

THE GOSPEL SICKLE

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

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For Terms, - - - See Last Page.

WHERE HAST THOU GLEANED TO-DAY?

Al! never true workman toiled in vain,
E'en though he watered his seed with tears;
Bright golden stalks and full-eared grain
In God's "due season" for him appear!
Dear Christian worker, what sheaf for you
Stands safely bound in the twilight gray?
Thy soul drinks blessing midst falling dew—
Oh! tell us, where hast thou gleaned to-day?

Has some fallow ground sprung green at last—
Doth the stubble field its grace renew?
Where bramble shadows have long o'ercast,
Doth rude fence-corner yield treasure too?
Where Sorrow's sickle, with edge so keen,
Left naught of promise in smiling May?
Humility's fragrant petals lean—
O reaper, hast thou gleaned there to-day?

Where Satan's briars the fingers wound,
Have not your labors been all too brief?
Remember, where sharpest thorns are found,
Stands richest blossom for Master's sheaf!
Yet there's precious grain in every field—
No so; this sweeps wholly, though swung for aye!
For thousands of sweets the harvest yield—
Say, Christian, where hast thou gleaned to-day?

E'en Job returned from the close-mown vale
More richly laden than joyful Ruth;
For him, where others thought crop would fail,
Flashed gems of wisdom and pearls of truth!
When in stubble-field of affliction tried,
Like grand old Daniel, we'll often pray
The angel of Mercy to walk beside,
And bind our sheaves at life's closing day!
—G. B. Griffith.

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.

THE Sabbath knows nothing of sin. It existed before sin entered into the world (Gen. 2:2, 3), and will survive when sin is no more. Isa. 66:22, 23. No type of redemption was needed before man sinned; and when his redemption is completed, and he is settled in his eternal inheritance, the new earth, he certainly will have no further need of shadows.

IN Paul's epistle to Titus, second chapter, thirteenth verse, occur these words: "Looking for that blessed hope." The hope referred to by Paul is mentioned in chapter 1, verse 2,— "In hope of eternal life." Popular theology is at variance with Paul, in that it teaches that we already possess inherent immortality; that we already have never-dying souls; that eternal life will be ours in any event, whether we accept the gospel plan of salvation or not. It is passing strange that men cannot discover the disagreement between themselves and the great apostle to the Gentiles, in this respect. The time when Paul expected to realize the fruition of his hope was at the second coming of Christ; for he says, "Looking for that blessed hope [the hope of eternal life], and the glorious appearing of the great God and our Saviour Jesus Christ." Dr. Adam Clarke says that this clause, literally translated, is as follows: "And the

appearing of the glory of the great God, even our Saviour Jesus Christ." This agrees with the new version, thus giving the idea that the second coming of Christ will constitute the "glory of the great God" that is spoken of by Paul, and as being the time when, if faithful, he expected to receive eternal life. This is called a *blessed hope*; those who have it have abundant cause to be happy in the sure prospect of that glory which shall be revealed.

"WHY do you people place such emphasis upon the fourth commandment?" is a remark frequently made by those who differ with us on some points of theology. Answer: For the very reason that the Sabbath commandment has been tampered with by the papacy (Dan. 7:25), and in this respect almost the entire Protestant world are following in the footsteps of the papal beast (see Rev. 13:3). If we were laboring especially for idolatrous pagans, it would doubtless be necessary to dwell much on the second commandment; if for sensual Mohammedans, to make free use of the seventh; if for blood-thirsty cannibals and Caffirs, a frequent reference to the sixth commandment would be in order. The parable of the woman having ten pieces of silver, and losing one, is to the point. She lights the candle, sweeps the house, and is much more anxious about that one piece of silver than the other nine. But why did the Saviour use the figure of a woman having just ten pieces of silver? Why not say three, or seven, or twelve? Was it a mere happen-so? or was the figure chosen because there are just ten precepts in the divine code? The thoughtful reader may consider.

THE ten commandments constitute the only law ever given to man of which it could be said that it was "perfect." No other of this character was ever given to man, or known. No other law that was ever given has such universal application; no other has ever been so comprehensive—including all duties, all responsibilities, and all interests. This is the one universal, all-comprehending moral law, designed for man under all conditions of being in all time. To say the least, it is supreme folly to think that such a law could be subject to change or displacement.

IT often happens, in the religious world, that individuals become so wrapt up in contemplating the importance of some particular religious tenet as to be really blind to the fact that there is any other point of any value whatever. Such are generally spoken of as riding a hobby. While it is perhaps true that there are degrees of importance to be attached to religious doctrines, none ought to be regarded as non-essential; for "all Scripture is given by inspiration . . . and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," etc. There are no non-essentials taught in the Bible; yet there is, of course, a proper time and place for the presentation of every point of Bible truth.

THE great hinderance to receiving truth is not so much the want of capacity to understand it, as the want of a will to give up preconceived ideas. This verifies the old adage, "None are so blind as those who will not see." It is far more difficult to unlearn than it is to learn. There are many whose

minds get so coated with prejudice that they become incapacitated for just judgment. It is a hopeless task to argue with such while in this state; for the plainest fact, the most cogent reasoning, the most logical deductions, fall on them as unproductively as rain upon the rock. There is no occasion to be angry with such; on the contrary, we can only grieve for them, and patiently wait till they are ready to receive instruction. So it is with any particular doctrine which we have received by education without investigation. We must remain in ignorance of its real nature, so long as we feel no need to give it a proper examination. The wise man changes his mind when he sees his error; but the ignorant man, clothed with bigotry, will not. The former will acknowledge his error and correct it; but the pertinacity with which the latter adheres to his opinions always bears a just proportion to his ignorance.

WHEN the first great object of faith is fully comprehended, then the mind becomes capable of receiving all its accessories; and by hearing the word of God, evidence is presented to our minds of the efficacy of the blood of Christ to remove our past sins. But, says the apostle James, "Faith without works is dead." We cannot have faith in anything without some outward act to show it; therefore faith in Christ, to be a living one, must show itself by corresponding works. To have faith in the gospel is to believe that Christ died for our sins, was buried, and rose again. The works accompanying such faith would be to die ourselves to sin, be buried in a watery grave, and rise again, thereby showing our faith in the operation of God, who raised him from the dead. Col. 2:12.

THOSE who object to the stress laid upon the Sabbath by S. D. Adventists, and claim that the Sabbath is a non-essential, greatly mistake the nature of the institution, and our esteem of its importance. The Sabbath is a divine institution, and not a non-essential, to be regulated by human enactments or individual freaks. Those who claim that the day of the Sabbath is of no consequence, have the formidable task on their hands of explaining how it would be possible for God to reveal anything definite to human beings; for certainly there is nothing in the Bible that is dwelt upon with greater definiteness, or more conclusively taught and commanded, than the observance of the Sabbath day. In the very nature of things, there could be no such institution as the Sabbath apart from a definite day. The Lord did not institute the Sabbath, and then select a day for its celebration; he selected a day and made that the Sabbath. To constitute that day the Sabbath, certain honors were bestowed upon it by Jehovah himself. It took both the day and the honors that were bestowed upon it to form the institution denominated the Sabbath; and it is as impossible to separate the one from the other and still have the Sabbath institution left, as it is to separate the elements of a given quantity of atmospheric air, and still have that air left. God did not say to the human race, "Select one day in each seven, and bestow such honors upon it as I have upon this day, and thereby form the Sabbath of the Lord thy God." To attribute such a command to the all-wise Creator would be to charge him with folly.

Doctrinal Articles.

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

FACTS ABOUT THE FIRST DAY OF THE WEEK.

BY GEO. I. BUTLER.

1. God commenced his work of creating the world by working on the first day of the first week of time, while he rested on the seventh day of that week; thus distinguishing the first day as a "working day," while he made the seventh a rest day. Can it be wicked to follow the example of the God of heaven, and work on Sunday?

2. Not an instance can be found in the Bible where Sunday was ever observed as a rest day, or a hint given that its character as a "working day" was ever changed to that of a rest day. Indeed, God in the fourth commandment (Ex. 20:8-11) permits or commands men to work upon it; and the prophet Ezekiel calls it one of the "working days." Eze. 46:1. Can it be a sin to treat it as God expressly permits in his own law?

3. Not a command in all the Bible can be found to observe Sunday as a rest day or a day for religious worship,—no record of its ever being blessed or set apart for any sacred use whatever; no command to break bread upon it; no hint of any change of the Sabbath in any way; nor the slightest proof that the sacredness of the original Sabbath was ever transferred to it.

4. Jesus worked at the carpenter's trade (Mark 6:3) till he was nearly thirty years old. He rested on the Sabbath, and worked six days; hence he performed many days' works on Sunday. Is our Saviour's example safe to follow?

5. The apostles and early church also worked on the first day of the week, and not an instance can be found where they treated it in any other way than as a "working day." Indeed, as no law was ever given in the Bible to observe it as a Sabbath, it cannot be wrong to work upon it. "Where there is no law, there is no transgression." Rom. 4:15. "Sin is the transgression of the law," 1 John 3:4. Hence it cannot be sin to do ordinary business on Sunday.

6. There are only nine instances in all the Bible where the first day of the week is mentioned: Gen. 1:5; Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. These instances refer to only three different days, the first being the day when God began to create; the next six referring to that first day on which Christ was raised from the dead; while the one in Acts 20 is the last particular day referred to; and the direction concerning the "laying by in store," in 1 Cor. 16:2, not referring to any one first day, but to a duty to be done on all of them. It is remarkable that in every instance here referred to, the Scripture record gives plain evidence that it was a "working day."

7. The first instance we have already noticed, in which God commenced his work of creating. The day of Christ's resurrection was one of the busiest days of which we have any record in the word of God. The disciples went out with their embalming materials to do a hard day's work which they would not do on the day previous. It was a hard day's work to embalm a body. When they did not find him, they spent the time hurrying here and there inquiring of one another concerning the strange occurrences. Two of them walked fifteen miles on that day, out to Emmaus and back, and Christ himself walked much of the way with them. A strange way to observe a Sabbath! As the first Sabbath of a series gives the proper example for all the rest, it is therefore perfectly proper to travel on a journey afoot many miles on the first day of the week. Thus we have the example of Christ and the disciples for treating the first day as a working day since the resurrection of Christ.

8. So also of the last specific instance in which the first day is mentioned, Acts 20:7. Paul walked nineteen and a half miles from Troas to Assos on the first day of the week. And though there was one religious meeting held in the dark part of that first day, the only case of the kind brought to view in all the Bible, yet this fact plainly proves that Paul regarded it simply as a "working day."

9. The recommendation of Paul to the Corinthians,—for every one to "lay by him in store," as God hath prospered him," on the first day of the week,—proves the same thing. This laying by him was "by himself at home," as many versions render it. Their doing this as God had prospered them would imply a reckoning of their accounts, a business in-

consistent with the sacredness of a Sabbath, but every way consistent with a "working day." How strange that upon such evidences good people should try to change a "working day" into the Sabbath!

10. After the death of the apostles, during the second century, we find some *voluntary* regard being paid to Sunday, with Good Friday and other festival days, for which no command of scripture was ever assigned, after which "custom" was quoted as additional evidence. After a time some held religious meetings upon it, and finally the Catholic Church favored it, calling it the Lord's day, about A. D. 200. At last Constantine, a heathen, passed a law (A. D. 321) commanding a portion of the people to rest from labor on "the venerable day of the sun." This heathen law was the first ever made requiring cessation from labor on Sunday.

11. From various first-day authors we have shown that Sunday was a heathen "memorial" of sun worship, the first form of idolatry; hence the name *Sunday*. It was regarded all through the heathen world as a weekly festival; hence Constantine calls it "the venerable day of the sun." This fact enabled the Catholic Church the more readily to exalt it among the vast body of heathen nominally converted to Christianity.

12. The Roman Catholic Church continued till the Reformation to exalt the Sunday, fining and whipping men who would not keep it, appealing to base frauds and false miracles to sustain it, till its partial observance became general, while the ancient Sabbath was put down. Yet it was nearly a thousand years before the first day was called a Sabbath, even by the Catholic Church.

13. In the Protestant Reformation, those who were engaged in it came from the Catholic Church, and brought Sunday along with them, though many of the Reformers regarded it simply as a festival day, like the other church festivals.

14. The doctrine of a Sunday Sabbath, as now taught, was never promulgated in its present form, claiming divine authority for the change and sustaining itself from the fourth commandment, until put forth by Rev. Nicholas Bound in 1595, and hence is an entirely modern doctrine. It has been extensively taught in Great Britain and the United States, but has not generally been adopted on the continent of Europe. It is a doctrine having no foundation whatever in Scripture.

15. The Catholic Church everywhere claims to have changed the Sabbath, and the facts of history abundantly verify the statement. The prophet clearly foretold the change (Dan. 7:25), and the final reform (Rev. 12:17; 14:12), when this heathen "memorial," entrenched by the power of the Catholic Church in the very "temple" or church of God, should be cast aside by the people who prepare for the coming of Christ. These will "keep the commandments of God" as the Father gave them.

Dear reader, on which side of this last conflict will you place yourself? Which of these days will you keep? Will you take God's ancient Sabbath, ever recognized in the Holy Scriptures as his holy day for more than 4,000 years? Or will you take the festival of pope and pagan as your day of rest, and still trample under foot the law of the great Jehovah? "Choose you this day whom ye will serve."

REDEEMER AND REDEEMED.—7.

The prophecy of Daniel introduces five universal kingdoms which were to succeed one another on the earth. The first four kingdoms are perishable. The fifth is immortal, and will stand forever. The first four kingdoms are represented in the second chapter of the prophecy by the great metallic image, the several parts of which were composed of gold, silver, brass, and iron mixed with clay. These represent Babylon, Medo-Persia, Grecia, and Rome. The stone cut out of the mountain without hands, smote the image upon his feet, when the iron, the clay, the brass, the silver, and the gold were broken in pieces, and the wind carried them away, that no place was found for them. No language can express destruction more completely. And it is not until this utter destruction of all earthly governments that the immortal kingdom is established, filling the whole earth with its glory.

The kingdom of glory is future. In connection with its establishment will be the second coming of Christ in power and great glory, to raise the righteous, dead, and to change the living righteous. These, all immortal, will be the eternal subjects of the kingdom of glory. In Paul's most solemn charge to Timothy, he associates the coming of Christ and

the last Judgment with the immortal kingdom. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word." 2 Tim. 4:1, 2. This kingdom will be God's arrangement to glorify and reward the immortal righteous who are saved from every nation, tongue, and people during the ages of human probation.

As further evidence that the kingdom of glory is future, we cite the fact that the stone smote the image upon his feet. It did not smite the image upon the head, Babylon; nor on the breast, Media and Persia; nor on the sides, Grecia; nor yet on the legs, pagan Rome. But the stone did smite the image on his feet. And it could not smite the feet before they existed, and they were not in existence till several hundred years after the first advent of Jesus Christ. The stone has nothing in common with the image. Mark well the events here stated. The stone breaks the image, and it becomes like the chaff of the summer threshing-floors, and the wind carries it away so that no place is found for it. All earthly kingdoms are first broken, and cease to exist; then, and not till then, will the God of heaven set up the immortal kingdom on the earth, which shall never be destroyed.

The kingdom of grace is God's plan to save men by grace. It was established as early as mercy and grace were offered to fallen man. Adam, Abel, Noah, Abraham, and Moses were as truly the subjects of the kingdom of grace as the apostles and martyrs of Jesus were, or as the followers of Christ now are. If it be said that the kingdom of grace was set up by our Lord Jesus Christ at his first advent, then we inquire, Had God no kingdom of grace before that time? If not, then Enoch, Noah, Lot, Abraham, Isaac, Jacob, Moses, and the prophets have perished without hope; for certainly no man can be saved without grace.

In the seventh chapter of Daniel the four perishable kingdoms are represented by four beasts. The fate of the fourth is expressed in these words: "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." If the words *slain, destroyed, and given to the burning flame* do not express utter extinction, we know of no words that will express the idea. It is worthy of particular notice that the fourth beast continues without change of character until he is given to the burning flame. Not so with the other three beasts which precede him. Says the prophet: "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time." The territory and subjects of the Babylonish kingdom still existed, though subjected to the Persians. So of the Persian kingdom in respect to Grecia, and of Grecia in respect to Rome. But what succeeds the fourth kingdom? Is it the world's conversion and the temporal millennium?—No, indeed! Its career will end in the lake of fire, and it will have no existence beyond. The lion was merged into the bear, the bear into the leopard, and the leopard into the fourth beast. But the fourth beast is to end his career in the lake of fire, which will be his utter destruction.

The next scene presented to the prophet represents the events closely connected with the coming of the Son of man. His reception of the dominion of the earth is described in these words: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." The eternity of his kingdom is here stated. "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The location of the kingdom is also expressed in verse 27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

In tracing the subject of redemption through Christ, we have seen that the blood of the Son of God was shed to cleanse the sinner from the guilt and stains of transgression; that by the resurrection the just are to be redeemed from death; that by the agency of fire the curse will be removed from the earth; and that in the Redeemer the redeemed obtain the dominion of the earth, which Adam lost.

But the crowning act, which will place our world, with its immortal inheritors, above the disgrace of the fall, will be the establishment of the golden city of God, with the throne of both the Father and the Son upon it. In support of this startling proposition we appeal to the Bible. And where shall we look for testimony respecting this completing act of redemption but in the last book and the last chap-

ters of the Sacred Volume, which relate to the grand scheme of redemption?

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:1-3. God may be with men by the agency of an angel, or by his Son; but to free the subject from all uncertainty, the Son states that God himself shall dwell with men.

Again, says John: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it." Rev. 22:1-3.

If the river of life is to flow in the midst of the broad street of the city of God upon the new earth, the throne of God, as well as that of the Lamb, will be there. And if the curse here mentioned is that which came upon our world in consequence of Adam's sin, then redemption exchanges the blight and mildew of sin, and the pall of death, for the glory of the throne of God and of the Lamb.

The stupendous plan of redemption provides for more than simply the restitution of all things to their first glory. Adam was lord of creation; but the divine Son of God, the second Adam, will be Lord of the world redeemed from sin and its results. And may we not reasonably conclude that the future immortal condition of the earth, and the redeemed who inherit it, will as far exceed that of the first pair, and the earth given to them, as the Son of God exceeded innocent Adam in holy Eden?

Redemption completed at the resurrection of Christ? So say our Sunday friends, who observe the first day of the week to commemorate the completion of redemption. Hold, friends! you are just one dispensation ahead of time. Wait until the Redeemer shall make all things new. When the plan of redemption shall be finished, then, if it please God, we will all keep Sunday.

As we view the work of redemption, crowned with the glory of the throne of God and of the Lamb upon the new earth, we cease to wonder that redeemed men in heaven should look forward to the time when they shall reign on the earth as the period of still higher joys. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. 5:9, 10. Did these go up to heaven at death? or are these the saints who came out of their graves after Christ's resurrection, and ascended up to heaven with Christ from Olivet? or are these who sing the song of redemption, all the saints who shall reign with Christ in the holy city during the one thousand years before it shall come down upon the new earth at the close of the seventh millennium? Whatever view may be taken of these redeemed ones who sing the new song, the golden text loses none of its strength in proof that the earth, redeemed from the curse, will be the inheritance of the saints. And why should not happy saints in heaven, or on the earth, look forward to the completion of redemption, when they shall reign on the new earth, as the highest state of joy of which mortal or even immortal minds can conceive?

The history of our world is truly wonderful. Events have occurred on this sphere which have startled the universe. Angels desired to look into the plan of redemption; but they could not comprehend its amazing depths, and the matchless love which prompted its execution. It was here that Adam basely transgressed the law of his Creator. At sundry times God in mercy has punished crime, and diminished it for a time on the earth by flood and flame. Here patriarchs and prophets have wrought out holy characters, and have been slain for the truth.

Here among the fallen children of men was manifested the mysterious union of the human and divine in the Redeemer, who lived our example, died our sacrifice, was buried, and rose from the dead, took

with him the keys of death and the grave, and ascended on high to plead his blood in behalf of poor sinners. Here more than fifty millions of saints have sealed their testimony with their blood,—testifying that Christ is the living way, and the only Mediator between God and the sinner. Here, too, God will honor his Son, who purchased the redemption of man stained with sin, and the earth groaning beneath the curse, at an infinite cost, by establishing his throne upon it. Then will the redeemed lose the disgrace of the fall in the glory of the Redeemer, and the earth will forget the curse in the glory of God and the Lamb. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24:23.—James White.

The Christian Life.

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

THE MASTER WANTS WORKERS.

The Master wants workers, his harvest is white,
His command, "Go ye forth," is to all;
Go, work with a will, and let not the dark night
On an ungathered harvest field fall.
The Master wants workers, and callieth for you,
There's work for the smallest and weakest to do.

The Master wants workers, and that which is right
He will give at the end of the day;
So thrust in thy sickle, and work with thy might;
If not gathered, ripe grain will decay.
The Master wants workers, then why will you not
Begin now to serve him? 'Tis not a hard lot.

The Master wants workers, each service he knows,
Not one is too small to record;
E'en he who a cup of cold water bestows,
In His name, shall not lose his reward.
The Master wants workers, oh, why still delay?
Begin in his service to labor to-day.

The Master wants workers, the night cometh soon,
When the weary shall rest from all care;
When those who have toiled through the heat of the noon,
Shall no longer its weariness bear.
The Master wants workers. Think what he has borne
That you might his crown of rejoicing adorn.

The Master wants workers, his harvest is great,
'Tis the world with its millions untaught;
A multitude vast rushing on to their fate,
Knowing not what their Saviour has wrought.
The Master wants workers, a host of true men,
To lead them to Jesus from hill, plain, and glen.
—Rev. P. J. Stevens.

BURYING SIN.

THERE are some persons who think it much easier to bury a sin than to repent of it. But it is a very hard thing to hide a sin. It is like hiding a seed or a root in the ground. It draws strength in its concealment, and finally, pushing up through the soil, brings forth fruit, thirty, sixty, and a hundred fold. Sin is not dead enough to be safely buried. It is like a smouldering flame; it will work ruin in its concealment, and finally break out into open ungodliness, and destroy on every hand. A sin needs to be dragged out of its hiding-place and extirpated. Hiding it only gives it a fresh hold. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."—*Christian Witness.*

A SOLID FOUNDATION.

TO ALL enduring gospel work there must be a solid foundation. Sustained enthusiasm must have a living root. Noise and tumult will pass away. Music and excitement, fuss and fury, will soon lose their attraction; and if anything is to remain, there must lie back of all this, evidence and conviction; fact and knowledge; faith that cometh by hearing, and hearing by the word of the Lord. Stir and excitement may serve a good purpose for a little while, but saints will soon outgrow such things, and sinners will weary of them, and they will be stale, flat, and unprofitable. No sort of religious sweets and condiments will serve to nourish permanently the church of God. There must be the living bread that comes down from heaven, the plain, sober, substantial truth of God, which endures criticism, survives controversy, outlasts contradiction, and which lives and abides forever. Let us see to it that we do solid work, and that we build upon a sure foundation—upon the everlasting Rock.—*The Christian.*

CHRIST THE CENTER OF SCRIPTURE.

CHRIST, the Son of God, is the center of Scripture; and the Book, whatever be the historical facts about its origin, its authorship, and the date of the several portions of which it is composed—the Book is a unity, because there is driven right through it, like a core of gold, either in the way of prophecy and onward-looking anticipation, or in the way of history and grateful retrospect, the reference to the one "name that is

above every name," the name of the Christ, the Son of God.

And all its incompleteness, its fragmentariness, its carelessness about persons, are intended, as are the slight parts in a skillful artist's handiwork, to emphasize the beauty and the sovereignty of that one central figure on which all lights are concentrated, and on which the painter has lavished all the resources of his art. So God—for God is the Author of the Bible—on this great canvas has painted much in sketchy outline, and left much unfilled in, that every eye may be fixed on the central Figure, the Christ of God, on whose head comes down the dove, and round whom echoes the divine declaration; "This is my beloved Son, in whom I am well pleased."

But it is not merely in order to represent Jesus as the Christ of God that these things are written, but it is that that representation may become the object of our faith. If the intention of Scripture had been simply to establish the fact that Jesus was the Christ and the Son of God, it might have been done in a very different fashion. A theological treatise would have been enough to do that. But if the object be that men should not only accept with their understanding the truth concerning Christ's office and nature, but that their hearts should go out to him, and that they should rest their sinful souls upon him as the Son of God and the Christ, then there is no other way to accomplish that but by the history of his life and the manifestation of his heart. If the object were simply to make us know about Christ, we do not need a book like this; but if the object is to lead us to put our faith in him, then we must have what we have here, the infinitely touching and tender figure of Jesus Christ himself, set before us in all its sweetness and beauty, as he lived and moved and died for us.

If this be the purpose of Scripture, then let us learn, on the one hand, the wretched insufficiency of a mere orthodox creed, and let us learn, on the other hand, the equal insufficiency of a mere creedless emotion.—*Alexander Mc Laren.*

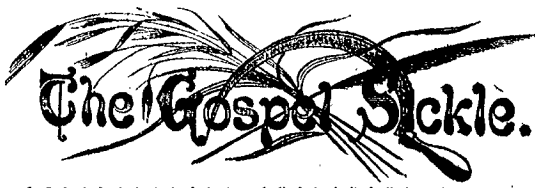
THE END IN TRUE EDUCATION.

WHAT is the end in view in a true education? One word replies,—Character. President Porter has concisely expressed it: "Character before culture, culture before knowledge." The grand aim of every great teacher, from Socrates to Hopkins, has been the building of character. Dr. Arnold was satisfied only when he had secured in his pupils what he described as "the inquiring love of truth going along with the divine love of goodness," thus including both head-culture and heart-culture, which must always be the essential elements of a noble manhood. There can be no greater mistake than to esteem that a true education which sharpens one faculty while it dulls another; which puts a keen edge on the intellect while it blunts the moral sensibilities; which makes a man keen, quick to discern, brilliant; it may be, in his power of thought, but cold and selfish, dwarfed in his moral nature, with little heart and no conscience.

When teachers shall come to recognize this fundamental truth, that the ultimate object of all true education is character, that there is wrapped up in this word the aim of all culture, all that makes life worth the living,—when they discern that it is their privilege to be every hour unfolding and enriching life for every soul brought under their teaching, not simply for its threescore years and ten, but for the endless cycles of spiritual existence, then their work can never seem to them any routine drudgery,—irksome toil for needed money,—but their calling will seem a sacred profession, worthy of the noblest powers and of the highest consecration. * * *

With such an end in view, what are the best means to be used in securing a true education?—Evidently those best adapted to produce the mental and moral culture upon which character depends. Instrumentalities which do not secure this, whatever they may be, or however admirably they may be fitted for other ends, come short of the requirement. But this is the distinctive end and object of the Christian college. It has no other mission. It was born of this idea.

It is well known that in our early history the higher institutions of learning, as well as the common schools, were founded upon a religious basis. With our New England fathers, education and religion went hand in hand. In their esteem these were the guardians of society, the safeguards of the State, and so vitally necessary that they did not dare to wait until worldly prosperity should make the building of a college an easy task; but within sixteen years after landing upon Plymouth Rock, though in great poverty, they founded Harvard College, as her motto declares, *Christo et ecclesie* (for Christ and the church). Yale, too, was founded by a few ministers moved by the same religious impulse; and the oldest college in Virginia was chartered, as the record states, "that the youth of Virginia might be piously educated." No page of American history is more heroic than that which records the sacrifices made; the Christian's consecration and faith shown, in founding our early colleges. History teaches no lesson more plainly than this, that whosoever would control the character of a people must control their education.—*J. W. Strong, in the Advance.*



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

BATTLE CREEK, MICH., NOVEMBER 15, 1887.

GOD'S COVENANTS WITH MEN.

AS STATED in our last issue, there existed a prime necessity, when Israel came out of Egypt, that some effectual means should be taken to hedge them in from all other nations, and keep them a separate and distinct people. This was accomplished in the covenant which was then made with them, with its peculiar laws and services.

In Heb. 9:1 Paul says, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." According to this testimony the first covenant included the worldly sanctuary and all its services, with all the enactments, laws, and ceremonies which were peculiar to the Hebrews as a people. In view of this fact, the thought refuses to remain unexpressed, that the first covenant, for this reason if no other, could not have been the ten commandments; for the ten commandments have nothing to say about a sanctuary or the ceremonial or typical services.

And there is another reason why the ten commandments could not have been the old covenant, which may as well be mentioned at this point as any other. In Deut. 5:2, 3, Moses refers, beyond all doubt, to the covenant recorded in Ex. 19; and he says: "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Now, if this covenant was the ten commandments, it follows that the Lord had not enjoined the ten commandments upon their fathers, but only upon them. A covenant is not binding till it is made. And if this covenant was the ten commandments, and was not made with the fathers, as Moses declares, then the ten commandments were not binding upon the fathers, and were not, of course, binding upon any one till the time of Moses. But who can believe this? Why was Cain condemned for murder? On what ground did God draw a distinction between Noah and the world of the antediluvians, calling them "wicked" and Noah "righteous"? Why were the Sodomites destroyed for unchastity, and made an example, as Peter says (2 Pet. 2:6-8), to all who should after live "ungodly"? Moreover, we have the Sabbath erected in Eden, and the record that a law was then given by God making it binding upon all mankind. And the Israelites were tested by it to see whether they would keep God's law or not, a month before the covenant was made with them at Horeb. See Ex. 16.

These most obvious facts show that the commandments against idolatry, Sabbath-breaking, murder, licentiousness, and other sins condemned by the decalogue, were known to the people, and were binding upon them, and their violation was punished by the just judgments of Heaven. The ten commandments, therefore, being binding upon the world before Sinai, were not first made binding at that time, and hence were not the covenant which had not been made till that time, and then was made only with Israel.

The covenant made at Horeb was four hundred and thirty years after the covenant of promise made with Abraham, which was to be confirmed in Christ. And as the chief feature of this covenant was that extended duplex system of ceremonial and civil laws which were given to the Hebrews, it is sometimes called "the law." So Paul says in Gal. 3:17, 18: "And this I say, that the covenant, that was confirmed before of God in Christ [the Abrahamic covenant], the law [the Horeb covenant with Israel], which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance [the world promised to Abraham, Rom. 4:13] be of the law [is to be secured by a performance of the ceremonies and services of the Mosaic system], it is no more of promise [it does not rest simply on the promise of God]; but God gave it to Abraham by promise." The apostle then proceeds to answer a very pertinent question which would naturally arise in view of his statement, namely, if this is so, and the title to the inheritance

is not assured by this new arrangement, why was it made? "Wherefore then serveth the law?" Verse 19. Literally, "Why the law?" Why was this new covenant made at Horeb, with all its prescribed forms of types and shadows, ceremonies and sacrifices, and superadded to the covenant made before with Abraham, in which faith was counted for righteousness, and the inheritance was set forth as resting on the promise? "It was added," he says, "because of transgressions, till the seed should come to whom the promise was made;" thus embodying in his declaration the further idea that when the Seed should come, this arrangement would have served its purpose, and would then be set aside.

Let us, then, consider further what he means by the expression, "because of transgressions." The Greek reads, *Tōn parabaseōn charin*, "for the sake of transgressions." The word *charin* conveys the idea of extending favor toward, being akin to the word *charis*, which is invariably translated "grace" in the New Testament. It suggests at once some remedial system, or some provision whereby the effects of transgression may be removed and its results avoided.

In a variety of senses we shall find this to be true in reference to that system of which the body of the Horeb covenant was composed. Some apply this expression back to the time when sin entered the world. Man was placed under moral law, which it was incumbent on him to keep. He transgressed this law, and because of that transgression, another law was added—the law of offerings and sacrifices for sin. The first law was not set aside, but another was placed beside it or added to it; and it was man's duty to keep them both. And this second law was for the sake of transgression, that is, to relieve man from its effects, and enable him to avoid its results.

Now this, in itself, is true, though it is not, probably, the point the apostle had in view. If we rightly understand the scope of his argument, he is viewing the future purposes of God from the standpoint of the Abrahamic covenant, scanning the broad sweep of its provisions, and its glorious inheritance as secured by the immutable promises of Jehovah. Was not this sufficient? Why add anything more? Yet something more was added: a subordinate arrangement was instituted; a new covenant was formed; and the apostle undertakes to explain why it was given, and when its object would be accomplished.

It was ordained only for a limited time,—till the Seed should come,—and was given because of transgressions, or "for the sake of transgressions." How can this expression be appropriately applied to the Mosaic covenant?—On the principle above stated; for in this covenant the remedial system, so far as it could be set forth in types and shadows, figurative services, and Messianic offerings, was brought to its completion and perfection. Here was seen provision for taking away the guilt of transgression, as it had never been exhibited before. Sin and pardon, law and love, met together on the mercy-seat of the worldly sanctuary. Here men saw a representation of the place where Christ was at length to minister in behalf of all who would come to him. Here they had to do with offerings of which he was to be in a special sense the antitype. Here they saw the daily ministry of priests who served unto the direct example of the ministry of a true priest who was to arise after the order of Melchisedec, and who, in the true Sanctuary above which God pitched and not man, was to act as the mediator of a better covenant. The sanctuary furnishing a great center to which all their worship should be directed, their unity as a nation was assured. The peculiar rites of their religion building up a middle wall of partition between them and other people, their separation as a nation from all others was made certain. In their system the world was better instructed in reference to their moral relations to God, the guilt of sin, the necessity and philosophy of forgiveness, than it had ever been before. For the sake of all these truths and lessons in reference to transgressions, it was added. It was to last till Christ, as the promised Seed, should come. Thus men were led along to Christ. And if the Jewish people had read the situation aright, if they had followed the leadings of this "pedagogue," this "school-master," they would not have rejected the Messiah when he was revealed.

When the Son of God, born of a woman, appeared in the world, the promised Seed had come. Here we strike the auspicious event to which the Abrahamic promises looked forward. The covenant with Abraham, inasmuch as it took hold upon Christ as the Seed,

could not be confirmed in reference to the provisions to be secured through this Seed, until the Seed should come. But this event had now taken place. The covenant could now be confirmed; and it was confirmed by Christ. The subordinate arrangement established through Moses had served its purpose, and now, as Paul explains, came to an end. The Abrahamic covenant met its fullness in the covenant confirmed by Christ, as the bud dilates into the flower.

A question naturally arises at this point. The Abrahamic covenant antedated, by 430 years, the law, or covenant at Horeb; yet the Horeb covenant, with reference to that confirmed by Christ, is called "the first" and "the old"; and the one established by Christ is called "the second" and "the new." Now, if this covenant by Christ was really but an expansion or completion of the older Abrahamic covenant, how can the covenant of Horeb be called the first and the old, and this the second and the new?—We understand that these terms are used simply with reference to the ratification of these covenants respectively. Christ is really the testator of the Abrahamic covenant; and the apostle testifies that a covenant is of force after men are dead. Heb. 9:16, 17. This covenant could not therefore come into force, or actual operation, till after the death of Christ; but the covenant at Horeb was dedicated with blood by Moses at Sinai, as declared in Ex. 24:8 and Heb. 9:19, 20. Hence the covenant at Horeb was the first one dedicated; and that by Christ was dedicated last. Therefore that is called the first, and this the second; that the old, and this the new.

We had hoped to finish our remarks on this subject with this issue; but this paper is already of such length, that remarks on some points connected with the new covenant must be deferred to another number.

U. S.

MEANING OF "SEVENTH DAY."

EDITOR GOSPEL SICKLE:—

My letter in the SICKLE for October 15, and your remarks on the same, show clearly that gross injustice was done me by the associate editor of the *Light of Home*, and that far from containing strong Romanism, as you say, "he [myself] strenuously maintains the individual right and duty of following God's commandment and word, even if in doing so one stands alone."

Permit me now to briefly reply to your comments on my last article.

1. As to "the true church" to which you say I have delegated the interpretation of the command. That term I do not use in any of my articles, for in my judgment it cannot be applied to any particular body of Christians, whether Protestant, Greek, or Roman. I say, "The Church, or the great body of God's people." If some people get exclusive views of this universal church, that is their fault, not God's; and he cannot suit his commandments to their false notions. There was diversity in the apostolic church, and there ever will be diversity. A fuller quotation from my article will show that no perplexity can ever arise if the view I advocate is followed:—

I was born in 1828, grew up, believed the Bible, read the commandment. It was not necessary that I should be sure that the Sabbath day came down from Eden. I asked: Does the great body of God's people keep the commandment? I see them work six days and rest the seventh. I follow them because I see that they keep the letter as well as the spirit of the law. If they worked seven days and rested the eighth, I would not follow them, but would be justified in alone following the commandment. I would need no *day line*; for if God's people were there, there could be no perplexity. It would not be necessary to ask why the Church commenced its days of labor on Sunday, although an interesting inquiry.

I saw clearly that the women who came to the sepulcher did what I am doing. The great body of God's people at that time commenced their days of labor on Sunday, bringing their Sabbath rest-day on Saturday. I could not help knowing that if these women lived now they would still follow the Church in this matter, and keep Sunday "according to the commandment." Thus, I appeal to the law and to the testimony.

2. I agree with you that the commandment given on Sinai says, "The seventh day is the Sabbath," and that it was something that was "already his"; but according to your own acceptance of my premises, this seventh is the one after the six mentioned, and is fixed by the days of labor, and as we keep this seventh day on Sunday, we must be Sabbath-keepers. This is further seen from the fact that "the Sabbath was made for man," to bless him with needed rest, individual and social worship, which is all met in the observance of Sunday, and as I showed, we do on it everything that God is said to have done in Gen. 2:3, and all that he has commanded; rounding out in our observance the fullness of the institution.

3. I frankly answer your interesting inquiry about Adam and Eve. They were the Church, and no

doubt were related to the seventh day in the same way, for if in the degeneracy of that dark 2,500 or 3,800 years the exact day had been lost, of which I have no doubt, as soon as the sin was seen, and the obligation was felt, all that was necessary to bring things right was to begin.

I do not understand what you mean by "the first day of the second week of time, which was the *third* of Adam's existence;" but you proceed to state: If Adam numbered the days by sevens, "each seventh day would also be a septenary anniversary of the day on which the Lord himself rested. Thus Adam and his posterity would continue to observe the numbering of the days in cycles of seven. . . . It could not be otherwise." (1.) I do not believe that the Lord's rest is, or was, a day like ours, but that will not affect your argument. (2.) This numbering of the days in succession by Adam's posterity may have continued, most likely it did not, and so *could be otherwise*. Your argument is the commitment of the day to the muddy stream of tradition, which never brought down any truth unimpaired for a thousand years, not even the simple truth of one God. Your argument is that used by Romanists, and on which they base all their doctrines.

The Council of Trent says:—

"They have come down to us, either received by the apostles from Christ, or dictated to them by the Holy Spirit: that these traditions have been preserved in the Catholic Church by *continual succession*."—*Session IV. De Scripturis Canoniceis.*

You see that Rome's argument and yours is, that the daily or weekly practice of the people of God cannot be lost or fail; for one generation could not impose upon another as a practice that which they had not practiced. This tradition of the succession of the identical day of Eden is exactly like the endless genealogies trusted in by the Jews, but condemned by the apostle.

"Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; *so do.*" 1 Tim. 1:4. "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain." Titus 3:9. There is no certainty in a traditionary day, and there is no need of it; for if the world lost the day, no great harm would come to the commandment, or to its keeping. I am sure that I could show that the present Saturday is not in the exact succession from Eden, but if it were, it would not affect my argument.

4. But you say, "A change in the day selected as the Sabbath would involve a violation of the commandment, 'Six days shalt thou labor;' for in selecting another day, the period of labor must necessarily be lengthened or else shortened." I accept your premises, and even your illustration, but the conclusion does not follow. All general principles have some exceptions. Even the rest is properly set aside by Christ in cases of necessity and mercy, although no exception is found in the commandment. The six days of the command demand diligence in business, but you and I have many rest days of sickness or recreation which are not violations of the command. Adam did not work the six days before his first rest day, which is a direct answer to your argument.

Every person who sails round the world, has either a short or a long time of labor; if Christians, they probably have two rest days in less than fourteen days, just as Adam had. When Josiah found the law and discovered that in the universal reign of idolatry they had lost its teachings and practice, suppose, as was likely, that the fourth commandment, among others, had not been kept, it would have been natural, like Adam, to begin with a day of joy and worship, knowing that the next six days of labor would make everything right.

The above fully answers your last paragraph, in which you present what you call "the dilemma." There are no horns, or else Adam and everybody else hangs on them. In the case of Sunday it could not be otherwise than in passing from Saturday the Lord would have two days in less than fourteen days, as in the cases given.

I have said enough. In conclusion: When or how a day came does not affect it as far as the law is concerned, nor affect our obedience. Nor has God selected any other day for his people than the day after their six days of labor, nor does Sunday, as you make me say, become the Sabbath of the fourth commandment by a change, but by the principle of that commandment itself. I believe that the Church adopted Sunday as its great day of joy and worship in harmony with the commandment, because the gospel was finished on that day (1 Cor. 15:1-4); but no matter how or when it came, whether in this way or by the failure of the traditional day Sunday is the seventh day of the commandment, both in its spirit and in its letter.

WM. ARMSTRONG.

COMMENTS.

We insert the foregoing communication principally in order to call attention to some important admissions made by the Rev. Mr. Armstrong (who is a clergyman in the Methodist Episcopal Church), and to notice the inevitable conclusions to which these admissions lead.

One word with regard to a valuable principle laid down by Mr. A. in his former article, and referred to in the first paragraph of the present article; viz., "the individual right and duty of following God's commandment and word, even if in doing so one stands alone." Having laid down that principle, we should naturally expect to see Mr. Armstrong follow it. Instead of doing so, however, he appeals to the Church for authority with regard to the Sabbath—an institution which he admits is of divine origin, and was given to Adam and Eve before they fell. Here is his direct statement: "*I believe that the Church adopted Sunday as its great day of joy and worship.*" In making this claim, it seems to us as though he entirely ignores the principle that he previously lays down. We cannot see it in any other light. To be sure, he adds "*in harmony with the commandment;*" but the only way whereby he makes this appear is by inventing and adopting an interpretation of the meaning of the fourth commandment for which there is absolutely no warrant in Scripture; viz., that the meaning of "seventh day" is simply the particular seventh day following any six days of labor that the great body of God's people might select. This is purely an assumed interpretation, for which even its author has not produced any Bible proof; hence there is no legitimate demand for its refutation, although it admits of the most complete overthrow.

Notice a few considerations that bear on this point. It is admitted that the Sabbath was given to the human race before the fall. What was the primary reason for the institution of the Sabbath?—The divine record says, "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Thus we have the Sabbath given primarily as a memorial of God's creative work. This is a feature entirely overlooked by Mr. Armstrong; for he says the Sabbath was made "to bless him [man] with needed rest, individual and social worship, which is all met in the observance of Sunday." He has completely lost sight of the fact that the Sabbath was provided as a memorial institution of the creative work of God. What right has he or any other man thus totally to ignore the reason given by Jehovah himself for instituting the Sabbath? To further show that Mr. A. does this, we have only to cite his own words; and in order to place Mr. Armstrong and the Author of the Sabbath side by side, we arrange their respective statements thus:—

THE LORD'S STATEMENT.

"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3.

MR. ARMSTRONG'S STATEMENT.

"I believe that the Church adopted Sunday as its great day of joy and worship in harmony with the commandment; because the gospel was finished on that day."

Thus, when we appeal "to the law and to the testimony." Mr. A.'s position appears in a rather unfavorable light. Mr. A. has committed himself to the doctrine that the Sabbath originated in Eden; and as seen above, he maintains the authenticity of the fourth commandment. At the same time he claims that the Sunday-Sabbath fully meets the requirements of the Sabbath commandment, and yet he ignores God's reason for the institution of the Sabbath, and assigns a reason that could not, in the very nature of the case, have existed when the Sabbath was made. Had he endeavored to set forth the cessation of the Sabbath institution as given in Eden, and the abolition of the fourth commandment, there would be some logic in maintaining the Sunday-Sabbath on the grounds of the reason he has stated. As it is, his statement is strangely inconsistent, and he has parted company with the original Author of the Sabbath institution. In consideration of the reason assigned by Mr. A. for the existence of the first-day Sabbath, we really do not see what right he has to cite the fourth commandment to sustain it. The fourth commandment is a precept for the observance of the Sabbath as a memorial of creation; this first-day Sabbath (according to Mr. A.) is a memorial of the completion of the gospel. When God enacted the Sabbath law, was it in his purpose that it should be used for establishing or maintaining a memorial of the completion of the gospel?—Certainly not; for it was enacted before man fell, and consequently before there was any occasion whatever for the plan of sal-

vation. It follows that Mr. A. is making a use of the Sabbath law that was never designed by its Author. He has made an unwarranted appropriation, and the best we can do is to refer him to the eighth commandment of the decalogue.

In order for the fourth commandment to be of any service to Mr. Armstrong, it must be made to read thus: "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work; but the first day of the week is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for the Church has selected this day to be kept holy, because the gospel was finished on that day." Considerably different from the wording of the command for God's Sabbath! But to return.

We have the testimony of God himself, as spoken by the inspired historian, that the Sabbath was instituted *primarily* as a memorial. It is a noticeable fact that in the record of the institution of the Sabbath, nothing is said with regard to its being adapted to man's needs, or made especially for him. The signification of Christ's statement that "the Sabbath was made for man," will be noticed farther on. When Jehovah uttered the Sabbath commandment, he again gave in unmistakable terms the same reason for its institution; viz., his creative work. Now we ask, Where would be the consistency in selecting any other day of the weekly cycle, and observing it as God's memorial day of the creation? God in his infinite wisdom saw fit to decree that the memorial of his creative work should be celebrated weekly; and he selected and set apart for all future time the particular day of the weekly cycle that should be thus observed. It is just as impossible to select any other day of the week and make it the legitimate memorial day of creation, as it would be to select any other than the 4th day of July as the anniversary of the signing of the Declaration of Independence. True, some other day might be celebrated in place of the 4th of July, as is frequently done, but we all know that we are not celebrating the true anniversary. The very nature of the Sabbath as God's memorial day, precludes the possibility of its being a moveable institution, to be located upon any or every day of the week.

Look at it from another standpoint. How was the Sabbath made? Was an institution made and committed to man to be observed at such time or times as suited his convenience or fancy?—No. God selected a day and made of it the Sabbath. God originated the weekly cycle of time by his own acts in the processes of creation, and launched this weekly cycle forth, decreeing that each and every closing day of the same had been separated from its fellows, and should be religiously observed by man. The closing day of the cycle was itself made an institution denominated the Sabbath. Upon that day God placed his blessing and sanctification; he exalted it above its fellows by thus making it the great memorial of himself and his work. But according to Mr. Armstrong's theory, God did not fix his blessing and sanctification to any particular day of the weekly cycle, but simply said to mankind, Here is my blessing and sanctification; my act of hallowing, or making sacred; take it, and place it upon whatever day you choose, provided that you select one day out of every seven to be so honored, and that day shall be the septenary anniversary of the day upon which I rested at the close of my six days of creative work; it shall be the memorial day of creation. Who cannot see that such a doctrine is fallacious in the extreme? It accuses the Creator of being guilty of nonsense, and a stranger to logic or reason.

We have said that God was the author of the weekly cycle, which we think even Mr. Armstrong will admit is true. Now, is it a supposable case that he would thus institute a cycle of time, and commit it to man to be lost? Is it not accusing God of supreme folly, and suggesting that his power is very limited, to say that the correct reckoning of so important a division of time would be in danger of being lost? If a belief in God's design to perpetuate among mankind the remembrance of himself and his creative work, by the perpetual and uninterrupted observance of a septenary anniversary; if the claim that he had power to preserve and maintain the correct reckoning among mankind of the weekly cycle of time so wonderfully instituted and plainly marked by himself, be what Mr. Armstrong calls accepting that which has come down on "the muddy stream of tradition," and as constituting the "argument" "used by Ro-

manists," then we must be allowed to suggest that his power of discrimination is very defective.

But what are the facts in the case? There is not one scintilla of evidence—not one—that the reckoning of the week has been impaired in the least since that cycle was launched forth. On the contrary, the most diligent and painstaking research, extending over a period of several years, and among all the nations of the earth; the most scrutinizing study of all records and traditions extant, by the aid of competent and trustworthy helpers; the testimony of the highest living authorities in the world,—all combine to show that the reckoning of the weekly cycle has been uninterrupted. We have before us a chart, giving a bird's-eye view of the language history of the seven-days week, from the remotest period of antiquity to the present time. The chart shows the arrangement of the week-period, its name and signification, and the name and signification of each day of the period, in 160 different languages and dialects, and the testimony thereby furnished is unanimous and conclusive in demonstrating the unbroken continuity of our weekly cycle, and the rightful place of the Sabbath from the beginning of spoken language and of time itself. This chart is standard authority on the subject, and it will hardly do for Mr. Armstrong to cast it aside. We can scarcely believe that he is familiar with the facts set forth in the chart to which we have referred, otherwise he would not have made the statement he has.

Against all this array of evidence, what does Mr. Armstrong present?—Absolutely nothing but supposition. He supposes that the reckoning was lost; he thinks it improbable that it could be otherwise. What is his occasion for thus indulging in supposition with regard to the reckoning of the weekly cycle, and offering a very doubtful interpretation of the meaning of "seventh day" as found in the fourth commandment?—It is done for no other purpose than to establish a basis for maintaining and supporting the present custom of Sunday observance; it is done in order to obtain some degree of plausibility for calling upon the Bible to testify in behalf of the first-day-of-the-week Sabbath. If Mr. A. will accept the Sabbath of the Lord, he will find no occasion whatever to invent and use such doubtful and characterless subterfuges.

But supposing the reckoning of the weekly cycle was lost during the first 2,500 or 3,800 years of degeneracy, as Mr. Armstrong thinks probable; when God chose the children of Israel and made them the depositories of his law, he most certainly would have set them right in the matter. To conclude otherwise would be to say that God did not regard that division of time and the memorial of his creative work as of any consequence. There would be no reason nor sense in wording the Sabbath commandment as he did, if he was not commanding the observance of the literal, Edenic Sabbath. By the miracles in connection with the manna, that continued for forty years, God demonstrated in the most signal manner the regular, uninterrupted reckoning of the weekly cycle. Let Mr. Armstrong ask the Jews of to-day if there has been any change in the reckoning of the week, and see what reply he will get. Of all nations that have ever existed, the Hebrews have always been and still are the most celebrated for keeping records, genealogies, etc., and they scout the idea as being unworthy the consideration of intelligent persons that the reckoning of the week has been lost. Candidly, we do not believe that even Mr. Armstrong will suggest that the reckoning has been lost or changed since the children of Israel came out of Egypt.

He endeavors to maintain the *right* of the Church to celebrate the Sabbath upon any day of the seven, that it should see fit to select. Suppose that the children of Israel had proceeded to act upon this doctrine, while wandering in the wilderness for forty years; are we to suppose that God would have rearranged the fall of manna to suit their changeable whims?

God calls the seventh-day Sabbath *his* day: "The seventh day is the Sabbath of the Lord thy God." It is not man's Sabbath, as it would be if selected by man, as Mr. A. proposes. Again: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my* holy day; and call the Sabbath a delight, the *holy of the Lord*," etc. Isa. 58:13.

In view of the results, thus far, of comparing Mr. Armstrong's doctrines with the "law and the testimony," we do not know that we should be surprised at any position that he takes. There are, however,

two additional points, that, upon investigation, make a rather bad showing for him. Speaking of the action of the Church in arranging for six secular days followed by one of rest and worship, he says: "If they worked seven days and rested the eighth, *I would not follow them.*" In our previous article we showed that in changing from the observance of the seventh day of the week to the first day, the church would actually have, at the time of such change, seven consecutive secular days, followed by the eighth, which it would make a day of rest. (The only way this could be avoided would be by observing, for once, both Saturday and Sunday, which would not help matters any.) We did not suppose Mr. A. would admit the correctness of our proposition; for if he did, the conclusion seemed unavoidable that he must, if true to his word, abandon the observance of Sunday, and accept the true Sabbath. Imagine our surprise, then, to see him frankly acknowledge the proposition. Read the paragraph numbered "4" in his letter above. He plainly says, "I accept your premises, and even your illustration." But does he cease following the Church, as he said he would if it was found laboring seven days and resting the eighth? Mark, that the time when the Church did that very thing has been pointed out, and he accepts it. But how does he avoid complying with his own voluntary promise?—He says that instance of variation from the commandment was an admissible exception! By what authority does he make that statement? It is lamentable to see a professed minister of the gospel resorting to such sophistry. Unless we greatly mistake its application, it would be appropriate to quote the ninth commandment at this juncture. Perhaps Mr. Armstrong would put in his plea that this is another admissible exception!

Now look at the first-day Sabbath from Mr. Armstrong's own admission regarding its origin: In establishing the first day of the week as the Sabbath, the first of the series of such Sabbaths was a departure from the existing Sabbath law; it was an exception. One definition of "exception," as given by Mr. Webster, is "offense, cause of offense." Then the first Sunday-Sabbath that was observed was an "offense" against the established Sabbath law. Now as all succeeding Sabbaths in a series are of necessity patterned after the first, it follows that if the first be an error, all will be erroneous; there is no other conclusion. Suppose that a person in adding a column of figures, makes an error—an exception—in the consideration of one figure; what is the effect?—His entire result is incorrect. Before he can ever obtain the correct result, his error must be detected and removed—obliterated; just as long as that first error remains uncorrected, so long will his result remain inaccurate. The correctness of this reasoning is self-evident, and the illustration pertinent. Here, then, we see Mr. A. admitting the false and erroneous character of the original first-day Sabbath; admitting that it was an exceptional case, an "offense" against the Sabbath law that was then in force and is now, and yet he is celebrating a series of Sabbaths resulting from that error! And what is still worse, he insists upon forcing that identical Sabbath law, that was thus offended, to maintain and enforce the validity of the offending institution. Was ever more brazen-faced effrontery exhibited?

One other point: Mr. A. affects to discover a similarity between our arguments and those used by Romanists. We have previously shown the fallacy of his claim in this particular; but since he has introduced this subject, we may be excused for calling attention to the wonderful similarity that exists between the claims made by him and by the Roman Catholic Church regarding the rest day for these times.

In the "Catholic Catechism of Christian Religion," a standard Catholic work, instruction is given on the third (fourth) commandment, as shown by the following questions and answers:—

Ques.—What does God ordain by this commandment?

Ans.—He ordains that we sanctify, in a special manner, this day on which he rested from the labor of creation.

Q.—What is this day of rest?

A.—The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2:2; Heb. 4:1, etc.

Q.—Is it, then, Saturday we should sanctify in order to obey the ordinance of God?

A.—During the old law, Saturday was the day sanctified; but the Church, instructed by Jesus Christ and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first,

not the seventh, day. Sunday means, and now is, the day of the Lord."

We might quote a score or more of parallel statements from Catholic authorities, showing that in many respects their reasoning is identical with that employed by Mr. Armstrong. To test the matter still further, suppose that we were to go with him to Catholic priests and bishops; he to present before them the claims of the Sunday-Sabbath, and we those of the seventh-day Sabbath. To whom would they say "Amen"? If he has any doubt about the matter, let him make the experiment.

We observe still another remarkable similarity between Mr. Armstrong's position and that held by Romanists, on another subject. In assigning a reason for the selection of Sunday as the Sabbath, the reader will notice that Mr. A. says, "Because the gospel was finished on that day." In the "Catholic Christian Instructed," page 204, we find this question and answer:—

Q.—What was the reason why the weekly Sabbath was changed from the Saturday to the Sunday?

A.—Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday."

We begin to think that the editor of the *Light of Home* was not far out of the way in concluding that Mr. Armstrong would make a pretty good Catholic.

That the claim thus jointly set forth by Mr. A. and the Catholic Church; viz., that the gospel was finished when Christ rose from the dead, is fallacious, is susceptible of the most complete demonstration. The length of this article prevents the argument being here set forth, and we reserve it for our next issue. Also, the significance of Christ's words—"The Sabbath was made for man"—will be considered at that time.

Meanwhile, let our readers read and re-read the foregoing, and ponder carefully and candidly the subjects presented; and may the Holy Spirit lead their minds to the full acceptance of, and obedience to, the truth.

G. W. M.

CHURCH AND STATE.

THE whole mission of the church of God is to preach the gospel. Its career lies within the kingdoms of earth, but it is not of them. When the policy of the nations is such as to give the church free scope in its work, the church does not become an appendage to the state, but rather uses this liberty to preach the gospel. When her work is opposed, and she is persecuted by the world, she may petition or remonstrate against being hampered in her mission. But whether this avails or not, she must go onward faithfully in her great work.

The work of the state, whatever form it assumes, is to supervise the life of citizens, and to legislate and enforce those things which are necessary for upholding right and punishing crime. They are both ordained of God. The two must never be confounded. Our Master said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things which are God's."

And yet the church does shed down upon the arena of civil life a benediction. It by grace qualifies its members to be honest, sober-minded citizens, and sends them forth as such. But she can have nothing to do with politics. She can have no relation of mutual support established between herself and the state.

The state has in all ages tried to bribe and guide the church, that it might secure control, through her, of the members. Let us see. In the Southern States the negro Baptist preachers, and perhaps others, are very ignorant, very venal, and have great control over their people. In nearly all sections of the South, in closely contested elections, the effort is made to bribe the preacher, and through him control the congregation. This effort is largely successful. Few negroes can resist a bribe. The church is prostituted, for money, from its high mission, to be the servant of corrupt political partisans.

The English prelatical church, and other established churches receiving from the civil power protection and support and honor, pay it back in loyal protestations and service. The church serves the State as its master. Note the loyalty of the Anglican Church to the Stuarts. Note the Toryism of the Episcopalians during the Revolutionary war.

Several of the Protestant churches of this country have voluntarily sold themselves, or bestowed their church influence, to the furtherance of some political issue. And various denominations, protesting their

loyalty to the present government, have sought, by way of return, to shape its policy. They memorialize it about how to treat the Mormons, prohibition, Knights of Labor, etc. Of course this is apart from the proper work of the church. The church teaches her members to be good citizens, but she has nothing to do with dogmatizing about forms of government or questions of civil policy. Whenever she has done so, she has blundered, and her shame has sooner or later become manifest.

But chiefly the Romish Church has sold herself to the governments of earth. It is her policy in every land. Through her priests she controls her people. Everywhere she traffics with the civil power, to enhance her ecclesiastical prerogatives. In the United States, she sells her votes to the party that is most subservient, and that gives the largest returns in the way of money and influence. In Ireland, she, so far as she dares, throws her influence with the Home Rule party, to maintain her power over them. In Germany, she sells her influence to despotic Bismarck, that she may increase the influence of her bishops. Such is her policy. Everywhere, for her own advancement, she bargains and traffics with the powers of the world. And it is to that shameless and persistent policy that she owes her worldly grandeur and power. And now, these facts being notorious, let us consider them in the light of the following statements:—

1. Such a policy is, so far as it is pursued, betrayal of the gospel. There is but one work that God has imposed on the church. There is but one Master that is tolerated. There is but one motive controlling all service.

2. If a church is zealous of worldly honor, it must lose in spiritual power. Grand edifices, parade of wealth, political power, the suffrage of the influential, may appeal to the people of earth; but the church that seeks these things, and boasts of them, is turned away from God's service, and is become shorn of spiritual power. It can no longer do its great work singly.

3. The world honors in word and fawns upon the church that it uses; but in its secret heart it despises such a church. Note how politicians treat politely and deferentially the negro preachers, and yet, when their backs are turned, sneer at them for their venality. Note how the secular press respectfully and gravely records the Romish parades and ceremonies, and yet read between the lines the contempt felt for Romanism as a spiritual religion.

From all which we gather the injunction that the church keep itself unspotted from the world, rejecting its bribes, refusing its yoke.—*Rev. J. A. Scott, Jr., in Christian at Work.*

MICHIGAN S. D. ADVENTISTS ON PROHIBITION AND NATIONAL REFORM.

At the late annual session of the Michigan State Conference of S. D. Adventists, the following emphatic and unequivocal resolution was passed on the subject of prohibition:—

Whereas, The temperance question has become a live political theme of the day; and—

Whereas, The great religious bodies of the land are arraying themselves in its favor, and placing themselves on record as to the position they occupy; and—

Whereas, Seventh-day Adventists are second to none in the advocacy and practice of total abstinence from all alcoholic stimulants and narcotics; therefore—

Resolved, That we are now, and shall ever be, in favor of the absolute and entire prohibition of the liquor traffic by constitutional and statutory enactments.

These are no uncertain words, and the unanimity with which they were adopted indicates that they are not meaningless with those who passed them. S. D. Adventists have no sympathy with temporary make-shifts, such as the license system, either high or low. They believe in the complete prohibition of the manufacture and sale of spirituous, vinous, malt, or fermented liquors, except for medicinal or mechanical purposes.

When this question comes up for political action, S. D. Adventists stand solid and immovable for prohibition by statutory enactment, and may be relied upon to give their united support to the enforcement of such laws. Such organizations, religious or otherwise, as are ardently laboring for the extinction of the liquor traffic, have the hearty sympathy and aid of

S. D. Adventists in that special work. As S. D. Adventists also include the use of tobacco in all forms as deserving of equal condemnation, it will be noticed that they are really in advance of other religious or temperance organizations on the subject of temperance. The action of the Michigan Conference is in harmony with the sentiment entertained throughout the entire denomination.

There is another matter upon which the Michigan Conference spoke out in equally unmistakable language, and that is the work of the so-called National Reform Association. The sentiments of the Conference upon that matter were voiced as follows:—

Whereas, The work of the National Reform Association is largely absorbing the attention of the religious element in our land; and—

Whereas, Such religious bodies as are esteemed orthodox, are urging both individual States and the nation at large to legislate upon questions which are purely religious in their nature; and—

Whereas, It is easy to foresee that such religious legislation will imperil the liberty of conscience now granted by our National Constitution; therefore—

Resolved, That as a body we utter our protest against all such legislation as tends to a union of Church and State; that questions purely religious should be left to the individual conscience of the citizen, who in such matters is responsible alone to God.

S. D. Adventists discover a plain distinction between laws for the suppression of the liquor traffic, and laws for the promulgation and enforcement of purely religious faith and practice. The latter, they do not believe is within the province of human legislation, but is a work to be accomplished by means of the promulgation of the gospel. They cannot do otherwise than oppose with vigor any and all measures that tend to a union of Church and State, and believing that the National Reform Association is a movement in that direction, they speak out thus plainly. They publish a paper at Oakland, Cal., called the *American Sentinel*, that is the exponent of the denomination on the subject of the National Reform movement and kindred topics. The reader is invited to send for sample copies of that journal.

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:—

SWITZERLAND.—Church at Basel receives eight accessions.

SWEDEN.—A church of sixteen members has recently been organized at Boda.

TEXAS.—Eld. Cruzan gives an encouraging report from the work at Black Jack Grove.

MAINE.—Two converts reported at Stowe; four believers baptized at Oakfield and one at Houlton.

DAKOTA.—The health and temperance cause receives an impetus by special meetings at Wahpeton and Fargo.

VIRGINIA.—A new church has just been completed at Marksville; four new members added to the church at Quicksburg.

NEW ZEALAND.—About forty believers were recently baptized in Auckland, where the interest is still increasing in the work.

MINNESOTA.—H. F. Phelps reports thirty-two new members to the Health and Temperance Society in consequence of meetings held at Fergus Falls.

ILLINOIS.—Eld. Johnson gives an encouraging report from the Scandinavian church in Chicago, which has recently received several new members.

NEW YORK.—Eld. M. H. Brown gives a report of meetings held with the churches at Rome, Williamstown, Pulaski, Adams Center, Watertown, and Lancaster.

MICHIGAN.—Five converts were recently baptized at Howell, two at Webberville, and three at Lapeer; interesting and profitable meetings reported at Otsego and Bedford.

OREGON.—Eld. Wm. Potter gives an encouraging report of a series of meetings held at Marshfield, and states that six persons have embraced the faith in a neighborhood near there.

INDIANA.—At the annual camp-meeting held at Indianapolis, \$4,000 was pledged to home and foreign missionary work; twenty converts were baptized; Eld. Purdham reports a profitable meeting with the church at Bunker Hill.

SOUTH AFRICA.—Eld. Boyd reports many encouraging features regarding the work, among which are the organization of a church of twenty-four members, and three Sabbath-schools.

OHIO.—An interesting series of revival meetings at Pemberville resulted in seventeen converts; meetings at Genoa result in the organization of a church of twenty members, also a Sabbath-school and a missionary society.

IOWA.—At a recent general meeting at Fairfield, \$1,300 was raised for extending the work; meetings at Storm Lake result in eight converts; a new church is being built at Hartley; twelve converts reported in a neighborhood near Iowa City, and many others deeply interested.

WISCONSIN.—The church near Plainfield recently received twelve new members; six new members added to the church at Adams Center; a series of meetings at Ogdensburg results in thirteen converts, and the organization of a Sabbath-school of thirty members; five converts reported at Pittsville as one result of a series of revival meetings.

The Theological World.

At their recent general convention the Universalists declared their unqualified opposition to making the public schools sectarian.

A general summary of the English Wesleyan Methodist Conference gives the total membership of the community as 587,000, with nearly 47,000 on trial.

A band of Franciscan nuns have taken vows to devote their lives to missionary work among the negroes of the United States, particularly those of the South.

About fifteen hundred French pilgrims arrived in Rome on Oct. 16, and were on the following Sunday received by the pope, to whom they presented their congratulations in view of his approaching jubilee.

Rev. Chas. A. Berry, of Wolverhampton, England, has accepted an invitation to preach in Plymouth Church, Brooklyn, and will come over soon to this country for that purpose. He was a special friend of Mr. Beecher.

At a recent meeting of the Congregational ministers of Chicago, they listened with interest and approval to a letter from Prof. Harper, of Yale College, who favored the study of the Bible as an incident of a collegiate course in this country.

Mr. Philip Armour has devoted nearly half a million dollars to the establishment of a model mission in Chicago. Nearly one thousand children of the poor are benefited by the industrial schools connected with it and the free dispensary.

Moody and Sankey, the noted evangelists, have decided not to engage in tabernacle work any longer, except occasionally. They say that experience has taught them that better results can be accomplished by laboring directly with the churches.

Fifty-eight missionaries recently took their departure for various fields of labor, under the auspices of the American Board. Of this number nineteen went to China, thirteen to Turkey, nine to India and Ceylon, sixteen to Japan, and one to Spain.

At the recent Episcopal Church Congress, held at Louisville, Ky., Hon. L. Bradford Prince, a New York delegate, said that "the practical life of the church found in the present name of the church a terrible obstacle to their attempt to Christianize the American people."

As an indication that Mormonism is not materially waning, the steamship *Neuada* brought, a few weeks since, 278 Mormon immigrants, on their way to Mormon settlements in Utah, Idaho, Wyoming, and Colorado. These converts were nearly all from Great Britain, Norway, and Sweden.

It is asserted that the Roman Catholic churches of New York State will work to the utmost against the Henry George movement in the coming elections. Catholic parishioners all over the State, it is said, have been warned by their priests to take no part in the canvass, under pain of excommunication.

The Evangelical Alliance has issued from the London office the invitation for the Week of United and Universal Prayer, for 1888. The following are the topics suggested: Sunday, January 1, Sermon, Luke 21:28; 1 Peter 4:7; Monday, Thanksgiving; Tuesday, Confession; Wednesday, Prayer for Families; Thursday, Prayer for the Church of God; Friday, Intercession for Missions; Saturday, Intercessions for Nations; Sunday, Sermon, 1 Cor. 15:58. In suggesting these topics, the note is made that the subjects are suggested for general adoption, in order that the supplications of the Lord's people may be of one accord during the week; but the varying circumstances of different countries where meetings are held may necessitate either amplification or alteration in detail.

THE GOSPEL SICKLE.

Battle Creek, Mich., November 15, 1887.

The General Conference of S. D. Adventists convened at Oakland, Cal., on the 13th inst., in annual session.

With this issue is completed the series of articles entitled "Redeemer and Redeemed," by Eld. James White. These articles are published in pamphlet form, 48 pages, price 10 cents. The subject is one of much interest, and as presented by Eld. White, brings out with remarkable clearness the plan of redemption through Christ.

We devote considerable space in this issue to a communication from the Rev. Wm. Armstrong, and comments thereon. We are glad to have Mr. A. present the popular claims regarding the subject under discussion, for opportunity is thereby given to show their true character, and to compare them with Bible testimony. The discussion is becoming quite interesting, and we trust it will result in much good.

We begin in this issue a series of articles entitled "Historical Readings on Sunday-Keeping," which we are sure will prove of deep interest to our readers. The series will continue for a period of three months or more. We believe there exists a strong demand for more extensive information with regard to the history of Sunday observance, not only that people may know the real nature of that institution, but that they may know that it has no claims whatever to divine appointment. Historical information is of special value, for none can offer valid objections to considering it. One feature is noticeable; viz., that the adherents of the seventh-day Sabbath find nothing to fear from the most searching investigation of history as pertaining to Sunday observance. It would seem as though the adherents of Sunday observance ought not to object to the consideration of historical facts regarding that institution, for in so doing they lay themselves open to the charge of being suspicious that such consideration may reveal to them some unwelcome facts. Truth can suffer nothing from investigation.

In the issue of the SICKLE for March 1, 1886—nearly twenty months since—was begun a series of original articles from the pen of Eld. G. I. Butler, on the Sabbath question. That series is brought to a close in this number. The writer has canvassed the question quite thoroughly, tracing the history of the Sabbath from the Garden of Eden to the present time. He has dwelt upon its nature, obligation, and perpetuity. Its conflict with a rival institution has also been noted, and its present status in the world. The rise, nature, progress, and present status of the Sunday-Sabbath has also been noticed. We are sure that those who have carefully followed Eld. Butler in this discussion, have been interested and profited, and it is our humble prayer that many may be led to acknowledge the claims of God's holy rest-day through having read these articles. There is some prospect that these articles will be published in book form, as they handle the subject somewhat differently than it is treated in any other work extant. Should they be so published, we doubt not many of the readers of the SICKLE will be glad to procure a copy. It would certainly be a very valuable book.

UNIVERSALISTS AND CATHOLICS.

At the meeting of the Universalist ministers, held at Boston last month, Rev. R. Miner spoke on the Catholic parochial system, condemning the quality of the education imparted, and the secrecy used therein. He thought the Catholic Church was using every effort to supplant the public school system with the parochial school system, and would use every means in its power to get the Government to appropriate money for its schools.

"The Catholic Church is sly," said another minister. "Yes," said Dr. Miner, "as sly as the serpent, and a great deal more venomous. There are things going on in Boston to-day in that church, which, if known to the public and understood, would make men horror-stricken. What is the meaning of cells under our own cathedral here in Boston? Not many of the Catholics themselves know."

One of the clergymen here suggested that there were many influential Catholics in Boston who were opposed to the parochial schools, and favored the public schools.

"Yes," said Dr. Miner, "but they are like grains of sand in the rushing of a mighty torrent. The Catholic Church to-day is the most perfectly organized body in the world, and will let nothing stand in its way when it wants to accomplish an end."

"HIS FLESH UPON HIM SHALL HAVE PAIN."

A CORRESPONDENT finds difficulty in harmonizing Job 14:21, 22 with the doctrine of man's unconsciousness after death.

The first passage referred to reads thus: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." This is conclusive evidence that in death man knows nothing of what is going on upon this earth; he has no knowledge even of the circumstances surrounding the members of his own family; they may come to honor, but he knows nothing about it. The second passage reads thus: "But his flesh upon him shall have pain, and his soul within him shall mourn." If this be interpreted literally, can it have reference to man after death has occurred?—No; because his flesh is absolutely insensible to pain, and very soon decays and wastes away to dust. The life principle has forsaken the body, and there is nothing within him that can with any propriety be called a "soul," that is capable of mourning. To what condition of man can these words apply?—To his condition when alive. In this chapter, Job gives a discourse on the miserable condition of man while alive, and refers casually to his state in death. Verse 21 certainly has reference to his condition in death, and it seems quite as conclusive that verse 22 refers to his condition in life; he suffers physical ills and mental anguish.

We know of only one other interpretation of this verse that can be given with any degree of plausibility, and that is this: In the daring spirit of oriental poetry, the flesh, or body, and the soul, or breath, are clothed with consciousness; the former lamenting its putrefaction in the grave, and the latter mourning over the mouldering clay which it once enlivened. The former interpretation seems to the writer the better of the two. In the Vulgate the passage is translated thus: "But yet his flesh, while he shall live, shall have pain, and his soul shall mourn over him." This translation is also followed by Coverdale and others, and if accepted, relieves the text of all difficulties.

HISTORICAL READING ON SUNDAY-KEEPING.—1.

BY ISAAC MORRISON.

I PROPOSE to give a series of papers on the above subject, to extend through several issues of this journal. The first paper will be chiefly preliminary, and will serve as a suitable introduction to the readings proper on Sunday-keeping. The secular quotations that I propose to give will be taken from the most eminent authors that have written in reference to the Sabbath question, and from the standard theological works, written by first-day observers; none of them will be from seventh-day observers.

Did the apostle Paul teach that the Christian church would soon begin to depart from the pure doctrines of the Bible?

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

Did he also teach that this would soon result in a great falling away from the true faith?

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:3.

Had this falling away from the faith already commenced in Paul's day?

"For the mystery of iniquity doth already work." 2 Thess. 2:7.

How soon did the gross errors and heathen doctrines find their way into the church?

"At the end of the second century, within a little more than one hundred and fifty years after the first preaching of the gospel, it is obvious to remark the

changes already introduced into the Christian church."—*Wharey's Church History*, p. 39.

What effect did these errors and heathen doctrines that came into the church have upon it at this time, and later?

"Christianity already began to wear the garb of heathenism. The seeds of most of those errors that afterward so entirely overran the church, marred its beauty, and tarnished its glory, were already beginning to take root."—*Idem*.

Did Christians this soon after the Saviour's time imitate the rites and ceremonies of heathenism in their worship so much that they were charged with being idolaters?

"Apologists as early as Tertullian and Minucius Felix found it necessary to combat the charge that Christianity was but a new form of idolatry."—*Smith's Ecclesiastical History*, p. 442.

"Others, with a greater regard to good manners, it must be confessed, suppose that the sun is the God of the Christians, because it is a well-known fact that we pray toward the east, or because we make Sunday a day of festivity. What then? Do you do less than this? Do not many among you, with an affectation of sometimes worshipping the heavenly bodies likewise, move your lips in the direction of the sunrise? It is you, at all events, who have admitted the sun into the calendar of the week; and you have selected its day [Sunday], in preference to the preceding day."—*Tertullian Ad Nationes*, book 1, chap. 13, A. D. 200.

Did this matter get any better in the third and fourth centuries?

"The same worship now began to be paid to the martyrs which the pagans had paid to their idol gods, which were only deified men."—*Wharey's Church History*, p. 61.

"By the end of the fourth century such images were not only common, but they had become objects of reverence akin to worship; for Augustine confesses that many in his time were adorers of pictures."—*Smith's Ecclesiastical History*, pp. 449, 450.

What did the Christians in these times do to get the heathen to make a profession of Christianity?

"Heathen temples were changed into Christian churches, and were purified and consecrated with holy water; and the people were only required to worship the images of Christ and of holy men instead of their idol gods, and for the most part with the same ceremonies."

"From these specimens we may readily imagine how much injury resulted to Christianity from the peace and prosperity procured by Constantine, and from an indiscreet eagerness to allure the pagans to embrace this religion by conforming to their rites and superstitions. Indeed, almost every error either in doctrine or in form may be traced to this source; its prototype may be found either in heathen philosophy or in the rites of pagan worship. Pious frauds were now very common, and the doctrine almost publicly adopted."—*Wharey's Church History*, pp. 61, 99, 100.

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