he must have kept the ancient Sabbath; for all agree that this was one of their customs; and as it is evident that he taught what he practiced himself, inasmuch as he commanded the disciples to follow him as he followed Christ, both he and Christ must have kept that day. Therefore Paul taught the Gentiles to observe the Sabbath. Thus the churches in Thessalonica, Gentile churches, followed the example of the Sabbath-keeping churches of Judea. 1 Thess. 2:14.

31. St. John, the last writer in the Bible, just at the close of the first century of the Christian dispensation, still recognizes the existence of that Sabbath day of which Christ said he was "Lord" (Rev. 1:10), thus demonstrating that all days are not alike, but that the Lord still has a day which he calls his own, just as much as he had four thousand years before that time.

32. We have clearly proven from a variety of first-day historians that this same seventh-day Sabbath was still observed by the mass of Gentile Christians, more or less sacredly, for centuries after the death of Christ, until by the machinations of the Roman Catholic Church it was treated with indignity and contempt. Finally, all who observed it were placed under a curse by the Catholic Council of Laodicea, A. D. 364.

33. We have also learned from history that the true Sabbath continued to be observed by Christians whom the Catholic Church could not control. It denounced them as heretics, persecuted and killed even those who were remote from its influence during all the Dark Ages of papal supremacy.

34. We have also shown that in the last great reform entered upon by God's people just before Christ comes, *God's ancient Sabbath*, trampled upon for ages by the great apostasy which has thought to "change" God's law, and which has exalted itself "above all that is called God" in the very church or "temple of God," shall once more stand forth in its pristine glory, and be observed by the people of God as the *great memorial of his creative work*.

35. Thus we see that the people whom Christ will translate at his coming, to reign with him in glory, will agree in practice concerning the seventh-day Sabbath with God the Father, Christ the Son, all the faithful patriarchs and prophets of ancient

times, the apostles of the Lord Jesus, the early apostolic church, and all others who take the Bible for their authority and obey the law of God.

36. And finally, the prophet Isaiah, in a glorious view of the new heavens and earth, after all rebellion, sin, and death shall be forever abolished, beholds all the children of God observing the original, ancient Sabbath of the great Jehovah, meeting together every time of its recurrence to worship him for whom that day is the *great memorial*. Isa. 66:22, 23. How, then, can men believe that the day has lost its sacredness and importance?

REDEEMER AND REDEEMED.—8.

The apostle Peter speaks of three worlds. The first was before the flood, the second now exists, and the third will be when the Redeemer shall make all things new. He states that "the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:5-7, 13. God's promise of the new heavens and earth, is found alone in these words of the prophet: "Behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy." Isa. 65:17, 18.

The three worlds are now before us in scriptural language. The inhabitants of the first became so stained with crime and violence that God could not bear with them, and after warning the people of their approaching doom through his servant Noah, he washed the world from its moral pollutions by the waters of the flood. And when the cup of iniquity of the inhabitants of the world that now is shall be full, God will cleanse the second world from sin and sinners by fire, as he did the first by water. Then the curse will be removed, the earth will be renewed, and glorious Eden will be restored. The scriptures quoted do not speak of three spheres, but of the one only which God gave to Adam, in three conditions, covering these periods. The first reaches from the fall to the flood, the second, from Noah to the coming of Christ, and the third is the immortal and eternal future.

But the supporters of the doctrine of the world's conversion regard the prophecy of Isaiah concerning the new heavens and earth as a figurative description of the condition of things during the millennium. The prophet is either giving a figurative description of a very happy condition of things in this mortal state, or he is portraying the literal glories of the restitution after the second advent and the resurrection of the just. The friends of the temporal millennium, in order that all parts of their figurative theory may harmonize, must have in their figurative new heavens and earth, figurative houses, figurative vineyards, and must eat the figurative fruit thereof, and behold around them figurative wolves and figurative lions, feeding with figurative lambs and figurative bullocks, to say nothing of the presence of figurative serpents. If it be said that the gospel is to convert all these wolves and lions and serpents, we reply that if they are converted, they are no longer wolves and lions and serpents, and during the entire period of the millennium there will be none but figurative lambs and doves.

But the apostle has so clearly identified the three worlds, namely, the one before the flood, the one that now is, and the new earth which is to come, as to entirely preclude the figurative view. No fact can be more plainly stated than that the world that perished by the flood is the same as that which now is, and is reserved unto fire. This is to be changed by fire, and then will appear the new heavens and the new earth, according to the promise of God. Thus the apostle links the three worlds together. Are the first two worlds literal? So is the third. Is the new earth, mentioned by Isaiah, figurative? So are all three worlds figurative. But if they are all literal, then we see a harmony in Scripture respecting them. If they be regarded as figurative, then we are left to this conclusion:—

That in the days of figurative Noah, the figurative heavens and earth, being overflowed by figurative water, perished figuratively. But the figurative heavens and earth, which are now, are reserved unto figurative fire, against the day of figurative Judgment and perdition of ungodly figurative men. Nevertheless, we, according to his figurative promise,

look for figurative new heavens and new earth, wherein dwelleth figurative righteousness.

True, the sacred writers use figures and parables. But we should believe that God in his word means what he says, unless the connection shows good reasons why a figure or parable is introduced. If God does not mean what he says in his word, who will tell us what he does mean? In case that God does not mean what he says, the Bible ceases to be a revelation, and God should give us another book to teach what this one means. But the Bible is the very book in which he has plainly spoken to the children of men.

With this view of the Scriptures, we see spread out before us the living realities of the new earth in all their grandeur and glory, as when Adam was lord of Eden, and held dominion "over the fowl of the air, and over the cattle, and over all the earth." Gen. 1:26. Before the transgression, all was purity and peace, even among the beasts which God had created. And who can say that these, with natures such as the Creator first gave them, will not be in place in the earth restored from the fall, as well as in the earth before the fall? "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fating together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox." Isa. 11:6, 7.

It is in the restitution that the glory of the Lord shall fill the earth as the waters cover the sea. "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. This glorious state, however, is not brought about by the conversion of all men. It is introduced by the destruction of sinful men, the restitution of the earth to its condition as it came from the hand of the Creator, and the gift of immortality to the meek of all ages. "For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:9-11.—James White.

The Christian Life.

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

THE TEST OF CHRISTIANITY.

A RELIABLE test of Christianity is the golden rule. When the life and conduct of a professing Christian do not tally with this rule, we may set him down as a pretender, and not a genuine Christian. An application of the golden rule will determine to an absolute certainty whether a professor of Christianity is what he pretends to be or not.

To show the beauty, harmony, and consistency of his teachings, Christ gives another unailing test of Christianity: "By their fruits ye shall know them." If the spirit of Satan rules, it cannot be effectually concealed for any considerable length of time, especially in associations or dealings with other people. On the other hand, if the sweet Spirit of the meek, holy, just Saviour rules the heart, the sweet, heavenly benevolence—the anxiety felt for the well-being of souls—will crop out, and it cannot be hid.

When men and women have a disposition to injure others in any way, as by the free use of a villainous tongue, or through the fabrication of a conspiracy to wrong them, the Spirit of Christ is not the ruling spirit of their lives. Therefore we must conclude that all persecution on account of opinions held by any religious sect, is not only unjust and sinful, but anti-Christian. A Christian has no disposition to persecute; a pagan has. Christ is the pattern of the Christian; Satan is the pattern of the pagan.

If men and women would study the Bible more, with a sincere desire to learn the vital truths it contains,—study it independently and without prejudice,—and then would square their lives by it, rather than pin their faith to this or that preacher, there would soon be manifest more of the spirit of genuine Christianity and less of its sham and base imitations. Eternal life is too precious to be imperilled by the specious doctrines of the false theologians that confront the race on every side.

It would be a long step forward if men and women, by common consent, would discuss doctrinal points without getting angry. As soon as the parties

in discussion get angry, they cease to argue for the truth and the truth alone, and begin to argue for self, and "self is a very mean fellow." Discussion conducted in the spirit of Christ will be calm, dispassionate, and full of brotherly love, which is charity. Heated debates, whether religious or political, are very mischievous to the best interests of their theme.

Once two men, both leading men in popular churches, got into an argument on doctrine, and committed grievous sins before they were through with their disputation. I will not say their zeal overruled their knowledge, for they knew better, both of them; but their zeal did overrule their judgment and good sense. When these otherwise good men came to a realizing sense of their guilt, as their many hard, uncharitable speeches while trying to fight the battle of the Lord with Satan's weapons, and that, too, before a hooting crowd of worldlings, recurred to their minds, the enormity of their offense rose up mountain-like, and brought them to their knees in deep contrition for the shame they had inflicted on the cause of Christ. Very good men may become bedeviled with an ambition for office, and commit themselves to acts that are dishonest and sinful in order to win the office for which they are candidates. They commit themselves to a campaign of slander and lies, with whisky and tobacco as bribes in the line of vote-buying thrown in. Shame on any professing Christian who obtains office at the price of a corrupted constituency!

A practical application of Christ's golden rule would sweep away all persecution for opinions, purify politics and trade, and inaugurate a millennium. But it will never be done, at least this side of the first resurrection, if we interpret prophecy correctly. There are too many tares—incorrigible tares—in this world ever to expect the millennium here. Lightning and tempest, fire and earthquake, must precede it, to desolate the earth and consume the wicked; then this earth will be reformed, and the redeemed will occupy it through the cycles of eternity.

GEO. W. COPLEY.

THE INNER LIFE.

"In proportion as the inner life is vivid, the outer life will be effective;" so in proportion as we lose a clear sense of our high and holy obligation to God, and suffer our hearts to grow cold, and our affections to attach themselves to the things of this world, will our influence for good be insufficient and powerless. Says the apostle, "Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God."

How merciful, how compassionate, is our kind heavenly Parent, to devise the plan of salvation, whereby fallen, ruined, lost man may, through obedience and faith, gain an endless life of ineffable bliss in the kingdom of God!

Here we may enter the service of our blessed Master, deny self, bear the daily cross, overcome the evil traits of our nature, grow in grace, sacrifice for the good of others, and soon wear a crown of glory, and forever reign with Christ. This thought is sufficient to thrill our entire being, to energize the soul, to give tone and force to the whole life. The earnest Christian feels he has a work to do, an object to accomplish. The glory of God and the salvation of precious souls absorb his mind, yea, inspire his soul with zeal and activity, and lead him out from the world, and up to a high standard of morality, Christianity, and usefulness. His mark is high. Successfully he aims to hit it.

Mark the contrast between this man and the purposeless professor. Mark his lack of devotion, his tardy pace heavenward. How heavily the golden moments hang upon his hands. He lives and acts as though a millennium were his in which to do good and get right.

Day after day and month after month, see him in society, in the public gatherings and places of amusement, debate, strife, and contention, where in a long life he could not lead one soul to Christ. The godly mourn over him, while the sinner may censure his course.

Oh! how much better to spend the fast-passing moments of probation in the closet, in reading the word of God, in meditating upon the perfections of his spotless character; to labor to have our life "hid with Christ in God;" to gather a few souls to the bleeding, blessed Jesus, that they may shine eternally as stars in the overcomer's crown!

Oh for a vivid sense of the untold, unutterable, the matchless blessedness of denying self, of leading lives of usefulness, and of finally entering into the joy of the Lord! Oh that both the writer and the reader may enter there!—A. S. HUTCHINS.

ALL the things that you need for yourself, or for your children, traced back, are found, in their initial forms, in the Lord's prayer. This is a birthright prayer, belonging to every man. A gate it is, through which every living soul may pass. Each petition is a separate gate. And beyond is an infinite variety of blessed things. This gate opens, as it were, into a garden where are growing fruits and flowers in wonderful profusion. Endless diversities of things are there; and all of them are appropriate to the utterance of this prayer.—Sel.



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

BATTLE CREEK, MICH., NOVEMBER 1, 1887.

IS DEATH THE CESSATION OF LIFE TO MAN?

"By one man sin entered into the world, and death by sin." Man was formed of the dust of the ground, and on receiving the breath of life, he became a living soul. To this living soul God said, concerning the fruit of the tree of the knowledge of good and evil, "In the day that thou eatest thereof thou shalt surely die." When man had sinned, this is the sentence which God pronounced against him: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:19. This fairly implies that he should be returned to the same condition as that in which he was before he was created. To carry out the penalty decreed, he was now sent forth from the garden of Eden, to till the ground from whence he was taken; and the tree of life was guarded by cherubim, lest he should partake of its fruit also, "and eat, and live forever." Vs. 22-24. So God, having decreed that man should die, drove him from the tree of life to prevent him from living forever. Was he to cease to live? or is death merely a change in the mode of existence; the real man, the living soul, still living on as really as ever?

But though man was excluded from the tree of life, lest he should live forever, the redeemed of Christ, the overcomers, will again have right to that tree. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7. What will be the effect of eating of that tree?—Just what it would have been, had not man been excluded from it,—those who partake of it will live forever. Will those who do not overcome, and consequently are not permitted to eat of it, live just as long as those who do?

Nowhere in the Bible is the question raised whether a man really dies when he appears to, or whether, on the contrary, he lives right on without interruption. But it is a scriptural question, and one not left unanswered. "If a man die, shall he live again?" Joh 14:14. "Again" means *another time; once more*. If one has not ceased to live, he cannot live again. At the coming of Christ, the saints and martyrs who have died are to live and reign with Christ a thousand years. Rev. 20:4. This means that they live again who had been dead; for it is immediately added, "But the rest of the dead lived not again until the thousand years were finished."

At the first resurrection, the resurrection of the righteous, immortality is promised. "The dead shall be raised incorruptible." "This mortal must put on immortality." 1 Cor. 15:52, 53. But "the rest of the dead" have no such promise, and therefore they will resume only a mortal life, and consequently they will be subject to the second death. But on those who have part in the first resurrection "the second death hath no power." "He that overcometh shall not be hurt of the second death." They endured one death, but shall not be hurt of the second.

Of those who shall be accounted worthy to obtain the world to come, and the resurrection from the dead, Jesus said, "Neither can they die any more." They died once. It was an evil, and it came in consequence of sin and the curse. But it shall afflict them no more. It was their enemy; but it is destroyed by their resurrection. 1 Cor. 15:26. "The last enemy, Death, shall be destroyed."—Campbell. "Death, the last enemy, will be conquered."—Whiting. Then shall the righteous be like the angels of God. Death shall have no more dominion over them. It held the victory over them for a time; but when raised to immortal life, they will exclaim, "O Death, where is thy sting? O Grave, where is thy victory?" The victory is turned. Death can afflict them no more; the grave can no longer hold them prisoners. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

There is no knowledge in the grave; because there is no life there. No one will dispute this. But it is

claimed that the real man does not go into the grave at all; that it is only the empty house in which he lived that goes into the grave. Inspiration does not so state it. We read, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10. The pronouns "thy" and "thou" in this text doubtless denote the same intelligent person. If so, it is the same active agent that is exhorted to *do with might* that is going into the grave, where nothing is done or known. Some Christians speak of their death and burial as Socrates is reported as speaking of his, namely, "You will not bury Socrates; Socrates will be with the gods." But the apostle Peter, under the direct influence of the Holy Spirit, on the noted day of Pentecost, said, concerning David, "He is both dead and buried." Acts 2:29.

When "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God," the apostle says the "dead in Christ shall rise." 1 Thess. 4:16. From whence will they rise? The Lord himself has told us, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Since the dead are in their graves, and since there is no work nor knowledge there, we conclude that they are really dead, and hence that death is the cessation of life.

Let us "lay hold on eternal life" while we may; let us "seek the Lord while he may be found." In Christ is life, and he will give life to those who believe and obey him. Those who die in him will be brought forth in the resurrection of life; but if we fail, it will be for the same reason which he gave to the Jews: "Ye will not come to me, that ye might have life." If we have life, we must find it in him, and not in the philosophy of the pagans.

R. F. C.

GOD'S COVENANTS WITH MEN.

In our last issue a hasty survey of this subject was presented, down to the time of the bondage in Egypt.

The Hebrews went down into Egypt a single family; they came out a mighty nation. They were then to take their place among the nations of the earth, exposed to all the evil influences of the idolatrous national religions around them. There would be more or less inclination among them to mingle with these surrounding nations, and thus there would be a constant danger that the holy seed would be corrupted and their genealogy be lost. Something must be done to guard against these evils, and some effectual means be devised to keep them a separate and distinct people till the promised Seed should come.

To this end, God entered into another and special covenant with that people when he took them by the hand to lead them out of the land of Egypt. This was subordinate to the covenant made with Abraham, to serve a particular purpose for a particular time. In it a peculiar and complicated system of religious service was given them. Sacrifices were multiplied. Ceremonies and ordinances hedged them in on every side. They were made peculiar in dress, in diet, in social relations, and in public life. A sanctuary, copied in its essential features from the true Sanctuary in heaven, was built by the special order of God, and located in their midst. To this sanctuary their offerings were to be brought. Therewith a service was ordained which delineated before their eyes, in shadow, the work to be performed by a coming Saviour, who would be the effectual sacrifice, and the true High Priest, for sin. The law of God, which, as we have seen, must be the basis of all God's covenants with the children of men, was proclaimed in their hearing by the voice of Jehovah, written by his finger upon the tables of stone, and deposited in the ark, the outward and visible center of their national worship. The genealogy of each tribe was carefully preserved; and so long as they adhered to the system under which they were thus placed, Israel would indeed "dwell alone" among the nations.

It will be interesting to trace the steps by which this covenant was formed. In the third month after the children of Israel came out of the land of Egypt, they came into the wilderness of Sinai. Then the Lord called unto Moses out of the mountain, and gave him a proposition to make to the house of Israel and Judah, in these words:—

"Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:3-6.

A covenant, as we have seen, is "a mutual agreement of two or more persons or parties . . . to do, or refrain from, some act or thing." To form a covenant, a proposition must be made by one or more of the parties, setting forth the conditions on which the agreement is to rest, and the advantages to be secured by it. God, who made the covenant with Israel, offered to them, in the scripture quoted above, a formal proposition. It was the preliminary step to the formation of a covenant. It was the first transaction of the kind that occurred after God "took them by the hand to bring them out of the land of Egypt," at which time it was that God says he made that covenant with them. Jer. 31:31-34; Heb. 8:8-12. This must therefore be the beginning of that covenant which was made with Israel.

The Lord set forth the conditions with which the people on their part were to comply, in these words: "If ye will obey my voice indeed, and keep my covenant." If they should agree to this, the blessings they would thereby secure are set forth in the declaration that He who possesses all the earth, and has jurisdiction over all nations, would elevate them above all others to be his peculiar treasure, and make them a kingdom of priests and a holy nation. Thus the Lord would gain a nation of loyal people on the earth, and Israel would gain a union with God such as no other people enjoyed, which would make him especially their God. To this end this agreement or covenant was proposed.

The conditions thus far stated demand a moment's notice. It is claimed by some that the covenant made with Israel at Horeb was simply the ten commandments as spoken from Sinai. This position is evidently taken with a view to an ulterior conclusion which it is desired to reach. The Mosaic covenant has been done away, being superseded by the new covenant, which was introduced and ratified by Christ. If, therefore, the Horeb covenant was the ten commandments, those commandments have been abolished and taken out of the way, and something else has been put in their place. This is the conclusion which some wish to reach. But the wish is a carnal and disloyal one (Rom. 8:7), and the arguments by which it is sought to sustain the conclusion, are contrary to reason and Scripture, as will presently appear.

In the first place there is nothing of the nature of a mutual agreement in the ten commandments. They are simply a series of precepts covering all our relations to God and to our fellow-beings, thus containing the sum of moral duty, which God, as the creator, demands that man, the creature, shall obey. Man's consent in the matter is not asked, and no discretionary power is left with him with reference to accepting or rejecting them. Thus the very first and absolutely essential element necessary to constitute them a covenant in the ordinary acceptation of that term is lacking.

But, it may be asked, are not these commandments alone expressly called a covenant? and to show that they are so called, appeal is made to the following scriptures: Deut. 4:12, 13: "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 5:22: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 9:9: "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights." 1 Kings 8:21: "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." Verse 9: "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the

Lord made a covenant with the children of Israel, when they came out of the land of Egypt."

These are the very strongest texts that can be urged in favor of the position that the ten commandments constituted the old or first covenant; other texts containing the expressions, "ark of the covenant," "tables of the covenant," etc., being subject to the same explanation by which these are governed. That the word "covenant" is applied to the ten commandments is evident from the testimony quoted. But in what sense is it so applied?—Not in its ordinary sense, but by the figure of synecdoche, by which a part of a thing is put for the whole. We have seen that God's will, his law, must be the basis or condition of every covenant which he condescends to make with men. And hence, sustaining so important a relation to the covenant, it is, by the figure referred to, called the covenant.

An exactly parallel use of the word is found in the record of the covenant made with Abraham. Gen. 17 : 10 : "This is my covenant, which ye shall keep between me and you and thy seed after thee : Every man child among you shall be circumcised." This text calls circumcision the covenant; but the very next verse explains it by adding that it was simply the *token* of the covenant. So Stephen, speaking of this matter (Acts 7 : 8), says : "And he gave him the covenant of circumcision." But Paul, in Rom 4 : 11, dropping the figure, says : "And he received the *sign* of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." Thus circumcision being a *token* or *sign* of the covenant made with Abraham, is taken figuratively for the covenant itself; and in like manner the ten commandments, being the *condition* or the *basis* of the covenant with Israel, are in the same figurative sense made sometimes to stand for the covenant itself. But plainly stated, divested of the figurative sense, and dealing alone with the facts in the case, the record must stand thus : Circumcision was not the covenant itself, but only the *token* or *sign* of the covenant; so likewise the ten commandments were not the covenant itself, but only the *basis* or *condition* of the covenant. The ten commandments being the invariable basis of all God's covenants, they are usually spoken of with reference to this fact, as "*his* covenant," or the "covenant which he *commanded*"; and God often speaks of them himself as "*my* covenant."

Coming back to the record in Ex. 19, we see that God makes use of the same expression in this first proposition of a covenant to Israel : "If ye will obey my voice indeed, and keep *my* covenant, then ye shall be a peculiar treasure unto me." There can be no question as to what he means here by his "voice"; for the people were about to listen to that sublimest utterance the earth has ever heard, when he spoke his commandments from the summit of the quivering mount; and what he means by the words, "my voice," he must also mean by the words, "my covenant." By these expressions, then, he means the ten commandments; and his proposition was that if they would keep and obey these, he would exalt them to peculiar privileges and blessings.

The parties to the covenant now being formed, were God and Israel. The one through whom the negotiation was carried on was Moses, who was therefore the mediator of the covenant. Having received from the Lord the proposal of this covenant, he then did what is recorded in Ex. 19 : 7 : "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him."

The response of the people is recorded in verse 8 : "And all the people answered together, and said, All that the Lord hath spoken we will do."

The fourth step in the transaction is next recorded : "And Moses returned the words of the people unto the Lord."

We have now these steps taken in the formation of this covenant : 1. Moses receives a proposition from the hands of the Lord—what he will do for the people if they will do certain things for him; 2. Moses assembles the people, and makes known to them what God has proposed and the conditions of his blessings; 3. The people respond that they will accept them and enter into the covenant; 4. Moses reports to the Lord the answer which the people have made, accepting the terms proposed.

Only one thing more remained to be done, and that was to ratify or dedicate the covenant; but the Lord gave the people further opportunity to consider the matter before closing and sealing the engagement. They had indeed agreed to obey his voice, but they

had not yet heard his voice, and knew not precisely what it would require of them. Three days afterward this opportunity was given them. Under circumstances of awe and grandeur too great for mortals to endure, the ten commandments were spoken from Sinai. Ex. 20 : 1-17. Moses says, in Deut. 5 : 22, that he added no more; and all the circumstances of the occasion tend to show that he did not intend to add any more in this manner to what was spoken. The ten commandments are thus set apart as a distinct law by themselves, and given a place pre-eminently above all other laws. Yet some who deny the distinction between moral and ceremonial laws, and who try to show that there was but one law in existence from Moses to Christ, claim that this was only accidental, and that God would have spoken from Sinai all that he afterward communicated to Moses, only that the people were affrighted, and besought that God might not speak with them lest they die, but requested that Moses might speak with them. This claim is not correct; for God had evidently ceased speaking before they made their request, and had said all that he intended to proclaim with his own voice. Ex. 20 : 18. The people did not remove and stand afar off, as here declared, before God commenced to speak; nor did they interrupt him while he was speaking; but it was only after he had ceased that they made their request to Moses; but He evidently did not cease till he had said all he intended to say in this manner. But whatever might be said about the speaking, this reason would not hold in reference to the writing; and if it was all one and the same law, he certainly could and would have written it himself, and all in one place. But no; he puts upon the tables of stone simply what he had spoken, thereby still further elevating it as a pre-eminently distinctive law, and indicating its immutable and enduring nature.

After the ten commandments were spoken, Moses drew near to the presence of God, and in a private interview, recorded in the latter part of chapter 20, and in chapters 21, 22, and 23 entire, received instruction relative to such civil and religious matters as pertained to them only as a nation. It was an epitome of the civil and ceremonial laws given to the Hebrews, which was from time to time expanded and brought out in more complete form, as in Deut. 29.

Having received this instruction, Moses again came to the people, as the narrative continues (Ex. 24 : 3), and told them "all the words of the Lord, and all the judgments." The people received this as a second proposition, and again responded : "All the words which the Lord hath said will we do."

That there might be no mistake or misunderstanding in the matter, Moses then wrote out in a book all this instruction which he had received from the Lord. He then builded an altar, and sent young men who offered thereon burnt-offerings and peace-offerings to the Lord. With one half of the blood of these offerings he sprinkled the altar. The other half he reserved in basins till he had taken the book, now called "the book of the covenant," and read in the audience of all the people the words of the Lord. This was the third time the matter had been presented before them. And now, understanding all the particulars, again they responded, "All that the Lord hath said will we do, and be obedient." Then Moses took the blood and sprinkled both the book (Heb. 9 : 19) and all the people, and said, "Behold the blood of the covenant which the Lord hath made with you concerning all these words;" or as expressed in Ex. 24 : 27, "after the tenor of these words," referring to the words written in the book.

And the covenant thus dedicated with blood, Paul expressly states in Heb. 9 : 16-20, was the first testament, or covenant, both words being from the same original. Remarks on the necessity and object of this covenant, and its relation to the new, must be deferred till another number. U. S.

UNDER the auspices of the Evangelical Alliance of New York City, a Christian Conference is to be held in Washington, on the 7th, 8th, and 9th of December, to discuss the following questions : 1. What are the present perils and opportunities of the Christian Church and of the country? 2. Can any of them be met best by a hearty co-operation of all Evangelical Christians, which, without detriment to any denominational interests, will serve the welfare of the whole Church? 3. What are the best means to secure such co-operation, and to awaken the whole Church to its responsibility?

THE WORLD'S CONVERSION A FABLE.—NO. 6.

JESUS CHRIST, apostles, and prophets are unanimous in predicting for the last days of the gospel dispensation, times of peril and gross wickedness in the world and in the church, which will be terminated only by the great day of wrath in which the Son of God shall be revealed from heaven; and that that day will come upon the inhabitants of the earth as the flood came upon the world of the ungodly in the time of Noah. The united testimony of all the great chains of consecutive prophecy, together with their fulfillment, unmistakably proves that we have reached those last days, and consequently that the day of the Lord is just before us. In addition to this, the signs of the times—the present state of the world and the church—verify the predictions of prophecy, by filling up the dark picture of abounding iniquity of the last days.

Among the nations, war and strife are the order of the day. And though they are not actually engaged in the great struggle foretold in prophecy, being held in check by the angels commissioned to hold the winds of earth, yet their extensive preparations for war, while they show what we may expect, answer emphatically to the prophetic commandment : "Prepare war, wake up the mighty men," etc. (Joel 3 : 9-14), showing unmistakably that the time is at hand when the nations will be gathered to the valley of slaughter, when the "*mighty ones*" will come down, the harvest of the earth will be reaped, and the wine-press of the wrath of God will be trodden.

In society, the testimony comes from every quarter that crime is increasing to an alarming extent. We read it in the daily prints, and hear it by word of mouth. The earth is filled with violence; and violence is increasing; and this in the most enlightened part of the earth,—the land of Bibles, and a land also of a superabundance of religious teachers. Paul expressed it exactly when he said, "They shall *heap* to themselves teachers;" and he did not speak falsely when he added, "They shall turn away their ears from the truth, and shall be turned unto fables." The doctrine of the world's conversion is doubtless one of the fables referred to. But are there any signs of the conversion of the world in the present state of society?—Not any. Still if the word of the Lord says it shall be, we will believe it "against hope." We call upon those who believe and teach the doctrine, to give us the word of the Lord which proves it true. It cannot be found. Why then teach the people to expect it?

It will not be disputed that while the nations are preparing for war, society is exceedingly corrupt, indicating the very reverse of the conversion of the world to God. But it may be asked, Where is the evidence that the church is in a corrupt and fallen state? We reply : Were it a fact that church-members are guilty of none of these abounding crimes, were they guilty of no extortion and excessive worldliness, yet if they can calmly behold the present state of the most enlightened society, and solace themselves with the anti-scriptural hope of the world's conversion, and a "good time coming," ignoring, if not repudiating and scoffing at, the scriptural doctrine of the Lord's coming, it is sufficient evidence that the church is dead, though she may have a name to live. Jesus wept over Jerusalem and the Jews, when he foresaw the desolation and destruction that were about to come upon them. His Spirit now weeps over a doomed world and a fallen church about to drink of the wine-cup of vengeance, and sink in irretrievable ruin. And hence the righteous of these days are characterized as those who sigh and cry for all the abominations that are being done. Eze. 9 : 4. But while the greatest reason exists that ever did exist for weeping over sinners; while the greatest and most terrible calamity is impending that ever befell the human race, a church, professing the Spirit of Christ, can look on with indifference and not only not weep and sigh over the impending calamities, but can even whisper, "Peace," in the sinner's ear, and prophesy of good days to come, in which all will share the universal joy. And so confident are they of the truth of this fable, that some of them can say, in the face of the most astounding facts to the contrary, that the world is growing better, and can see, by the help of the glasses they use, the world's conversion at no remote period.

Now let those who are holding forth this delusive hope to a world filled with violence, and a church so fallen and so far allied to the world as not to perceive it, bring forth their strong reasons and their scriptural evidences for the doctrine they hold. If they

have none, let them cease crying, "Peace," when there is no peace; but rather let them "cry aloud, spare not," and show the people their transgression, and the professed church their sins.

Oh that the warning might be given so loud and so clear that it would reach the ears of all who may be saved from this wreck of a world, so soon to taste the cup of unmingled fury which all the prophets have foretold! Oh that the people of God may be aroused, and that they may weep day and night over the slain of the Lord's people, and over the strange infatuation that has hidden the truth from the eyes of the professed church of God!

R. F. C.

WHAT ERROR DRIVES MEN TO.

It is a trite saying that "murder will out." And so it is. Sooner or later error will betray itself. In its defense its deformity appears. Since the Sabbath question has come up, and begun to attract the attention of the people, a class of religionists has arisen, advocating the abolition of the law of God. Sab-batarians, from the first, have claimed that this position has been taken, not from a sincere belief that the law itself is bad, but simply to avoid a plain duty enjoined in the law,—that of keeping the only day God has owned and blessed,—and that because they can find no place in the Scriptures where the Sabbath law by itself has been annulled. Like Herod in destroying all the children of Bethlehem in order to destroy Christ, they have sought to dispose of all the law that is in any way connected with the Sabbath, in order to get rid of that institution. But we firmly believe that the Sabbath will escape, as did the Saviour, any such wholesale slaughter. Our attempted Sabbath destroyers will have to employ weapons upon which finer sight can be taken, or they may rest assured that they will "miss the mark."

Recently two of the International Sunday-school Lessons have been directly upon the ten commandments. To follow in the wake, our antinomian friends have taken up the same subject in their Sunday-school *Quarterlies*, two lessons appearing upon the commandments. They are thus given an excellent opportunity to freely express themselves, and show to the world their honest convictions and real attitude toward God's ten words. Of course, we would expect their *Quarterlies* to teach just what they, as a people, really believe in regard to the commandments, as the instructions given in them are intended for their own children and people.

Were we to anticipate what their teachings would be, we should expect, to be consistent with their positions taken in debate, that the instructions would start out by relegating the decalogue to the past, under such appellations as "the law of Moses," "yoke of bondage," "the old school-master," "abolished," "taken out of the way," and "nailed to the cross." But imagine our surprise, upon looking over the June number of the *Christian Sunday-School Teacher*, to find such expressions as these: "the law of God;" "I must fear God and obey his words;" "The first table of the law, which came before us last Sunday, defines our duties to God; the second table defines our duties to each other. *Both must be kept.* The divine law has never been repealed;" "the keeping of these will make all society pure and good."

Think of antinomians teaching the rising generation that the ten commandments are "the law of God"! Think of their making the astonishing statement that these commandments have "never been repealed;" and the still more astonishing statements that they "define our duties," and they "*must be kept*"! What can all this mean? Have they changed their position? This is just what Seventh-day Adventists teach, and yet this people assert that they have the only theory that can successfully overthrow Seventh-day Adventism. How could they overthrow it, and take the same position? Belligerent armies usually draw up their forces and point their guns in opposite directions. It must be that our Disciple friends wheel around and take *another position* when they attempt to overthrow the aforesaid *ism*. And this we find to be the case. A very different story do we hear about the law when the Sabbath question is up. Perhaps we can better appreciate the wide disparity between the teachings of their Sunday-school works and the arguments resorted to in their anti-Sabbath works, by comparing a few statements from each touching the same points.

ANTI-SABBATH WORKS.

They [S. D. Adventists] affirm that there are two

SUNDAY-SCHOOL WORKS.

No reader of the Pentateuch can fail to mark the

laws—one the ceremonial, and the other the moral law. This is bald assumption. Where can we find this distinction of moral and ceremonial laws?—*F. Walden, in The Sabbath Question, p. 22.*

Neither of these (the two great commandments, Matt. 22: 37, 39) is to be found in the decalogue, and yet they were chief. That is not all; a man might observe every one of the ten, and not keep either one of these.—*D. R. Dungan, in Sabbath or Lord's Day, p. 34.*

The decalogue was written on tables of stone, by the finger of God. But what has that to do with its perpetuity?—*D. R. Dungan, in Sabbath or Lord's Day, p. 33.*

The law of which the Sabbath was a part was done away in Christ.—*D. R. Dungan, in Sabbath or Lord's Day, p. 38.*

Now to my mind, the question resolves itself into this: Are we now under the law of which the Sabbath was a part, or is the Sabbath now binding on Christians? For certain it is, if we are to keep the Sabbath, then we are bound to observe the seventh day of the week.—*D. R. Dungan, in Sabbath or Lord's Day, p. 7.*

The Sabbath reminded the Jews of their bondage in Egypt.—*F. Walden, in The Sabbath Question, p. 38.*

The above extracts are all written by the same people, and from works most of which are published by the same house, the Christian Publishing Co., 913 Pine St., St. Louis, Mo. Is it not a little strange that when getting up Sunday-school lessons they can plainly see the distinction between the moral and the ceremonial laws; that the ten are "summed up" in the two great commandments; that their being written by God on tables of stone indicated that they were designed for "permanence;" that these have "never been repealed," but define, not simply the duty of the ancient Jew, but "our duties," the duties of Christians—converted Gentiles; and that the "royal God," by virtue of that same law, requires of men, down here in 1887 A. D., the "tribute of one day in seven," which commemorates "God's rest from the work of creation" and not deliverance from Egyptian bondage; but that when they make an attack on God's Sabbath, these things all at once become so obscure, nay, even false? Is it not indeed strange?

What explanation can be made for this diverse and twofold handling of the word of God? The only one that seems possible is that in one instance they are teaching the young what they believe to be good and right, and in the other they are seeking to avoid a plain duty, and to defend a practice based on papal assumption and a commandment and doctrine of men, to do which they find it necessary to tear down that which they build up and find to be wholesome teaching in the Sunday-school. It needs no argument to show the inconsistency of such a course. A house divided against itself must fall. We presume that it is as difficult to be on both sides of the fence at once now as ever, and those who attempt it only show the dire extremity and desperate lengths to which their false theory drives them. We are reminded of the language of the psalmist: "The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken." Ps. 9: 15.

So it ever is. A wrong premise invariably leads to a wrong conclusion. One error demands others to support it. Truth never calls for such assistance, but rears a structure of polished stones quarried from the mine of truth, beautiful, symmetrical, and grand. Error seeks to hide its deformity; truth invites the closest scrutiny.—*W. A. Coleord, in Review and Herald.*

fact that a special importance belonged to the commandments. They were spoken directly by the voice of God, . . . while the other precepts bearing on things civil or ceremonial were communicated through Moses.—*Standard Bible Lesson Quarterly, p. 120.*

The first four are summed up in the golden text of that lesson; the second table of six, in the golden text of this lesson. (Golden texts: Matt. 22: 37, 39.)—*Bible Student, p. 176.*

They were written on two tables of stone by the finger of God, thus indicating that they were designed for permanence.—*Standard Bible Lesson Quarterly, p. 120.*

The divine law has never been repealed. The decalogue is the basis of human law,—the common law,—the world over.—*Christian Sunday-School Teacher, p. 183.*

The first table of the law, which came before us last Sunday, defines our duties to God; the second table defines our duties to each other. *Both must be kept.*—*Christian Sunday-School Teacher, p. 183.*

God speaks, and I must hear; God calls, I must obey; Him must I serve, and him alone, All idols put away.

His name I must revere, And never lightly speak; His holy day I must observe, The best of all the week. —*Primary Quarterly, p. 67.*

Our God is a royal God, requiring of men the tribute of one day in seven for his service. With a proper keeping of this day are linked the best interests of both society and individuals.—*Christian Sunday-School Teacher, p. 178.*

To the Jews, the seventh day was a Sabbath, or rest, reminding them of God's rest from the work of creation.—*Standard Bible Lesson Quarterly, p. 133.*

Temperance Outlook.

AN ARRAIGNMENT OF THE RUM TRAFFIC.

WHENCE comes this spectacle in Christian lands? How has this alien grown up about our Christian altars to such dreadful proportions? It is here, and confronts us everywhere. It is the cancer on the face of Christendom, the blistering shame on the fair countenance of Christian civilization, engendered of the rum-shop, and the lust god of Mammon and pleasure.

The vicious classes are Christian born. Think for a moment, that this Christendom has authorized, by law and sanction of the State, the creation of this frightful pest gang; that it has provided for its creation; that it is here, not in opposition to, but by, her will; that by formal and deliberate legislation, brought about by Christian votes, she has opened, in all her towns and cities, slaughter-houses of men, women, and children, and of all virtue, and employs a million minions to do this dreadful work; that she has done this and continues to do it with her eyes open, and with full knowledge and purpose; that she has prepared and planned and deliberated in government chambers for the production of these desperate classes; that her employed and licensed minions do this for pay.

For a generation Christendom has been hearing a low growl from the kennel, where she is battenning the wild beasts of passion; a growl in the kennel as they have crushed their victims. "What means the roar to-day along the Trafalgar Square and London streets?" It is the beast, loose and shaking his mane. Pamper him a little more on government joints, and no kennel-bars will hold him. Fitted for raven, he will raven to the full. Rum engenders poverty; poverty and rum engender crime. Nations that license murder for pay will be murdered for plunder; nations that batten the wild beasts of passion will be devoured by the wild beasts of rapine and ruin. The rum-hole must be closed or the rum-hell will engulf Christendom. What shall be done with Christian rum? is the problem. What will become of the Christian world? Answer it with license, or authorization, or tempering policies,—it is difficult. Strike it down, cage the beasts that vend the frenzy in the only place to which they belong, the criminal cell, and the kennel will disperse. There is but one remedy. We have had experience enough to have learned what this is. The nation must put an end to transforming men into beasts by law, and must put the beasts who do it into a limbo where their sorceries will cease. The conflict is now upon us. It is a life-and-death struggle. The Government is on the side of the beasts; the people make the Government. Shall the rum fiend still carry on his carnival of death? Shall the rum minions, at the still, behind the bar, at the bar, in the gutter, or in the mansion, rule? Or is there enough of manhood among us to save Christendom from the damning shame? The answer we make to that question determines fate. If Christianity has not power to save Christendom, where is our hope? With what face, then, can we go to the heathen? There is no devil-worship in Africa more degraded, more lost to all sense of shame, than the demon worshiper of rum; no high priest of the sorceries of heathenism more diabolized than the minions of Christian States authorized to manufacture and vend the poison. Paganism can muster no miscreants from all her realms more debased than the rum army; no festering pest-house,—not even the Chinese opium den,—more deadly to virtue than the Christian rum-hole. Must it be endured longer? Must the race be doomed to go into the future with this mill-stone fastened about its neck by legislators of Christian States? Are our tyrants too much for us? Then farewell to hope.

Who doubts that there is a remedy for this state of things? It is not unknown. This evil is rampant not of necessity, but we have not the courage or desire to apply the remedy. It is simply needed that right-minded people combine to do the work; and in this, as in every case of a crying evil, the Church must lead in the reform. This is her most peculiar province. It comes in the line of the great class of moral issues of which she is the recognized guardian.

It cannot be effected by moral suasion, by sermons, by prayers, or by abstinence of the well-disposed. It is a case where the arm of the law, and force repressive, is the only resort. It belongs to the department of crime; and must, of necessity, be met by criminal law faithfully executed. The rum-seller is a criminal, and must be held amenable to criminal law.

The traffic must cease to be treated as a question of right and liberty of individual choice, as the pursuit of a legitimate calling, as much so as theft, or murder, or any other crime. It belongs to the same category, and nothing but sophistry can give it any other place. The rum-seller is an unmitigated enemy of society, dangerous to public welfare; there is no criminal of deeper dye. He has been petted by the State; respectability has been thrown around his most atrocious crime; he has been protected in it by law, has been permitted to live among us as a free, respected citizen, pursuing a legitimate calling, to hold up his head and walk the streets as the equal of respectable men, to become the boon companion of law-makers,

to appear in court, and to sit in juries as a virtuous citizen. He has been allowed to open his doors upon the public streets, and drive his business in open day, the peer of honorable tradesmen. So long as this remains, his business will flourish. There is no mortal power that can reach him. He will continue to be defiant, and grow more contemptuous of decency every day.

There is but one road to deliverance from this pestiferous evil. It is not obscure; it is the plain, straightforward road of simple honesty in dealing with a case of pronounced crime. The rum-seller is a criminal, pure and simple; he must be treated as such in law and administration. The brand of felon must be put upon his brow; and he must be made to take his place in the felon's dock, and in the felon's cell, or on his gibbet. This kind goeth not out by fasting.

A felon class has grown up among us. Their criminal business is not doubtful. Their practice of it is in open day. The felony is clear, pronounced, the most dreadful. They are robbers and despoilers of innocence. Their business is murderous. It has no other quality in it. It threatens our homes. It fills our jails and prisons and pauper asylums. It creates demand for armed police. It fills many of our homes with miseries worse than death. It has not one single relief. It is a felony of the deepest dye, pure and simple. It must be treated as such. The felon's dock, the felon's cell, and if need be the felon's gibbet, is the only remedy for such a crime.

A sentiment must be vocalized into organic expression which will compel legislation. The sentiment exists. It must be expressed in the only effectual way, until a rum-seller will no more dare to open his house of death among us than would a dealer in deadly pestilence; until he must, like other miscreants—of which there are none greater,—hide himself in the dens and caverns of night from the vengeance of hot pursuit. Brand felon on his brow; huddle him with co-fellows in the criminal's dock; drive him with the gang in striped garments. The business will then cease, and the earth will be delivered from his devilish sorceries. No man in his senses can say that there is any other remedy, or that this is too severe. All that is demanded is concert of action.

Moderation is counseled. Moderation! Who counsels moderation? Have we not tried temporizing policies with this wild beast of nameless possession long enough? Have we not sought to tame him with moral suasion, to melt him with the tears of broken-hearted womanhood and childhood, by appeals to any latent humanity that might yet be in him, by the homes he has desolated, and the victims, by millions, he has immolated? Have we not resorted to measures of mild impression only to see how futile they are? Have we not bound him with the withes of low license and high license, and hampered him with local option and obstructive legislation? Have we not worn ourselves out with crusades and petitions and remonstrances? Have we not, despairing of any success with the beast himself, exhausted all possible methods of rescuing his victims, only to find him, at the end of a hundred years of unsuccessful effort, still entrenched and defiant? It is seventy years since the great Beecher stirred Boston and the nation with his startling appeal. For half a century the impassioned Gough has gone up and down the land, creating, by his appeals that would move a heart of stone, moral sentiment. Thousands of others have pleaded and wept and prayed. For twenty years women have knelt on curb-stones and entreated. The State still pampers the beast and turns him loose to raven and destroy. Where he had hovels, he has built palaces. The low grogery has flowed out into the gilded saloon. The scurvy miscreant, once despised but patronized, has become the acknowledged gentleman of fashion. He has moved from his obscure quarters into the streets where decent citizens live, and is toasted and feted by well-bred men and women. He has formed an ostentatious league, and banks millions to defend his reputable profession. He calls conventions, and sits, with parade, in deliberation of his rights and immunities, and the public press busies itself with reports of his proceedings, and speaks of him with respect.

Moderation! No! Who talks of moderation in the coils of a boa-constrictor? We have temporized too long. It is time we talk and act like men. A murderer, cold, heartless, cruel, is among us. Not the assassin of one or of a family. His victims count by millions. His butcheries are progressing daily and nightly within sight of our dwellings. The screams of his victims, if we would but listen, would chase away sleep from our eyes. He knows the fact; we know it. His sole and only business for which he lives, and by which he lives, is first to debauch youth and innocence, and then to hurry the dishonored hulk away into a drunkard's grave, and to pamper himself and his family upon the price of his villainies. The toe-calls of the Aztec war-god, upon which the quivering hearts of thousands were laid, is a shrine of beauty compared with the horrors of this modern demon of destruction—the rum-hole. We men stand by and see it and raise no hand; nay, worse yet, vote the right, and take the assassin of virtue and life by the hand and treat him as our equal. The annals of human history furnish no parallel of stupidity and monstrosity. Moderation! No, no! There is but one way; it is plain and simple. Treat the criminal as he deserves; let criminal law do its function; put him in

the culprit's dock, which is the only place to which he is entitled; carry him from the dock, by sentence of law, to the felon's cell or to the gang of striped convicts, who are his only fit associates. Let the process be the most summary possible; let the law take hold of the factor on simple evidence of his business; let the evidence of criminal intent be the presence of the article; put it under ban of right of search when its presence is suspected. Deal with it precisely as we deal with theft, murder, abduction, and classes of crime which grade with it, but are far below it in atrocity. In a nation whose legislation is controlled by universal suffrage and direct vote, if half the voters have not sunk below the level of men, it cannot be long until we are delivered from this insufferable shame.—*Bishop R. S. Foster.*

—It is rather a startling fact that the poorest country in the world should spend annually \$53,240,000 upon an absolutely unproductive luxury. Yet that is the amount of the drink bill of Ireland.

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:—

PENNSYLVANIA.—Meetings at Cherry Flats result in four converts.

NORTH CAROLINA.—A series of meetings at Ellenboro results in thirteen converts.

OREGON.—A church of nineteen members organized at Woodburn, as the result of a series of meetings.

IOWA.—Eld. L. Johnson reports that four converts were recently baptized at Scranton and two at Ames.

FLORIDA.—Eld. Fulton reports eight new converts at Pine Hill; eight converts were recently baptized at Tampa.

TEXAS.—A series of meetings held at Campbell results in fourteen believers; twelve believers reported at Sodom.

MAINE.—Eld. Goodrich reports eight new believers at Bangor; meetings at Mansur's Mills result in two converts.

WEST VIRGINIA.—At the State camp-meeting held at Parkersburg, the West Virginia State Conference was duly organized.

ILLINOIS.—At the State Conference which convened at Springfield, \$2,600 in donations and pledges was voted to foreign missions.

RHODE ISLAND.—The mission work at Providence has been successful to the extent that a company of twenty believers is reported.

INDIANA.—A series of meetings held at Mt. Ayer results in eight converts; a Sabbath-school of twenty members organized at Morocco.

LOUISIANA.—Three converts reported at Robeline; church at Marthaville received two new members recently; success is attending the mission work at New Orleans.

MISSOURI.—At the State camp-meeting held at Nevada, twenty-five converts were baptized, and about \$2,500 raised by donations and pledges for home and foreign missionary work.

NORTHERN EUROPE.—Eld. Matteson gives an encouraging report from Frederickshavn, Denmark, and states that the church at Stockholm, Sweden, recently received six new members.

SOUTH AFRICA.—Our missionaries give cheering reports of the progress of the work in that far-off field, where the truth is being introduced with success; twelve believers were recently baptized.

OHIO.—The work is progressing favorably at Cleveland, a goodly number having recently embraced the faith; meetings held at Pemberville result in eight converts; church of nine members organized at Piqua.

WISCONSIN.—Several additional converts reported at Lime Ridge; church at Sextonville recently received six new members; a new church edifice is being erected at Plainfield; church at Flintville receives four new members.

KANSAS.—A company of sixteen believers is reported at McPherson, also a Sabbath-school of twenty members; meetings are being held at Huron; fifteen converts were baptized at the Independence camp-meeting.

MINNESOTA.—H. F. Phelps reports over two hundred accessions to the State Health and Temperance Society at the several places he has labored in that work during the past fifteen weeks; mission opened

at Duluth, where five or six have already embraced the faith as one result.

CENTRAL EUROPE.—Eld. B. L. Whitney reports encouragingly of the sale of denominational books at Basel, Switzerland; Eld. Conradi reports the organization of a church in the southeast of the Caucasus, one in the northwest of Holland, and one in the Crimea; he also reports a goodly number of new believers in various parts of Prussia, Holland, and Russia.

ENGLAND.—Tent meetings held at Wellingborough resulted in seven converts, and in awakening a deep interest among many others; one family at Kettering recently embraced the faith; the office of the *Present Truth* (our denominational paper published in England) has been removed to London, where it is now located. Eld. Haskell reports many favorable omens for the cause there.

The Theological World.

... It is rumored that Rev. Charles H. Spurgeon is on the point of separating himself from the Baptist Union.

... A conference of Congregationalists and Baptists, for the purpose of promoting co-operation and union, was held the past month in London, England.

... At the Mormon conference which ended at Salt Lake City, recently, Wilford Woodruff was continued as president of the twelve apostles, and George Q. Cannon and Joseph Smith were continued as apostles. No president of the church was elected.

... Arrangements are being made for a grand National Conference of the Free Christian Churches, to be held at Leeds, in April, 1888. The Conference will be mainly Unitarian, but it represents also Universalists and others of the so-called Free Churches of England.

... Rev. Dr. Fulton, a Baptist clergyman of Brooklyn, N. Y., believes that an entire destruction of Catholicism should be effected, and that Dr. McGlynn is the instrument designed by God to accomplish this, but that the famous Doctor must first be converted to Protestantism. Accordingly, he is proceeding with vigor to convert that gentleman.

... The American Board of Foreign Missions was formed in 1810; since then it has received from the church for its world-wide mission work, over \$18,000,000. It was the first foreign missionary society in the country, and since its formation the contributions to all the foreign mission societies of the country have amounted to over \$57,000,000.

... The devotion of good Catholics to the memory of the saints recently had an impressive and picturesque illustration in Northumberland, England. It was on the twelfth centenary of St. Cuthbert. The ruins of the abbey in which Cuthbert once lived are on Holy Island, near Berwick, a place which can be reached only by three miles of wading at low tide. It is reported that ten thousand people of all degrees marched barefoot to the ruins and united in the services.

... The recent report of the Bible Society in Maine reveals a singular state of things in some of the most highly favored communities. In Portland alone, one hundred and five Protestant families were found without a Bible. In an enterprising town, one of the Society's visitors found in one day seven American families destitute of the Bible. In another of the towns visited, where there were more than one hundred American families, there was not a clergyman, physician, town-house, church, chapel, or Sunday-school.

... Prussia's hobnobbing with the papacy has begun already to bear the unfailing fruit of a legal recognition of Romanism. A Lutheran minister in Prussia was recently sentenced to nine months' imprisonment for "insulting" the Romish Church. The insult consisted in publishing a pamphlet in which he remarked that the Romish apostasy is "built upon superstition and idolatry." And for such "insulting" remarks as this, to prison for nine months their author had to go. And this in the land of Luther! Let Prussia be called no more a Protestant country. She has been surrendered bodily to the papacy, and Rome rules there, and that in Rome's own wicked way.—*American Sentinel.*

... The Swiss Government is at last aroused, and proposes to take measures against the Mormon mission which has for thirty years been actively carried on in Switzerland. An investigation recently made by the Canton of Berne, reveals the fact that the headquarters of Mormon activity in Europe are at Berne. A permanent station exists there, in charge of "Bishop" Schoenfeld, and missionaries are sent out in all directions. Collections and gifts are exacted from converts. The number of converts in Berne alone last year was 336. Throughout the whole of Switzerland the year before, converts numbered 610. Government measures will be on the ground either that it is a "religious order dangerous to the state," or that it is an unauthorized emigration agency.

THE GOSPEL SICKLE.

Battle Creek, Mich., November 1, 1887.

¶ Eld. Butler's articles on the Sabbath question, which have been running through the SICKLE for upwards of a year, are drawing to a close. The current article contains a general summing up of the points that have been considered and conclusions reached, relative to the seventh-day Sabbath. We commend a careful perusal of this article, and that it be preserved for future reference.

¶ With this issue is completed the series of articles from Eld. Cottrell on "The World's Conversion a Fable." Those who have read these articles carefully and candidly, must, we think, agree with the writer of them, that the story of the world's conversion, which has been popularly proclaimed for many years, is nothing but a fable. The promulgation of this fable results in blinding the eyes of people to the true state of the world, and to the events that are to take place. We verily believe that this fable is one of the schemes of the arch deceiver to prevent people from being ready for Christ's second coming.

¶ A significant testimony regarding Christ's fulfillment of the law is furnished by Dr. Parkhurst in his Greek Lexicon. He says:—

"When Christ says, Matt. 5:17, *I came not to destroy the law or the prophets, but to fulfill*, I apprehend, that, in order to make out the connection between this and the two following verses of our Saviour's discourse, we must take *ἀλλορρῶσαι* in its most extensive sense, as denoting that Christ came, not only to fulfill the types and prophecies by his actions and sufferings, but also to perform perfect obedience to the law of God in his own person, and fully to enforce and explain it by his doctrine." Page 548.

Those who claim that Christ came to abolish the law of God, will do well to ponder the above conclusive testimony.

¶ In speaking of the recent work of the Knights of Labor, in Erie, Pa., in enforcing the Sunday law, the *Christian at Work*, in its issue of Oct. 13, 1887, says: "If we can't have Sunday laws enforced from principle, let us secure them on the grounds of expediency and utility. What we cannot get from the highest motives, we will take half regretfully and half complacently from the lower." It is to be presumed that the *Christian at Work* regards Sunday-observance as a religious act. By the foregoing statement it proclaims the doctrine of enforcing religious practice by man-made laws and penalties. It sanctions the practice of compelling men to conform to a religious doctrine whether they believe it or not. As the thoughtful individual reads the above quotation, he will be led to question the right of human governments to enforce religious practice.

¶ It seems that a person does not escape "the ills that flesh is heir to" when he passes into the spirit world, if we may believe the "spirits" who testify through the *Banner of Light*. In the spirit message department, in the *Banner* of Oct. 8, 1887, the spirits complain somewhat of their condition in the spirit world. One is troubled with the "paralytic difficulties" he had on earth; and another could not communicate a great deal, because the "terrible sore throat" with which he went away, continued to trouble him. Strange that a little throat trouble should follow a person into the spirit world, and bother him there, but a disease severe enough to kill him, should set him entirely free, and not trouble him at all! If a sore throat here gives him the sore throat over there, a disease that would kill him here, ought to keep him dead over there, and we believe it does.

"THE SPIRIT OF MAN WHICH IS IN HIM."

In 1 Cor. 2:11 are these words: "For what man knoweth the things of a man, save the spirit of man which is in him?" Some reason that this text furnishes conclusive proof that man possesses an immortal soul—a separate, living, conscious entity, that presides over the body, as it were, during this life, and at death emigrates to some other locality. Many, indeed, reason that this separate, conscious entity is the real

man, and that this body of flesh and bones and blood is only the temporary abode of the real man.

But let us see what the text really does teach. The word that is translated "spirit" in this text, is *pnūma* in the original, which is defined by Robinson in his Greek Lexicon to mean, in this instance, "*The rational spirit, mind, soul, as including the understanding, intellect.*"

In his comments on this passage, Dr. Adam Clarke says:—

"The spirit of a man knows the things of a man; that is, a man is conscious of all the schemes, plans, and purposes that pass in his own mind; and no man can know these things but himself." This must commend itself to all candid persons as the correct interpretation of the passage in question. It furnishes no evidence whatever that man has an immortal soul.

THE EUROPEAN OUTLOOK.

The dangers looming up before the states of Europe are spoken of as "European thunder-clouds." Many anxious statesmen, it is said, would give much to know the answer to the all-pervading question, "What next?" In England, excitement is at fever heat, though Parliament has been prorogued till Nov. 30. The government has issued a notice which will suppress over two hundred branches of the Irish National League. The agitation, says one authority, is being revived with an energy which surpasses anything ever before known by the managers of either party in Great Britain.

In Scotland the home-rule feeling is developing, and the northern and eastern counties are already ripe for it.

Germany and France are looking vengeance at each other over border troubles in Alsace.

Russia is internally and externally in a state of unrest, anxiety, and foreboding.

Spain is levying a religious war in one of the islands of the Pacific, through which statesmen think she will become disastrously involved in the European maelstrom.

And thus it is said that "all things seem to be in a condition which threatens disruption of the public at any moment."

THE ROMANISM OF TO-DAY.

ROME is again making a little exhibition of her spirit in Mexico, where Protestantism is beginning to obtain a slight foothold. A young Mexican girl opened a school in a little village in the state of Tabasco. The priestly party was strong there, and the girl was a Protestant. That was enough. The priests boasted that the school should not continue a week. The girl was suddenly taken ill. Physicians, being summoned, pronounced it a case of poisoning. Medical skill saved her life, but the nature of the poison was such as to destroy her reason, and she was obliged to be taken to the city of Mexico for treatment, where it is hoped she may possibly be saved.

In the State of Guerrero, a mob headed by one of the local authorities, but instigated by the priests, as the *Monitor* declares, assaulted the house of a Protestant family, killing three persons.

Luis Murillo, editor of a liberal party paper in the state of Vera Cruz, was denounced by the priests from their pulpits, because he had attacked their reactionary ideas. He was shortly after found dead on a lonely road.

Comment is unnecessary. Rome never changes.

A SINGULAR SPECTACLE.

POPE LEO XIII. is indulging in great rejoicing that he has brought Germany to his feet in a very complete and summary manner. The *Christian Advocate* comments thus significantly on this singular spectacle:—

"One of the most pitiable spectacles presented in these latter days to the world's gaze is that of Prussia—great and Protestant Prussia—doing obeisance to the pope of Rome.

"If any human force could make Martin Luther and Philip Melancthon arise from their graves beneath the marble slabs in Wittenberg church, it would be this. But, alas! so bound hand and foot is their land to-day, that not one strong voice in the whole country dares to sound the alarm and tell the civilized world what is going on in Berlin.

"The climax has just been reached in the pope's allocution, which came by cablegram from Rome. His holiness appeals to the whole world to hear his

cry of victory over German Protestantism. Here are some of his jubilant notes:—

"We felt more concerned at the evils of this religious struggle with Prussia, and as we were unable to remedy them by striving alone, owing to the obstacles which impeded our power, we invoked the co-operation of the German bishops and the Catholic deputies in the Prussian Diet, from whose constancy and concord the church derived great fruits, and expects still greater. Thanks to the equitable and pacific sentiments of Emperor William and his counselors, the Prussian Government removed the more serious inconveniences, and then accepted the various practical conditions of peace, by which some of the former laws against the church have been repealed and others mitigated. Something remains, but we must rejoice at what we have obtained, and, above all, in regard to the free action of the pope in the government of the church in Prussia."

"If Bismarck is not entirely blind to all Protestant sentiment, and is not utterly consumed by his love of Prussian imperialism, whatever becomes of the people, he must have some sense of shame when he reads the pope's allocution,—that this triumph of Romanism in Germany is made the basis of an appeal to Italy to range herself on the side of papal interests. Germany more Catholic than Italy! That is the picture now, and the world is told so by Leo XIII."

CONDENSED LIST OF TRACTS.

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

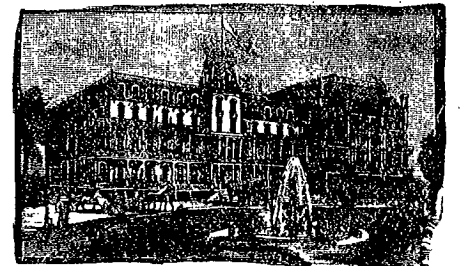
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