

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.

OUR FIELD IS THE WORLD.

Our field is the world; let us forth to the sowing,
O'er valley and mountain, o'er desert and plain,
Beside the still waters, through cool meadows flowing,
O'er regions unblest by the dew and the rain.
Let us scatter the seed, though in sorrow and weeping,
Though fields should be verdureless, wintry, and bare;
The Lord of the harvest hath still in his keeping
Each seed as it falls, and will keep it with care.

Our field is the world; let us forth to the reaping,
The long day is waning, the eve draweth nigh;
Now omens of storm up the heavens are creeping,
The sigh of the tempest is heard in the sky.
The work-hour is brief, but the rest is forever;
Then stay not for weariness, languor, or pain,
But forth to the reaping, with earnest endeavor,
And gather with gladness the sheaves that remain.

Our field is the world; let us forth to the gleaning;
The store may be small that our labors reward,
Yet One from the height of his glory is leaning,
Attent to behold what we do for the Lord.
Where, haply, some reaper has passed on with singing,
O'erladen with sheaves for the garner above,
May yet be a handful that waits for our bringing,
To crown with completeness the stores of his love.

Our field is the world; whether sowing or reaping,
Or gleaning the handfuls that others have passed,
Or waiting the growth of the seed that with weeping
On rocky and desolate plains we have cast,—
Yet each for his tolling, and each for his mourning,
Shall sometime rejoice when the harvest is done,
And know, in the flush of eternity's morning,
That at the toll, the reward, and the glory are one.
—Advocate and Guardian.

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.

If it were only for a season of rest and worship that the Sabbath was given, any day of the seven might have answered the purpose; but to commemorate God's rest, or Sabbath, no other day is suitable but the one on which he rested.

BISHOP JEREMY TAYLOR, of the Episcopal Church, did not believe in the natural immortality of the soul, as may be seen by the following: "Whatsoever had a beginning can also have an ending, and it will die, unless it be daily watered from the stream flowing from the fountain of life, and refreshed with the dew of heaven; and therefore God had prepared a tree in Paradise, to have supported Adam in his artificial immortality. Immortality was not in his nature."

WHOEVER comes to the word of God for the purpose of ascertaining its teaching upon any given doctrine, is in duty bound to divest himself of all prejudice, otherwise he will fail to obtain the

pure, unadulterated teaching of that word. He must needs read and study from the standpoint of one who has never received any information, pro or con, or the ideas he receives will be colored by preconceived opinions. But this is quite impossible, indeed we may say that it is more than man can do in and of himself. Unless he secures the aid of the Holy Spirit to seal instruction to his heart, he will fail of obtaining the benefits that he should obtain in order to know the mind of God's Spirit. Divine revelation is so given that it requires earnest desire, unprejudiced thought, and close application, coupled with the aid of the Holy Spirit, in order to comprehend it. This is what we should all endeavor to bring into requisition in our investigations of Scripture. Our most earnest inquiry should be, "What is truth?" We should not stop to inquire, "How does this accord with my preconceived opinions?" but, "Is it truth?" If it is, we should, if truly loyal children of our heavenly Father, proceed at once to obey, regardless of consequences.

THE word *Sabbath* means "rest." "The seventh day is the Sabbath," not of men, but "of the Lord;" that is, the seventh day is the day on which he rested after he had "made heaven and earth, the sea, and all that in them is," on the six preceding days. No one of the six days on which he worked can ever become his Sabbath (rest) day; for he rested only on the seventh. Talk about the Sabbath's being changed to another day! It is an impossibility; because it is a fact, and ever must remain a fact, that he rested on the seventh day, and on no other. "But," says one, "God could change it, for all things are possible with him." My friend, there is one exception to that rule. An apostle has said that it is "impossible for God to lie;" and to say that any other than the seventh day is the Sabbath, or rest day, which we are commanded to "remember," would be a lie.

THE principles of Seventh-day Adventism do not furnish congenial soil for fanaticism. The inexorable logic of the views which we denominate present truth, are a good safeguard against the loose notions which furnish the fuel for that wild fire. Hence it is that so rarely any one from the ranks of Seventh-day Adventists is led into fanatical views or practices. But fanaticism is too good a weapon to be used against the cause of truth, to be neglected by the enemy, if by any means he can make it available. And being unable to find the ones he can use in the ranks of believers, he lays hold of fanatics outside, and leads them to adopt enough of our faith to cause people to confound them with Seventh-day Adventists, and then speeds them on in their fanatical work to bring this cause into disrepute. All we can do is to take a firm stand against such spirits, and head them off as far as possible in their nefarious work.

THE *Christian Statesman* of Jan. 19 has much to say, as usual, in favor of Sunday laws. Among the expressions found in its columns is this:—

"Any defensible ground of Sabbath observance must include the Round Top of Sinai. We must occupy and fortify the position, that God's authority, as well as man's, is back of the Sabbath, commanding it not to reason only, but to conscience also."

What has the voice from Sinai to say about the

Sunday which they wish to compel men to observe as a Sabbath?—Nothing whatever, only to make it one of "the six working days." These men have set at naught the Sabbath commanded at Sinai, and the people are becoming too well apprised of the fact ever to be urged by conscience to observe the Sunday; and this is the very reason why State laws are demanded to enforce an institution which the law of God never did, and never can enforce. I quote again:—

"As to the Jews, let them remember that the only nations who have not robbed and mobbed them are the nations that make them close their shops on the first day of the week, that the people may learn lessons of justice."

What kind of lessons of justice are the Jews taught by robbing them of one sixth of their time in which to get an honest living? This is not robbery, is it? This shows what sort of justice the so-called National Reformers intend to mete out to all who observe the Sabbath of God commanded at Sinai, and who do not accept of the change of that law made by the "man of sin." It is strange that at this day and age men will have the effrontery to pretend that the commandment given at Sinai enforces the keeping of Sunday, the rival of the Sabbath of the Lord!

CONCERNING the comparative spread of good and evil in the world as a whole, Adventists believe and teach this: That while the agents of good are doing a grand and noble work, the agents of evil are doing more; that the latter, both in numbers and in work, are increasing in a more rapid ratio than the former; that there is therefore a growing preponderance on the side of evil; that in this sense the world is growing worse, and will continue to do so till the Lord shall come. No other view is in accordance with the Scriptures; for Paul, in language which cannot be mistaken, says that "in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5. If even professors of religion bear such a character as is here described, what may be expected of those who make no profession?

Again, Paul says that "evil men and seducers shall wax worse and worse" (2 Tim. 3:13); and our Lord plainly intimates that true religion will have almost disappeared at the time of his coming; for he asks this question: "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8. It will be a time in which Satan will work with all power (2 Thess. 2:7-11), so much so that none except those who are firmly established in the truths of the word of God will be able to withstand his deception. What then? Because all the world cannot be brought to Christ, shall we therefore not try to bring any one to Christ? Because all cannot be saved, is this a reason why we should not try to save any?—By no means; but rather we should work the more diligently and earnestly, to counteract, as far as possible, the work of the powers of darkness, and save as many as it is in our power to save before the end shall come. So Adventists believe and teach; and so far from paralyzing their disposition to work, it stimulates them to greater exertion.

Doctrinal Articles.

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

CONDITIONS OF EVERLASTING LIFE.

BY U. SMITH.

No more important question was ever propounded by human lips, than that which the young man asked of Christ (Matt. 19:16), "Good Master, what good thing shall I do, that I may have eternal life?" than that which the convicted Jews asked of Peter and the apostles on the day of Pentecost (Acts 2:37), "Men and brethren, what shall we do?" than that which the converted jailer asked of Paul and Silas (Acts 16:30), "Sirs, what must I do to be saved?" No question pertains to so momentous consequences; and no other deserves to be considered with more care, sobriety, and earnestness, than the right answer may be ascertained, that the true conditions may be learned, and that no mistake may be made touching the issues of eternity.

To this great question the Scriptures render abundant answers. Summed up into one proposition, their testimony would read, "Repent, believe, obey, and live." And the answer comes, not from apostles only, but from the lips of the Great Teacher himself. His testimony will be made the particular subject of thought in these remarks.

To the young man who asked the question quoted above, he said, "If thou wilt enter into life, keep the commandments." When the young man asked him which, he quoted, more or less fully, five of the precepts written upon the two tables of stone, and gave a summary of the second table. By quoting these and no others, he showed that he meant by the expression "the commandments," the ten precepts of the decalogue. He was not giving a new, revised code, leaving out what was not essential; but he referred to those particulars only in which the young man was especially deficient, not by any means releasing him from obligation to the high and holy duties of the first table, which were not quoted. The young man was laboring under the deception of a selfish heart, and was not doing his duty to his neighbor according to the precepts of the second table. On this point the Saviour saw it necessary to undeceive him; and therefore when his questioner assured him that he had kept all these from his youth up, the Saviour calmly replied that perfection could be attained by him in that direction only by disposing of his surplus property by gifts to the poor. The young man reluctantly sacrificed his desire for union with the Master to his love of his worldly possessions, which were great; and Christ took occasion to remind his hearers how difficult it would be for the rich to so use their wealth that it would not prevent their gaining the kingdom of heaven. Thus he showed in this instance that the commandments are to control the temper of the heart, and that the love of the world is a barrier in the way of obedience.

But the principal instruction given by Christ on the subject of the law and our duty to obey it and teach others so to do, is found in his first recorded sermon as given in Matthew 5. After telling who are blessed, under what circumstances we may rejoice, and how his disciples are to be the salt of the earth and the light of the world, he then proceeds in the most direct and explicit manner to define his own position in reference to the law, and to show what that of his followers should be.

He first sets forth what he had not come to do. Verse 17: "Think not that I am come to destroy the law, or the prophets." The word here rendered "destroy" (*kataluo*) means, as applied to law, "to relax the claims of, to abrogate;" as applied to prophecy, "to prevent its accomplishment." He had not come to do this work with reference to the one or the other.

He immediately adds what he had come to do, by saying, "I am not come to destroy, but to fulfill." The word here rendered "fulfill" (*pleroō*) means, as applied to law, "to comply with, or to obey fully," as in Gal. 6:2 ("Bear ye one another's burdens, and so fulfill the law of Christ"), where the same word with an intensive prefix (*anapleroō*) is used; as applied to prophecy, it means "to bring to pass, or accomplish." This Christ had come to do with reference to the law of which he speaks, and with reference to those prophecies which were to have their accomplishment in himself.

The burden of his discourse, however, was the law; for from verse 18 to verse 20 inclusive, it is made the one sole topic. To what law does he refer? Some

affirm that there was but one law. If that is so, then he necessarily referred to that law, and all law. And this law, they further affirm, was to be taken away, and was taken away and abolished, at the cross, which was not more, at most, than three and a half years from the time when Christ so emphatically declared that he had not come to destroy it, and that not a jot or tittle of it should pass (that is, be rendered void, *parerchomai*) till all things should be fulfilled. Others affirm that the Jewish ceremonial system alone is referred to. This was to perish, and did perish, at the cross, not more than three and a half years, as before noticed, from the time these strong expressions were made concerning its immutability and perpetuity, if that is the law that is meant.

That both these positions are utterly and transparently absurd, will appear from a consideration of a few facts which refuse to be ignored.

1. Christ never fulfilled the ceremonial law of the Jews in any sense, according to the intent of the word here used. What is it to fulfill a law?—To comply with its requirements, obey its commands, and keep it fully. What was the body of the ceremonial law?—It is stated in Heb. 10:8 to be, "Sacrifice and offering, and burnt offerings, and offering for sin." But Christ was not a sinner, and hence never made an offering. There is no record that he ever complied with any of the Levitical requirements, as indeed, being a sinless person, he could not consistently do. The offerings of that system met their antitype in him, and the types and shadows of that system will all find their counterpart in some portion of the ministry which Christ performs. "The body," says Paul in Col. 2:17, "is of Christ." But forcibly to take away, break down, and abolish a law, as Christ did the "handwriting of ordinances" of the Jewish system, is not by any means to "fulfill" it.

But some one may say, "The verb *pleroō* means to fill up; so Christ filled up, or completed, the ceremonial law, and so took it out of the way." Well, it would be very interesting to know how Christ's work made the ceremonial law any more full or complete than it was before. Made it more full, indeed! When he got through with his work here, that law was nowhere to be found! Take a simple illustration: A basin is constructed to hold water or some other liquid. It is put in use and partly filled. It is not doing more than half duty. At length some one takes it in hand and fills it to the brim. Now it is up to the full measure of its capacity. Now it is filled up, and is doing complete work. Is that what Christ did to the ceremonial law?—Nay, verily. He tipped that dish upside down, and pulverized it to a nonentity. That was "filling it up," forsooth!

2. To impress upon the mind a vivid idea of the length of time during which the law of which he speaks was to continue, he says (verse 18), "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all [not all the law, but, *panta*, ALL THINGS] be fulfilled." To accuse Christ of using such a measuring line to span the existence of a law which was to be wiped out in three and a half years, is to charge the divine Teacher with using language which is either deceitful or nonsensical.

3. For whose instruction was Christ uttering this marvelous sermon on the mount? How long was his teaching to apply? Was it to be for three and a half years only, to the cross, when the new dispensation began? or was it to continue throughout the whole gospel age? Is it good for us to-day? or did it cease, by limitation, more than eighteen hundred years ago? Our Saviour taught for all time; and what does he say?—Verse 19: "Whosoever therefore shall break one of these least commandments, and shall teach men so [for how long a time?—Till heaven and earth pass], he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." But no law which was abolished at the cross was to be practiced and taught by the disciples of Christ in this dispensation.

Some have professed to be a little puzzled over the expression in verse 19, "Shall be called the least in the kingdom of heaven," as though they might, after all, be there, only in less esteem than some others; and they have wondered how that could be. The matter is explained in verse 20, in which Christ states the reason on which his previous declarations rest: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in nowise enter into the kingdom of heaven."

Here, then, the grand conclusion is stated; and that is, that under no circumstances whatever can a person enter into the kingdom of heaven, and have

eternal life, unless his righteousness exceeds that of the scribes and Pharisees. And how is this excess of righteousness to be secured?—Only by keeping, and teaching others to keep, the commandments to which he refers in the preceding verse; and these commandments constitute that law, not a jot or tittle of which shall pass so long as the heavens and the earth endure, that law that he came not to destroy, or to release any one from obligation to obey.

Now we ask the candid reader to peruse carefully this portion of scripture with the thought in mind, which some insist upon, that Christ was here speaking only of the ceremonial law, or of any law, which he was to nail to the cross and take out of the way "for the weakness and unprofitableness thereof" (Heb. 7:18), in only three and a half years, at longest from that time! Who is willing to risk his reputation for honesty, candor, and common sense by taking a position which represents Christ as making it the first object of his ministry to show people what they should do for three and a half years between that sermon and the cross; which represents him as enjoining upon his followers in this formal and most solemn manner the duty of keeping and teaching others to keep every tittle of "the law of commandments contained in ordinances" (Eph. 2:15), the "handwriting of ordinances" (Col. 2:14), the "enmity" and "middle wall of partition" till it should be broken down and taken out of the way a few years later when that dispensation ended at the cross; yes, which represents that even their hope of heaven and everlasting life depended upon their faithfulness in observing the ceremonies and services of that law which was expiring and ready to vanish away, more strictly than the scribes and Pharisees observed it! Where shall we find a whip of scorpions adequate to scourge into its merited "shame and everlasting contempt" such a position as that?

What was the trouble with the righteousness of the Pharisees? They were scrupulous enough in obeying their laws of rites and ceremonial observances; they were prompt enough to pay their tithes of mint, anise, and cummin; but they omitted the weightier matters of the law—judgment, mercy, and faith. In the scale of moral precepts, their condition was deplorable; and in this respect all who would enter heaven must show a better record than they. This appeal to an acceptable degree of righteousness, or attainments of moral character, as the test which shall determine our fitness to enter heaven, shows that it is the moral law and no other to which Christ has reference.

How perfectly all these words of Christ in the sermon on the mount agree with his answer to the young man, "If thou wilt enter into life, keep the commandments"! We do not stop here to dwell upon the essential part which faith has to act in the great transaction of the sinner's return to the favor of God. It is enough for our present purpose to remark that while our works of obedience cannot enter into the account at all as a ground of our justification (Rom. 3:28), since faith in Christ alone can mend that link in the chain of our hope which we have broken by transgression; yet that faith does not make void the law (verse 31), nor release us from obligation to obey it.

Yet how many poor souls are deceiving themselves, and by their teaching deceiving thousands of others, into the idea that the great question of obedience is lost beneath the canopy of faith, and that Christ's language in Matthew 5 does not show that the decalogue, of which the Sabbath commandment is a part, is still binding upon men, and is the law by which we shall be judged at last. James 2:12.

Many who are expecting eternal life will find themselves shut out at last. Matt. 7:21-23. Take heed that no man deceive you. Make sure work for the issues of eternity.

"THE MINISTRATION OF DEATH."

SOME otherwise well-meaning people quote 2 Cor. 3:7, 11, 13, 14, to prove that the ten commandments have been abolished, and thence reason that consequently the Sabbath of the fourth commandment is not binding. It would seem as though only a moment's reflection would be necessary to show the extreme folly of such a claim, and that it involves the abolition of all moral principles. But we will devote a few words to an exposition of the signification of the passages referred to.

1. That which was done away was "the ministration of death," or of the law of ten commandments "written and engraven in stones." The ministration of a thing is not the thing itself. "The ministration of the Spirit," or of "the Lord" (verses 8, 17), is not the Spirit of the Lord; and the ministration of the ten commandments is not those commandments.

2. Ministration comes from a Greek word which signifies the service performed by a minister (Greenfield) or an administration. 2 Cor. 9:12. Under the old ministration, death without mercy was administered to the willful transgressor of God's law. This typical death penalty, forming a part of the civil code of the Jews, was done away; but the law remains the same.

3. The ministration of death, or condemnation, was glorious, because it extolled the justice of God's law and shadowed forth the work of Christ. The ministration of the Spirit is more glorious, because that under it we behold the Lord, as it were, with open face; mercy and truth meet together, and the penalty is not immediately inflicted; for we have a better sacrifice than those that prefigured it.

4. The ten commandments are here called death according to a figure of speech by which the cause is put for the effect, as in the expressions, "There is death in the pot." 2 Kings 4:40. "The words that I speak unto you, . . . they are life." John 6:63, etc. The ten commandments were ordained to give life to the obedient, but men, by breaking them, have found them to be death.

5. Moses was the leading minister under the old ministration; hence that which was abolished is said to be the glory of Moses' countenance. Verses 7, 13. This glory represented the glory of the typical system, and was covered by the veil when Moses came down from the mount. But the law was not covered by the veil. Moses held it in his hands. Ex. 34:29-35.

6. That which was done away did not exist when Paul wrote this passage, A. D. 60; for he says, "that which is done away," and "that which is abolished;" and not that which was done away, and that which was abolished, but a part of which has come to life again. And who dares to say that not one of the ten commandments was then in existence?

7. Again, the words "done away" and "abolished" in these passages (verses 7, 11, 13, 14) are translated from the same Greek word which is rendered "make void" in Rom. 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law." The ministration of death was made void by faith; but the law of God was not.

8. Finally, with the idea that Christ did no sin, but kept the commandments, and that under the ministration of the Spirit, the law of God is to be written by the Spirit of the living God on the fleshy tables of the heart (Jer. 31:33; 2 Cor. 3:3), how deeply interesting is the last verse of this chapter: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—D. T. Bourdeau.

The Christian Life.

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

JESUS IS COMING.

"Je us is coming!" a messenger said;
"Jesus is coming!" the strange tidings spread
over the city, the market, the home,
Into the hospital, dungeon, and dome,
Into the colleges, up to the throne,—
"Jesus is coming to gather his own!"

Some thought it good news, and some thought it bad;
Some were made happy, and some were made sad;
In the thronged city the business was stayed;—
None but the honest continued their trade;
He they called "Master" was coming, and they
Thought of the steward and reckoning day.

Some grew uneasy, and with surprise
Was the news heard by the learned and wise;
Doubters had whispered, He never would come;
God had confounded them, and they were dumb;
But there were dear ones who beamed with a smile;—
Jesus would end the dark season of trial.

"Jesus is coming!" In village and town,
It was the talk of the world, up and down,
Reaching at last a remote little nook,
Where a poor cottager sat with the Book;
"What!" she exclaimed, "Is the Bridegroom so near—
Jesus, my Jesus? Why, why should I fear?"

Jesus is coming! we know not the day,
Know not the moment; there'll be no delay;
Jesus is coming! ye scoffers, beware,
Lest at his coming ye wall in despair;
Jesus is coming! Ye chosen, rejoice,
Patiently wait the sweet call of his voice.

—Faithful Witness

CHRIST THE MEDIATOR.

"THERE is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.
Such a mediator is absolutely required by the cir-

cumstances of man as a sinner; and this necessity is the first point that must engage our attention. Man cannot come to God, and treat with him immediately, in his own person. The two are by nature at utter enmity; and until the grounds for this enmity are completely removed, there is no possibility of intercourse.

God, however willing he may be to make his creatures happy by communion with himself, cannot compromise his essential perfections, and dishonor them in the face of all intelligent beings, by admitting a rebel, with guilt unatoned for, into his presence and favor. And as for man, he not only has of himself no will for reconciliation, not only likes to be at a distance from God, but if, from conviction of danger or misery in this condition, he desires to return, he cannot take a single step thereto. The holy law instantly arrests him with demands of perfect obedience, and curses him from God as a transgressor. The holiness of the divine nature, the righteous requirements of the divine government, the truth of the divine word,—all these are as lightnings that dart forth on every side against the sinner, and make God "a consuming fire" to all who would approach him in that character. The sinner may not come; he has no invitation, no permission to treat with God in his own person; he can offer nothing that should prevail with God to lay aside these terrors; and if, in proud defiance of warning, he venture before him with some wretched plea of personal goodness, some price in his hand of repentance or duties performed that with more or less of Christ's grace are to buy him pardon and favor from God, he will meet with nothing but hell from his frown; and so the punishment of sinners who obey not the gospel of Christ is expressed by "destruction from the presence of the Lord." "Depart from me, ye cursed." Indeed, the man who has any suitable apprehensions of the divine character, dares not come before God. He feels that he is a sinner, and that God is an avenger; and as Adam hid himself "from the presence of the Lord God among the trees of the garden," so now men, either by open neglect of religion or by substituting forms, ceremonies, and body worship in the place of spiritual communion, shun God, and labor to keep at a distance from him.

Hence it is clear that if any reconciliation is to take place between man and God, there is need of a mediator; and the particulars referred to above also show what are the qualifications essential to such a mediator. He must be of dignity suitable to treat with God on man's behalf; he must have some right to be accepted as the representative of men; he must be sufficient surety for both parties; in order for men to satisfy all demands of God's righteousness, which on his part preclude reconciliation, and for God to effectually quiet all guilty fears and doubts on man's part, of his perfect willingness to receive, pardon, and bless him. In a word, he must be a mediator such as both can fully rely on for the removal of every bar to peace and the procuring of perfect good-will between God and man.

Where shall such a mediator be found? The highest archangel is still a creature, and has no dignity but what God has put upon him; moreover, if he were able to satisfy the law's demand, he is not of man's nature, and therefore cannot represent him. His satisfaction would have no connection with those for whom he offered it, and being, as a creature, infinitely inferior to Him for whom he acted, he could give no pledge for God sufficient to reassure the conscience of a sinner. Who can give security for God, but one equal with himself? Clearly, he that is to be mediator between God and man must have the nature of both.

Blessed be God! such a mediator is found in the person of Jesus, the incarnate Word. The double nature of the God-man, Christ Jesus, gives security to both parties for the fulfillment of all that is necessary to peace on either side. While as man he gives security to God on our behalf; as the eternal Word, equal with the Father, he gives security to us for God. The highest pledge that can be taken of a monarch for his observance of a treaty, is that a member of his family, his own child, be retained by those concerned as a hostage. So, when God would assure men of the "immutability of his counsel" of peace, he gave his only begotten Son to be one of them, to be retained, as it were, in their own nature, as a pledge that he will make good all his word. O the wondrous depths of the divine love that is treasured up in the person of Christ!—Selected.

A MIND quite vacant, is a mind distressed.

TO MAKE A HAPPY HOME AND VIRTUOUS FAMILY.

1. LEARN to govern yourself, and to be gentle and patient.
2. Guard your temper, especially in seasons of ill-health, irritation, and trouble, and soften it by prayer, penitence, and a sense of your own shortcomings and errors.
3. Never speak or act in anger until you have prayed over your words or acts, and concluded that Christ would have done so, in your place.
4. Remember that valuable as is the gift of speech, the gift of silence is often much more so.
5. Do not expect too much from others, but remember that all have an evil nature, whose developments we must expect, and we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.
6. Never retort a sharp or angry word; it is the second word that makes the quarrel.
7. Beware of the first disagreement.
8. Learn to speak in a gentle tone of voice.
9. Learn to say kind and pleasant things whenever an opportunity offers.
10. Study the character of each one, and sympathize with all their troubles, however small.
11. Do not neglect little things, if they can affect the comfort of others in the smallest degree.
12. Learn to deny yourself, and to prefer others.
13. Beware of meddlers and tale bearers.
14. Never charge a bad motive, if a good one is conceivable.
15. Be gentle but firm with children.
16. Do not allow your children to be away from home at night, without knowing where they are.
17. Do not allow them to go where they please on the Sabbath.
18. Do not furnish them with much spending-money.
19. Remember the grave, the judgment-seat, and the scenes of eternity, and so order your home on earth that you may have a home in heaven.—Selected.

READ YOUR BIBLE DAILY.

THE celebrated painter, Benjamin Robert Haydon, gave the following admirable advice to his son at a very critical time of his life:—

"You are quite right to read history; make yourself master of the histories of Greece and Rome. The English people are in many respects not unlike the Athenians without their art, and like the Romans without their profligacy. Read your Bible daily. There is no more interesting book in the world, and it is becoming more necessary to read and study it, because I already perceive a tendency among our scientific men, in all their pride of knowledge and what they call discovery, to set the Bible aside as an oriental legend. Do not believe them. The Mosaic account of the creation is the most simple and the most natural, and will be found, you may rely on it, confirmed by science, when science has got down to the real facts. Generalization, founded on our present knowledge of the laws of nature, is the very thing which our present acquaintance with those laws does not justify. I am convinced that no thoroughly established and settled theory will be found to contradict the truths revealed in the Bible. But you are too young yet for me to enter further on the subject. I only tell you of it to put you on your guard. You will find many men, old and grown-up men, who will laugh at the Bible. Don't believe them. Mathematics are all very well; but the differential calculus, my dear boy, can never prove or disprove the existence of God. Read your Bible, do your duty, and leave the rest to God."—Sel.

"YOU HOLLERS TOO LOUD!"

"TAIN'T de true grace, honey! 'taint de sure glory!" said Aunt Judy to one of her colored sisters. "You hollers too loud! When you gits de love in your heart, and de lamb in your bosom, you'll feel as if you was in dat stable at Beth'lem, an' de Blessed Virgin had lent you de sleepin' baby to hold."

There are many people who, if they lived nearer to the Lord, would not need to talk so loud while trying to make him hear. Still waters run deepest. Tumult and babble and excitement are no certain evidences of the peace that passeth knowledge. On the top of Mount Carmel, most of the yelling was done by Baal's prophets, while Elijah, calm, cool, and collected, taunted them with the indifference of their sleepy god. Baal's priests made the most tumult, but Elijah's prayer brought down the fire which consumed the sacrifice. The Christian worships a God at hand, and he who walks with God and has fellowship with him, is not dependent upon noise and racket for divine recognition or help from above in time of need.—Christian.

NOTHING lowers a man, if thereby he honors his Lord. It is not possible for any godly work to be beneath our dignity; rather ought we to know that the lowest grade of service bestows dignity upon the man who heartily performs it.—Spurgeon.



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

BATTLE CREEK, MICH., MARCH 1, 1888.

COLOSSIANS 2:14-17.

HAVING in a former article noticed some of the general principles involved in the question treated of in Col. 2:14-17, we come now to an enumeration of those things which are declared to be "against us," "contrary to us," "blotted out," and "nailed to the cross." These are meats, drinks, holydays, new moons, sabbath days, or sabbaths; for in consequence of the "blotting out," previously mentioned, no one is to judge us with reference to these things.

Respecting the meats, drinks, holydays (feast days), and new moons, there is no difference of opinion—all agree that they belonged to the Jewish system, and with that passed away. The sabbaths there mentioned, is the point around which the opposing forces rally, and on which the controversy centers. The object of the no-Sabbath and Sunday people being to include the weekly Sabbath in the catalogue of the things done away, various claims are at once set up. One says that "there was but one system before Christ; it was an inseparable whole; it was all Jewish and therefore all done away." Another says, "No, this does not embrace all that existed before Christ; there were some things which did not belong to the 'handwriting of ordinances,' and which are not therefore done away; and the Jews had yearly sabbaths distinct from the weekly Sabbaths; but then, the term 'sabbaths' must include all sabbaths, of whatever kind; hence the weekly Sabbath is embraced in the term, and has been done away with the others." Another asserts that "the term cannot refer to any ceremonial sabbaths of the Jews, because they had no annual festivals which could properly be called 'sabbaths;' that the word *Sabbaton* used in Col. 2:16, is the one always used to designate the weekly Sabbath; and therefore the word there must refer to the weekly Sabbath, and that alone, all the Jewish festivals being included in the word 'holyday,' or feast day, used just before."

Thus the opponents of the Sabbath pound each other over the head, while all are seeking at the same time one common object, namely, by some hook or crook, to get the Sabbath of the fourth commandment out of the way.

"O fourth command, what trouble hast thou been, Source of vexation to the sons of men!"

The Sabbath of the fourth commandment, however, is no source of trouble or vexation, except to those who wish to dodge it, creep around it, crawl under it, or climb over it. Such, we are happy to say, will always find it a thorn in their side and a prick in their eyes. To all others, it is a "delight, the holy of the Lord, honorable."

This latter class, with whom we rejoice to stand, have no trouble with Col. 2:16. They find in the Jewish system three annual festivals, connected with which there were seven annual sabbaths. These sabbaths owed their existence to that system, and were an inseparable part of the same. They were properly included in the "handwriting of ordinances;" and no sabbaths except those of this nature could be included in this term. There is therefore no necessity of going outside of the limits prescribed by the apostle's language, and invading the realm of the moral and bringing in the weekly Sabbath of the Lord, which is just as distinct from these other sabbaths in its origin, nature, office, and destiny, as distinct can be.

Moreover, Paul is careful to guard still further against any misunderstanding in this matter, by immediately adding (verse 17) this restrictive clause: "Which are a shadow of things to come; but the body is of Christ." Thus he points out in just as plain language as need be, or perhaps could be, used, just what sabbaths he refers to; it is only those which belong to the system of types and shadows, and which are a part and parcel of that system. But this was never true of the weekly Sabbath, which originated, as the record in Genesis shows, before any type or shadow had, or could have had, a place in the economy of God's grace in behalf of men.

But some at this point seem to have committed the singular blunder of supposing that this sentence—"Which are a shadow of things to come"—is a declarative instead of a restrictive one, not limiting the idea to certain sabbaths which are shadows, but asserting that *all* sabbaths are shadows, the weekly Sabbath as well as others. So we have the assertion, "The seventh-day Sabbath is a shadow, say what they will; for Paul says so in Col. 2:17." Very profound! Let us illustrate: Farmer A has a piece of land in which he pastures horses, sheep, and cows. His cows are of two kinds—a very poor, ordinary kind, which he calls the "common" kind, and others which are of a very rare and valuable breed. For several days he has his hired man, B, drive them all up to the barn at night, for safe keeping. But at length he determines to sell off his horses, sheep, and all his cows except the rare and valuable ones. So he says to his hired man, "Go down to the pasture and drive up the horses, the sheep, and the cows which are common; for I have decided to sell them." B goes down and drives them all up, good, bad, and indifferent. A says, "Why do you drive them all up? I only told you to drive up the cows which are common." "But," replies B, "you said they were all common. Did n't you say 'the cows, which are common'?" and that means all cows; and they are all common; for you said so." Then says A to B, "I have no use for a man who do n't know enough to drive cattle! You may go." And he sends his fine breeds back to the pasture by the hand of a better man, and sells the remainder.

"Sabbaths which are a shadow," as Paul expresses it, is a declaration that there are sabbaths which are not a shadow, and these last are excluded from the things of which he is speaking. There are many considerations which show that the weekly Sabbath cannot by any possibility be included in the sabbaths of which the apostle speaks in Col. 2:16:—

1. The weekly Sabbath did not have its origin with meats, drinks, festivals, new moons, and ceremonial, or annual, sabbaths. It originated during man's independent, innocent condition before the fall (Gen. 2:2, 3), and was thus placed among the original, primary laws which would always have governed him though he had never sinned; while the latter originated with the ceremonial system introduced at Horeb.

2. It did not rest on the same authority with them. Its authority rested upon the voice of God, and the writing of God upon the tables of stone; they rested upon the book written by Moses.

3. It was not typical or shadowy in its nature, any more than the command, "Thou shalt have no other gods before me."

4. It was not "against us," as were the things of which Paul is speaking; for "the Sabbath was made for man." Mark 2:27.

5. It was not "contrary to us," for there is no commandment or institution anywhere singled out to which so great blessings are attached as are promised to the keeping of the Sabbath, not to the Jews only, but to the Gentiles also. See Isa. 56:6, 7; Jer. 17:24, 25; Isa. 58:13, 14.

6. There is no necessity for including the weekly Sabbath in the expression, "sabbaths which are a shadow of things to come," inasmuch as there were other sabbaths, of the same nature as the feast days and new moons mentioned, in number amply sufficient to meet the demands of the apostle's language.

Right here the retreating no-Sabbath forces, and a portion of their Sunday allies, face about and endeavor to make a stand. They say that there was but one Jewish festival that is ever called a sabbath; that the others were not sabbaths; and hence Paul could not properly use the term "sabbaths" (plural) as applied to Jewish ceremonial sabbaths, inasmuch as there was only one such. Moreover, they claim that the term *sabbaton* used in Col. 2:16, is the term always used to designate the weekly Sabbath, and never a ceremonial one, and as the ceremonial festivals are all included in the term "holyday" (*heorte*, feast day), the word *sabbaton* must refer to the weekly Sabbath alone; and further, that in the Hebrew there is only one instance in which the word used to designate the weekly Sabbath, *shabbath*, is applied to a Jewish festival, the other Jewish feasts being designated by another word, *shabbathon*, which signifies merely "rest," and not a "sabbath." Therefore *sabbaton* in Col. 2:16, must mean the weekly Sabbath exclusively, or at least must include that.

It becomes us, now that the "original" is pointed at us, to move along with awe and trepidation. Ap-

proaching cautiously to reconnoiter this formidable intrenchment, let us see what we find.

1. As to the meaning of the term *sabbaton*, it does not invariably mean the weekly Sabbath. It is certainly used in one other sense in the New Testament. The old Pharisee mentioned in Luke 18:12, fasted twice in the *sabbaton*, necessarily there rendered "week." Now, although whenever the weekly Sabbath is mentioned, it is from this word *sabbaton*, the fact that this word does not invariably refer to the weekly Sabbath, but means "week" in the text referred to, as it does also in the eight texts which refer to the first day of the week, reveals the possibility that it may be used also to designate the annual sabbaths of the Jews. No argument can therefore be drawn from the mere use of the word *sabbaton* in Col. 2:16, to show that the weekly Sabbath is there intended.

2. The facts connected with the use of the Hebrew term are still more decisive. The term *shabbath*, by which the seventh-day Sabbath is always designated, is once, at least, applied to one of the Jewish annual festivals, and that, too, in an intensified form, "a sabbath of sabbatism." By such terms is the annual sabbath of the tenth day of the seventh month designated in Lev. 23:32. This the bitterest opponents of the Sabbath are compelled to admit. And this is a fatal weakness in their position. They might just as well abandon their claims at once; for no argument which they can build, can stand the damaging force of this fact. Mark the situation: the term *shabbath*, by which the weekly Sabbath is always designated, is once, at least, definitely applied to one of the annual sabbaths of the Jews. It does not therefore invariably designate the seventh-day Sabbath; and if the Scriptures thus apply it to one of the annual sabbaths, it is just as appropriate to others, and we may properly apply it to them.

But, it may be replied, the Scriptures do not apply it to a ceremonial sabbath, except in that one instance; and that makes a difference, and settles the matter. We will see about this by and by. But first let us inquire what other annual sabbaths there were besides the day of atonement, and what their nature was.

The Jews had two feasts, each covering a series of days. These were the feast of the passover, from the 15th to the 22d of the first month, and the feast of tabernacles, from the 15th to the 22d of the seventh month. On the first and seventh days of the passover, there was to be a holy convocation, and no servile work to be done. Lev. 23:7, 8. On the first and eighth days of the feast of tabernacles, there were to be likewise holy convocations, and an entire cessation from servile labor. Verses 35, 36. Respecting the two last named, the record (verse 39) says: "Ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath." In the common version these are called "sabbaths." Our new critics say the translators of the Bible were not as intelligent as they should have been, and ought not to have translated the words "sabbath," but "rest." With this, however, we are not just now particularly concerned. We are inquiring simply into the nature of these days.

In addition to these four days of rest and convocation, we find three others of a like nature: the first one, fifty days after the offering of the wave sheaf, the pentecost. Of this we read (verse 21), "And ye shall proclaim on the self-same day, that it may be a holy convocation unto you; ye shall do no servile work therein." The next was on the first day of the seventh month, a memorial of blowing of trumpets. Verses 24, 25: "In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work therein." This also is called a "sabbath." Again on the tenth day of the seventh month, we have another, of which we read (verses 27, 28), "It shall be a holy convocation unto you; . . . and ye shall do no work in that same day." To this day the term *shabbath*, the same term by which the seventh-day Sabbath is designated, is applied, and that, too, in the very strongest manner. Verse 32: "It shall be unto you, שבת שבתון (*shabbath shabbathon*) a sabbath of sabbatism." The day of atonement was, beyond question, the chief of the annual sabbaths. It was *the* sabbath of that class of sabbaths. Twice more in the same verse the word *shabbath* is virtually applied to this day: "From even unto even, shall ye celebrate your sabbath;" literally, "shall ye sabbath your sabbath."

Now, here are seven days, four of them connected with two great feasts, the passover and the feast of

tabernacles, and three of them standing independent and alone, all of the same nature, all devoted to the same purpose, all to be used in the same manner; that is, there was to be on each of them a holy convocation, and on all of them alike an entire suspension of all servile work. Now, can any one tell us what the difference was between these days? Would not any term which was applicable to one be equally applicable to all the others? To one the term "sabbath" (Heb. *shabbath*) is specifically applied. Were these other days which were exactly like that,—days of rest and convocation,—were these days also sabbaths, or were they not? If not, why were they not? If they were, then is it not correct to say that the Jews had in their system seven annual sabbaths? The word "sabbath" means "rest." That is the one sole idea it conveys, first, last, and all the way between—"cessation from labor, rest." Here were seven annual days on which there was to be an entire suspension of labor. Were these days sabbaths, or were they not? If they were not, can any one tell us why they were not? And if they were, would it not be proper, we ask again, to say that the Jews had seven annual sabbaths? We would be willing to abide the answer of any man of average candor and intelligence, to those questions.

A word now with respect to the assertion that the Hebrew term *shabbath* is applied to only one of these annual sabbaths. All that need be said of this is that it simply is not true! Any one who suffers himself to be persuaded that it is, is being misled by false teachers. The Hebrew *shabbath* like the Greek *sabbaton*, has a variety of definitions. *Sabbaton* means sometimes the weekly Sabbath, sometimes the whole week, sometimes the ceremonial sabbaths of the Jewish system. So *shabbath* means sometimes the weekly Sabbath, sometimes the whole week, sometimes the ceremonial sabbaths, sometimes the seventh-year sabbath, covering the whole year, as in Lev. 25 : 2, 4, 6, 8, where this very term is used.

It means "week" in the last clause of Lev. 23 : 15 : "Seven sabbaths shall be complete." This is spoken to measure off the time from the offering of the wave sheaf to the pentecost. "Seven sabbaths" means a period of forty-nine days; one "sabbath" would be a period of seven days, or a week. As the Sabbath marked off time into weeks, the word came to be used for the whole time from one Sabbath to another. Thus the Jews reckoned the days of the week as the "first of the sabbath, second of the sabbath, third of the sabbath," and so on, meaning the first, second, third, days of the week. See quotation from Dr. Lightfoot, in Robinson's Greek Lexicon of the New Testament.

But the reader is doubtless waiting for an instance where the word *shabbath* is applied to some other annual festival besides the tenth day of the seventh month. It is twice so applied in Lev. 23 : 11, 15. The day spoken of here is the first sabbath of the passover feast, as will be apparent from the following considerations: The paschal lamb was slain on the 14th day of the month; the 15th was the first day of the paschal feast, a day of rest and holy convocation; on the 16th the wave sheaf was offered, and from this offering of the wave sheaf fifty days were to be counted to the pentecost; but the day on which the wave sheaf was offered, was called "the morrow after the sabbath." What sabbath?—The day before, that is, the 15th day of the month, the first day of the passover, the day of rest and holy convocation. This could not be the weekly Sabbath; for it was to fall on the 15th day of the first month each year; but the weekly Sabbath did not fall on the 15th day of the first month each year. The 15th day of the first month would come on different days of the week in different years, the same as our 4th of July, 25th of December, etc. In proof that "the morrow after the sabbath" was the 16th day of the month, and that the day preceding it, that is, the 15th, the first day of the passover, is the day which is called a sabbath (Heb. *shabbath*), we present the following from Smith's Bible Dictionary, edited by S. W. Barnum. Under "Passover," he says:—

"On the 15th, the night being passed, there was a holy convocation, and during that day no work might be done, except the preparation of necessary food (Ex. 12 : 16). . . . On the 16th of the month, 'the morrow after the sabbath' (i. e., after the day of holy convocation), the first sheaf of harvest was offered and waved by the priest before the Lord."

Under "Pentecost" he says:—

"Pentecost (fr. Gr. *pentecoste* = the fiftieth sc. day from the second day of the feast of unleavened bread or the passover), . . . I. The time of the festival was

calculated from the second day of the passover, the 16th of Nisan. The law prescribes that a reckoning should be kept from 'the morrow after the sabbath' to the morrow after the completion of the seventh week, which would, of course, be the fiftieth day (Lev. 23 : 11, 15, 16; Deut. 16 : 5)."

On the expression "morrow after the sabbath," as given in the foregoing extract, he has this note:—

"It has been generally held that the 'sabbath' here = the first day of holy convocation of the passover, the 15th of Nisan mentioned in Lev. 23 : 7 (compare 24, 32, 39). Some have made the 'sabbath' here = the seventh day of the week, or the Sabbath of creation, as the Jewish writers have called it; and thus the day of pentecost would always fall upon the first day of the week. But Bähr proves from Josh. 5 : 11 and Lev. 23 : 14, that the omer was offered on the 16th of Nisan."

Bagster's Greek Lexicon, under *Pentecoste*, says:—

"One of the three great Jewish festivals, so called because it was celebrated on the fiftieth day, reckoning from the second day of the feast of unleavened bread, i. e., from the 16th day of Nisan."

Young's Concordance says:—

"Pentecost. Feast on fiftieth day after passover."

If we take "the morrow after the sabbath" to mean the day following the weekly Sabbath, then the important period of the fifty days to reach to the great festival of the pentecost had no fixed starting-point, but was left to depend on circumstances each year. Thus they would have to agree on some time when they would commence to reap their harvest, or designate some one to be the representative of the nation in this matter, and note the time when the reaping commenced, then wait till they reached a weekly Sabbath after that, and then on the morrow after that Sabbath begin to reckon the fifty days to the pentecost. The least grain of serious thought will suffice to convince any one that God never would adopt any such round-about methods in any part of his work, that he never left any important festival to be determined in this hap-hazard manner, and that the weekly Sabbath was never related in that manner to any part of that system. As the matter stood, everything was easy and consistent. By the 15th of Nisan, the first day of the passover, some portion of the barley harvest was sure to be ripe; but none were permitted to reap and eat of it, till a sheaf had been offered to the Lord. The priest had but to see that a sheaf was procured and waved on the morrow after the passover sabbath, and then the harvest could proceed.

We need not dwell longer on this point. The evidence is conclusive that the term generally employed to designate the Sabbath, was applied to the first day of the passover, and hence that was a sabbath. If the first day was a sabbath, was not the last day of the feast, which was exactly like it, a sabbath also?—It was so, whether so expressly named or not.

Here, then, were three days, the first and last of the passover, and the day of atonement, which were sabbaths, and to which the common term for sabbath is four times applied. This is sufficient to justify Paul's use of the term *sabbaton* (plural) as referring to them in Col. 2 : 16, even if we could find no more. But we have more at hand.

Our next inquiry shall be, Is the assertion true that in the three other instances where the word "sabbath" occurs in the common version, namely, the festival of blowing of trumpets (Lev. 23 : 24), and the first and last days of the feast of tabernacles (verse 39), it is wrongly translated, and should not have been rendered "sabbath," but "rest"? We will state a few facts which no one who investigates the subject with any care can help running across, and then leave the reader to judge for himself. He will find this assertion, like the other, simply untrue.

The ordinary word for Sabbath is *shabbath*. Its definition is, "cessation, time of rest, Sabbath." The word three times rendered "sabbath" in Lev. 23 : 24, 39, is *shabbathon*. Its definition is, "rest, a time of rest." Both words are from one common root, *shavath*, meaning "to cease, to rest." Both have the same definition. Both are used to designate Jewish yearly festival days, of which there were seven exactly alike, as has been shown. To two of them the word *shabbath* is applied, to three of them the word *shabbathon*. Will our astute critics now tell us the difference between these words, and why the three instances of *shabbathon* should not be rendered "sabbath" also?

Gesenius defines *shabbathon* as follows: "Abstract noun, a keeping of the sabbath, sabbatism, sabbath rites." And it may be worth while to add that this word, in connection with *shabbath*, is also applied to the weekly Sabbath, as in Ex. 31 : 15; 35 : 2, 3; Lev. 23 : 2. In Ex. 16 : 23 it is the leading word applied to the weekly

Sabbath; thus *shabbathon shabbath-godsh*, "the sabbatism of the Sabbath holy unto the Lord." To apply Gesenius's definition of *shabbathon* to the memorial of blowing of trumpets, and to the first and last days of the feast of tabernacles, where this word alone is used, we should read: "In the seventh month, in the first day of the month, shall ye have a keeping of a sabbath." Lev. 23 : 24. "Also in the fifteenth day of the seventh month . . . ye shall keep a feast unto the Lord seven days; on the first day shall be a keeping of a sabbath, and on the eighth shall be a keeping of a sabbath," or a sabbatism. Now, to say that these days which were set apart as a "sabbatism," or the "keeping of a sabbath," could not be called "sabbaths," is to reason not only carelessly, but contrary to the scriptural and philological evidence in the case.

And finally and lastly, rounded up with amen and selah, it is asserted that Paul, in Col. 2 : 16, must refer, by the word "sabbaths," to the weekly Sabbath only; for all the Jewish annual sabbaths, so-called, are included in the term "holyday" (Greek, *heorte*, feast day). Truth compels us to brand this, also, as false. In the passover there were five days, in the feast of tabernacles, six, between the first and last which were the sabbaths of those feasts. These intervening days all belonged to the feast, and were the *heortai*, "feast days," but not sabbaths. The word "feast day" would include these days, nothing more. Then there were the pentecost, the day of blowing of trumpets, and the day of atonement, standing by themselves, which were not *heortai*, but *sabbata*. The Septuagint uses *sabbaton* in Lev. 23 : 15, 32, in reference to the passover sabbath and the day of atonement, and in Lev. 25 : 2, 4, in reference to the seventh-year sabbath.

A no-Sabbath, all-Sunday man wrote us some time ago, "I should like to see you tackle Col. 2 : 16." Well, we have approached the text, and found nothing hostile in it. We have enjoyed a pleasant walk round about it, through it, over it, and under it, and are more than ever convinced that Paul had no reference whatever to the weekly Sabbath of the Lord, but only to the seven annual sabbaths of the Jews.

U. S.

THE LAST MERCIFUL WARNING.

In the history of God's dealings with men, we find that he has always given timely warning before visiting any great calamity upon them. He warned the antediluvians of the coming flood by his servant Noah. He sent a warning to Sodom and the cities of the plain, before he destroyed them, and saved those that could be induced to flee away. Nineveh was warned of its approaching destruction, and by this means its doom was averted for a time. Jerusalem was warned by the Son of God of the desolation which should be her portion. From such examples of the past, it would be unreasonable to suppose that the great and final day of wrath should come upon the inhabitants of the whole world without a special warning being given of its near approach.

Besides the reasonableness of expecting such a warning of the coming of the great day, from the analogy of God's dealing in the past, he has promised, through his prophet, that this shall be his uniform practice. He says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3 : 7. And this he says with direct reference to warning being given of approaching evil. The preceding verse says, "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?" Then comes the promise that God will reveal the coming evil to his servants, so that the people will be warned.

In harmony with this, the word of God has foretold and described the warning which is to be proclaimed to the world just before the great day of his wrath, which is to prepare those who heed it, to escape the wrath, and stand before the coming Son of man. We read, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience

of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 9-12.

In this prophecy is foretold the proclamation that will be made to the world just before the close of the gospel day and the opening of the day of wrath. It is the closing message of the gospel. The word of God "cannot be broken," his promise must be fulfilled; therefore such a proclamation must be made to mankind when the gospel of salvation is about to cease, and retribution without mercy follow. That this is to be the last call of mercy is evident from the terms of the message. Wrath without mixture upon all who do not heed it, is to follow. Mercy will plead no longer. The work of the gospel will then be finished. The next event in the prophecy is the coming of the Son of man upon the cloud to reap the harvest of the earth, which is now ripe, and the thrusting in of the sharp sickle to gather the clusters of the vine of the earth, casting them into the wine-press of the wrath of God—a figure representing the wrath threatened in the last message.

Such a message will be preached in the world before the coming of the Lord; and who can say that it is not now being preached? This question can be decided only by the correspondence of other prophecies, which prove by their fulfillment that we are in the last days, and by the facts which are transpiring at the present time. The facts of history in the fulfillment of all the great lines of prophecy, bear united testimony that we have reached the last days; consequently, it is now time to look for the closing messages to be preached. When the promises of God become due, he is sure by his providence to fulfill them; and no scheme of men or demons can derange their fulfillment by a counterfeit movement in place of the genuine. Therefore if facts testify that the last message of the gospel is now being preached, we may know of a surety that God is fulfilling his word. The best evidence that God is redeeming his promise that he would send such a warning, is the fact that the very thing described is being done. We may safely trust in the word of God, and in its fulfillment in due season; for he himself assumes the responsibility.

Now what are the facts in the case? From 1840 to 1844 A. D., there was a cry in the earth, penetrating all parts, saying, as predicted in Rev. 14: 7: "Fear God, and give glory to him; for the hour of his judgment is come." It was necessary in God's arrangement for this message of definite time to be preached, and it was preached. Men may call the movement a failure, because of disappointed expectation; but the promise of God was fulfilled, and his purpose was not frustrated in the least. Men may proclaim truth in fulfillment of prophecy, and yet be disappointed in their expectation, because they err in what they expect. When Jesus rode into Jerusalem, the disciples and the multitude fulfilled prophecy as they shouted hosannas to him as their king (Zech. 9: 9); but no disappointment could be greater than was theirs when, instead of seeing him crowned, they saw him crucified. But it was necessary for them thus to shout, that the prophetic program might be fulfilled; so necessary was it that Jesus said, "If these should hold their peace, the stones would immediately cry out." Luke 19: 40. So, also, it was necessary that the time message, declaring the hour of judgment come, should be proclaimed to the world, as promised in the prophecy; and the disappointment resulted from ignorance of the work of investigation with which the judgment commences, the part of it which transpires before the personal coming of Christ.

The text on which was based the preaching of definite time in 1844, is found in Dan. 8: 14: "Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." This period did end in 1844. By subsequent study of the Scriptures, it was discovered that the cleansing of the Sanctuary does not necessitate the coming of Christ to earth, but his coming before the Father as High Priest, to finish his mediatorial work by blotting out the sins of all who have made their peace with God through his atoning blood. This takes place before he receives his kingdom, and comes to raise his dead to life, and change the living to immortality.

The cleansing of the sanctuary in the type was the concluding work of the high priest in making the atonement for the people. It signified the blotting out of sins, or their entire and final separation from the people. Lev. 16. Our great High Priest must perform this work for all his people, not in figure, but in fact, before his mediatorial work at the right

hand of God is finished, before he receives his kingdom and returns to reward his servants and slay his enemies. Heb. 8: 1, 2; Dan. 7: 9-14; Luke 19: 11-27. This blotting out, or utter and final removal, of men's sins, is their acquittal in the judgment; and this is done before Jesus returns to earth. Acts 8: 19-31. Consequently, the books are opened, and that part of the judgment of the righteous which may be called the judicial investigation of their cases, takes place in the presence of the Ancient of days in heaven, before the coming of Christ; so that at his coming he executes that judgment by giving them the reward of immortality "in a moment, in the twinkling of an eye." Luke 14: 14; 1 Thess. 4: 16, 17; 1 Cor. 15: 51, 52.

Now, we can see how it is in God's perfect arrangement, that when the time came for the cleansing of the Sanctuary, he should send forth a message declaring that the hour of his judgment had come. It was a message of truth, notwithstanding the disappointment of those who proclaimed it. The Bible view of the Sanctuary has explained it. As it was with the first disciples, when Jesus rode into Jerusalem, so it was with those who heralded the hour of judgment—they fulfilled prophecy; but there was a better understanding of it afterward. "These things understood not the disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him." John 12: 16.

In harmony with the prophecy, the announcement of the fall of Babylon was made in the autumn of 1844. This had the effect to separate the believers from the various churches to which they had hitherto belonged. Up to that time no intention of separation from the different sects had been entertained. Then the third and last message began to arise like the rising light of the morning sun, symbolized in Rev. 7 by an "angel ascending from the east, having the seal of the living God." The closing message of probation is the sealing message. It places the seal of God in the foreheads of those who heed its warning, refusing to receive the mark of the beast in the forehead or in the hand. The keeping of the commandments of God being put in contrast with the worship and mark of the beast, makes it very plain that that worship and mark are opposed to the commandments of God.

Are professors of the Christian religion in general keeping those commandments as they were written by the finger of God on tables of stone?—They are not. Christians in general are breaking the Sabbath commandment from week to week, while they honor the first day of the week as the "Christian Sabbath," a change for which they have no higher authority than the rulers of the church of Rome. Prophecy had foretold that a power would arise and be established in the seat of the Roman empire that would blaspheme the name of God, persecute his saints, and think to change his times and laws. Rev. 13: 1-7; Dan. 7: 19-25. The rulers of the church of Rome claim the power and right to change the law of God, and that they have done it,—that the "church, by virtue of the power she has received from Christ, abolished the Jewish Sabbath, and substituted Sunday in its stead."

Since it is a fact that there is no higher authority for keeping the first day of the week instead of the seventh day, which God commanded to be kept holy, it is evident that if we knowingly follow and obey the usurper, we worship him rather than the living God. There is great danger that we shall follow tradition and custom, and so not heed the warning of the Heaven-sent message. Hence the thrilling threatening of coming wrath.

R. F. C.

BIBLE CONVERSION AND GROWTH IN GRACE:

OR SANCTIFICATION AS TAUGHT IN THE SCRIPTURES.

THE third and concluding step in sanctification is the sanctification of the body. This, with its appetites, its propensities, its powers, must be kept under, brought into subjection by the grace of God and a sanctified judgment, or there is danger ahead. Paul expresses no fear that his stripes, his being beaten with rods, his being stoned; his perils by land or sea, among robbers, his own countrymen, or false brethren; his hunger or thirst, chains or imprisonments, would turn him from God, and he become a "cast-away;" but he knew that if he was left to be controlled by the carnal propensities of the body, he

would reach the vortex of ruin, taking with him all his accumulated honor and dignity.

The same apostle, in writing to his brethren, says: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6: 12, 18. And again, "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." The physical powers given us by our Creator should be consecrated to him and devoted to his service as much as the mental powers. "For ye are bought with a price; therefore glorify God in your body."

To do this the divine command must be respected: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." A living sacrifice is not alive to-day and dead to-morrow; such could not be holy and acceptable. The offering must be continued, and devoted to Him whose we are.

In the sanctification of the body, physical purity must be recognized and observed. "Be clean, and change your garments," would be a golden text to be considered by professed Christians who care but little for cleanliness and personal appearance. Again, the principles of Christian temperance and health reform are more than hinted at in the following injunction: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. Here we are met in every-day life, met where multitudes fail to overcome, and fall. Vitiating tastes, perverted and over-indulged appetites, overfed stomachs, weaken both the physical and the mental powers, and leave the subject an easy prey for the enemy.

Take the person stupefied by tobacco, or thrown from the balance of nervous power by the use of tea and coffee or strong drink, and how, oh, how does such an one "do all to the glory of God"? Take another who eats to surfeiting, who loads his system with unhealthful food and condiments,—does he eat to the glory of God? Many people know but little of the rich, delicate taste there is to natural food, because it is so filled with seasoning and condiments, which tend to irritate and unnecessarily tax the system. If men would learn "to eat to live," and not "to live to eat," if they would aim to promote a sound mind in a sound body, God, by his Spirit, would dwell there as in his temple, and the work of sanctification would be much more marked, and He who has said, "The Lord hath set apart him that is godly for himself," would be much more glorified.

May the reader and the writer awake and put on strength, and be satisfied with nothing short of sanctification of the "whole spirit and soul and body."

May neither the reader nor the writer be satisfied in Christian experience with anything short of a Bible death to sin, and a Bible conversion to God, with a growth in grace which will accomplish sanctification of the "whole spirit and soul and body," that we may have "an inheritance among them that are sanctified." And let us be glad and rejoice that the morning of life is so near, "when the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10. And may we render to Him who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life," the gratitude due.

"Let all my works in Thee be wrought,
And filled with Thee be all my thought."

A. S. HUTCHINS.

THE one condition on which we receive the gospel is that we make it known to others, "teaching them to observe all things whatsoever I have commanded you." Among the things included in our Lord's commission, is the preaching of the gospel to every creature, which he enjoined on the disciples. The gospel is the world's need, and the obligation rests on every Christian to make it known. No obligation is more clearly revealed. The denial of ungodliness, and holiness of life, are not more imperative and indispensable to true Christianity than the missionary spirit in active exercise. The man who neglects to assist in spreading the gospel is willfully disobedient, and proves himself lacking in that patriotic devotion to the kingdom of his Lord which ought ever to mark him. It is true that every man cannot personally labor in mission fields among the heathen, and some have but a narrow range for personal effort in the communities in which they dwell. But while we might all find more opportunities to labor individually for the salvation of souls, there is, it is to be feared, on the part of many, no proper recognition of the claims of missions peculiarly.—*Sel.*

Temperance Outlook.

IS THE LIQUOR TRAFFIC A SIN, OR NOT ?

Is a sin, how great is that sin? To license the traffic by high or low license must add sin to the crime of those that grant the same, or aid or abet in the same, whether professed saint or sinner. To what source but the Bible can we go to decide this question? We learn from that source that "God cannot look upon sin with the least degree of allowance." Nowhere in the Bible do we find any warrant for giving sanction to an evil, directly or indirectly, on the plea that large revenue can be obtained from it. Did Christ sanction the profanation of the temple by high license or a tax? Let us see: "And Jesus went into the temple, and began to cast out them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple." Mark 11:15, 16.

This sounds like prohibition. To patronize or indorse sin of any kind, is sinning against God and Christ. Christ came into the world to redeem from sin, not to approve, aid, or abet. To approve would be a contradiction to his divinity, as the gospel claims him to be without sin. What Christ would not do, no Christian has a right to do. Would Judas have been justified in betraying Christ if he had charged one hundred pieces of silver instead of thirty? Will any one claim that a high or a low price would have mitigated his crime in any way? If the rum traffic is a sin, no license for money, or any other consideration, can make it a virtue; and yet how many thousands of professed Christians vote for it, not because they believe it to be in accordance with the will of God, or the teachings of Christ and his gospel, but because of their politics and to be with the majority. They do not stop to consider that the word of God places the "woe" of the Almighty upon them for so doing.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken," etc. Hab. 2:15. When you read this woe, do not pass it over to the saloon-keeper, or to the man that stands behind the bar; for it is you who by your vote made it possible for him to secure his license to do this wicked work. You may have cast your ballot in secret as to men's knowing how you voted; but God sees every secret thing, and he will reward you openly at the judgment. "Let him that thinketh he standeth take heed lest he fall."—*Ethan Lamphear.*

—When the traffic in liquor is threatened with overthrow by prohibition, the dealers call for high license; but when there is no immediate danger, they want low license. License at some price is what they want all the time. The license is not only the lease of life to the saloon, but it gives the traffic a standing, and an appearance of respectability, without which it would soon be recognized as the unmitigated nuisance that it is. For gold do men sell their conscience, and deliver their neighbors to be crucified at the bar of a saloon.

—The difficulty in stopping the sale of liquor is this: We have laws that make it legal for one man to sell liquor, and illegal for another to do precisely the same thing under similar circumstances. One man has paid for the right to do what is made a crime for another to do; and as long as legislatures make laws by which the same thing is declared a crime in one man and not a crime in another, just so long the illegal sale of liquor cannot be stopped. I repeat again, as long as there is a license system anywhere in the State, so long will there be an illegal sale of liquor, and so long will drunkenness, with all its evils, continue.—*Gen. Benj. F. Butler.*

—The breweries throughout the United States are being "stocked," that is, the present owners are organizing stock companies to operate them. The plan seems to be to take a brewery owned by one man or a company, organize a stock company with a capital stock several times greater than the value of the plant, purchase the property at fabulous prices, and then leave the management largely in the hands of the former owners. The stock is placed generally in small sums among persons of limited means, for the triple purpose of unloading the property, getting a greater number of persons whose financial interests will induce them to oppose all prohibitory legislation, and showing without much increase of actual value a large increase of capital invested in the brewing business. This scheme will bear watching and a thorough investigation.—*Sixteenth Amendment.*

—Whisky is the key by which many gain an entrance into prison. Brandy brands the nose of all who cannot govern their appetites. Wine causes many a man to take a winding way home. Ale causes many ailments. Champagne is the source of many a real pain. Beer brings many to the bier.

—A query: If we should license a set of gamblers to ply their trade for one year, would they have the right to claim compensation for the cost of their gambling outfit, provided we saw fit not to license for a second year? If a liquor-dealer is licensed to sell liquor for one year, has he any more right to compensation for his saloon outfit, when we do not think it best to license him for another year, than the gambler had?—*State Temperance Alliance.*

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:—

KENTUCKY.—Eld. J. H. Cook reports encouragingly from a series of meetings held at Leitchfield.

ARKANSAS.—Eld. J. G. Wood reports a series of meetings at Elizabeth, resulting favorably for the cause of truth.

ITALY.—Labors in the Piedmont valleys are yielding encouraging results,—new converts being gained and the interest extended.

OHIO.—Eld. D. E. Lindsay reports interesting and profitable meetings held with the churches at Clyde, Genoa, Portage, and Pemberville.

INDIANA.—The church at Wolf Lake recently received three new members; revival meetings held with the church at Ligonier result favorably.

HOLLAND.—Eld. Conradi reports an encouraging prospect for the spread of the truth in Holland; he held meetings at Nieuw Pekela, which resulted favorably.

VERMONT.—F. S. Porter gives an encouraging report of labors in connection with the churches at Burke, Sutton, Brownington, Charleston, Westmore, and Burlington.

GERMANY.—The interest awakened by the sale and distribution of denominational publications in Germany is encouraging, and visible results are reported from different points.

SWEDEN.—Thirty colporters have recently gone out from the training school at Stockholm, to engage in labors in different localities; success continues to attend the work of the mission in that city.

ILLINOIS.—Revival meetings held with the church at West Salem resulted in awakening considerable interest; and three members were added to the church; G. B. Starr reports twelve converts at Chicago.

MINNESOTA.—H. F. Phelps reports meetings held at Brainerd, Verndale, and Wadena, at each of which places encouraging results were obtained, especially in the Sabbath-school and health and temperance work.

RUSSIA.—Eld. Conradi reports that "new ones are constantly embracing the truth in Russia;" the church at Volga recently received five new members; the church in the Caucasus now numbers seventy members.

SWITZERLAND.—Six new members added to the church at Zürich; canvassers who are engaged in selling denominational works are having very encouraging success, the sales amounting to about \$3,000 in four months.

FLORIDA.—L. H. Crisler reports having given sixteen discourses at Pine Hill; he also held meetings at Gainesville, and with the church at Fernandina; twenty-eight discourses have been given at Gabriella, with favorable results.

MISSOURI.—Three converts baptized at Rolla; four believers sign the covenant at Howell, where also a Sabbath-school of thirteen members is organized; C. H. Chaffee reports interesting meetings held with the churches at New Boston and Economy, also with the believers in Grundy and Linn counties.

WISCONSIN.—Meetings held at Trade Lake with good results; also at Cushing and Baldwin; two converts reported at Oakland; A. J. Breed gives encouraging reports of labors with the churches and friends at Madison, Milwaukee, Tomah, Maple Works, Humbird, Pulcifer, Shawano, Ogdensburg, North Lake, and Lime Ridge, with a total of nearly one hundred converts at these places.

KANSAS.—Several accept the truth at Green Valley, as a result of a series of meetings; much interest has been awakened at Almena by a course of lectures on themes of present truth; encouraging reports are received of revival meetings held with the churches at Wichita, Eldorado, Valley Centre, Newton, and Brainerd; S. S. Shrock reports seven believers in Rush Co. as the result of his labors there.

The Theological World.

... The Dunkards report nearly 4,000 baptisms for the past year. They baptize by trine immersion.

... Suit was begun recently, at Salem, Mass., to determine the rights in equity of all parties concerned in the Andover future probation matter.

... Central Asia, including Thibet, is the only large region destitute of missionaries; yet, at this late day, there is but one Protestant missionary to 20,000 pagans.

... Miss Rainy reports of the Salvation Army in India, that from all she can learn of their operations, these, if well meant, are singularly ill judged and fitted to do more harm than good.

... The "Evangelical Union," which has been established in Germany for the purpose of resisting the encroachments of the Romish Church, already numbers 2,000 clerical and 8,000 lay members.

... Andrew J. Stewart, an agent for the Mormons in Utah, has just secured from the Mexican government the grant of 1,250,000 acres of land for a grand colonization scheme the Mormons are getting up.

... A Roman Catholic school is ordered and will be established in every congregation, and the children will, by the power of the church, be withdrawn from the public schools into purely Roman Catholic substitutes.—*Congregationalist.*

... A dispatch from Madrid, dated Feb. 12, says that two Protestant citizens have been condemned to six months' imprisonment for refusing to kneel before the viaticum. The Liberal newspapers are indignant at this display of intolerance.

... The *Pall Mall Gazette* suggests that the London city churches should be thrown open this winter to the poor as temporary asylums. They are so seldom used, even on Sunday, that it is rarer to meet a man who has been inside one than a man who has been in Australia.

... Thousands of petitions are being circulated by the National Reform Association, calling for a National Convention to be held in April next in New York City. It is baited with the usual "reform" language, and carries an imposing array of signatures of leading theological lights.

... A journal in the interest of Buddhism has been established on the Pacific coast. It is called the *Buddhist Ray*, and is to be devoted to the "divulgate" of the philosophy and life of Buddhism, which is especially commended by the *Ray* because it "does not try to define the undefinable."

... The Church of England is getting so pressed for money that Canon Gregory proposes to cut down the salary of the Archbishop of Canterbury from £15,000 to £12,000, and the salary of the Archbishop of York from £10,000 to £8,000. The house of the Bishop of Ely is said to be too costly and should be sold.

... The pilgrims who presented Mr. Cleveland's jubilee gift to the pope, described it as "the tribute paid to Your Holiness by the ruler of sixty millions of freemen." They entreated him "to receive through its most worthy president the tribute of a free and independent people." Go easy there! Who interviewed the "sixty million free and independent people," and got their consent to any such language?—*The Voice.*

... The Papists in the United States have reached the climax of their high-handedness. A cablegram says that in an address which was presented to the pope in connection with the presentation of President Cleveland's jubilee gift, "they entreat the pope to receive through its most worthy president the tribute of a free and independent people," when in reality the large body of citizens regard this Italian priest as a usurper, and the body over which he presides as "the mother of harlots," now Jesuitically adapting herself to the American people for the final capture and ruination of this government. Is it not time that President Cleveland made some explanation of his conduct (divested of all political partisanship) in placing this Protestant nation in a false attitude before the world? Let there be no delay.—*Episcopal Recorder.*

... The friends of Dr. McGlynn, who have been laboring to secure a reconciliation with Rome, have received answer from him that such a thing is impossible unless the latter first undergoes a moral revolution. In stating his position, he said it was his firm conviction that "the church of Christ has been largely ruined by the despotism, by the politics, by the intrigues, by the love of temporal power and wealth of what we call the 'ecclesiastical machine,'" by which term he evidently referred to the Romish Church, as an organization. He warned Catholic leaders in this country that should they attempt to hound him "with the arts of which they are masters," he will make exposures of a kind that will "make the country too hot to hold some of them." Perhaps; but do not the people of this country already know that these persons are the sworn enemies of civil and religious liberty? If they but half believed what they already know, the country would be too hot to hold them now.

THE GOSPEL SICKLE.

Battle Creek, Mich., March 1, 1888.

☞ We have long suspected that the so-called "Christian Science" bestowed more study upon other matters than it did upon the Bible. The following quotation serves to confirm that impression. In the December (1887) number of a Christian Science magazine called *Truth*, we find the following in an editorial article: "For 'perfect love casteth out fear.' St. Paul wrote: 'I would that ye were hot or cold.'" Why the editor should fix upon Paul as the author of that exclamation is a mystery, unless he was laboring under the impression that no other writer had anything to say in the New Testament.

☞ In the article entitled "Mohammedanism and Christianity," our readers will find a significant comment on the idea that the world is soon to be converted to Christianity. From the facts there stated, it might with much more reason be argued that the world—at least the pagan portion of it—was soon to become Mohammedan. The progress of Christianity in those countries is like the progress of the small boy who was late to school one slippery winter morning, and gave as an excuse that for every step he took in advance, he slipped back two. Unfortunately, it is no remedy in this case to "turn around and go the other way."

☞ The *Independent*, speaking upon a favorite theme, says:—

"The doctrine of the soul's immortality considered as a revelation from God, does not depend at all upon man's capacity to prove the doctrine by a process of reasoning, but wholly upon the fact that it is taught in the Bible."

Yes; it depends wholly upon the fact of *whether or not* it is taught in the Bible. And when we consider that the "fact . . . taught in the Bible" concerning immortality is that it is possessed by God alone (1 Tim. 6:16), the size of the Scripture foundation of the above doctrine becomes apparent. It is so small that the most powerful theological microscope yet constructed wholly fails to reveal its existence.

☞ The article on Colossians 2:14-17, concluded in this number, has reached a greater length than we desired or intended. But the importance of the subject at this time, when special efforts are being made in various quarters to use that scripture, with a great deal of groundless assertion and pseudo assurance, against the Sabbath, has led us to feel that it would be better to treat the subject in full than to sacrifice any of the strength of the argument for the sake of brevity. While more might be said, and the testimony of eminent commentators might be given who indorse the position we hold, we think enough is presented to settle forever the question with every consistent, candid mind. Feeling confident that whoever will examine the article will find it entirely conclusive on the point in question, we trust that none will let its length deter them from its perusal.

☞ In a report of the "Evangelical Alliance of the United States" that met at Washington last December, the editor of the *Missionary Review of the World* makes some very significant remarks indicative of the growing tendency toward union, not only of all Protestant denominations, but also of Protestants and Catholics. "All denominations were represented, and by their prominent representative men," says the editor, "yet not one inharmonious chord was struck during the three days." "Brethren dwelt together in unity." "There was an involuntary magnifying of the things in which disciples agree, while those in which they differ were seen to be insignificant in the comparison." "The Roman Catholic Church was not in any of these sessions assaulted as to its religious faith."

Such are a few of the significant remarks to which we refer. This growing tendency toward organic union we regard as a prominent sign of the times. It indicates a preparation for the fulfillment of Micah 4:1, 2. This movement is but a counterpart of the great religio-political development known as the "National Reform Movement." Both are looking toward the union of church and state,—a union that will prove terribly destructive of true religious liberty.

MOHAMMEDANISM AND CHRISTIANITY.

THE assertion that Mohammedanism is advancing more rapidly than Christianity in Asia and Africa, has often been made of late years, but when it was repeated a short time ago in the English Congress, by a dignitary of the church, it was received with surprise and anger.

The speaker was the Rev. Isaac Taylor, Canon of York, and his exact declaration was that "in Asia and Africa, Islam, as a missionary religion, is more successful than Christianity, and our efforts to convert the Mohammedans have failed." Having since the Congress been challenged to prove these statements and produce the facts to sustain his generalizations, Canon Taylor now answers his critics and questioners through the *London Times*.

He points out that according to the census returns, the Mohammedan population in India increased 9,239,062 between 1871 and 1881, or about twenty-five per cent. After making ample allowance for the natural increase of births over deaths, this shows that the conversion of heathen and Christians to Mohammedanism had been going on at the rate of 600,000 a year. During the same period the conversions to Christianity barely amounted to one tenth of that number.

Yet the Mohammedans have no paid missionaries and no organized missionary agencies. Their conversions must, therefore, be due to the voluntary efforts of individuals and the intrinsic attractions of their faith. Meanwhile the Christians, on the other hand, have all the prestige of a Christian governing power, and are expending vast sums on proselytism, for which they have a long-established and carefully methodized system of missionary effort. Of the total number of conversions to Christianity, too, all, except a comparatively small part, are in the extreme south of the Madras Presidency, where Christianity obtained a firm footing at a very remote period, and Christians are more numerous than anywhere else in India. Canon Taylor also finds as a "startling result," that four fifths of the Christian converts are Roman Catholics.

In the northern and central provinces, where Islam is strong and the conversions to Mohammedanism are at the rate of half a million a year, the conversions to Christianity, to use his words, "are practically nil." The most active and powerful of the English missionary societies at work in India is the Church Missionary Society, according to whose report 841 missionaries and native agents, employed at a cost of toward \$250,000, made last year only 297 converts out of a population of 220,000,000 in those provinces. If the number of genuine converts be measured by the number of adult baptisms. Of these converts, only seventeen seem to have been Mohammedans, out of a Mohammedan population of 55,000,000, and some of them were very suspicious, as, in fact, conversions from Islam almost invariably are.

Then he turns to countries distinctively Mohammedan, and in the four missionary fields of Persia, Palestine, Arabia, and Egypt finds that 109 missionaries and native agents, employed by the Church Missionary Society at a cost of \$60,000, converted and baptized last year only one adult convert. This solitary convert, according to the report, was "a certain Moslem girl in the orphanage at Jerusalem, whose conversion," Canon Taylor suggests, "is perhaps accounted for by the statement that 'she is easily influenced and requires constant guidance.'" In all Egypt and Arabia the whole number of "native Christian adherents" is put at nineteen only, and they, perhaps, as he surmises, are largely made up of the wives and children of the four "native lay teachers."

The practical results of eastern missionary labors, in the way of actual conversions, are not more encouraging elsewhere. In Ceylon, last year, 374 agents made only 207 converts, at a cost of more than \$50,000; in mid China, 71 agents made 63 converts, at a cost of \$45,000; and in south China, 148 agents made 297 converts, at a cost of about \$40,000.

These are the facts and statistics with which Canon Taylor meets the challenge of his critics, and they are quite interesting. As to Africa, he will speak in another letter; but the spread of Islam there has been so remarkable within recent years that he will have no difficulty in proving his point.—*N. Y. Sun*.

☞ If you put a hot coal in your pocket, it will burn its way out. Aye, and so will a bad deed that is hidden, make itself known. A fault concealed is a fault doubled; and so you will find it, all through life. Never hide your faults, but confess them, and seek through God's help to overcome them.

HISTORICAL READING ON SUNDAY-KEEPING.

—NO. 7.

BY ISAAC MORRISON.

WHEN more truth breaks forth from God's word, why do not all ministers of the different denominations gladly accept and preach the new truths that are brought to their knowledge?

"WHY I DID NOT BECOME A BAPTIST.

"I was 'not yet satisfied,' but I was fearfully shaken and troubled. The iteration and reiteration of arguments for immersion that as yet I saw no answers to, seemed to be drifting me inevitably into the Baptist Church. I was horribly frightened—yes, *horribly* frightened; for I was honest and conscientious, and would have gone into that church if my convictions had carried me there. But I had a horror of becoming a Baptist. How could I break my mother's heart, and anger my old father, and alienate my brothers and my kinsmen, and cut myself off from nearly every friend I had in the world? [Matt. 10:34-38.] It was just these considerations, as I saw then, and have seen every day since, that for a time anchored me as a Presbyterian, and kept me from drifting into the Baptist Church. [John 12:42, 43.] I know now, as I knew then, that if I had not had most precious Presbyterian memories, associations, and relations, that made leaving the Presbyterian Church and becoming a Baptist a most heavy and distressing cross to take up [Luke 14:27], and especially if I had not cared much in which church I lived and preached, I would have stopped sending for more books, and would have written to my friend, 'Enough! I am satisfied that immersion is the only true mode of Christian baptism; and I am now ready to be immersed and to enter the Baptist Church;' and probably from that day to this I would have been a conscientious and zealous Baptist, preaching the gospel of baptism by immersion, and wondering that all men did not see as clearly as I did that immersion was the only true mode of baptism. I do not understand this; it is a mystery to me, and it humiliates me." [John 12:35, 36; 2 Thess. 2:10-12.]—*Why I did not become a Baptist*, by F. T. B., pp. 8-10, published by the Presbyterian Board of Publication, 1334 Chestnut Street, Philadelphia, Pa.

"A well-known clergyman here, who comes under the head of sensationalist, was asked by a friend the other day, why he so often violated good taste both in matter and manner when speaking in the pulpit. 'I will tell you,' was the reply; 'I have no more liking for the kind of sermons I deliver than you have. They are meretricious in rhetoric, and unsound in sentiment; but they are popular; and I must furnish the sort of article my congregation is willing to pay for. You are aware that my predecessor was an able and scholarly man, and extremely conscientious withal; but he failed to fill the pews, and he was requested to resign. If I had obeyed my own inclination as to sermons, I should have shared his fate. I was anxious, however, to retain the position; for I have a large family, and it is my duty to support them. Do you blame me for discharging that duty? We are forced to make our sermons attractive to those who come to hear them. In consulting our household expenses, we must make a liberal surrender of our tastes and convictions. I receive \$10,000 a year. If I preached simpler and better sermons, reflecting my *real views*, I could not get \$3,000.'"—*Cincinnati Times*, July 28, 1870.

Do Protestant ministers and writers admit that Protestantism retains some of these false doctrines and forms of worship that it brought from the Catholic Church?

Alexander Campbell, speaking of the different Protestant sects, says: "All of them retain in their bosom, in their ecclesiastical organizations, worship, doctrines, and observances, various relics of popery. They are, at best, reformations of popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands."—*Baptism*, p. 15.

Dr. Cummings, of England, says: "Then what is our duty?—To call to all that are at this moment in the church of Rome, whether sprinkled by her baptismal waters, or imitating *within another church* her forms, her ceremonies, her pomp, and her grandeur, to come out of her, lest, partaking of her sins, they receive also of her plagues."—*Time of the End*, p. 241.

"Most people who join the society have never read the discipline, but they love the Methodist doctrine and the preachers, hence love leads them in without knowing the stuff derived from the *Roman pontiff* incorporated into the theme, which originally was derived from, and founded on, the *pagan Roman imperial epde*."—*Lorenzo Dow's Life*, first edition, written by himself, p. 126.

Do Protestants claim that the first day of the week is called Sunday because on it the heathen worshiped the sun?

"The ancient Saxons called it by this name, because upon it they worshiped the sun."—*Religious Encyclopedia*.

"The heathen nations in the North of Europe dedicated this day to the sun, and hence their Christian descendants continue to call the day Sunday."—*Webster's Dictionary*.

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