

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.

THEY SAY.

They say—ah, well I suppose they do,
But can they prove the story true?
Suspicion may arise from naught
But malice, envy, want of thought;
Why count yourselves among the "they"
Who whisper what they dare not say?

They say—but why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue;
And is it not a noble plan
To speak of all the best you can?

They say—well, if it should be so,
Why need you tell the tale of woe?
Will it the bitter wrong redress,
Or make one pang of sorrow less?
Will it the erring one restore,
Henceforth to "go and sin no more"?

They say—oh, pause and look within!
See how thine heart inclines to sin;
And lest in dark temptation's hour
Thou, too, shouldst sink beneath its power,
Pity the frail, weep o'er their fall,
But speak of good or not at all.

—Sel.

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.

FAITH that is pleasing to God is that which stops not to parley or beg for indulgence, but causes the individual to proceed promptly and willingly to implicit obedience, regardless of apparent results. Forced or reluctant obedience has no merit whatever.

EVERY circumstance of life affords a test, and God has given directions covering every circumstance. Thus we are continually exemplifying faith, or failing to do so; if the former, the same is counted to us for righteousness; if the latter, it is counted to us for unrighteousness. How does your account stand?

OUR Bible informs us that God allowed our race to choose between obedience and life, and disobedience and death. Our first parents sinned, and death followed. "The wages of sin is death." At this point God might have given over the race to death and oblivion; but his tender mercy devised a way to redeem man from death by a resurrection, and the Father accepted the voluntary offer of the Son to assume our nature and die for us; so that, being redeemed from the death into which we had fallen, we might, as individuals, have another probation, that by faith and obedience and patient endurance we might have everlasting life in a world to come. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should

not perish, but have everlasting life." The provision is made, and all are invited freely to come. We may become the children of God by faith in Christ. We are saved by faith in Christ. We are saved by faith and hope. Death still is the lot of the righteous, as well as the wicked. It is at the resurrection of the just that the saints are actually redeemed from death. "For the trumpet shall sound, and the dead shall be raised incorruptible. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

THIS is from an open letter of a National Reformer to the editor of the *American Sentinel*:

"You look for trouble in this land in the future, if these principles are applied. I think it will come to you if you maintain your present position. The foolhardy fellow who persists in standing on a railroad track, may well anticipate trouble when he hears the rumble of the coming train. If he shall read the signs of the times in the screaming whistle and the flaming head-light, he may change his position and avoid the danger; but if he won't be influenced by these, his most gloomy forebodings of trouble will be realized when the express strikes him. So you, neighbors, if through prejudice or the enmity of unregenerate hearts you have determined to oppose the progress of the nation in fulfilling its vocation as an instrument in the divine work of regenerating human society, may rightly expect trouble. It will be sure to come to you."

If these "reformers" can speak in this way before they get their "religious amendment," how will they act afterward?

WHEN the apostle Peter went to the house of Cornelius, the record says that "as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him. But Peter took him up, saying, Stand up; I myself also am a man." Had Peter been a pope of the infallible kind, he would not have objected to the act of Cornelius, but would have encouraged it; and as Cornelius was a man of some note, he might have graciously permitted him to kiss the toe of "His Holiness."

SECULAR papers are fast learning—and when they learn it, they are willing to confess it—that there is no authority at all in the Bible for observing the first day of the week as the Sabbath, but that the only Bible Sabbath is the seventh day. The question is up in Cincinnati in regard to running the Centennial Exposition on Sunday. In remarks upon the subject, the *Commercial Gazette* of Feb. 20, 1888, says:—

"The ministers had no special cause for activity in this matter unless they thought the opening on Sunday a Sabbath desecration and a breach of God's law. But the Sabbath commandment is of the seventh day, and no human authority can shift it to the first day, or make work on that day a sin."

WE hear it quoted as scripture, "Christ has redeemed us from the law." There is quite a difference between being redeemed from the law, and being redeemed from its curse. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13. The law which the apostle says is holy, just, and good (Rom. 7:12), can curse no one but its transgressor or a voluntary substitute. Being redeemed from its curse is simply being redeemed from sin. Did Christ, by being made a curse on account of our sins, blot out

the law, the transgression of which made us sinners and demanded our death, or that of our substitute, the spotless Lamb of God? Did the stroke of divine vengeance, which Jesus received for our transgressions, blot out the law which we had transgressed? It would have been much cheaper to repeal the law beforehand, and thus save the divine and sinless victim. The strongest evidence in favor of the perpetuity and immutability of the law is the fact that Christ died for our transgressions of it.

ON Jude 7, Dr. Barnes says: "The phrase 'eternal fire' is one that is often used to denote future punishment, as expressing the severity and intensity of the suffering. As here used, it cannot mean that the fires which consumed Sodom and Gomorrah were literally eternal, or were kept always burning; for that was not true. The expression seems to denote, in this connection, two things: (1.) That the destruction of the cities of the plains, with their inhabitants, was as entire and perpetual as if the fires had been always burning,—the consumption was absolute and enduring; the sinners were wholly cut off, and the cities forever rendered desolate; and (2.) that in its nature and duration this was a striking emblem of the destruction which will come upon the ungodly."

ABRAHAM believed God, and it [his belief] was counted unto him for righteousness." But his works were tests of his belief. Belief, unaccompanied with works, is of no avail; it is only pretension. Works have no merit only as they demonstrate and substantiate belief. A belief in God's word, harmonious with God's will, thus demonstrated, he graciously condescends to place to our account as righteousness. But while this righteousness, so far as it goes, signifies freedom from sin, it does not counterbalance sin, nor result in its blotting out. That will be accomplished by the blood of Christ alone. Three considerations are imperative in order to man's salvation: (1.) His own efforts of faith with corresponding works; (2.) Repentance of his failures to conform to the divine standard, and securing of pardon of the same; (3.) The imputation to him of Christ's righteousness. These being met, God will bestow eternal life as a free gift, not as a merited reward.

BY the deeds of the law there shall no flesh be justified." Why? Is it because the gospel has superseded the law as a means of justification?—No; the law never was a means of justification to any one who had ever transgressed it; "for by the law is the knowledge of sin." The gospel of Christ is the only means by which a sinner can be justified. The Scriptures inform us that the gospel was preached to Abraham, and that he was justified by faith; not by the deeds of the law. "No flesh" can be justified by the law, because "all have sinned." It is written of Abraham, "And he believed the Lord; and he counted it to him for righteousness." Gen. 15:6. It is true that Abraham kept the commandments. Said God, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. "Faith wrought with his works, and by works was faith made perfect." There was no other means by which he could be justified from his transgressions of the law, but by faith alone. Now, if we are justified by faith in the same Saviour in whom Abraham believed, is there any good reason why we should not keep the same commandments which he kept?

Doctrinal Articles.

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

THE FIRST WEEK OF TIME.

THE record of the several events of the first week of time, in the order in which they transpired, is given in the first and second chapters of the book of Genesis. The work of creation was performed in the first six days of that week. The Creator rested from his work, or ceased to create, on the last day of the first week of time.

The year has its origin from the revolution of the earth around the sun; the day, from its revolution on its axis; the sacred month, from the phases of the moon; but the reckoning of time by weeks is not derived from anything in nature. From the facts of creation alone the weekly cycle derives its origin. And the period of the week has been recognized in the Scriptures of the Old and New Testaments all the way down the ages, reaching into the present dispensation. Laban said to Jacob, "Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week." Gen. 29:27, 28.

"The week, another primeval measure, is not a natural measure of time, as some astronomers and chronologers have supposed, indicated by the phases or quarters of the moon. It was originated by divine appointment at the creation,—six days of labor and one of rest being wisely appointed for man's physical and spiritual well-being."—*Bliss's Sacred Chronology*, p. 6; *Hales's Chronology*.

"Seven has been the ancient and honored number among the nations of the earth. They have measured their time by weeks from the beginning. The original of this was the Sabbath of God, as Moses has given the reasons of it in his writings."—*Brief Dissertation on the First Three Chapters of Genesis*, by Dr. Coleman, p. 26.

"SEVEN.—The way in which this number comes before us on many occasions in Scripture is very remarkable, and suggests that it must have had some hidden or typical significance. The present constitution of nature is recorded to have been made in six days, followed by a seventh day, in which God rested, and which he blessed and sanctified forever. Gen. 2:2, 3.

"The division of time into weeks of seven days each, originated in this great event: and the hallowing of the Sabbath in the fourth commandment finds its reason herein: 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the Sabbath day, and hallowed it.' Ex. 20:11. In the patriarchal history, as well as in the Mosaic legislation, the recurrence of the number seven and its combinations is very frequent. Even in the later Old Testament history this number is met with too often for it to be always accidental. The repetition of the same number, and of its multiples in the New Testament has also been observed. Seven has been called the symbol of perfection and the symbol of rest. But whether this is certainly correct or not, we may safely say with Mr. Wemyss: 'Jacob's seven years' service to Laban; Pharaoh's seven fat oxen and seven lean ones; the seven branches of the golden candlestick; the seven trumpets, and the seven priests who sounded them; the seven days' siege of Jericho; the seven churches, seven spirits, seven stars, seven seals, seven vials, and many others, sufficiently prove the importance of this sacred number.'—*Key to Symbolical Language of Scripture*. Jews, pagans, and Christians have vied with each other in attempts to prove the mysterious character of this number. The estimation in which it was held, on account of its singularly sacred character, may explain its adoption as a sort of representative number. Of this last use of the term *seven*, instances occur in the following texts: Lev. 25:4; 1 Sam. 2:5; Ps. 12:6; 79:12; Prov. 26:16; Isa. 4:1; Matt. 18:21, 22; Luke 17:4."—*Cassell's Bible Dictionary*, vol. 1.

"There can be no doubt about the great antiquity of measuring time by a period of seven days. Gen. 8:10; 29:27. The origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so wide-spread, and it occupies so important a place in sacred things, that it must probably be thrown back as far as the creation of man. The week and the Sabbath are thus as old as man himself. In Exodus, the week comes into very distinct manifestation. Two of the great feasts, the passover and the feast of tabernacles, are prolonged for seven days after that of their initiation. Ex. 12:15-20, etc. The division by seven was expanded so as to make the seventh month and the seventh year sabbatical. In the New Testament, we of course find such clear recognition of and familiarity with the week as needs scarcely be dwelt on."—*Smith's Bible Dictionary*, art. Week.

"Week, a period of seven days, a division of time adopted by the ancient Egyptians and Hebrews, and

in general use among Christians and Mohammedans. Its origin is referred back in the Mosaic account to the creation of the world, and there is no other record relating to it."—*American Cyclopaedia*, art. Week.

The week has ever been regarded by the writers of both Testaments as a period of seven literal days, excepting in those places where it is used prophetically, a day for a year. With this view, all the statements of the sacred writers in reference to the week and the Sabbath can be harmonized. Infidelity, under the cover of what is called the science of geology, has turned its batteries upon the Mosaic record in denial of the long-established opinions of the learned, the wise, and the pious of past ages, that the first week of time constituted a cycle of seven literal days. We are gravely told by these scientific gentlemen that the seven days of the first week of time represent seven immense indefinite periods. They seem to forget that a succession of indefinite periods is an impossibility, as they would constitute but one indefinite period.

The law regulating the duties of the week as enjoined upon man, refers back to the first week of time in these words: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Then follows the reason for this arrangement on the part of the Lawgiver: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:9-11. Notice these points:—

1. The first week of time is a pattern for all succeeding weeks; the first six days for toil, the seventh for rest. The Creator gives an example to the creature, man. God created during the first six days of that first week, and rested on the last day of it; and while he has given the first six days of the week to man, in which to labor for a livelihood, he has reserved the seventh to himself to be kept holy.

2. The second act of the Creator in making the Sabbath for man, was to put his blessing upon the day of his rest. This is the period he claims as his day, on account of resting upon it, and which he has commanded to be kept holy. Was the Lord's rest-day, or Sabbath, a literal day? or was it an indefinite period covering millions of years? If the period of creation was six literal days, the period of man's toils and cares before a day of rest, is six literal days. And if the day on which Jehovah rested was a period marked by one revolution of the earth upon its axis, the Lord's Sabbath to be kept holy is a literal day of twenty-four hours.

But if the suppositions of these gentlemen who speculate in matters of geology at the expense of the Mosaic record be received,—if the period of creation was one immense indefinite period, and not six; for that would be an impossibility,—then the period of man's toils and cares before a day of rest is also immense, covering millions of years. And if the last day of the first week, the day on which Jehovah rested from his work, was another immense indefinite period, the weekly Sabbath of the Old and New Testaments, which was made for man and commanded in the moral law to be kept holy, is also an immense indefinite period of time.

3. The third act on the part of the creating and law-instituting party was to sanctify the day of rest, and make it holy. To sanctify means to set apart to a holy and sacred use. This was the finishing stroke in making the Sabbath, not for the angels, nor for intelligent beings on other spheres, but for men on this globe. With the view that the first week was a cycle of seven literal days, a pattern of all succeeding weeks, the subject is a plain one, and within the grasp of reason.

"The Sabbath was made for man," for Adam and his posterity. After the completion of the first week, Adam entered upon his week, and could keep the second rest-day that dawned upon the world, and each succeeding Sabbath during his long lifetime of nine hundred and thirty years. But if the six days of creation, as we are told, were six indefinite periods, each covering millions of years, Adam, created in the early part of the sixth immense period, and dying at the age of nine hundred and thirty, leaving millions of years to reach to the close of that sixth period, died without keeping a single Sabbath.

And with this view, it is no marvel that a thousand antinomian pulpit gentlemen of to-day will give utterance to the sentiment that no man has been able to keep the law of God. For how could they observe the fourth precept of the moral code on the grounds of these geological speculations? For example: Six immense periods shalt thou labor and do all thy work, but the seventh immense period is the Sabbath of the Lord thy God; in it thou shalt not do any work; for in six immense periods, each covering millions of

years, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh immense period; wherefore the Lord blessed the Sabbath day and hallowed it.

Our object in this article is to show, not only the absurdity, but the danger of departing from the obvious and long-established interpretation of the days of creation week, and the days of each succeeding week, as mentioned in the Scriptures of both Testaments. Infidel geologists, in arraying themselves against the Mosaic record of creation, strike a blow also against the immutable law of God, against the Old Testament, which rests upon that law, and against the New Testament, which has its foundation in the Old.

The Spirit of God, that inspired both Testaments, knew whether the seven days of creation week and all other succeeding weeks were periods of twenty-four hours each or immense boundless periods. And the Son of God at his first advent, and the Holy Ghost that brought the doings and sayings of the Son of God to the minds of the four writers of the Gospels, understood perfectly the meaning and application of the word *Sabbath*, whether it applied to a literal day, or to an immense period having no boundaries.

When Moses said to Israel, with reference to the manna, "To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe, and that which remaineth over lay up for you to be kept until the morning," he never dreamed that he was standing in a sixth immense period, directing his brethren what they should do with reference to a seventh boundless period. And when he said: "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none," he little thought that he was giving directions in reference to six immense periods, all to be crowded into the brief history of the falling manna. And when he said: "It came to pass, that there went out some of the people on the seventh day for to gather, and they found none," he could have had no other idea than that the Sabbath was the brief period of the revolution of the earth on its axis.

And when the prophet Nehemiah mentions the cases of some treading wine-presses on the Sabbath, and doing other servile work on that day, and commands that the gates of Jerusalem should be shut when they began to be dark before the Sabbath, does he speak of a boundless period? or is he speaking of a literal day of twenty-four hours, whose commencement is marked by the shades of literal night? Judge ye. He says: "In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day." Neh. 13:15-19.

And when Luke records the facts that the holy women returned from the sepulcher where Christ was laid in death and "prepared spices and ointments, and rested the Sabbath day according to the commandment," and "upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared" to embalm their Lord, does he mean by the words *Sabbath* and *first day* two literal days of twenty-four hours each? or does he mean that the burial of Christ took place on the sixth immense period of time, the holy women resting during the seventh immense period, and the resurrection taking place at a very early point of a boundless period that lay beyond?

And when our Lord gave instructions to his disciples in reference to the destruction of Jerusalem, A. D. 70: "But pray ye that your flight be not in the winter, neither on the Sabbath-day," did he mean by the word *Sabbath* the definite seventh day, twenty-four hours in length? or did he mean that they should offer petitions that their flight might not be on a seventh part of time, or one day in seven and no day in particular? or did he mean to say, Pray ye that your flight be not in the winter, neither on an im-

mense boundless period of time? With these questions we leave the reader to his reflections whether to accept the plain and obvious meaning of the word of God relative to the week, held by the learned and godly of past ages, or to be tossed to and fro by the speculations of "science, falsely so called."—*James White.*

The Christian Life.

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

OUR HOPE.

BY H. I. F.

"Awake and sing, ye that dwell in dust." Isa. 26: 19.

Be thine, be mine, life-giving word,
Through love and mercy vast!
Thus may sweet hope the soul begird,
And faith her anchor cast.

A mighty Friend thy help hath laid
Above the azure air;
Faint not, frail one, nor be afraid
While it descends through prayer.

The shining ones that might not stay
Our Saviour's pain and tears,
He sends to guard thee day by day,
Through all the earthly years.

Oh, do not fear! though all thy day
Sink in the silent West
With treasures torn and borne away
Beyond thy care or quest,—

Clasp but his hand, the changeless Friend,
Heir of all crowns alone,
The world's Redeemer, condescends
To make thy woe his own.

Though eyes may close, and hands be still,
The form be lifeless clay,
Yet through the valley deep and chill
Our Leader paves the way.

Oh, clothe us with the righteousness
The Captain's sufferings gave!
Then will our Friend, in faithfulness,
Recall us from the grave,

While heavenly heralds, from the skies,
The harps celestial bring,
As Jesus' sleeping ones arise,
With this—"Awake and sing!"

WHO WILL GO?

Go where?—Out into the highways and hedges to search diligently for the scattered wheat that is there. Do you not know that if it remains it will be injured by the weeds that almost hide it from view? And, furthermore, it is all ready to be harvested, hence now is the time to gather it.

If these considerations are not enough to move you to action, listen to one more: Do you see those dark clouds arising? They are not the sudden uprising tokens of a gentle shower. No, no! they have been long gathering. They grow thicker and blacker—sure indications of a terrible tempest and hail-storm.

Who will arise at once, hasten to the harvest field, and bear at least one sheaf to a place of safety? Do you say, Wait a little? My brother, do not you remember what father said when that thunder-storm came up so suddenly? It was just at dinner time. Did we stop then? Oh, no! we hastened to the hay field. We forgot our hunger. To save the hay was our only thought.

But that was only a short shower, and it was *hay* we were trying to save; here is *wheat*, and it must be gathered. And then the storm—why, it comes nearer. See those dark clouds as they rise. It will never do to stand here and question; the storm will soon be upon us.

It is evident that earnest action in times of danger—even in the things of this world, is necessary to insure success. Let us consider the work of God. No earthly enterprise bears any comparison to it whatever. Think of all the honors this world can bestow; gather all its wealth into one treasury; make yourself the recipient of all its pleasures,—put all these together, and then *one soul* is of infinitely greater value in the sight of God than all these combined.

And what is the work of God?—It is to reach out after souls and attract them heavenward. "He that winneth souls is wise." "Say not ye, There are yet four months, and then cometh harvest. Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Do we doubt that now is the time to act? Are we questioning the propriety of arising at once and hastening to the field? The harvest is ripe. For more than a

quarter of a century the reapers have been in the field, with sickles gleaming with truth, gathering in the precious, imperishable fruit.

Is it a reward you want? A sure one is in reserve for those who work. "He that reapeth receiveth wages, and gathereth fruit unto life eternal." It will be given when the Master comes. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

That the storm of God's wrath is soon to come we cannot doubt. Many are the omens that the day of the Lord is near. The time of trouble is just before us. Says Job, in speaking of it, "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Can we, with these soul-stirring truths before us, sit quietly down, thinking only of ease and comfort here? And if we do this, can we expect a reward at last? A reward for what? "*He that reapeth receiveth wages.*"

Do I hear you saying you fear you will lose your reputation? Perhaps you will, as the world looks upon it; but are you better than your Master? It is said of him that he "made himself of no reputation." Let your reputation go to the winds, if it is this work that takes it from you. Do you fear the reproach? "Let us go forth therefore unto him without the camp, bearing his reproach." Says the great apostle, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Why could he speak thus?—Ah! it was because he hoped to share in the joy of his Lord.

Again he says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The apostle when in tribulation was in the habit of contrasting the two conditions; *here* it is sorrow and anguish of spirit, but it is only for a moment, and it will work for us an "eternal weight of glory." In another place he adds up the columns of suffering, but they appear very small. Thus he says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

When the dear Redeemer shall take to himself the purchase of his blood, he will then see of the travail of his soul and be satisfied. It was their salvation that brought him from the realms of glory. This was the joy set before him. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

My brother, my sister, do you find crosses in the way? Do you see shame attached to the pure religion of Christ? Remember your Master bore all this for your sake. Endure the cross. Despise the shame. Think of the eternal weight of glory which will far over-balance every trial here. Take hold of the work of God earnestly with both hands, and when the angels come to gather the fruit that has been collected, you will then be prepared to shout the "harvest home."—*D. A. Robinson.*

SEVEN QUESTIONS.

If you meet with an atheist, do not let him entangle you into the discussion of side issues. To many questions which he raises, you must make the rabbi's answer: "I do not know." But ask him these seven questions:—

1. What did matter come from? Can a dead thing create itself?
2. Where did motion come from?
3. Where did life come from, save from the fingertip of Omnipotence?
4. Whence came the exquisite order and design in nature? If one told you that millions of printers' types could fortuitously shape themselves into the divine comedy of Dante or the plays of Shakespeare, would you not think him a madman?
5. Whence came consciousness?
6. Who gave you free will?
7. Whence came conscience?

He who says there is no God, in the face of these questions, talks simply stupendous nonsense. This, then, is one of the foundations, one of the things which cannot be shaken, and will remain. From this belief in God follows the belief in God's providence, the belief that we are his people and the sheep of his pasture.—*Archdeacon Farrar.*

PAUL kept the faith at Antioch, even when the infatuated crowd attempted to drown his voice with their clamor, and interrupted him, contradicting and blaspheming. He kept the faith at Iconium, when the envious Jews stirred up the people to stone him. He kept the faith at Lystra, when the fate of Stephen almost became his, and he was dragged, wounded and bleeding, outside the ramparts of the town, and left there to languish, and, for aught they cared, to die. He kept the faith against his erring brother Peter, and withstood him to the face, because he was to be blamed. He kept the faith, when shamefully treated at Philippi, and made the dungeon echo back the praises of his God. He kept the faith at Thessalonica, when lewd fellows of the baser sort falsely accused him of sedition. He kept the faith at Athens, when to the world's sages he preached of Him who they ignorantly worshiped as the unknown God. He kept the faith at Corinth, when compelled to abandon that hardened and obdurate city, and to shake off the dust of his garments as a witness against it. He kept the faith at Ephesus, when he pointed his hearers, not to Diana, but to Jesus Christ as their only Saviour. He kept the faith at Jerusalem, when stoned by the enraged and agitated mob, when placed upon the torturing rack and bound with iron fetters. He kept the faith at Cæsarea, before the trembling, conscience-stricken Felix, when he reasoned of righteousness, temperance, and judgment to come. He kept the faith before Agrippa, and by his earnestness compelled the king to say, "Almost thou persuadest me to be a Christian."—*Sel.*

AN Englishman said to me, "Moody, did you ever study the life of Job?" I said, "No, I never did." He said, "If you get a key to Job, you get a key to the whole Bible." "What has Job to do with the Bible?" I asked. He answered, "I will tell you. I will divide the subject into five heads. First, Job, before he was tried, was a perfect man untried. He was like Adam in Eden until Satan came in. Secondly, he was tried by adversity. Thirdly, the wisdom of the world is represented by Job's friends' trying to restore him. See what language they used. They were wonderfully wise men, but they could not help Job out of his difficulties. Men are miserable comforters when they do not understand the grace of God. Job could stand his scolding wife and his boils better than these men's arguments; they made him worse instead of better. Fourthly, God speaks, and Job humbles himself in the dust. God, before he saves a man, brings him down into the dust. Man does not then talk about how he has fed the hungry and clothed the naked; but he says, I am vile. Fifthly, God restored him, and the last end of Job was better than the first. So the last state of man is better than the first. It is better than the state of Adam, because Adam might have lived ten thousand years and then fallen; therefore it is better for us to be outside of Eden with Christ than to be in Eden without him."

LOOK at the frontiersmen. When those men see the prairies on fire, and the flames traveling a great deal faster than the fleetest horse; when they see the flames rolling over the entire prairie, consuming man and beast—what do they do? Do they run away from it? They know better than that; for the flames go faster than they can. They light the grass in a circle around them. They hear the flames as they roll over the prairie, but they know they are perfectly safe. And why?—Because fire has been there before.

There is one mountain peak that the wrath of God has been over, and that is Calvary. Take the cross, and there you are safe. Let pestilence and plague and death sweep over the city, and still you are safe. Why?—Because Christ has passed through the city, and all you have to do is to accept the finished work of salvation.—*Christian Weekly.*

THE poison of the last days has penetrated everywhere. Unbelief, error, strong delusion, self-will, ambition, pride, hatred of God and of Christ—these are the daily forces that are operating all over the earth, and disintegrating society, making all human rule impossible, and demonstrating the necessity for the arrival of Him who is to end all these overturnings, and to introduce the reign of peace, the kingdom of everlasting order,—the time when the vile person shall no more be called liberal, when darkness shall no more be called light, nor science be substituted for Scripture, nor the glitter of human culture, for regeneration by the Holy Ghost.—*The Faithful Witness.*

WHEN we pray for guidance and help in an emergency, and an answer comes to our prayer, the evidence of our faith is in the naturalness with which we accept the answer when it is just the opposite of that for which we looked and longed. Faith trusts the decision with God. It is self-confidence that decides in advance what God's answer ought to be. The prayer of faith makes known the need, expresses the wish, and then leaves the matter to God, for that answer which he knows to be the best in the premises.

OH what a tangled web we weave when first we practice to deceive!—*Walter Scott.*



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

BATTLE CREEK, MICH., MARCH 15, 1888.

THE LAW OF GOD FOREVER THE SAME.

ALL WITNESSES AGREE.

First witness.—Said God, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26 : 5. This proves that God had commandments and laws in the days of Abraham; and that he knew what they were, and kept them.

Second witness.—In Exodus 16 we learn that God promised to give the people bread from heaven; and, as a reason, said he, "That I may prove them, whether they will walk in my law, or no." Here is the law again. On what part of it did he prove them?—On the keeping of the Sabbath. They were to gather it on each of the six working days, but on the Sabbath there was none. Still "there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." This proves not only that God had given them his law, but that the Sabbath precept was an important part of that law. "The Lord hath given you the Sabbath." "How long refuse ye" to keep it? This was more than a month before the same law was proclaimed from Sinai. "So the people rested on the seventh day." What other day could they rest on, and have their daily bread? Who will answer? If the Sabbath of necessity was a definite day then, what is it now?

Third witness.—"O ye seed of Israel his servant, ye children of Jacob, his chosen ones. He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance." 1 Chron. 16 : 13-18.

Here we learn that the covenant which God made with Abraham was based upon obedience to "the word which he commanded to a thousand generations." The promise of the inheritance is always given on the condition, "If ye will obey my voice indeed, and keep my covenant." Ex. 19 : 5. And what is it which God calls his covenant? It is this: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4 : 13. So it is plain that "the word which he commanded to a thousand generations" (see Deut. 7 : 9), is the basis of "the covenant which he made with Abraham," and which Abraham obeyed (Gen. 26 : 5), and that it was "the same" which he afterward "confirmed to Jacob for a law [at Sinai], and to Israel [the Israel of God. Gal. 6 : 16] for an everlasting covenant."

The witnesses thus far agree. Abraham kept God's commandments; they were commanded to a thousand generations; they were binding—the Sabbath as well as the rest—before Israel reached Mount Sinai, and were there "confirmed" (not first given) "to Jacob for a law, and to Israel for an everlasting covenant." They have not expired by limitation; for allowing thirty years to a generation, they would reach to 30,000 years from the creation; and our whole race has seen only a fifth part of that.

Fourth witness.—Said Jesus, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5 : 17, 18. To one he said, "If thou wilt enter into life, keep the commandments," referring to the very ones which were proclaimed from Sinai. (See Matt. 19 : 16-19.) The apostles taught the same. Said Paul, "Do we then make void the law through

faith? God forbid; yea, we establish the law." Rom. 3 : 31. Here is harmony throughout. Who will be so presumptuous as to undertake to break the harmony and impeach the witnesses? Let no one who loves God venture upon the task. R. F. C.

SUNDAY'S STRANGE ARGUMENT.

To the Sunday institution must be accorded the palm for presenting more inconsistent and groundless arguments in its support than any other institution in the whole theological field. An association misnamed the International Sabbath Association (we say misnamed; for it is an association to uphold Sunday, but Sunday is not the Sabbath), has sent forth an appeal to railroads to discontinue their traffic on the first day of the week. It is labeled, "No. 9 of the International Series," and contains one chapter designed to sustain the Sunday institution on "Moral and Religious Considerations." This chapter is headed, "Stand by the Moral Law;" and for the edification of the reader, we will quote the first two paragraphs. We ask him to give them a careful perusal, bearing in mind all the while that they are designed to be an argument for the first day of the week instead of the seventh, which the commandment enjoins:—

"We take it for granted that you believe the Christian law of the Sabbath is still in force, that what was not dictated, nor inspired, but written by God himself, not among temporary ceremonial rites, but twice written on stone in the moral code called 'THE commandments' for all time and all men, that what alone was introduced with the word REMEMBER is not to be forgotten, and that what is as much the practical key-stone in the first table, as the injunction not to covet is in the second, is not to be pulled away by worldly-mindedness, sordid selfishness, commercial tyranny, or the loosest inferences.

"Nor can we suppose for a moment that those of you who are members of the church intend to impugn or stultify her ritual, by taking that to be no law which, as a law, she bids you pray God that you may keep, and for the breach of which, specifically, she teaches you to ask for mercy. How can you forget in daily life the oft-repeated words: "Lord, have mercy upon us, and incline our hearts to keep this law"?"

This is a magnificent testimony for the extent and perpetuity of the moral law, and for the nature of the Sabbath commandment, which reposes in the very bosom of that law. But think of quoting that commandment in support of Sunday when it enjoins only the seventh day, and makes no allusion whatever to the first day of the week, except as it is included in the six days on which we are commanded, or at least permitted, to work! Think of saying in reference to Sunday, that God himself wrote it twice on stone! Is it possible that upon any other subject the intelligence of men could become so debauched?

The appeal to the ritual of the Episcopal Church, "Lord have mercy upon us, and incline our hearts to keep this law," would be forcible if applied to the true Sabbath; but what can be said of it as applied to Sunday? A member of that church was once appealed to directly to answer how he could conscientiously repeat that prayer after repeating the fourth commandment, when the commandment enjoins the seventh day, and he knowing this was deliberately rejecting that day, and keeping the first day of the week, and intended to do so for the future. "Oh," said he in reply, "we say that with a good deal of mental reservation!"

No institution can derive much support from "moral and religious considerations," when those considerations, as applied to it, must be received with a "good deal of mental reservation." The truth of God rests upon no such foundation. The true Sabbath could be urged on this ground; a human substitute cannot be thus supported.

Let us be glad and rejoice that the light is shining. The old adage that "truth crushed to earth will rise again," is being verified in the holy and beneficent institution of the Sabbath of the Lord. Not all the theological rubbish which accumulated during 1400 years of apostasy has buried it beyond recovery. Not all the oppression of 1260 years of darkness and blood has crushed it into a hopeless grave. It is having a resurrection. The beams of its rising light are flashing the earth around. The glorious message on whose forefront it stands emblazoned, is fast gathering out a people in whose creed will be found no finger marks of the arch-deceiver, and on whose garments will flutter no rag of the trappings that belong to the mother of harlots.

SCRIPTURE METHOD OF RECKONING THE DAY.

As far back as profane history extends, there has always been a diversity of practice among the inhabitants of earth regarding the reckoning of the day. It has been variously reckoned, from sunset to sunset, from sunrise to sunrise, from noon to noon, and from midnight to midnight. Were it not for the Sabbath, perhaps no very special stress need be laid upon this question; but the existence of the Sabbath institution, and the obligation to observe it, render the question of the proper mode of reckoning the day, especially the Sabbath day, an important one; for certainly if one day of each week is to be observed as holy time, and that particular day is pointed out in a manner whereby we may know of a surety which it is, it becomes necessary to know when that day begins, and when it ends.

Upon all moral questions God has a will, and as the question of Sabbath observance is moral in its very nature and foundation, God certainly has a will with regard to it. It is furthermore evident that upon all questions that concern man's conduct, in which God has a will (and this may include man's every thought, act, and deed), and regarding which man is to be called to account, that will has been sufficiently revealed to enable man to comprehend it. It must also be granted that so long as man situates himself, respecting his habitation and vocation, in harmony with the design and purpose of his Creator, he will find no intervening obstacle to prevent him from conforming to the will and requirements of that Being. In simpler language, God requires nothing of man that it is not in his power to perform. It is not a sufficient excuse for non-conformity to God's requirements that one's situation and circumstances in life are such as to render obedience impossible. If one is conscious of being so situated that he cannot obey God, it is his first duty to so change his situation that he can obey.

Let us state the question fairly. The weekly cycle of time is marked by nothing in nature; it is dependent upon the setting apart of one of its days—the seventh—as the Sabbath of the Lord, a day that is holy in its character, made so by the act of God himself. Man's obligation in the premises is to observe that day as God designed it should be observed,—as a day of rest from secular employments, of recognition of God as the Creator, and of worship to him.

The first questions that arise are, When does this weekly cycle begin? and how are its several days to be reckoned? These queries are easily answered. Turning to Holy Writ, we find that God measured off the first week of time, which we certainly have a right to take as a model, and commissioned the sacred historian to record the manner of such measurement in language that cannot be misunderstood. The record of the first day of the first week of time closes thus. "And the evening and the morning were the first day." Gen. 1 : 5. It is noticeable that the record of each of the first six days closes in the same manner, as if to emphasize the fact that each day consisted of an "evening" and a "morning,"—a period of darkness succeeded by one of light.

Such was the measurement of the model week; it began with a period of darkness and closed with a period of light. The last, or seventh, day was the Sabbath, made so by God's example and use of the day. He then performed a work that had direct reference to the future; he sanctified, *i. e.*, set apart for a holy or religious use, each septenary recurrence of the day he had just celebrated. Notice that this act of sanctification had no reference to the day upon which he had just rested; for it would be absurd to set apart past time to a holy or religious use. Time to come is the only time that can be set apart for any use whatever.

This first Sabbath was the model, and as that was reckoned so should all coming Sabbaths be reckoned; otherwise they will not be according to the model. That first Sabbath was a day just like the other days of the first week of time; viz., a period of darkness, denominated "evening," succeeded by a period of light, denominated "morning."

In a succeeding article we will consider God's time-pieces for the reckoning of the days, and the further testimony of the Scriptures concerning the proper time for beginning and closing the Sabbath.

U. S.

G. W. M.

THE CURSE OF THE LAW.

In 1 Cor. 2:2, the apostle said he determined to know, or to make known, nothing among the Corinthians "save Jesus Christ, and him crucified." He not only preached Jesus Christ, but he emphasized his preaching of Christ by the fact that he was crucified, as if there was an importance in that peculiar form of death. There are various ways of inflicting the death penalty, by stoning, by beheading, by poisoning, etc.; but a peculiar manner of death was the lot of Him who would die a sacrifice for man's transgressions, thus to redeem him from the curse of the law.

As recorded in John 12:32, 33, Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." (See also chap. 18:31, 32.) If the Jews were to put Jesus to death according to their law, they would stone him; but if Pilate, a Roman governor, were to order his execution, crucifixion would be the mode of death. Why must Christ die in this peculiar manner?—Because he must bear the curse that is due to the sinner for his transgression of the law of God.

"It is written," said the apostle, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10. And in verse 13 he says, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

Behold the Son of God condescending to leave heaven and voluntarily receiving in his own person the curse that was due alone to the transgressor of God's law. He acknowledged that law to be holy, just, and good; but when the full weight of the curse was felt, in the withdrawal of his Father's face, he cried in agony, "My God, my God, why hast thou forsaken me?"

Now the sinner may return to God and be saved. By repentance toward God, and faith in our Lord Jesus Christ, he may be delivered from the curse which is justly his due; and by patient continuance in well-doing, seeking for glory, and honor, and immortality, he may gain eternal life, instead of receiving the wages of sin, which is death. He is redeemed, or bought back from the curse of the law, if he will accept of the redemption, which has cost so much, on the conditions of the gospel.

But if he refuses or neglects this great salvation not complying with the given terms, the curse still rests upon him; and if he would know the meaning and terribleness of that curse, let him contemplate the scene of Calvary, the cruel cross, and the untold agony which wrung from the heart and lips of the Son of God the heart-rending cry, "My God, my God, why hast thou forsaken me?" If such was the woe that fell upon the innocent Jesus when he had taken the place of sinful man, what wailing, and sorrow, and unavailing woe will be the portion of those who have trodden under foot the Son of God, slighted his offered pardon, and received at last in their own persons the full weight of the curse of God and his violated law, which is justly their due! To their other sins they have added that of slighting the salvation so freely offered through the blood and agony of the pure and holy Son of God. Think on these things, and accept this Saviour while yet you may.

R. F. C.

WANTED.

A MORAL nerve for men who are clinging to a false hope; a theological sedative for minds that desire to rest where they are, but find it difficult; a Biblical counter-irritant that will remove mental inflammation by a transfer thereof to another's mind; a scriptural alterative that will gently alter the forlorn circumstances of anybody who desperately desires to prove something, yet has nothing with which to prove it. Every theological doctor in the country is satisfied as to just what the needed remedy is, as these doctors are in most cases as subject to these internal agitations as are the patients for whom they prescribe; but, alas! like those ancient alchemists who grew gray and died in their fruitless endeavors to discover the "elixir of life," these moderns, who have now sought diligently for more than thirty years, without a ray of light to cheer their anxious search, are likely to fade away and expire before this universal panacea may be found.

The thing so much desired is a text which says, The first day of the week is the Sabbath of the Lord

thy God; or, Sunday is the Christian Sabbath; or, The first day of the week is the Lord's day.

Such a text is in so great demand that, could it be found by the doctors, the sound of their horses' feet would not die away till every hamlet in the land had received the prescription. It would be neatly wrought in a silken banner, and raised upon a sanctified flag-staff in every little village; yea, it would grace the walls of every church, be written upon the door-posts of the houses and shops, and engraved upon the bells of the horses. But, alack-a-day for the D. D.'s! that text *non est*.

Therefore, as is the practice in all schools, no specific having been agreed upon, each doctor takes the liberty to experiment. One recommends the fluid extract of the "seventh-part-of-time," to be taken, of course, when the patient feels like it. This remedy does not prove universal, as it does not necessarily fall on the first day of the week, but is as liable to select Tuesday as any other day. Moreover, it seems to produce no effect at all upon the seventh-day people, for they long ago agreed that a seventh part of time is sufficient, provided it comes upon the day that God appointed.—"The seventh day is the Sabbath of the Lord thy God." Ex. 20:8-11.

For these patients the doctors recommend a Hebrew emetic. It is labeled thus: "The seventh day is an old Jewish Sabbath." By giving this they hope to make the patients sick of the institution, when they will *throw it up*. This medicine is to be swallowed in a solution of ridicule, and to be administered with a sneer. The doctors are very careful not to swallow any of this poison themselves; for they well know that it would cause them to throw up their faith in the Bible, for that was all written by Jews, excepting Job perhaps. Away would go the promises, and even Christ must be cast out, for he was a Jew. Rom. 9:4, 5. And as "salvation is of the Jews," that must be ejected also. John 4:22. But the seventh-day people do not take this medicine at all; for they see that unless the Jews made the world in the six days, it could not have been the Jews that rested on the seventh. God made the world; God rested. That day became God's rest day. It was instituted about two thousand years before ever a Jew was born. For these reasons it is plain that the Sabbath is not Jewish, but the "Sabbath of the Lord thy God."

Many of the doctors give the third trituration of extracts from the "Fathers" in homeopathic doses. It is well known by all physicians who study their books that the solid extract will spoil any man's theology. Dr. Adam Clarke says of the "Fathers," "There is not a truth in the most orthodox creed that cannot be proved by their authority; nor a heresy that has disgraced the Romish Church that may not challenge them as its abettors. In points of doctrine their authority is, with me, nothing."—*Comments on Proverbs 8*. In his "Autobiography," p. 134, he says, "We should take heed how we quote the Fathers in proof of the doctrines of the gospel: because he who knows them best, knows that on many of those subjects they blow hot and cold." Thus this eminent physician condemns the use of this medicine. Besides, it is well known that much of it is very badly adulterated. For instance, there is one kind which bears this trade-mark: "The Epistle of Barnabas." This is universally acknowledged by the chemists to be spurious. The doctors ought not to use it, but they do. It is too bad to be forced to buy our drugs of the Fathers of a backsliding church, some of whom were prophesied of by Paul as "grievous wolves" (Acts 20:29), and then to take them so badly adulterated.

But the last remedy generally prescribed by the theological school of physicians, as a sort of croton oil to be given when all other cathartics fail, is a large pill called "The Round World." It is said that the world is round, and therefore it is impossible to keep the seventh day anywhere. This pill must be swallowed whole. It is said that the effect is very wonderful. It acts chiefly upon the eyesight, making the world appear round on Saturday, but quite flat on Sunday. This pill is kept by nearly every practitioner, and we wonder why it is not administered at the first appearance of this mental trouble, since its effect is such as to render every other drug unnecessary. It should be used like the first reason of a certain lawyer: "May it please your honor, there are three reasons why my client is not present to-day; first, he is dead; secondly,"—"No matter about the other reasons," said the learned judge, "your first is quite sufficient." But the real reason why this pill is not thus used is probably on account of its

enormous size. It is not often that a person is found who is capable of swallowing it. It is thought by those who have examined the matter that the effect which this pill has upon the eyesight is not due to any medicinal property which it contains, but is simply a mechanical injury caused by over-exertion in swallowing.

In conclusion, let me suggest the propriety of taking a simple hygienic treatment for a few days. All that will be found necessary to correct this difficulty effectually is the good old family Bible well studied. There I read, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." Ex. 20:8-11. Then in Matt. 28:1 and Mark 16:1, 2, I find that the Sabbath comes the day before the first day of the week. That was this side of the crucifixion. The disciples kept the "Sabbath day according to the commandment" after the crucifixion. Luke 23:56. Luke, while recording those facts nearly thirty years after the crucifixion, still calls that day the Sabbath, and shows that the day following it was the first day of the week. Chap. 24:1.

In answer to the troublesome question, "Shall we keep Saturday or Sunday?" I reply, If you follow the Bible, you will keep the seventh day; if you follow the Fathers, you will partly observe both days or no day; if you follow the "doctors," you will keep Sunday till you find that "you cannot do it because the world is round"—C. W. Stone.

CONDITION OF PROTESTANTISM.

WHAT is the condition of Protestantism? Does it still possess the vitality of the Reformation? Are its principles still the same? Are its leaders walking in the light? Is vital godliness a distinctive characteristic? Is its position such as to give it power? To all these queries the facts in the case sadly answer, No.

The Reformation started out on principle, not policy. Its inception was not to maintain a certain policy at all hazards, but to worship God according as his will was understood. The Reformers could not compromise with evil. God's word was their guide above all else. Their principles were the principles of the Bible. Though they did not understand all its doctrines, if they had followed on in the same path in which they started out, they would eventually have been led into all truth, and the unity of the faith; for the Bible doctrine is one,—"one Lord, one faith, one baptism;" and if unswerving adherence to that word, and that alone, had been maintained, the Babylonian (confused) condition of Protestantism would not now exist. Protestant leaders are no longer Protestant. False science, false philosophy, false or one-sided doctrine, form the greater part of much of the teaching of present-day theologians. A false charity is advocated, which rejoices *not* in the truth, but rejoices in *iniquity*. Its position as regards Roman Catholicism has been one of constant compromise, till Protestantism has lost all of its distinctive strength. Vital godliness is the exception and not the rule. We present the testimony of two eminent preachers, one in the Old World, the other in the New.

Says the Rev. Charles H. Spurgeon, on his recent withdrawal from the Baptist Union:—

"A new religion has been initiated, which is no more like Christianity than chalk is like cheese. And this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for gospel preaching. The atonement is scouted, the inspiration of Scripture is derided. . . . The punishment of sin is turned into fiction, and the resurrection is a myth. . . . At the back of doctrinal falsehood comes a natural decline of spiritual life, evidenced by a taste for questionable amusements, and a weariness of devotional meetings. . . .

"The case is mournful. Certain ministers are making infidels. Avowed atheists are not a tenth as dangerous as those preachers who scatter doubt and stab at faith. A plain man told me the other day that two ministers had derided him because he thought we should pray for rain. A gracious woman bemoaned in my presence that a precious promise in Isaiah, which had comforted her, had been declared by her minister to be uninspired."

And so the story goes. The Rev. T. De Witt Talmage, of New York, uttered the following:—

"Look abroad and see the surrender, even on the part of what pretend to be Christian churches, to Spiritualism, humanitarianism, and all the forms of Devilism. If a man stand in his pulpit and say that unless you be born again you will be lost, do not the tight kid gloves of the Christians, diamonds bursting

through, go up to their foreheads in humiliation and shame? It is not elegant.

"There is a mighty host in the Christian church, positively professing Christianity, who do not believe the Bible, out and out, in and in. . . . Eternal God! What will this come to? I tell you plainly, that while here and there a regiment of the Christian soldiery is advancing, the church is falling back, the most part, and falling back, and falling back; and if you do not come to complete rout, aye, to ghastly Bull Run defeat, it will be because some individual churches hurl themselves to the front, and ministers of Christ, trampling on the favor of this world, and sacrificing everything, snatch up the torn and shattered banner of Immanuel, and rush ahead, crying, 'On! on! this is no time to run; this is the time to advance!'"

Says the apostle Paul, in speaking of the last days:—

"This know also, 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." 2 Tim. 3:1-5.

The fulfillment of these predictions is most manifest in our own day. In the Protestant church we find all these sins, as is admitted by some of her most godly teachers. What can such an organization or medley of organizations do to meet the flood of iniquity rolling over the world, and to deal with the social problems which demand solution on every hand?—Very little, indeed. Compromise and policy, policy and compromise, have weakened Protestantism till "Ichabod" may be written on her strength and power. A system founded on principle never takes kindly to policy. It always brings weakness.—*Present Truth*, London, Eng.

HISTORICAL READING ON SUNDAY-KEEPING. —NO. 8.

BY ISAAC MORRISON.

Does the Catholic Church admit that the day they keep as the Sabbath is called Sunday because it is the day upon which the pagans worshiped the sun?

"It is also called Sunday from the old Roman denomination of *dies solis*, the day of the sun, to which it was sacred."—*Douay Catechism*, p. 148.

Does the Catholic Church claim that it has changed the Sabbath to this day upon which the pagan Romans worshiped the sun, contrary to the teachings of the Bible?

"Christ gave to the church the power to make laws binding upon the conscience. Show me one sect that claims or possesses the power to do so, save the Catholic Church. There is none; yet all Christendom acknowledges the power of the church to do so, as I will prove to you. For example, the observance of Sunday. How can other denominations keep this day? The Bible commands you to keep the Sabbath day. Sunday is not the Sabbath day; no man dare assert that it is; for the Bible says, as plainly as words can make it, that the seventh day is the Sabbath, *i. e.*, Saturday; for we know Sunday to be the first day of the week. Besides, the Jews have been keeping the Sabbath unto the present day. I am not a rich man, but I will give one thousand dollars to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. No, it cannot be done; it is impossible. The observance of Sunday is solely a law of the Catholic Church, and therefore is not binding upon others. The church changed the Sabbath to Sunday, and all the world bows down and worships upon that day, in silent obedience to the mandates of the Catholic Church. Is not this a living miracle,—that those who hate us so bitterly obey and acknowledge our power every week, and do not know it?"—*Catholic priest, in the opera house, Hartford, Kan. Feb. 18, 1884. Reported in the Hartford Weekly Call of Feb. 22.*

"*Ques.* How prove you that the church hath power to command feasts and holy days?"

"*Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."—*From "Abridgment of Christian Doctrine."*

"Sundays and holy days all rest on the same foundation, namely, the authority of the church."—*Catholic Christian Instructed.*

Did the Roman Catholic Church, in opposition to the seventh-day Sabbath, enforce the keeping of its Sunday upon all the churches in the Roman empire, at the beginning of the Dark Ages?

"The Roman Church regarded Saturday as a fast day, in direct opposition to those who regarded it as a Sabbath."—*Dr. Hase's "Church History,"* part 1, div. 2, sec. 69.

"In the end the Roman Church obtained the cause, and Saturday became a fast almost through all parts of the Western world."—*Heylyn's "History of the Sabbath,"* part 2, chap. 2, sec. 3.

Speaking of the steps by which Sunday became established in the place of the Sabbath, Heylyn says that it "received

its greatest strength from the supreme magistrate as long as he retained that power which to him belongs; as after from canons and decrees of councils, the decretals of popes and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them." Of the enforcement of Sunday-keeping he says: "It was not brought about without much struggling and an opposition of the people."—*History of the Sabbath*, part 2, chap. 3, sec. 12.

"It is old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws *ex-officio*. I think his name is Dr. Anti-Christ."—*Alexander Campbell, in "Christian Baptism,"* vol. 1, p. 44.

Luther and Melancthon, speaking of the Roman Catholic Church in their "Augsburg Confession," say: "They allege the Sabbath changed into Sunday, the Lord's day, contrary to the decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed of one of the ten commandments."—*Art. 28.*

"It [the Roman Church] has revised the fourth commandment, doing away with the Sabbath of God's word, and instituting Sunday as a holy day."—*History of the Christians*, by N. Summerbell, p. 418.

Did the Vaudois and Waldenses, who refused to obey the pope's decrees, and who, to keep their faith pure, fled to the valleys and the caves of the mountains at the beginning of the dark ages of papal persecution,—did they still keep the seventh-day Sabbath?

Mr. Robinson, the Baptist historian, speaking of the Waldenses, quotes the words of the historian Goldastus as follows: "Insabbatati [they were called] not because they were circumsised, but because they kept the Jewish Sabbath."—*Ecclesiastical Researches*, chap. 10, p. 303.

Mr. Benedict speaks of them as follows: "Because they observed the seventh day they were called, by way of derision, Jews, as the Sabbatarians are frequently at this day."—*Gen. Hist. Bapt. Denom.*, vol. 2, p. 414.

Sabbatarian, *n.* [From Sabbath.] One who regards the seventh day of the week as holy, agreeably to the letter of the fourth commandment in the decalogue. There were Christians in the early church who held this opinion; and one sect of Baptists, commonly called Seventh-day Baptists, do so now."—*Webster's Dictionary.*

Of the Anabaptists, referred to in the records of the Dark Ages, Dr. Francis White (A. D. 1635) says: "They which maintain the Saturday Sabbath to be in force, comply with some Anabaptists."—*Treatise of the Sabbath Day*, p. 132.

A French writer, in naming all the classes of men who have borne the name of Anabaptists, says of one class: "Some have endured great torments, because they would not keep Sundays and festival days, in despite of anti-Christ; seeing they were appointed by anti-Christ, they would not hold forth anything which is like unto him."—*The Rise, Spring, and Foundation of the Anabaptists, or Rebaptizers of our Times*, by Guy de Brez, A. D. 1565.

Of the Waldenses in France, just before the commencement of the Reformation of the sixteenth century, we read: "They kept the Sabbath day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God."—*Jones's Church History*, vol. 2, chap. 5, sec. 4.

Temperance Outlook.

A REFORM WHICH IS NO REFORM.

THE so-called friends of temperance who advocate "high license" have a very curious idea of what constitutes temperance reform. If prohibition cannot be had, and they are always of the opinion that it cannot, we ought, they say, to take the "next best thing," by which they mean high license. This class of self-styled temperance "reformers" have just two arguments, which they are never tired of sounding. One is, "It brings in a large revenue." This argument has become attenuated to the last degree, and scarcely any one now has any difficulty in seeing through it. All that was necessary to render it transparent was to make clear where this "large revenue," which "reduced taxes," etc., came from,—that it proceeded from the pockets of the drinking classes, who not only had to pay that, but enough more to support the saloons. The second argument, *viz.*, "It reduces the number of the saloons," seems to have generally escaped comment, though its density is even less than that of the first argument. It rests upon a false assumption; namely, that a reduction in the number of saloons is equivalent to progress in temperance reform. High license does reduce the numerical importance of the saloon, but it does not decrease its power. A glance at the subject makes this evident. Suppose the number of saloons in a place which adopts high license to be reduced thereby one half, or even more than this. What is the result? Simply that the remaining one half or one fourth, whichever it may be, has one half or three fourths of the former number less to compete with, and can consequently well afford to pay as a license an amount which very likely comes far

short of the gain which they derive from a restricted number of competitors. And the more the number is reduced, the better the business becomes for the remainder.

And how does the reduction of the saloon numerically by high license, affect the drinking classes themselves? Because one saloon has been closed by means of high license, does it therefore follow that the lover of strong drink will refrain from going to another saloon, or that he will drink any less than formerly? Has strong drink no greater hold than this upon its victims? Possibly an advocate of high license would claim this, but no one else would be so foolish. Advocates of high license are continually pointing to statistics showing great reductions in the number of saloons; but there is one kind of statistics which, so far as we know, they have never attempted to compile, perhaps because they did not care to; namely, statistics showing how far high license has decreased the amount of drunkenness. When a few such statistics have been carefully compiled and made public, it is probable that this next-best-thing argument will have a more secluded place in the public press.—*Review and Herald.*

DOES PROHIBITION PROHIBIT?

OF course it does; the very definition of the word tells us that. We might as well deny that information informs, as that prohibition prohibits. But the question is, Does prohibition entirely prevent the evil it prohibits?—Most certainly not. The laws against stealing do not entirely prevent theft; the laws against murder do not entirely prevent homicide; but no sane man will argue that there is as much theft and murder in a community as there would be if they were licensed and labeled as legitimate industries. If we have officers who wink at theft and share the boodle, we cannot expect the law to be very well enforced. So, if we have officers, even in prohibition States, who can be bought up by the liquor men, our only remedy is to get rid of such men, and elect those who have self-respect enough to enforce the laws they are sworn to sustain. Gov. Larrabee, of Iowa, at the close of his recent message, declares that "much progress has been made in the enforcement of the prohibitory law. Not only has public sentiment much improved in relation to it, but judicial officers are more disposed to secure its enforcement. Many judges give strong testimony in its favor, showing that where it has been well executed there has been marked reduction in criminal offenses, and also in court expenses. During the past year, particularly the latter half, there has been a decided falling off in penitentiary convicts, and a very large number of county jails have been empty, some of them for the first time in years. There has been marked improvement in the condition of our poorer people, especially in the families of laboring men addicted to strong drink."

Here is the testimony of a man in high position who not only has every facility for knowing, but has the greatest interest in knowing what the effect of the prohibitory law is. If men could only be made to understand that the liquor business is an actual expense to the community, it would soon close the business for all men, both good and bad, and unite in condemning a useless waste of public money and consequent increase of taxation. The amount paid by the saloon-keeper for his license blinds many a political economist (?) to the condition of public finance. As long as it seems to him that the money thus received is a clear gain *financially*, he will close his eyes to the moral side of the question. If he could see the actual expense which each saloon is to the public, he would find the account was heavily balanced on the other side. A single murder case, inspired by one extra drink, often costs the State thousands of dollars; and when we add the salaries of the extra police force required to control the customers of half a dozen saloons, we have used up the money paid for licenses, and taxed the people heavily, besides. The State must support all the paupers and lunatics made by whisky; it must pay the bills for prosecuting the criminals; it must build expensive asylums, poor-houses, and prisons, and employ hundreds of men to take care of the victims who have been rendered helpless by the liquor business;—and still the license money held up before the eyes of an ordinary politician looks to him like so much clear profit. If the "powers that be" would spend a little time in simple arithmetic on this question, it would help them more than a whole course of temperance lectures.—*Union Signal.*

—The great temperance revival is God's work, not man's or woman's. If it is God's work, it must be done in God's way. We have heard the cry now and then, "Let us have more temperance and less religion." You have had "more temperance and less religion" for years. Give us rather a baby's finger held fast in God's right hand than all the stout arms in the world without him. This work will utterly perish. It will be a morning fog chased away from the hill-tops by the winds of heaven, unless the men and women who are engaged in it know their weakness and their strength;—their utter weakness in themselves; their omnipotence when, as little children, they lean on God.

—Before Des Moines had prohibition, it had seventy saloons; now it has none, and yet, notwithstanding adverse circumstances, it expended in 1887 for public and private improvements over four and a half million dollars, transacted a wholesale manufacturing and miscellaneous business of over fifty-six million dollars, and raised its population from about forty-six thousand to over fifty-one thousand. It has not received one dollar of blood money from saloons, and is by far the most prosperous city in Iowa. If that is the way "prohibition kills towns," then every town cursed with saloons may well pray for a similar death.—*Rev. H. L. Stetson, in the Independent.*

—Four Christian countries have sent over twenty-five million gallons of rum into the Congo State within the three years of its establishment. Berlin alone having sent three quarters of a million in one year. England, Germany, France, and America are the countries which send missionaries and liquor to the Congo State. It is small wonder to read that "liquor meets with ready sale," and that "some of the missionaries are becoming discouraged." Already prohibition is evoked for the Congo State. It would seem as if the powers might now unite in stopping this dreadful traffic. But the almighty dollar still holds a firm grip on the consciences of men.—*Christian at Work.*

—In Des Moines, Iowa, arrests for drunkenness have fallen 400 per cent since 1885. Official returns for 1886 for the State show that out of 1,645 convictions, 634 (over one third) were saloon-keepers. At two consecutive terms of court during the past year, not a criminal was sentenced to State prison from Polk county, while for ten years previous the number sent ranged from eight to eighteen each term of court.

—Mayor Hewitt, of New York, in a message to the Board of Aldermen last month, said, "A visit to the great charitable institutions maintained by the city, containing a population of over 14,000 persons, will convince the most sceptical observer that the chief cause of crime, sickness, and poverty, which fill these institutions with tenants, is to be found in excessive indulgence in intoxicating liquors."

—Dubuque brewers and liquor-dealers have just incorporated a Personal Liberty Association, some of whose objects are as follows: To obtain information concerning the working of prohibitory laws in various States; to work for their repeal or modification; to secure compensation; to aid its members in defending their rights of person and property; and to obtain the enactment of a license law in Iowa.

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:—

VERMONT.—The church at Jamaica has been much encouraged by recent labors and special meetings.

TENNESSEE.—Elds. Rees and Marvin have recently held several meetings at McKenzie, with encouraging results.

MAINE.—Eld. R. S. Webber reports encouragingly of efforts put forth at Bangor, several having recently embraced the faith, and many others being deeply interested.

KANSAS.—A series of meetings has recently been held at Green Valley, resulting in fifteen converts to the faith, and the organization of a Sabbath-school of twenty members.

WISCONSIN.—The last quarterly meeting with the church at Beldenville was an occasion of special interest and encouragement; four new members were added to the church.

LOUISIANA.—Eld. D. T. Bourdeau reports the work in New Orleans as advancing, and says that new ones are embracing the faith; at Gretna, several have decided to obey the truth.

ARKANSAS.—A general meeting at Springdale was largely attended, and plans were laid for the systematic extension of the work in the State, several zealous persons giving themselves to the work.

NEW YORK.—Eld. H. E. Robinson reports several weeks' labor at Albany and Newburgh, the results of which are favorable, several having been converted; others are investigating the truths preached.

HAWAIIAN ISLANDS.—The distribution of denominational literature on these islands is being attended by success that is encouraging, and the readers are becoming interested to know more of the faith.

DISTRICT OF COLUMBIA.—The city mission work at Washington continues to be attended with success, especially in the distribution of denominational literature and the general encouragement of the believers.

SOUTH AMERICA.—Letters from Brazil give the cheering information that the cause of present truth has interested friends there, who are striving to live it out and spread a knowledge of the same in that part of the earth.

INDIANA.—W. Hill reports meetings held with the churches at Sand Hill, Hartford City, North Liberty, and Akron, with encouraging results; Eld. J. W. Covert reports the holding of meetings at Star City and Kewanna.

NEW ZEALAND.—A report from Auckland states that the large church there is in a prosperous condition spiritually; Eld. Daniells is engaged in holding tent meetings, which are largely attended, and awakening much interest.

MICHIGAN.—Revival meetings held with the church at Memphis for several weeks have resulted greatly to the encouragement of the church, and twelve persons have been converted; general meetings at Vassar and Hesperia were largely attended, and much good was accomplished.

MINNESOTA.—Eight new converts reported at Dassel; Eld. A. D. Olsen reports revival meetings with the churches in the southern part of the State, which were attended by many encouraging features, one of which was the addition of over one hundred members to the Tract and Missionary societies.

OHIO.—The mission work at Cleveland is being attended by many evidences of the Lord's prospering hand. Twelve workers are now engaged at this mission. During the month of January there were twenty converts reported; at the district meeting held at Hamler seventeen new members were added to the Tract and Missionary society; a series of meetings has recently been held at Curtice, resulting in eighteen converts; meetings are in progress at Williston.

ILLINOIS.—Eld. R. M. Kilgore reports interesting meetings at Pontiac, resulting in a company of believers; also at Monticello, where a company of thirteen believers is awaiting church organization; Eld. Rogers sends a favorable account of meetings held with the churches in the southern part of the State; four new members added to the church at Sadorus; N. Paquette reports good success in canvassing for denominational books among the French-speaking people of Chicago.

The Theological World.

"A CATEGORICAL REPLY."

A MINISTERIAL correspondent of the *Christian Union* sent a note to the editor of that paper as follows:—

"I have in my congregation a number of young people who read your editorial in a recent number of the *Christian Union* on the subject of a possible probation after death, one of whom has asked me if I would write to you and ask you for the scriptural proof of your position; and I take the liberty of doing so. It will relieve me of a great deal of responsibility which I feel in connection with this subject, as your views are so utterly at variance with my own that I am not able to help her any, and the subject is troubling a good many."

Whereupon the editor replied as follows, in the issue of his paper for March 1, 1888:—

"Our position on this subject is simply this: That whenever Christ is presented to any soul, there is then and there presented both a sufficient opportunity and an adequate motive for repentance and faith, and so for the beginning of a new and divine life. If any one says that this opportunity will continue to be offered until death, he makes an affirmative statement which it devolves upon him to prove. It is for him to show scriptural evidence for that declaration. We do not find any such evidence in Scripture. If, on the other hand, any one says this opportunity never will be presented to any one after death, whether he has heard of Christ in this life or no, he also makes a statement which it devolves upon him to prove. If he bases this statement on Scripture, he must furnish the scriptural evidence that warrants any such statement. We make, ourselves, no statement on the subject, except the statement that whoever has heard the message of the gospel has had both opportunity and motive for a new life, and if he rejects it he has no right to expect such opportunity in the future, either in this life or in the next. We do not suppose that our correspondent desires any scriptural evidence for this statement; if he does, we shall be glad to furnish it to him.

"If, however, our correspondent, or any member of his flock, desires to know what are the intimations of Scripture

upon this subject, so far as it makes any intimations, we recommend him to take his Bible and collate all the passages which refer to the final judgment, beyond which there is no hope of redemption; then let him examine every one of these passages which gives any hint as to the time of such final judgment. We think he will find that they all connect it with the end of the world; that not one of them connects it with death. He, therefore, who asserts that death is practically the final judgment, or is coterminous with the final judgment of any soul, in so far makes a statement which, if not anti-scriptural, is at least unwarranted by Scripture. As we believe that all our knowledge respecting the world beyond death is derived from Scripture, we neither propose ourselves to make any statement which Scripture does not explicitly warrant, nor to allow, in so far as our effort can prevent it, any such statement unwarranted by Scripture to be imposed on the faith of the Christian church.

"This is our categorical reply to our correspondent, and we hope it makes our position clear and intelligible to him. We may hereafter point out more fully the relations which this subject bears to the transition in theology through which in our judgment the Christian church is passing."

The foregoing is interesting as denoting the position of the editor of a very popular religious journal upon a subject that is being widely discussed, and with regard to which there is, as he says, a "transition in theology" taking place. It is plain to see that the editor of the *Christian Union* is helping along the "transition." In 2 Thess. 2:11 Paul speaks of "strong delusion" that shall be sent to deceive the people. If the post-mortem-probation theory is not a "strong delusion," we know not what would constitute one.

"IMPERFECTLY INSTRUCTED."

UNDER the above caption a writer in the *Episcopal Recorder* for Feb. 16, 1888, makes the following statements, which contain many very unwelcome truths, that are not, however, generally acknowledged:—

"It is a deplorable fact that a large majority of clergymen of the present day do not entertain 'the faith once delivered to the saints,' nor preach the doctrines taught by Jesus Christ and his apostles, and universally promulgated by the Christian church until the fourth century, when apostasy crept in and sowed the poisonous tares that have existed more or less ever since.

"It is true that salvation through Jesus Christ is preached, but not clearly, nor to the full extent authorized by the Scriptures. I do not refer to 'Universalist' ideas, but simply to the fact that salvation means a good deal more than is taught in our churches generally. And I make the broad assertion that false doctrines, doctrines unknown to the primitive church, are publicly taught as Bible truths without any Bible authority whatever.

"This state of heterodoxy has prevailed for nearly two hundred years. It is taught in our colleges, forms the substance of our theological text-books, and is crammed into the heads of ministerial students as gospel verities. Why, it is a strange fact that in but few of the colleges or theological seminaries of our land, is the Bible itself considered a text-book; and consequently but few, comparatively, theological graduates are well versed in Biblical knowledge on leaving college. If a young man wishes to become, say, a Presbyterian minister, he enters a Presbyterian college or seminary, goes through a course of systematic Presbyterian theology, lectures, etc., and when settled as a pastor, teaches the distinctive theories he learned in college. In like manner with the Baptist, or any other sect. Were the Bible the principal text-book, there would be fewer sects and more real Scripture knowledge.

"Clergymen of the class to which I refer have but a superficial knowledge of the prophetic books of the Bible, and especially of the Apocalypse. They have but a crude understanding of the meaning of the blessed *hope* set before us in the gospel. They entertain strangely distorted and unscriptural ideas of the first and second resurrections, the destruction of anti-Christ, the second advent, the restoration of the Jews, and the reign of Christ on earth. And they positively assert that the world will be converted, and universal righteousness prevail on earth, by the preaching of the gospel, before the second coming of Christ,—an assumption for which there is not a particle of Scripture authority. "Far be it from me to charge any servant of Jesus Christ with willful departure from the faith and doctrines of the early church; for I believe clergymen as a class to be honest and well meaning, although many of them are far, far astray by reason of their education. They have been taught to read the Bible symbolically and allegorically, and to deny that the word of God means what it says in plain language. Not only so, but they stigmatize as heretics such men as Spurgeon, Moody, Bonar, and thousands of others, who read the Scriptures literally and preach accordingly.

"When false doctrines and an imperfect gospel are preached all over our land, is it any wonder that the statistics of all the evangelical churches in the United States, for the past year, show an increase of membership of barely five per cent? Does not this statement of facts indicate that there is something wrong in the prevalent pulpit teachings?"

... One of the recent most noted instrumentalities for the evangelization of the Jews, has been the Hebrew translation of the New Testament by the illustrious German scholar, Franz Delitzsch. Within the past eight years over 50,000 copies of the work have been distributed among European and Asiatic Jews.

... Bolivia, which has an area of 500,000 square miles and a population of 2,000,000, is without a single Protestant missionary. Two American teachers, encouraged by Bolivian gentlemen and recommended by the Presbyterian Board of Missions, expect soon to establish a school in La Paz, the capital.

THE GOSPEL SICKLE.

Battle Creek, Mich., March 15, 1888.

Here is an emphatic testimony in favor of the abolition of the liquor traffic. According to the written statement of the deputy-sheriff of Hardin county, Iowa, Providence, one of the oldest towns in the county, thickly settled by Friends, and the only town in the State in which every vote in the town was for the prohibitory amendment, has never cost the taxpayers fifty dollars in criminal prosecutions; while the saloon townships have cost thousands of dollars, and have their regular per cent of criminals in the penitentiary.

A correspondent asks:—

"How can it be said that Christ was in the heart of the earth three days and three nights, if he was crucified on Friday and resurrected the following Sunday morning?"

According to the Jewish method of computing time, it was admissible to count a part of a day the same as the whole. Indeed, there are instances recorded in the Bible that illustrate this principle, and it is also constantly illustrated at the present time. For Biblical examples see Gen. 40: 13, 20; 2 Chron. 10: 5, 12; 1 Kings 20: 20; Esther 4: 16 with 5: 1. Thus, then, the three days and three nights mentioned in Matt. 12: 40 were accomplished by including a portion of the day that Christ was crucified, the whole of the following night, the next day and its night, and a part of the third day. Matt. 12: 40 states that "as Jonah was three days and three nights in the whale's belly, so [that is, in the same manner, or to the same extent] shall the Son of man be three days and three nights in the heart of the earth." In the absence of minute information regarding the exact time of Jonah's imprisonment, we are warranted in concluding that it was the same as that in which Christ lay in the tomb.

It is amusing, to say the least, to observe the manner in which the ignorant masses of the Roman Catholic Church of Europe are deceived in regard to the standing of that church in the world. A certain journal published in Naples, Italy, recently contained the following item, which was translated and re-published in England:—

"Latterly, the Protestant Government of the United States wrote, begging the pope to send them some Catholic missionaries to conduct schools and found hospitals. In England and Germany all eminent men are passing over to Catholicism. Queen Victoria is very soon to abjure her faith."

In view of the conduct of President Cleveland and Queen Victoria in the matter of making presents to the pope at his recent jubilee, it is not to be wondered at that such statements appear in Catholic papers. Of course the statement is considerably overdrawn, but it must be confessed that the two dignitaries mentioned, as well as the heads of many other governments, have shown a remarkable degree of respect and admiration for the pope in helping to celebrate his jubilee. How could the language of prophecy be fulfilled more completely—"And all the world wondered after the beast"? Rev. 13: 3. The jubilee gifts to Pope Leo have so far amounted to more than \$10,000,000, of which New York alone sent \$43,000.

THE MILLENNIUM IN FIFTY YEARS.

It seems strange enough that any one, in view of the testimony of the Scriptures, should believe that a period of time such as the millennium is understood to be, would ever be seen in this world in its present state; it is stranger still that such a belief can be cherished in view of the course events are now assuming, and the rapidity with which the growth of evil is outstripping that of goodness and virtue; and strangest of all is it that people should regard the time so near when all will be converted by the gospel, and the reign of righteousness and peace begin, as to predict that such an era will dawn upon us, and the millennium thus commence within the next fifty years. Yet such unaccountable ideas seem to be growing in certain religious circles.

And the means by which they expect this glorious state of things to be brought about is equally strange. The writer quoted below is to have it accomplished by a union of all the churches. The National Re-

formers are to have it brought about by voting God into the Constitution, and electing Christ as the civil ruler of the nation. When this is done, they say, then the millennium will have come; for this will be the millennium!

The Pittsburg (Pa.) Times of Oct. 26, 1887, gives an account of the celebration of the fiftieth anniversary of the U. P. church of Alleghany, Pa., which occurred Oct. 25. Of the words of one of the speakers the Times gives the following report:—

"Then Rev. Sproull presented the congratulations of the Reformed Presbyterian Church, and said he rejoiced in the work of the U. P. Church. Continuing, he said:—

"I make the assertion guardedly, but nevertheless positively, that there are present here to-night those who will see within the next fifty years the uniting of all churches and creeds. I believe that in the year 1937 there will be no sects, but all the churches will be united in one, as they should be, with Christ at the head. I base my opinion on the writing of the inspired prophets and the rapid extension of the visible church in India, China, and other heathen lands. I can see indications that the time is near at hand for the subjection of the world to the rule of Jesus Christ, when I read of the unsettled condition of the masses of Europe and America."

This seems to be a good illustration of how readily the mind, having turned from the legitimate hope of the gospel, can be led to take up with one which has no foundation in either reason or Scripture. When they shall say, "Peace and safety," then sudden destruction cometh upon them. U. S.

THE ONLY WAY OUT.

The advocates of such fundamental errors as keeping Sunday for the Sabbath, sprinkling for baptism, the immortality of the soul, etc., sometimes find themselves in a dilemma from which they can make no way of escape except by a virtual confession of the truth. The following from the Morning Star furnishes a good illustration on the subject of baptism:—

"A good story is told of a certain Presbyterian professor in a college, who was also a minister, who labored hard in the pulpit to prove that *baptizo* meant 'to pour,' not 'to plunge.' In the class of the professor there was a wag who was called upon to translate a passage from one of the Greek authors. The passage gave an account of a man who became so enraged with another that he seized a red-hot poker and 'baptize eis ophthalmon.' Newlett, the wag, with a mischievous twinkle of the eye, but with a grave manner, translated it thus: 'He seized a red-hot poker and "sprinkled" it into his eye.' 'How is that?' said the professor. 'He "sprinkled" it into his eye,' repeated Newlett. 'But,' said the doctor, 'the word *baptize* does not mean "to sprinkle." 'Well, sir, it did mean "sprinkle" on last Sunday night,' replied the mischievous fellow, amid suppressed laughter from the class, who keenly relished the joke. The doctor looked grave, was silent a moment, and then remarked: 'You may translate it "plunge" here, sir.'

SPIRITUALISM AND SUICIDE.

A CORRESPONDENT sends us the following clipping from the Chicago Daily News of Feb. 3, which serves to illustrate one, though not the greatest, of the evil tendencies of modern Spiritualism, that of belittling the importance of this present life and inspiring its votaries with a longing to be freed from it, which leads to great recklessness, and even, as in the present instance, to actual suicide:—

"For over a year he spoke about wanting to die. He was a Spiritualist. He wanted to get out of the body; he believed he could live on the other side." Thus spoke the widow of Dr. W. B. Farnham, the dentist who died at his residence, 238 North Clark street, last evening, from a dose of tincture of aconite administered by his own hand.

"Dr. Farnham was seventy-three years old, and for the last twenty years he had practiced his profession in Chicago. Rumor had it that he was driven through despondency to commit suicide. Mrs. Farnham, his widow, said to-day that her husband never was despondent, and that when he decided to quit this world, he was hopeful and cheerful to the very last. There was some talk that financial difficulties perplexed him, but that was not true. He speculated for years on the Board of Trade, and lost everything; but he had an excellent practice, and was abundantly able to maintain his family. The latter consisted of a wife, possibly thirty-five years of age, and a son not yet fifteen.

"Mrs. Farnham spoke freely of her husband's beliefs, his manner of life, and the circumstances attending his demise. While going up-stairs, Wednesday night, he fell and received a rather painful injury. To a man accustomed as he was to active

habits, despite his advanced age, it was excessively irksome to be confined on a sick-bed. He looked at the matter from the standpoint of a Spiritualist. Death meant to him release from bodily ills. His belief in a future state was part of his religion, and to him this future state meant freedom from pain and worldly troubles. He was naturally impatient, and Mrs. Farnham said he had not the fortitude to endure pain. A way to escape this pain was contained in the bottle of aconite. After reflecting on the matter deliberately, he decided to 'leave the flesh,' an expression he frequently made use of. He swallowed the poison, and he died; that was all there was to tell."

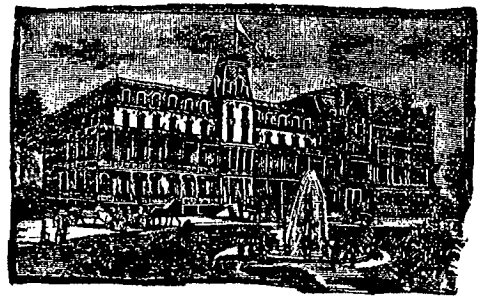
By further questioning it was learned that the unfortunate man had followed the advice of the spirits in speculating on the Board of Trade, and, as we are not surprised to learn, had lost most of his property thereby. How terrible the revelations which the final judgment day will bring to this deluded victim of Satanic wiles! He will then realize, when too late, the infinite value of the life, which, at the best of Spiritualism, he so recklessly threw away.

PASSING COUNTERFEIT MONEY.

The law makes it a high crime for a man to pass counterfeit money when he knows it to be such; but yet it does not punish a man for it if he did not know it was counterfeit when he passed it. Suppose a case: Mr. Brown goes to the store and hands out a five-dollar bank-note to pay his bill, supposing it to be genuine. The merchant takes it to the bank and finds that it is a counterfeit bill. He hands it back to Mr. Brown, informing him of the fact. Now can anybody find any fault with Mr. Brown in this matter?—No; neither would the law condemn him, because he honestly supposed it to be a good bill. But next week Mr. Brown goes to another store and passes that same bill. What now? Is Mr. Brown innocent this time?—No, indeed. Now he knows that it is counterfeit, and he is guilty in the sight of God and man, and he is liable to be severely punished by the law.

Dear reader, it is just so with the Sunday institution. We have received it from others in all good faith. Week after week and year after year we have offered this day to the Lord, supposing it to be the genuine Sabbath. We were innocent; we thought we were doing right. But when the Lord has sent us light upon this question, and this counterfeit Sabbath has been examined in the light of God's great detector, the Bible, and found to be counterfeit, and we are plainly informed of the fact, then if we continue to offer this to God as his genuine Sabbath day, we become guilty before him and are condemned by his holy law. This is a matter of grave importance, demanding serious attention.

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