

# THE GOSPEL SICKLE

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

VOL. 3.

BATTLE CREEK, MICHIGAN, MAY 15, 1888.

No. 10.

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

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For Terms, - - - See Last Page.

"THE FATHER HIMSELF LOVETH YOU."

Be still, my soul, Jehovah loveth thee!  
Fret not, nor murmur at thy weary lot;  
Though dark and lone thy journey seems to be,  
Be sure that thou art ne'er by him forgot.  
He ever loves; then trust him, trust him still;  
Let all thy care be this—the doing of his will.  
  
Take courage, faint not, though the foe be strong!  
Christ is thy strength; he fighteth on thy side.  
Swift be thy race; remember 'tis not long,—  
The goal is near; the prize he will provide.  
And then from earthly toil thou restest ever,  
Never again to toil, or fight, or fear—oh! never.  
  
He comes with his reward; 'tis just at hand;  
He comes in glory to his promised throne;  
My soul, rejoice! ere long thy feet shall stand  
Within the city of the Blessed One—  
Thy perils past, thy heritage secure,  
Thy tears all wiped away, thy joy forever sure!  
—Horatius Bonar.

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.

COMPROMISE with wrong, and apparent prosperity through that compromise is not success. Many have an idea that by yielding to the customs of the world and adapting themselves to its ways, they will acquire greater influence with unbelievers, and thus be the better prepared to do them good. Just the reverse of this will be found to be the truth. In proof of this, witness the low spiritual condition and worldliness of the professed church of Christ to-day. The same mistake was made by the early church immediately following the days of the apostles. It tried to accommodate itself to paganism as far as possible, to gain influence. The result was that it became itself pagan under the name *papal*. Speaking of this period, Merivale ("Conversion of the Northern Nations," p. 73) says:—

"But whatever may have been the relative proportion of the Christians and the pagans at this period, there is ample evidence to show how great had been the reaction from the simple genuineness of early Christian belief, and how nearly the Christian world had generally associated itself, in thought and temper, not to say in superstitious practice, with the pagan. We must not shut our eyes to the fact that much of the apparent success of the new religion had been gained by its actual accommodation of itself to the ways and feelings of the old."

THOSE who have the truth of God in relation to human salvation to proclaim, cannot afford to be diverted from the work by taking up questions the decision of which, one way or the other, cannot affect the terms of the gospel. To take up irrelevant questions is not only useless, but really damaging to the cause, since it takes time which could and should

be employed in the necessary advocacy of the great truths inseparably connected with the plan of salvation. And besides this, such a course has a tendency to awaken prejudice which the simple advocacy of the saving truth of the gospel would never have stirred. Therefore let all who would advance the cause, stick to the main point—the great question of what must be done to secure eternal life. We cannot afford to be diverted from this, by taking up irrelevant issues which can tend only to make us odious in the sight of multitudes of those whom we would win to the saving truth which God has called us to proclaim. The last message of the gospel is here. Time is short. There is no time no spare.

THE folly of ritualism appears to have reached its culminative point in a ritualistic magazine published in London, which has just given the world the important information that the "cloak" which the apostle Paul mentions to Timothy as having been left behind at Troas, was his eucharistic vestment or chausable; and the "parchments," his copy of the liturgy. This is on a parallel with the absurd tales with which Rome used to dupe her ignorant devotees in the Dark Ages, and it is toward such a state of things as existed then that ritualism tends.

IT is very common nowadays to meet with manifestations of great religious zeal, but quite uncommon to meet with that zeal which is "according to knowledge." Such does not seem to be the kind of zeal possessed by a new organization which calls itself the "Soul Winners' League," in which each member is furnished with a card and writes thereon the astonishing pledge that he will save a designated number of souls (a blank space being left for the number) within the year! Any person can by divine help win souls, and should improve every opportunity to do so; but when poor frail man pledges himself to actually save souls, and especially a designated number in a given time, he is going altogether beyond what the Scriptures warrant him in doing, or what he has ability to perform. A pledge to save his own soul is as big a pledge as divine aid will enable any man to keep.

AT a recent baptismal occurrence in the vicinity of New York City, the mode of baptism was immersion. Whereupon the *Christian at Work* took occasion to remark:—

"We have our opinion of the baptizing in the icy waters of New York Bay, of three men and six women, all apparently in the possession of their mental faculties. This happened on Sunday, with the thermometer varying between the twenties and thirties. If these people don't go to heaven through the pneumonia gate, it will be through no fault of Eld. Raymond, under whose direction this great folly was perpetrated."

It is quite natural for those who are non-believers in this mode of baptism, to seize upon every occasion to heap upon it ridicule and contempt; but aside from this there was probably no occasion for the *Christian at Work* to express itself in this manner. We have witnessed hundreds of cases of baptism by immersion in waters as icy as those of New York Bay, or but little less so, and we even have good and authentic testimony to the fact of baptisms having taken place through holes chopped in the ice in the dead of winter; but we have yet to learn of the first case of a person's having occasion thereby to enter heaven

through the pneumonia gate, or even coming within sight of any such gate. But even were this to be the consequence of baptism in this form, it would seem to us far preferable to enter heaven through the pneumonia gate, than merely to go through the unscriptural ceremony of sprinkling or pouring, and thus run the risk of never entering heaven by any gate.

SPEAKING of the Jews, in Rom. 11:28, Paul says that "as concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes." Because of their rejection of Christ and the gospel they are spoken of as "enemies," that is, adversaries of God; but because of their fathers' sakes, *i. e.*, because God made choice of their ancestors as his peculiar people, they are still beloved by God, and the privileges of the gospel are open to them. His purpose in telling the Romans that the Jews were now regarded as enemies *for their sakes*, is to cause them to realize the love of God for them, in that the middle wall of partition had been broken down, and the gospel privileges were now just as free to them as to the Jews.

IN a Sunday-school recently, the lesson for the day was the parable of the vineyard. In the application, the Jewish nation were taken for the husbandmen to whom the vineyard was let. God had planted Israel in a good land, had hedged them about by his kind providence, in short, had done all for them that could be asked; and therefore he had a just claim upon them, to return corresponding fruits. But when he called upon them by his prophets, they would not hear, but abused the messengers of God, and even put some of them to death. Lastly, the Son of God had come, and they were ready to put him to death. The prophecies which contained the precious promises of the Messiah to come, were fulfilled in Jesus. Yet in their blindness they were ready to follow the wicked example of their fathers, by slaying the Son, and thus bring upon themselves "all the righteous blood shed upon the earth." Matt. 23:35, 36.

All can see with wonder the blindness of the Jews in rejecting the voices of the prophets which spoke so plainly of the coming Christ, and were fulfilled so clearly in the person of Jesus; and yet they were ready to put him to death. We may well wonder at it. And yet the mass of the Christian world to-day are equally blind. There are prophecies equally clear now being fulfilled, relating to the second coming of that same Jesus, which they ignore, although an apostle, speaking of them, has said, "Whereunto ye do well that ye take heed." God is now sending a final message to all the world, warning them of their sins and apostasy from the truth, and of the consequences. But their ears are closed against the message of truth from the word of God; and in their blindness they are clamoring for civil law to enforce the very tradition by which their fathers and they have made void the law of God. When such a law shall be enacted by the general government, the image of the beast will be prepared to engage in the last persecution against the church. Rev. 13:15. This will be the war upon the remnant of the church. Rev. 12:17. And thus will they bring upon themselves "the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18:24. Is this uncharitable? Is it not rather a most charitable thing to warn all the true people of God, to come out from among them, and so to partake not of their sins, and to receive not of the coming wrath? Rev. 18:4.

## Doctrinal Articles.

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

### THE TWO KINGDOMS.

BY J. O. CORLISS.

It is hardly necessary to state to those who have carefully examined the subject of the kingdom of God, that two phases of that kingdom are mentioned in the teachings of the New Testament. It has been contended by some that the terms "kingdom of heaven," and "kingdom of God," so often found in the sayings of our Saviour, invariably refer to a time, place, and condition to be enjoyed by the saints after having passed their earthly career and the test of the judgment. Others have just as strongly urged that none of these could apply to such a state of things, but must mean the spiritual condition of Christians in their earthly pilgrimage.

The truth is, that both of these views are partially correct. Some of the New Testament expressions concerning the kingdom of God, refer to the condition of grace, or favor, into which the sinner enters when converted to God, and other expressions of the kind look forward to the exchange of earthly sorrows for heavenly bliss. One of the latter class

not a kingdom exists. Let us now look at a kingdom of a little different nature.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31. Here is brought to view not only a throne of glory, but the King himself is named. His attendants also, the King's ministers of state, are spoken of, and the connecting scripture tells how he is to deal with his subjects.

We have, then, found two distinct kingdoms mentioned in the New Testament. The first of these is spoken of as being in existence now, and its throne as the place to which weary and tempted pilgrims in life's journey may resort for the help they need by the way. The other kingdom is to follow the first, and to be inherited by those who have been successful in battling for the right, and in overcoming the defects of their characters.

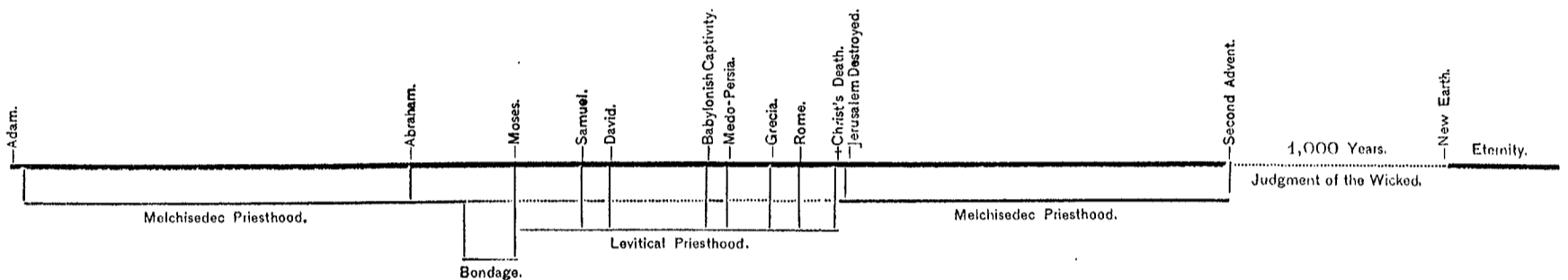
But we will inquire concerning the nature of these kingdoms. The term *grace* means "favor." It is that by which men are saved. "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God." Eph. 2:8. The gift of God here spoken of is not faith; that is something the individual himself must exercise. Faith is an attribute of the mind, that comes from hearing the word of God. But as through unbelief and rebellion, man had long ago forfeited all title to God's favor, so now,

unfortunate man gave his homage to another, a usurper, in that he sought to take from the kingdom of God one of its essentials—the *subjects* of that kingdom.

The earth was God's territory. The subjects in it were his. They were to be governed by the law of God, given direct from his throne. Then if the subjects were taken away, the kingdom, so far as it relates to this world, was subverted. The laws from God's throne would be regarded no longer, but the subjects would obey the dictates of another sovereign, even of the usurper, Satan. Then, also, if no arrangement was made by which those who wished could desert the banner of Satan and come into allegiance to God, the rightful ruler, the kingdom of God would be forever lost.

But this was not so to be. An arrangement was made, temporary, it is true, but effective, notwithstanding, by which man can be restored to God's favor. This temporary arrangement is a kingdom of a different nature from the other, which was designed to be a kingdom of peace and happiness, but which was subverted by sin. That would have been eternal had sin not entered; this is temporal, and lasts only till sin is destroyed; and yet these kingdoms run parallel with each other until the usurped kingdom has been redeemed.

Our Saviour, when on earth, recognized the facts thus set forth. In speaking of the two conditions of



is found in Luke 12:32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." It is evident to any thoughtful mind that the "little flock" here mentioned must refer to the *few* who separate from the giddy pleasures of the world and the broad way in which the multitude walk, to enter the narrow way of God's service,—the path so few are able to find. Matt. 7:13, 14.

The kingdom promised in the text is to be given in the future to all those who are among the "little flock." This shows that while one may be, in a sense, in the kingdom of God while serving him here, there is still a kingdom not yet enjoyed, which it will be the pleasure of the Father to bestow upon those who do not fear to trust his promises. The same conclusion may be drawn from one expression in the Lord's prayer. That prayer is for believers to repeat as long as time lasts; yet every time it is offered, we pray, "Thy kingdom come." No matter how fully a person may be in the grace of God, he virtually says, when offering this beautiful prayer our Saviour taught, "Though in the enjoyment of thy favor here, O Lord, let thy kingdom come, that I may enjoy still more, even thy personal presence."

But can we find these two conditions so distinctly defined as to determine their respective names, and the time of their establishment? Let us see. There are at least five essentials to the formation of a kingdom: 1. A king, as the reigning head; 2. A throne, as the chair of state from which the king may issue his decrees; 3. A definite territory over which the king has jurisdiction, without which there can be no real kingdom; 4. Subjects to rule over in that territory, to give power to the king, and stability to his throne; 5. Laws by which the subjects may be governed.

If one finds in the sacred word any of these parts of a kingdom in existence, he may be sure that the kingdom itself is recognized. Thus we read in Heb. 4:16: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." The object in coming to the throne of grace, is to obtain mercy, and find grace to help us. But how useless to apply at that throne for what we need, unless a king of mercy and grace is sitting there! And if a king actually sits on the throne of grace, dispensing mercy to suppliants, he must have subjects. There must be conditions, also, regulating these gifts of grace,—some laws to which the recipients of grace must yield obedience.

This matter might be traced still further, to show that there is really a kingdom of grace; but it is not necessary. The points have been carried thus far only to establish a rule for determining whether or

through faith and obedience, the favor or grace of God, as a free gift, is bestowed upon him, that he may have eternal life. Every one who is finally saved, must first be a recipient of God's grace; not only those who have lived in the Christian dispensation, but Abraham, Moses, David, and all the old-dispensation worthies. No one can be saved without it.

It will, then, be readily seen that the kingdom of grace has existed as far back in the world's history as there have been those who have needed the favor of God. Man has been in need of this ever since our first parents took the first sad step in sin. It was the favor of God alone that provided a remedy for man, by which he might live after having brought death to himself as the consequence of his sins. This remedy is known as the gospel. But sometimes reference is made to it by the terms "kingdom of heaven," or "kingdom of God." In Luke 9:1, 2, it is recorded that Jesus called the twelve disciples, and "sent them to preach the kingdom of God, and to heal the sick." But in verse 6 we read that they "went through the towns, preaching the gospel and healing everywhere." Jesus also went about "preaching the gospel of the kingdom." Matt. 9:35.

In referring to the effect of the gospel upon a certain class of men, the Saviour said that when they hear the "word of the kingdom" and do not understand it, then the wicked one catches it away from the heart, that they may be lost. Matt. 13:19. On another occasion, the Lord said in answer to the question in regard to "when the kingdom of God should come," "The kingdom of God is within [margin, among] you."

We might add other testimonies on this point, but these are sufficient to show that the gospel arrangement to save men is often spoken of as the kingdom of God, or of heaven. The reason for this is plain. When one leaves the world and the service of Satan to enter the service of God, he has in one sense exchanged kingdoms; that is, he has renounced allegiance to Satan, the prince of this world, and pledged obedience to the laws of Heaven. He thus places himself under the favor and protection of God, and enters the kingdom of grace.

But was not man in God's favor when in the Garden of Eden?—Most assuredly. Then he was in the kingdom of God in its fullest sense. God would not create as perfect and upright a being as man is declared to have been (Eccl. 7:29), and not retain him in his favor as long as he should implicitly obey his words. The history of that time shows that God did offer him eternal favor upon condition of obedience. But in an evil hour temptation came, and

the human race, he compared them to a field of wheat and tares. In his explanation of the illustration he said: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Matt. 13:38. Here the subjects of the two kingdoms are both located on the earth. But how came Satan's kingdom to be located here?—Simply because he usurped, and is to-day ruling, a portion of what God created for his own kingdom. The earth itself and the mass of its subjects were given over to him by our first parents. The subjects of God's kingdom are called out of the world (John 15:19) into his kingdom.

The next inquiry we make is in regard to when the tares, or wickedness, was sown among the wheat, which the Lord calls the "children of the kingdom." "The enemy that sowed them is the Devil." Matt. 13:39. But when did the enemy sow these seeds of wickedness among the children of the kingdom? The record tells the sad story of that work, that it was while the first pair were in their Eden home. Then these were in the kingdom of God, and there it was that their allegiance to God was broken. God had given man dominion over the earth and all it contained. Gen. 1:26. By his disobedience he lost this dominion; and soon he was forced to leave it all. But God supplies that loss by a temporary kingdom, until the lost kingdom can be redeemed, and restored to the faithful. And when the Lord shall have fully accomplished his work for the fallen race, he will invite his subjects to receive the original kingdom, in the following words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

The diagram accompanying this article is designed to represent the two kingdoms running parallel with each other since the fall, and until the kingdom of grace shall give way to the kingdom of glory. The heavy line represents the earth, or the original kingdom given to Adam, but which was lost through sin. The reader will notice that it is broken off at the second advent, as at that time the earth is to be desolated of its inhabitants (Jer. 4:23-27), and is not then a complete kingdom. At the close of the 1,000 years, when the earth has been purified and brought back to its original state, it is to be again the abode of man, but then in his redeemed condition. The lighter line shows the kingdom of grace, commencing a little after the fall of Adam, and running parallel with the usurped kingdom till it merges into the kingdom of glory.

In future articles we will show more fully the relation these kingdoms sustain to each other, and how subjects were transferred from one kingdom to the other.

## THE TWO LAWS AND THE SABBATH.

BY U. SMITH.

To those who are acquainted with the reasons upon which Seventh-day Adventists base their views of the Sabbath, nothing would be necessary to be said under this head. But to those who may not be so familiar with these reasons, and who may cherish a candid, inquiring spirit in reference to our views, a few words may be in place. In a brief article we can touch upon only a few general principles, but enough, we trust, to show the nature of the ground we occupy.

The best point of attack upon the Sabbath question, our opponents are coming to think, is the position we hold in reference to the distinction between "laws which are called moral," and those which are of a ceremonial and remedial nature. Hence this is now prominently set forth as the chief point of attack. They well understand that if this distinction can be broken down, everything is thrown into confusion, and in the general chaos they can very plausibly work in the abolition of the Sabbath, which is the point they want to gain. Hence our opponents labor to show that in the days of Moses, all the law which the most advanced religious people on the earth had any knowledge of, either human or divine, was "an entire system," a "law taken in all its parts," and that it "was a burdensome system," a "yoke of bondage," a "schoolmaster designed only to lead us to Christ;" that it was "against us and contrary to us," and was therefore "nailed to the cross."

If there was but one law, these conclusions would naturally follow. All was nailed to the cross; and the Sabbath with all the rest went by the board. But if this is so, then there are some of the most wretched contradictions to be found in the Bible, that can be found in any book on earth. And fundamental distinctions that exist in the very nature of things must be strangely ignored.

Let us see. The apostle John says: "Whosoever committeth sin, worketh lawlessness; for sin is lawlessness;" very properly rendered in our version, "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." This is good New Testament doctrine, written some sixty years after the time when it is claimed by some that all law was done away, and men had only the gospel. To the same import are the declarations of the apostle Paul to the Romans, that by the law is the knowledge of sin (3:20); that where no law is there is no transgression (4:15); and that sin is not imputed when there is no law (5:13); and he says again, "I had not known sin but by the law" (7:7).

These declarations lay down a fundamental principle on this subject. They show that the field covered by sin, is covered by something else called the law; that this is subject to the same limitations; that there is a set of regulations, a code of morals, the neglect or violation of any part of which by any morally responsible being at any time, in any place, and under any circumstances, is "sin"; and that this by itself, and independent of everything else, is a "law."

This being acknowledged (and every one must admit it), the distinction between laws is acknowledged, for there certainly are other rules and regulations the neglect or violation of which is not held as the evidence and test of sin. For instance, Paul says that "by one man [Adam] sin entered into the world and death by sin." Adam then violated that law the transgression of which John says is sin. What was Adam's sin?—It was in disobeying God in reference to the restrictions of the forbidden tree, an act which involved a violation of the first and last, third, fifth, and sixth principles of the decalogue, at least. Adam could not in his palmist days violate any one of these without becoming a sinner. But while he stood in his innocency it was no sin in him that he was not baptized, no sin in him that he did not pay tithes, no sin in him that he did not celebrate the Lord's supper, and no sin in him that he did not present offerings and oblations to the Lord. But afterward there were laws and regulations given touching all these points. But these could not belong to that system by which is the knowledge of sin. Even to-day the ordinances of the gospel are not appealed to in the cases of worldly men to show that they are sinners. If we are told that a certain man is a sinner, and we ask why, the answer is not, Because he is not baptized, or Because he does not partake of the Lord's supper, or Because he does not contribute to the support of the gospel; but it is always Because he has transgressed some one or more of the principles of the decalogue.

Any view of this subject must be only a partial and one-sided view which does not go back to the beginning and take up first principles. When God placed Adam in Eden, we have no reason to suppose that he designed that he ever should sin; and if he never had sinned, he would have been under obligation to those laws only which were necessary to regulate his relation to God and to his fellow-beings. But this is just the field covered by the decalogue, no more, no less. And he would have had the Sabbath; for that was given to him, as the record expressly states, before the fall, and was "sanctified," that is, placed under the sanctions of law. So if sin never had come into the world, all the world would have been keeping the Sabbath to-day. Think of this.

But when man sinned, a remedy was provided. Another law was instituted, the law of ceremonies and sacrifices, through which men might show their penitence and desire for forgiveness. Now the law which shows sin, which existed before sin, which would have existed and governed the world if sin never had entered, cannot be the same as the law which owed its existence to the presence of sin, and was designed as a remedy for sin. This distinction exists in the very nature of things, and the efforts of men to abolish it, and their stout words in denying it, do not affect the case a particle. A man uses a knife carelessly and inflicts upon himself a severe wound. The surgeon spreads on a plaster to mollify and restore it. Now men may assert as much as they please, that the knife and the plaster are the same; but we know, after they are through as well as we did before, that they are not.

When God separated Israel unto himself, and committed his cause in the earth into their hands, he kept prominently before them the same distinction. His own law, the summary of moral principles, the primary and universal law which antedated the fall, he proclaimed with his own voice, wrote with his own finger on the tables of stone, and set apart by itself in the ark in the most holy place of the sanctuary. Men may say that these marked and wonderful circumstances do not indicate any distinction between these laws and the laws given them to regulate their sacrifices and offerings. But such assertions amount to nothing; the distinction is there just the same. To those who attach great importance to mere verbal technicalities, we may say that these commandments by themselves are called a law. Ex. 24:12: "And the Lord said unto Moses, Come up to me into the mount, and be there, and I will give thee tables of stone, and a law, and commandments which I have written." We know that the only words which God wrote at that time, so far as the record goes, were the "ten words" which he engraved upon the tables. This law was the first condition of the covenant which God made with Israel, and with reference to this the whole sanctuary service was instituted and carried forward from day to day and from year to year.

It was this law in vindication of the perpetuity, honor, and majesty of which Christ gave his life. For he died because man had transgressed law, and the way back to salvation was not over broken-down barriers and the demolition of the law which had condemned him, but by means of a divine ransom which should satisfy its just claims. And we may be sure that he did not abolish by his death that law which his death was to vindicate and honor; and his death was to bear, and did bear, this very testimony to that law by which is the knowledge of sin, and the transgression of which is sin. But according to our opponents, Christ nailed to the cross and abolished all law, and consequently the very law which condemned men as transgressors, and on account of which condemnation his life was given. A more unreasonable position, and a more superficial view of the plan of salvation it would be hard to find.

That which was taken away, which ended at the cross, was simply that shadowy system which pointed to the cross, not the standard of morality which showed men to be sinners. For a time, that is during the period of the Mosaic dispensation, the two systems were together in the hands of one people. They had the Sabbath of the moral law, and they had the ceremonial law. Some of the services of the latter were to be performed on the Sabbath. Hence there was frequent mention of the two together. And now with a gravity which is amusing, a long array of texts is presented in which they are mentioned together, as proof that they all belonged to one system. Such reasoning is too flimsy for serious consideration.

It is with reference to the same law, the law which shows what sin is, and the transgression of which is sin, that Christ performs his priestly ministrations.

It was with reference to this that the priests of the old dispensation ministered. But their ministry was a shadow of Christ's ministry. Heb. 8:5. Christ's ministry is the reality, the substance, shadowed forth by theirs. Hence the law, that object with reference to which the shadow was performed, which we know was the law in the ark, must be the very same as that in the real ministry of this dispensation. Or, to put it in other language, the real ministry of Christ must be performed with reference to the same law in every particular, with reference to which the shadowy ministration of the Levitical priesthood was performed. If not, then their ministry was *not a shadow of his*, the two dispensations are *rent asunder*, and the whole arrangement of God's grace in both the Old and New Testaments is thrown into chaos. Men ought to pause before taking a position involving such conclusions.

The whole difficulty arises from confounding the two laws. But when the distinction is admitted, and the perpetuity of the moral law is conceded, the Sabbath comes down with all the rest unchanged. It is the same blessed, beneficent institution that it has ever been, and some are yet to be found with enough of the love of God in their hearts to accept and observe it, rather than to throw away the whole law of God in order to get rid of it.

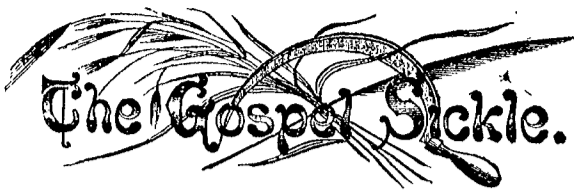
We have not space to go into an examination of this subject in the interesting field of the New Testament. Its writers plainly show that one law is taken out of the way (Eph. 2:15; Col. 2:14), the other remains (Matt. 5:17); one is made void by faith in Christ (Gal. 5:2), the other is not (Rom. 3:31); one is nailed to the cross, and no man is to be judged by it (Col. 2:16); the other will judge men in the last day (James 2:11, 12). So we might contrast them in many particulars from their own testimony. The reader is referred to a list of the contradictions involved in the New Testament, if there is but one law, and that is all done away, as found in the work entitled "The Two Laws," published at the Review and Herald Office.

As we reflect upon the terrible judgments that came upon the cities of the plain, unprecedented, and never equaled since, our minds are instinctively carried forward to the final destruction of the entire earth by the same agency that brought ruin to Sodom.

God keeps just ahead of every disciple, leading on as fast as he is able to follow, whether he be a poor, ignorant, and weak one, stumbling along over simple things, or the wisest of men and the most profound. God, who knows infinitely more than the wisest, would lead his child on to higher heights and profounder depths, and so keeps something suited to his human powers just as hard for him to enter into, if he will. And thus on through all eternity, we shall be led into better and better things as fast as we are able to take them and make the knowledge ours.

The fate of the Sodomites teaches us that those that follow such lustful practices are marked for the vengeance of eternal fire. Lot was protected against the wicked multitude that surrounded his dwelling. Thus angels are employed for the special preservation of those that expose themselves to danger while engaged in well-doing. The blindness that came upon those who were trying to force an entrance into Lot's house suggests the blindness to which the Lord gives those over who persist in ignoring the entreaties of God's servants to reform, and who engage in persecuting the righteous.

Be your hearts young and green, or seared and withered, lay them at the Saviour's feet. Let his glory be your glorious aim. Raised far above the common objects and base pursuits of the world, this is an end worth living for. A life such as this, elevating and ennobling the humblest lot, shall command the regard, and fix on man the gaze of angels. Lofty ends give dignity to the lowest offices. He who lives for the glory of God, has an end in view which lends dignity to the man and to his life. Bring common wire in proper contact with the magnet, and it will borrow the strange, attractive virtue, and become itself magnetic. The merest crystal fragment that has been flung into the field and trampled on the ground, shines like a diamond, when sunbeams stoop to kiss it. And who has not seen the dullest rain-cloud, when it turned its face to the sun, change into glory, and, in the bow that spans it, present to the eyes of age and infancy, alike to the philosopher who studies, and to the simple, joyous child who runs to catch it, the most brilliant and beautiful phenomenon in nature? Thus, from what they look at and come in contact with, common things acquire uncommon glory.—*Church Union.*



"The fields are white already to harvest."—John 4:36.

BATTLE CREEK, MICH., MAY 15, 1888.

### AN OFT-REPEATED PERVERSION.

A WRITER in the *Union Signal* for April 5, 1888, makes use of the following language in an article on the Sabbath question:—

"Our Saviour did not abrogate the Sabbath, but relieved it from the formal and superstitious notions of the Pharisees. He taught them that we are to do good on the Sabbath—perform works of mercy. He claimed also that he was Lord of the Sabbath, so that he had a right to change it from the last to the first day of the week. He rested in the grave on the seventh, or the Jewish Sabbath, then transferred its sanctity and all its blessings to the first, by rising from the dead on that day."

The first four statements of the above paragraph are certainly truthful and abundantly supported by Scripture; but the claim that Christ transferred the sanctity of the Sabbath from the seventh to the first day of the week is sadly lacking in both these particulars. In making such a statement the writer directly contradicts the first statement of the paragraph, "Our Saviour did not abrogate the Sabbath." If the reader will attempt to quote the Sabbath commandment as recorded in Ex. 20:8-11, in support of the first-day Sabbath,—quote it in a manner to identify the first day of the week,—he will at once see that several important changes are necessary before it can be made to apply with force or reason. The commandment for the observance of the seventh-day Sabbath is founded upon reasons that cannot by any possibility be made available in framing a law for the enforcement of the first-day Sabbath. The sanctity of the Sabbath was derived from facts that are not and never can be true of the first day of the week. Those facts are God's acts of resting upon the seventh day of the week, and afterward blessing and sanctifying the day, *i. e.*, setting it apart to a holy or religious use. It must be evident to the most casual observer that the reasons for the sanctity of the Sabbath do not and cannot apply to the first day of the week. Then if the sanctity be transferred without the reasons. But such transfer would be of no avail, as all will admit.

The only way possible whereby Christ could have replaced the seventh-day Sabbath with another institution of similar character, would have been to entirely abrogate the *old*, and institute a *new*, with reasons and a law applicable to its true character. But this he did not do, for he said he came not to destroy the law, and that not one jot or tittle of it should pass until all that the prophets had written be fulfilled. As some of the prophecies are limited only by eternity, it is plain to be seen that Christ's statement was equivalent to saying that the law should *never pass away*.

This oft-repeated claim that Christ "changed the day" or "transferred its sanctity," is about as threadbare an argument as we know of, and it is amazing that any really honest and intelligent person can be found who will insist upon it.

G. W. M.

### PROPHECIES RELATING TO THE FIRST ADVENT.

[The following list of prophetic incidents that received a fulfillment in the earthly life of the Redeemer, is in substance the same as that given by Thomas Hartwell Horne in his "Introduction to the Critical Study and Knowledge of the Holy Scriptures." The same was also used with great effect by Dr. Berg in his oral discussion with the English infidel, Barker, in Philadelphia, over thirty-five years ago.—G. W. A.]

*Messiah was to appear among men while the second temple was standing.* Christ preached in that temple, but it was totally destroyed within forty years.

PREDICTION: "And I will shake all nations, and the Desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts." Hag-gai 2:7.

FULFILLMENT: "And when he [Jesus] was come into the TEMPLE, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things?" Matt. 21:23.

*Messiah was to come into the world before the temporal*

*dominion of the Jews was wholly taken away.* Christ was born the very year that Cæsar Augustus imposed a tax on the Jewish nation as a token of their subjection to the Romans.

PREDICTION: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come." Gen. 49:10.

FULFILLMENT: "And there went out a decree from Cæsar Augustus that all the world should be taxed." And Joseph and Mary went up to Bethlehem to be taxed, and while there Christ was born. Thirty-three years later the chief priests said, "We have no king but Cæsar." In A. D. 70, at the destruction of the temple and the city, their whole ecclesiastical polity was removed.

*Messiah was to be born according to the ordinary course of nature, from a pure virgin.* Jesus was born of the Virgin Mary.

PREDICTION: "The seed of the woman shall bruise the serpent's head." Gen. 3:15. "The Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7:14.

FULFILLMENT: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Matt. 1:22, 23.

*Messiah was to be a lineal descendant of Abraham, Isaac, and Jacob.* Christ did spring from the illustrious patriarch Abraham; he did come through the line of Isaac, not of Ishmael; he did descend from Jacob, not from Esau.

PREDICTION: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, . . . that in blessing I will bless thee, and in multiplying I will multiply thy seed, . . . and in thy SEED shall all the nations of the earth be blessed." Gen. 22:15-18. The same promise was renewed to Isaac (Gen. 26:4), and confirmed to Jacob. Gen. 28:14.

FULFILLMENT: "The book of the generation of Jesus Christ, the son of David, the son of ABRAHAM. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren. . . . And Jacob begat Joseph, the husband of Mary, of whom was born JESUS, who is called Christ." Matt. 1:1-16. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy SEED, which is CHRIST." Gal. 3:16.

*Messiah was to be lineally descended from the tribe of Judah.* Jacob had eleven other sons, but the Saviour of the world was not to have his descent reckoned from any of them.

PREDICTION: "Judah, thou art he whom thy brethren shall praise; . . . and unto him shall the GATHERING OF THE PEOPLE BE." Gen. 49:8-10. Said Christ, "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

FULFILLMENT: Paul says, "It is evident that our Lord sprang out of Juda." Heb. 7:14. In Rev. 5:5 Christ is called "The Lion of the tribe of Juda."

*Messiah was to be a lineal descendant of Jesse and David.* Jesse had seven other sons, but none of these were to be the ancestors of Jesus Christ. David alone was to be in the line of his pedigree.

PREDICTION: "And there shall come forth a rod out of the stem of JESSE [literally, a shoot out of the stump of Jesse]; and a BRANCH shall grow out of his roots." Isa. 11:1. "Behold, the days come, saith the Lord, that I will raise up unto DAVID a righteous Branch, and a King shall reign and prosper, and shall execute justice and judgment in the earth." Jer. 23:5.

FULFILLMENT: "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." Rom. 15:12. "And the multitudes that went before, and that followed, cried, saying, HOSANNA TO THE SON OF DAVID; Blessed is he that cometh in the name of the Lord!" Matt. 21:9.

*Messiah was to appear in poverty and to be of a humble estate.*

PREDICTION: "He is despised and rejected of men." Isa. 53:3.

FULFILLMENT: "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. 8:20.

*Messiah was to have a messenger going before him (John the Baptist), to prepare the way of the Lord.*

PREDICTION: "The voice of him that crieth in the wilderness, PREPARE YE THE WAY OF THE LORD, make straight in the desert a highway for our God." Isa. 40:3. "Behold, I will send my messenger, and he shall prepare the way before me." Mal. 3:1.

FULFILLMENT: "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? . . . He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:19-23.

*Messiah was not to be born at Jerusalem, the capital of the kingdom, but at Bethlehem, an obscure country village.*

PREDICTION: "But thou, BETH-LEHEM EPHRAIM, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, FROM EVERLASTING." Micah 5:2.

FULFILLMENT: "Now when Jesus was born in BETH-LEHEM of Judea, in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews?" Matt. 2:1, 2. See also verses 5, 6, where the above prophecy is quoted.

*Messiah was to go down into Egypt, and to be called out from thence.*

PREDICTION: "When Israel was a child, then I loved him, and called my Son out of Egypt." Hosea 11:1.

FULFILLMENT: And Joseph, being warned of Herod by an angel, in a dream, arose and "took the YOUNG CHILD and his mother by night, and departed into Egypt: and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son." Matt. 2:14, 15.

*Messiah was to sustain the office of prophet when he came to redeem mankind.*

PREDICTION: And the Lord said unto Moses, "I will raise them up a PROPHET from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him." Deut. 18:18.

FULFILLMENT: Peter applied this to Christ when he said, "For Moses truly said unto the fathers, A PROPHET shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which shall not hear that prophet, shall be destroyed from among the people." Acts 3:22, 23.

*Messiah was to be specially endowed with wisdom and understanding.*

PREDICTION: "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." Isa. 11:2, 3.

FULFILLMENT: And as Jesus taught in the synagogue the people said, "Whence hath this man this wisdom and these mighty works?" Matt. 13:54. "And all bear him witness, and wondered at the gracious words which proceeded out of his mouth." Luke 4:22. "And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine." Matt. 7:28. "Then came the officers who were sent to take Jesus, and said, 'Never man spake like this man.'" John 7:46.

*Messiah's doctrine was to be of the most healing, encouraging, and consolatory kind.*

PREDICTION: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Isa. 61:1, 2.

FULFILLMENT: And Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30. "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Matt. 12:20.

*Messiah was to have but little success in preaching the gospel among his own countrymen, the Jews.*

PREDICTION: "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground." Isa. 53:1, 2. "Then I said, I have labored in vain, I have spent my strength for naught, and in vain; yet surely my judgment is with the Lord, and my work with my God." Isa. 49:4.

FULFILLMENT: "He came unto his own and his own received him not." John 1:11.

*Messiah was to be despised and rejected of men, a man of sorrows, and acquainted with grief.*

PREDICTION: "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." Isa. 53:3.

FULFILLMENT: "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." Matt. 26:67. "And when he was come near, he beheld the city, and wept over it." Luke 19:41. He "made himself of no reputation, and took upon him the form of a servant." Phil. 2:7.

*Messiah was to be seen riding into Jerusalem on the colt of an ass, in token of humility.*

PREDICTION: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King

cometh unto thee: he is just and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." Zech. 9: 9.

**FULFILLMENT:** "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." Matt. 21: 4, 5.

*Messiah was to be actuated with such a zeal for the house of God as even to be endangered by it.*

**PREDICTION:** One of the Messianic psalms reads: "For the zeal of thine house hath eaten me up." Ps. 69: 9.

**FULFILLMENT:** "And Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence. . . . And his disciples remembered that it was written, THE ZEAL OF THINE HOUSE HATH EATEN ME UP." John 2: 13-17.

*Messiah was to be betrayed into the hands of his enemies by the treachery of an intimate friend.*

**PREDICTION:** "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Ps. 41: 9.

**FULFILLMENT:** And Jesus said, "I know whom I have chosen: but that the Scripture may be fulfilled, HE THAT EATETH BREAD WITH ME HATH LIFTED UP HIS HEEL AGAINST ME." John 13: 18.

*Messiah was to be sold for thirty pieces of silver.*

**PREDICTION:** "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." Zech. 11: 12.

**FULFILLMENT:** "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." Matt. 26: 14, 15.

*Messiah's price, the thirty pieces of silver, was to be cast to the potter in the house of the Lord.*

**PREDICTION:** "And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Zech. 11: 13.

**FULFILLMENT:** "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. . . . And they took counsel, and bought with them the potter's field." Matt. 27: 3-7.

*Messiah was to be oppressed and afflicted, and yet open not his mouth in complaint.*

**PREDICTION:** "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53: 7.

**FULFILLMENT:** "And when he was accused of the chief priests and elders, he answered nothing." Matt. 27: 12. "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." Matt. 26: 67.

*Messiah was to be ranked with wicked men in his death.*

**PREDICTION:** "And he made his grave with the wicked." Isa. 53: 9.

**FULFILLMENT:** "Then were there two thieves crucified with him, one on the right hand, and another on the left." Matt. 27: 38.

*Messiah was to be buried with the rich.*

**PREDICTION:** The prophet Isaiah briefly says: "With the rich in his death." Chap. 53: 9.

**FULFILLMENT:** "When the even was come, there came a rich man of Arimathea, named Joseph. . . . He went to Pilate, and begged the body of Jesus. . . . And he laid it in his own new tomb, which he had hewn out in the rock." Matt. 27: 57-60.

*Messiah was to be presented by his enemies with vinegar and gall during his sufferings.*

**PREDICTION:** "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Ps. 69: 21.

**FULFILLMENT:** "And when they were come unto a place called Golgotha, . . . they gave him vinegar to drink, mingled with gall." Matt. 27: 33, 34.

*Messiah's persecutors were to pierce his hands and his feet.*

**PREDICTION:** "The assembly of the wicked have inclosed me; they pierced my hands and my feet." Ps. 22: 16.

**FULFILLMENT:** "And when they were come to the place which is called Calvary, there they crucified him." Luke 23: 33.

*Messiah's murderers were to part his garments among them, and for his vesture they were to cast lots.*

**PREDICTION:** "I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture." Ps. 22: 17, 18.

**FULFILLMENT:** "And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there." Matt. 27: 35, 36.

*Messiah when put to death was to be pierced.*

**PREDICTION:** "And they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." Zech. 12: 10.

**FULFILLMENT:** "One of the soldiers with a spear pierced his side, and forthwith came there out blood and water." John 19: 34. "Again another scripture saith, They shall look on him whom they pierced." John 19: 37.

*Messiah was not to lie in the grave and be turned to corruption like other men.*

**PREDICTION:** "Thou wilt not leave my soul in hell [Hch. sheol, "the grave"]; neither wilt thou suffer thine Holy One to see corruption." Ps. 16: 10.

**FULFILLMENT:** "And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay." Matt. 28: 5, 6.

*Messiah was to be raised from the grave on the third day after his interment.*

**PREDICTION:** "Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." Hosea 6: 12.

**FULFILLMENT:** "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures." 1 Cor. 15: 3, 4.

*Messiah was to ascend up into heaven and reign there at his Father's right hand, invested with universal dominion.*

**PREDICTION:** "Thou hast ascended on high, thou hast led captivity captive: thou has received gifts for men." Ps. 68: 18. "God has gone up with a shout, the Lord with the sound of a trumpet." Ps. 47: 5.

**FULFILLMENT:** "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Acts 1: 9.

*Finally the Messiah's followers were to be called by a new name.*

**PREDICTION:** "And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee [the crucifiers of his Son], and call his servants by another name." Isa. 65: 15.

**FULFILLMENT:** "And the disciples were called Christians first in Antioch." Acts 11: 26.

**NOTE.**—These are by no means all the interesting predictions concerning the incarnation, nature, birth, life, doctrine, death, resurrection, and ascension of the blessed Lamb of God who taketh away the sin of the world.

### PRESENT TRUTH.

If my understanding of the matter is correct, truth, abstractly considered, is ever truth, always truth. For instance, it is a truth that God exists. It has ever been a truth, and will always remain a truth. No change of time or circumstances can ever make it either more or less a truth. Ever since he made the world, it has been a truth that "God created the heavens and the earth;" and it will remain a truth forever. Again, it is a truth that in the days of Noah, God sent a flood upon the earth, and destroyed every living creature, save those which escaped with Noah in the ark. This has been a truth since that time, and will remain a truth to all eternity. I conclude, then, that that may be a truth at a certain time, and thenceforth forever, which at a previous time was not a truth, as in the case of the flood, above referred to. While it is evident, then, that whatever once comes to be a truth is thereafter truth forever, it is equally evident that what may be truth to-day might not have been truth yesterday, but will henceforth be truth forever.

Again, it is evident that the same truth may have a more immediate and important bearing upon mankind at one time than at another. For instance, we go to a people who believe in a plurality of gods, and present to them the Bible truth that there is only one living and true God. Now, it is of the highest importance that they be convinced of this fundamental truth, otherwise they cannot be brought to accept the other truths of the gospel; but when they have accepted and embraced this truth fully, though the truth itself remains equally important, abstractly con-

sidered, the change in their attitude toward it renders the teaching of it of less immediate importance to them now than it was before they accepted it. Then leaving the teaching of this doctrine, we would proceed to others, which, in their present stage of advancement, are of greater importance to them; for it would be simply absurd to continue to preach this truth alone, while there are others of vital importance to them which they have not only not accepted, but of which they are entirely ignorant.

This is what I understand the apostle to mean by saying, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation." Heb. 6: 1. Now, while it may be a fact that no religious truth can be said to be unimportant or non-essential of itself, yet it is equally true that certain portions of divine truth are of greater importance to men at some times and under some circumstances, than at other times and under other circumstances; and by virtue of this fact, these truths become to them, emphatically, present truths. Thus when the wickedness of men became so great that God determined to send a flood and sweep them from the earth, he made his purpose known to Noah his servant, and directed him to prepare an ark for the saving of his house, and to warn the world of impending ruin. Now, what was "present truth" to Noah and the generation of men then living? and what truth was most important for them to understand and believe? It was no less true then that there was one God, that he created the world, and that he was wise and just, than it had been in all previous time; but were these the truths which were applicable to the time and circumstances then present? Suppose that Noah had gone on preaching these truths, and said nothing about the coming flood, and the wrath of God which was soon to be poured out upon that generation during the one hundred and twenty years "while the ark was a-preparing;" would the world of ungodly men have been warned of their danger, and been urged to repent in view of that danger? and would Noah thereby have "condemned the world, and become heir of the righteousness which is by faith"?—No, the stupendous truth which God had made known to Noah, that he would send a flood of water and destroy all that wicked generation,—this alone was "present truth," and the truth which immediately concerned the inhabitants of the world.

Again, when the wickedness of Nineveh had come up before God, and he sent Jonah with a message to that city, what was its import? The one simple strain—the grand and awful strain—of the prophet, as he walked the streets of the thronged city, was, "Yet forty days, and Nineveh shall be overthrown." This was "present truth" to the citizens of Nineveh, and they accepted it as such, and acted upon their faith, and the city was saved. But suppose Noah had gone on preaching a coming flood to the generations after the flood (for he lived three hundred and fifty years after it), would it have been "present truth" then? Would it not rather have been an untruth? And so in the case of Jonah and Nineveh.

Again, when the time of the advent of Christ drew near, God raised up John the Baptist as the herald of his approach, and he went out and "preached, saying, There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." This was "present truth" to the generation that heard it; but when Jesus had made his appearance, and received baptism at the hands of John, and been anointed as the Messiah by the descent of the Holy Ghost upon him, the Father declaring audibly, "This is my beloved Son, in whom I am well pleased," John's message was no longer "present truth," and he no longer proclaimed it; but Jesus then entered upon his work, with this declaration, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1: 15.

And what was the burden of Christ's work and teaching, during his personal ministry?—It was to disabuse the minds of the people, and especially of his disciples, of the false teachings which they had received, and to show them that the prophecies concerning the Messiah were fulfilled in himself (Luke 4: 16-21), and that, in order to their fulfillment, he must suffer death, and rise again from the dead (see Matt. 16: 21; 17: 22; 20: 18, 19; Luke 18: 31-33; 24: 44-47), and that he would go away to prepare a place for his disciples, and would come again and take them to himself. John 14: 2, 3, 28; 16: 5, 7; 17: 24. This was "present truth" to the disciples before the crucifixion, and yet so blinded were they by tradition that they understood not these things. Mark 9: 32;

John 16:17, 18. And after the apostles had received their commission, and the baptism of the Holy Ghost, what was the burden of their teaching?—It was that Jesus, the crucified One, was *the Christ*, the anointed Messiah (Acts 9:22; 17:3; 18:28; 2:36; 3:13-15; 5:30, 31); that this was proved by his resurrection from the dead (Acts 2:30-32; Rom. 1:3, 4; Acts 13:30-37); that there should be a resurrection of the dead (Acts 4:2; 17:18; 23:6; 24:15, 21; 26:8; 1 Cor. 15); and that Jesus should return again and reward his disciples with a crown of life. Acts 3:20, 21; 1 Cor. 1:7, 8; Col. 3:4; 1 Thess. 1:10; 2:19; 3:13; 4:14-16; 2 Thess. 1:7, 10; 2:1; 2 Tim. 4:1, 8; James 1:12; 1 Peter 1:7; 5:4.

To the apostles was committed the important work of teaching these glorious truths to those of their own times, and of writing them for the instruction and comfort of all who should come after them. In this light, these were all "present truths" to them, although they knew and taught that it would be a long period of time before the appearing of the Lord and the resurrection of the dead should take place. 2 Thess. 2. If it be true that even in this limited sense, "the coming of the Lord," and "the resurrection of the dead," and "the glory that should follow" were "present truths" to the apostles, how much more must they be so to us, who certainly live eighteen hundred years nearer to these solemn events than they did, and who, would we but open our eyes to behold the signs which God is hanging out all around us, can but know that they are only just a little way ahead of us, almost at the doors.

If this be true, can we be guiltless of the blood of our fellow-men if we fail to warn them of these things? See Ezekiel 33. If it be a fact that we are living down near the closing scenes in the history of this sin-cursed earth, as is believed by so many of the closest students of the prophetic word, does it not become the ministers of the gospel to preach these solemn truths in the ears of the slumbering church and careless world, and to warn them to prepare for "those things which are coming upon the earth"? Is it wise, is it safe, is it *right*, for the heralds of salvation to squander the precious moments that yet remain, in tickling the "itching ears" of deluded mortals, both in and out of the church, with those things which, though perhaps true in themselves, yet have no special application to the present condition and circumstances of mankind?

"The church is cursed to-day with half truths, which are no truths; with sermons *about* the truth instead of the truth itself. The pulpit is becoming more and more a sensational institution—a rostrum for the sale of patent nostrums—a place for the rendition of the romance of the gospel; anything and everything but God's own word is now preached. . . . We want plain, simple, earnest, faithful preaching and teaching of the word. We want expository lessons from the Bible and every part of the Bible; not the pretty, sensational, and rhetorical conceits of fleshly-minded men. . . . The truth, and not conceptions of the truth, must be preached. The truth as it is in Jesus, and not as it is in Calvin or Wesley, in Strauss or Renan, must be preached. The truth, in its simplicity and purity, must be preached; not the truth as Hugh Miller, or Mansell, or Sir William Hamilton teaches it. We do not need scientific nor phrenologic truth in the pulpit. . . . We do not want a gospel adapted to the learned few, but we must have, or we shall perish, *the gospel* adapted to the wise and the unwise, . . . to the great multitude."—*Christian Standard*.

It appears to me that time is too precious to waste in preaching science, and philosophy, and those fine-spun theories which please the fancy but bewilder and delude the mind, and serve only as opiates to the already slumbering consciences of the children of men. I believe these are the days of which Christ spake, saying, "And because iniquity shall abound, the love of many shall wax cold." Is it not time that the watchmen heed the direction of the Lord by Isaiah: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins"? And is it not time to remember the solemn charge of Paul to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: *Preach the word*; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine"? Is it not time, not only to inquire with Pilate, "What is truth?" but, What is *the truth* adapted to the state and condition of the world *now*? What is it not only to "*be established* in the present truth" (2 Peter 1:12), but to *preach* "present truth"?  
D. P. CURTIS.

## Temperance Outlook.

### IS IT TEMPERANCE OR SUNDAY?

The *Independent*, in its notice of the recent meeting of the Woman's Christian Temperance Union, at Nashville, Tenn., makes the following comment on the resolution which was passed in favor of Sunday liquor laws:—

"It is our opinion that the great fight against liquor will be made more successfully on a much broader platform than that of a Sunday law. It is possible to make so much of the Sunday feature of the law as to injure the cause, and of this there is some danger."

The *Independent* is correct; if the fight against the liquor traffic is ever to be successful, it will have to be made on a basis much broader than that of a Sunday law. For although a Sunday liquor law might be secured, the liquor traffic would still be entrenched as strongly as ever, yes, even more strongly than ever. Perhaps this may not be apparent to all, for many imagine that to oppose the so-called Sunday liquor laws is to array one's self on the side of the saloons, and against temperance. This can easily be shown to be an error.

In the first place, the passage of a Sunday prohibitory liquor law gives the liquor traffic a legal status on other days. It is true that it is not expressly declared that liquor-selling is right on other days than Sunday; but the natural inference from a law declaring it to be wrong to sell liquor on Sundays is that it is all right to sell it on other days. The mother says to her boy, "Johnnie, you must not play with your ball to-day; it is Sunday." The only idea Johnnie would get would be that it is wrong to play ball on Sunday; he certainly would never get the idea that it is not right to play ball at other times; and the mother would not expect him to. If the boy was doing anything that is wrong in itself, smoking, for instance, she would use different language. She would say, "You must not do that, my son;" and this she would say on Monday or Wednesday just the same as on Sunday. If she should say, "You must not smoke to-day; it is Sunday," the boy would conclude at once that all the wrong consisted in doing the act on Sunday, but that his mother would not object to his smoking on any other day. Even so to discriminate, and say that liquor shall not be sold on Sunday, is to say in effect that liquor-selling is all right in itself on any other day than Sunday.

This idea is strengthened by the fact that those who oppose the "Sunday saloon" also oppose the Sunday newspaper, the Sunday railroad train, Sunday mails, etc., things which are perfectly legitimate in themselves. By classing the "Sunday saloon" with these other things, the professed temperance people lift it to the same level.

But it is argued by many that the Sunday prohibitory liquor law is a move in the right direction, and that it is best to take what they can get, hoping for more by and by. They say they expect to get prohibition sometime, but they cannot get it all at once, and so they will take prohibition on one day. It is strange that the fallacy of this plea cannot be seen by everybody at a single glance. It is right here that we find the plainest kind of evidence that the Sunday liquor law is not a move in behalf of temperance, but is only a move for the protection of Sunday. Suppose for a moment that the movers in this affair were all true temperance men,—men who believe that the liquor traffic ought to be prohibited because it is an evil, and only an evil, to society,—does any one suppose that they would be content with closing the saloons on Sunday only?—No; when once they had massed their strength sufficiently to close the saloons on one day in the week, they would close them every day. If they want total prohibition, there is no reason on earth why they should not get what they want, if they have the power to secure prohibition one day in the week. With their hands once on the monster's throat, they would not relax their grasp until it was choked to death.

It matters not that many of those who strenuously favor a Sunday liquor law are honest in their intentions, and are really actuated by temperance principles, the fact remains that there are not enough of such ones to carry the thing, for if there were they would have absolute prohibition. Those who look no further than the protection of Sunday are largely in the majority. We say again that the securing of a Sunday prohibitory law is not a move in the direction of total prohibition, but rather against it; for the fact that a lot of professed temperance men have the

power in their hands to entirely prohibit the liquor traffic, and yet stop short with prohibiting it one day in the week, will give that traffic a prestige that it has never before had.

We conclude, therefore, that the whole thing centers around Sunday, and is prompted, with few exceptions, by no other motive than to protect that day from desecration. If any feel inclined to dispute this proposition still further, and claim that the only desire is to protect the homes of the people,—that Sunday is a general holiday, and if the saloons are allowed to keep open, the laboring men and the youth, being idle, will be enticed into them more than at any other time,—we would call attention to the fact that the working men are at liberty from about five o'clock Saturday afternoon, and that from then till midnight they have seven hours' holiday, during which time the saloons are in full blast; and still there is no attempt on foot to abolish the Saturday-night saloon. There is ample opportunity for the laborers to spend all their money in drink before Sunday morning, and too often this is done. If this is a "home-protection movement," then let it cover all the time when homes are in danger. More than this, the youth are usually at leisure the whole of Saturday, yet the "temperance" zeal reaches no further than suppressing the Sunday saloon. The more arguments men bring to bear to support the Sunday prohibitory law, the more is its real nature disclosed. We repeat, the movement is against temperance, rather than in its favor, and wholly in the interest of the Sunday. . . .

The *Independent* is right; if the professed temperance people of the country want to make any real headway against liquor, they will have to build a much broader platform than Sunday laws; for when their Sunday laws shall have been passed, liquor will be here still, and more strongly entrenched than ever.—*Signs of the Times*.

—The Supreme Court of Pennsylvania has decided that saloon-keepers are responsible for any injury, loss, or damage suffered by their patrons in the saloons, or as a consequence of their visits there. It says: "When one enters a saloon or tavern, opened for the entertainment of the public, the proprietor is bound to see that he is properly protected from the assaults or insults of those who are in his employ, as well as of the drunken and vicious men whom he may choose to harbor." This will probably make men more careful about signing saloon-keepers' bonds. Scarcely a day passes without an account of some one's being assaulted or robbed in some saloon. If the brewers and distillers, who are usually the bondsmen of saloon-keepers, are made to foot the bills for the assaults, it will be a sort of poetic justice which they will not relish.—*Union Signal*.

## The Theological World.

### THE ELGIN SUNDAY-LAW CONVENTION.

THE Elgin Sunday-law Convention, held last November, in Elgin, Ill., was "called by the members of the Elgin Association of Congregational Ministers and Churches, to consider the prevalent desecration of the Sabbath, and its remedy," and passed the following resolutions:—

"Resolved, That we recognize the Sabbath as an institution of God, revealed in nature and the Bible, and of perpetual obligation on all men; and also as a civil and American institution, bound up in vital and historical connection with the origin and foundation of our government, the growth of our polity, and necessary to be maintained in order for the preservation and integrity of our national system, and therefore as having a sacred claim on all patriotic American citizens.

"Resolved, That we look with shame and sorrow on the non-observance of the Sabbath by many Christian people, in that the custom prevails with them of purchasing Sabbath newspapers, engaging in and patronizing Sabbath business and travel, and in many instances giving themselves to pleasure and self-indulgence, setting aside by neglect and indifference the great duties and privileges which God's day brings them.

"2. That we give our votes and support to those candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath.

"3. That we give our patronage to such business men, manufacturers, and laborers as observe the Sabbath.

"4. That we favor a permanent Sabbath organization for the State of Illinois; the object of which

shall be the creation of public sentiment, and to secure the enactment and enforcement of necessary laws for the protection of the Sabbath.

"5. That we favor the organization of auxiliary societies to accomplish the above object.

"6. That four committees be appointed by this Convention, consisting of two persons each, a minister and layman; one committee to carefully and accurately investigate and report to the next Convention all the facts obtainable concerning Sunday business; one to investigate and report similarly concerning Sunday newspapers; one, concerning Sunday pleasuring; one, concerning Sunday transportation and travel.

"Resolved, That this Association authorizes the Executive Committee to request railway corporations and newspapers to discontinue the running of Sunday trains and the publication of Sunday editions of their papers."

Notice, the Sabbath is here set forth as an institution of God, and also as a "civil institution." It is for "candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath," that they will vote.

Now we shall present some of the arguments upon which they base this demand for laws in favor of the "civil Sabbath," and also show why they want these laws enforced.

Rev. Henry Wilson, a prominent member of the Convention, said:—

"The industries of the world should be silent one day in seven, that the toiler may hear the invitation of the Master, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,' and that the spiritual temple of God may be built without the noise of the hammer."

Exactly. The state must compel everybody to keep Sunday "that the toiler may hear the invitation of the Master," and "that the spiritual temple of God may be built." And then they will call that a civil statute! If such a statute as that would be a civil one, then what would be required to make a religious statute? But suppose the toiler should then refuse to hear that invitation; what then? Will the state compel him to do so? If not, why not? The state compels him to keep Sunday that he may hear the invitation; now is the state to allow its good offices to be set at naught and its purposes frustrated by the toiler's refusing to hear the invitation? And the church having gained the recognition of the state to that extent, is she going to stop short of her object? Other quotations will answer these questions.

Dr. W. W. Everts, of Chicago, said:—

"This day is set apart for divine worship and preparation for another life. It is the test of all religion. The people who do not keep the Sabbath have no religion."

Is it, then, the province of the state to pass and enforce statutes in the interests of divine worship? Is it in the nature of a civil statute to prepare men for another life? "It is the test of all religion," says the Doctor. Then what is the enforcement of the Sabbath but the enforcement of a religious test? And what is the application of it to "candidates and political officers" but the application of a religious test? And what is that but an open violation of the Constitution of the United States, which says, "No religious test shall be required as a qualification to any office or public trust under the United States"? It is true that, under the decisions of the United States Supreme Court, this provision of the Constitution does not prohibit the application of any religious test as a qualification to any officer under any State. And if there be no such provision as this in their State Constitution, these preachers of Illinois, and of all the other States, can go ahead unrestrained in the application of their religious test to all the candidates for State offices. But there is one thing certain, and that is, Sunday being "the test of all religion," no Sunday-law test can ever be applied to any candidate for the House of Representatives, for the Senate, or for any other office or public trust under the United States, without a direct violation of the Constitution of the United States as it is.

Further, says the Doctor, "The people who do not keep the Sabbath have no religion." The antithesis of this is likewise true. The people who do keep the Sabbath have religion. Therefore this demand for laws to compel people to keep the Sabbath, is a demand for laws to compel people to be religious. And yet they have the face to call it "the civil Sabbath."

Again Doctor Everts says:—

"He who does not keep the Sabbath does not worship God, and he who does not worship God is lost." Perfectly true, Doctor. The antithesis of this also is true, He who does keep the Sabbath, does worship

God. Therefore your demand for laws to compel men to keep the Sabbath, is a demand for laws to compel them to worship God. And that is only to introduce the system of the papacy and of the Inquisition. There is no use for you to deny that you want laws to compel the observance of the Sabbath, and that, too, with the idea of worship, because in the very next sentence you say,—

"The laboring class are apt to rise late on Sunday mornings, read the Sunday papers, and allow the hour of worship to go by unheeded."

Here are the steps plainly to be taken, as surely as these ambitious clerics ever get the slightest recognition of their Sunday-law demands: First, a law compelling all labor to cease on Sunday. Then the laboring class will read the Sunday papers, and so allow the hour of worship to go by unheeded; consequently there must be, secondly, a law abolishing all Sunday papers. But suppose these people take to reading books, and let the hour of worship go by unheeded; then, logically, there must be, thirdly, a law abolishing all reading of books on Sunday. But suppose they let the hour of worship go by unheeded anyhow; then, logically, there must be, fourthly, a law compelling them not to let the hour of worship go by unheeded. Having secured themselves in the first two of these steps, what is to hinder these divines from taking the other two, which just as logically follow as the second follows the first? There is just nothing at all to hinder them. Well, then, having taken the first two, will they not take the other two? Anybody who thinks they will not, has studied human nature and read history to very little purpose. And anybody who thinks that they do not intend to take the other steps, has read the Sunday-law propositions to very little purpose. Prof. Samuel Ives Curtis said in this Convention:—

"We are not commanded to remember the Sabbath as a day of rest and recreation, but to 'keep it holy.'"

And last spring, in the Boston Monday Lectureship, Joseph Cook said:—

"The experience of centuries shows that you will in vain endeavor to preserve Sunday as a day of rest, unless you preserve it as a DAY OF WORSHIP."

There, that ought to be plain enough to make any one understand what is the purpose of the demand for "civil" Sunday laws. The only safety is in never allowing them to secure themselves in the first step, that is, in never allowing them to secure any sort of a Sunday law. For just as soon as the so-called Protestant churches in this land become possessed of power to wield the civil power in the interests of religion, we shall have the papacy over again.

But Doctor Everts continues; it is not enough that Sunday papers must be stopped in behalf of the churches, but Sunday trains must also be stopped, and for the same reason. He says:—

"The Sunday train is another great evil. They cannot afford to run a train unless they get a great many passengers, and so break up a great many congregations. The Sunday railroad trains are hurrying their passengers fast on to perdition. What an outrage that the railroad, that great civilizer, should destroy the Christian Sabbath!"

Oh, yes! The church-members and the church-goers will go on Sunday trains, Sunday excursions, etc. Therefore the trains are responsible, and are hurrying their passengers on to perdition. Therefore by all means stop the Sunday trains, so as to keep the excellent church-members out of perdition; for if they have any chance they will go there. Shut up the way to perdition, and then they will go to heaven. They have n't enough religion nor love of right to do right, therefore the State must take away all opportunity to do wrong. And these people will boast themselves of their religion, and of their being Christians! It is difficult to see how a Sunday train can hurry anybody to perdition who does not ride on it. And if these church-members are hurried to perdition by Sunday trains, who is to blame? Right here lies the secret of the whole evil: They blame everybody and everything else, even to inanimate things, for the irreligion, the infidelity, and the sin that lies in their own hearts.

The following statements made by Dr. Mandeville, in the Convention, are literally true, in a good deal deeper sense than he intended:—

1. "There has been an alliance formed between the church and the world."

This is a fact, and it is going to ruin both.

2. "Let us not deny it."

Amen. We earnestly hope you will not. There is no use in trying to deny it. But instead of going about in the right way to remedy the evil, you set on foot a scheme to compel the world to act as though

it were religious, and so bind closer the alliance, and increase the evil.

3. "Influential men fasten themselves upon the church,—a sort of political Christians."

Most decidedly true. And the most "influential" of these "political Christians," and the most of them, are found in the pulpit; and they organize conventions and pass resolutions to give their "votes and support to those candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath" "as a day of worship."

4. "Too many men are in the church for self-profit."

Indeed there are, a vast number too many.

5. "We pastors are to blame for allowing them to rule."

Yes, you are. You are especially to blame for those influential political Christians' fastening themselves upon the church and ruling it, and trading off its votes through Sunday-law conventions. The churches themselves, however, are not clear of blame in this. They ought to rise up and turn out the whole company of these political Christians, and fill their pulpits with such Christians as care more for the love of Christ and the power of the Holy Spirit than they do for votes and the power of civil government.

But the following statements by the same gentleman, we do not suppose have any deeper meaning than he intends:—

1. "The subject has two sides. We must not look alone at the religious side. The interests of the church and state are united."

And yet you are all opposed to a union of church and state, are n't you?

2. "The merchants of Tyre insisted upon selling goods near the temple on the Sabbath, and Nehemiah compelled the officers of the law to do their duty and stop it. So we can compel the officers of the law to do their duty. . . . When the church of God awakes and does its duty on one side, and the state on the other, we shall have no further trouble in this matter."

Yes, we remember how it was before. The gentle Albigenes in the South of France greatly disturbed the church. They refused to obey its commands. But the church was wide awake, for Innocent III. was pope; and he awoke the state with the call, "Up, most Christian king, up, and aid us in our work of vengeance!" And thus with the church awake to its duty (?) on one side, and the state on the other, the Albigenes were swept from the earth, and there was no further trouble in that matter. Woe worth the day, and thrice woe to the people, when the religious power can compel the civil. And that is precisely what this Elgin Sunday-law Convention proposes to do.

It would seem from Dr. Mandeville's citation of the example of Nehemiah, that they intend to set up a theocracy here. If not, there is no force in his argument, from that instance. But from the following it is quite certain that that is what they have in view. Prof. C. A. Blanchard said:—

"In this work we are undertaking for the Sabbath, we are representatives of the Lord God."

Therefore it follows that when they vote to support those candidates and political officers who will pledge themselves, etc., they will vote as the representatives of God. And if any of themselves should secure votes enough to send them to the Legislature or to Congress, they would go there and legislate as representatives of God. And when they get into their hands the power to enforce the law, and to compel the civil power to do their bidding, they will do it all as the representatives of God. And thus again it is demonstrated that if these influential "political Christians" once get the Sunday laws for which they are so diligently working, we shall have in this nation a living image of the papacy. And again we say, The only safety is in not letting them secure the enactment of any sort of a Sunday law, nor anything else through which they may dominate the civil power.

NOTE.—We have not selected all these quotations about the religious Sabbath, and left out what was said about the civil Sabbath. We have carefully read the whole report, and we state it as the literal truth, that outside of the resolutions there is not in all the report a single sentence about a civil Sabbath. It is all religious, and that only. And yet, just like the California Sunday-law Convention, when it came to putting the thing in form to get votes and legislation, they deftly inserted the word civil. All this goes to show what we have often stated, that there is no such thing as a civil Sabbath; and it shows that these men do not really intend to secure, nor to enforce, a civil Sunday law, but a religious one wholly.—A. T. Jones, in American Sentinel.

## THE GOSPEL SICKLE.

Battle Creek, Mich., May 15, 1888.

The S. D. Adventist camp-meetings appointed are as follows: Emporia, Kan., May 22-29; Carthage, Mo., May 24 to June 5; Minnehaha Falls, Minn., June 5-12.

"The Protestant Reformation: Is it Completed?" Such is the title of a very interesting and valuable series of articles that will be commenced in the next issue of the SICKLE.

If there is one question that is now creating a deeper interest than another in theological circles, that question is undoubtedly the enactment and enforcement of laws for the protection and observance of Sunday as the Sabbath. The importance of the question is such that no apology is needed for devoting several columns to its consideration, in this issue.

While we are as staunch advocates of temperance and prohibition as can be found anywhere, we are emphatically opposed to the enactment of what may be called Sunday temperance laws, and for reasons set forth in an article to be found in the temperance department of this issue. In the first place, as we have before stated and conclusively proved, the Sabbath question is outside the province of human legislation. Prohibit the liquor traffic alike upon all days of the week, and there will be no occasion for Sunday temperance laws, or temperance laws especially applicable to any other day of the week. We regard the action of the W. C. T. U. in joining hands with the National Reform Association and other organizations whose chief aim is to secure a religious amendment to the Constitution of the United States, as being wrong in principle and unwise in policy. We believe the organization has thereby widely departed from its legitimate line of work, and will eventually regret such action when it is too late to retrace its steps.

That the present age is one in which a great movement is to be accomplished in the earth in the work and providence of God, is a fact which is forcibly recognized by thoughtful and observant Christian workers in other denominations besides our own. Whatever views they may hold as to its nature, they believe in the movement itself as strongly as we do. In the last number of the *Missionary Review*, Dr. A. T. Pierson touches upon this point as follows:—

"By every sign and signal God has shown the men of this generation that his purpose is the immediate evangelization of the world. Behold him, while the church is yet but half awake, arouse here and there a heroic soul to dare to go, like Jonathan and his armor-bearer, to attack the strongholds of the enemy. Behold him, when the church is yet but half awake, go before the little missionary band, and as they shout the gospel message at high walls and closed gates he makes the barriers fall, and within thirty years flings wide the two-leaved portals of every leading nation on the globe to the entrance of the gospel. He who doubts providential interposition in missions is blind. Nothing like it has ever occurred in human history. The cleaving of the Red Sea or Jordan, the tumbling of Jericho's walls, the defeat of Amalek, were not as conspicuous miracles as the opening of modern doors of access to all people, because these modern miracles have been on a larger scale and repeated through half a century. Obstacles are out of the way that were as broad as continents, as high as the Himalayas, and as hard as adamant. Facilities of approach have been provided in a succession of discoveries and inventions unparalleled in history—the mariner's compass, steam, the telegraph, the printing-press;—all the new machinery of human progress can be made available to carry us and our instrumentalities to these open gates, and occupy the vast fields of labor."

This is in exact accordance with our belief, save in what we believe will be the result of this great work. The preaching of the gospel unto all nations, which is having so marked a fulfillment in this generation, and for the accomplishment of which God has so marvelously opened the way, we believe is given for a witness unto them, and does not necessarily imply the salvation of all who hear it. The light which shines upon the future from the sure word of prophecy, shows us that no immediate evangelization of the world will take place, but that another event is imminent which makes no less imperative the present world-wide proclamation of the gospel. It should stimulate and encourage us to see this indirect proof of the correctness of the position we occupy.

## COME TO SUPPER.

A WRITER in the *Herald and Presbyterian*, speaking of the appearance of Christ to his disciples after his resurrection, as recorded in Mark 16:14, endeavors in the ordinary manner to draw an argument therefrom in behalf of Sunday-keeping. He says:—

"As he [Christ] met his disciples on that day [the first day] and blessed them, so we believe that he will continue to meet with and bless those who follow their example in assembling on that day, to the end of time."

The same meeting which John (20:19) refers to and speaks of the blessing, Mark (16:14) also refers to and speaks of another feature of the occasion. Mark says they "sat at meat;" that is, were partaking of their evening meal. It was not a public gathering for worship at all, but only an assembling for supper. Our writer believes the Lord will continue to bless all those who "follow their example;" that is to say, he will continue to bless all those who come to supper on Sunday!

Our friend can see nothing but a blessing in connection with Sunday; but, according to Mark, Christ said something more than "Peace be unto you;" he "upbraided them with their unbelief and hardness of heart." And well he might; for they were so obtuse in their understanding in regard to his resurrection, and so surprised at any such idea, that they would not accept the testimony of some of their own number who declared that they had seen him. They could not believe that he was risen. They would sooner believe that the Marys and the two disciples who had returned from Emmaus, lied, than believe that Christ was risen. And yet we are gravely told that they were holding a grand public religious meeting to celebrate the resurrection of Christ, and introduce a new institution which would make void one of the commandments of God, without being instructed to do so, or ever having had anything said to them on the subject! If this were so, we think that Christ, instead of saying to them, "O fools and slow of heart to believe" (Luke 24:25), would rather have said, "O marvels of understanding! O embodiments of intuition! O incarnations of prescience! Let your names go down to posterity as the wonderful disciples who could see when there was no light, and were prompt to obey when there was no command!"

Now, we think that the rebuking and upbraiding business should also have its place in the Sunday question; and we will parallel our friend's statement by another, bringing in this neglected point, thus: "As Christ rebuked his first disciples for their unbelief and hardness of heart, so we believe he will continue to upbraid and rebuke all those who allow themselves to fall so far under the power of unbelief and hardness of heart as to adopt an institution which has been set up in opposition to the great memorial of Jehovah, and follow a practice which makes void one of his commandments." u. s.

## SPIRITUALISM AND THE IMMORTALITY OF THE SOUL.

THAT Satan and not the Bible is responsible for the origin and preservation of the doctrine of man's natural immortality, is a position which has been held by Seventh-day Adventists from their origin; but they did not expect help in maintaining this position from the orthodox (?) believers in the doctrine. But contrary to our expectation we have it, at least in part, in a sermon delivered in New York, Sunday, April 1, by Rev. R. H. Newton, as reported in the *New York Times* of April 2. After speaking of the skepticism and materialistic tendency of Cæsar, Pliny, and the "upper world of culture" of their time, he is quoted as follows:—

"On the other hand, down in the under strata of society, Spiritualism, as we know it to-day, spread among the uncultivated masses, developing most of the phenomena which at once allure and baffle inquirers to-day. There is a dark seance, the music, lights flying about the room, the 'recipient' bound in wiles and falling into a heavy stupor, voices, and materializations,—a most unpromising outlook for a renewal of faith in immortality as the superficial observer would have judged—the very condition pre-saging such a revival, as the more thoughtful student would have seen."

Yes; those are the "very conditions" necessary to the revival and preservation of the error of natural immortality. Again we quote:—

"No ephemeral revival was this. The Western world has been living eighteen centuries upon it."

True again. This doctrine, destitute of Bible sup-

port, has been living on just such food, not only for 1800, but for 6,000 years. Ever since Satan fathered the doctrine by telling Eve, contrary to the warning of God, that she should not surely die, has it been fed from his store-house. It was fed by the sorcerers at the court of Pharaoh. It was fostered by the woman of Endor who held the "dark seance" which the God-rejected Saul attended. It was nourished in the time of our Saviour, by the dwellers among the tombs; in the time of the apostles, by Elymas the sorcerer and Simon the sorcerer. It is now being greatly strengthened for the final conflict by the "dark seance," "music," "voices," and "materializations," or "Spiritualism, as we know it to-day."

But what was the moral condition of those who renewed this faith? We quote from Mr. Newton's own words:—

"Moreover, this movement apparently created no inspiration of ethical energy, kindled no high passion for personal purity and social righteousness."

How true! Neither then nor now does this fosterer of the doctrine of the soul's immortality appear as a teacher of "ethics," "personal purity," or "social righteousness." Infidelity, atheism, free-lovism, and prostitution have been "fed" by this "doctrine of devils"—Spiritualism. "Doth a fountain send forth at the same place sweet water and bitter?" "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." In support of a faith, must we "seek unto them that have familiar spirits, and unto wizards that peep and that mutter"?—No, no! "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

A. F. BALLENGER.

## THE SUNDAY-SABBATH CREED.

1. I BELIEVE that the day of the Sabbath has been changed from the seventh to the first day of the week.
2. I believe that the fourth commandment requires only one day of rest after six of labor, no matter which; hence there has been no change.
3. I believe, nevertheless, that all ought to keep Sunday; for though God did not appoint a particular day, yet agreement is necessary; for to have every day a Sabbath would be just equal to no Sabbath at all.
4. I believe that the Sabbath precept is one of those ordinances which was against us, contrary to us, and was blotted out, nailed to the cross. Still a day of rest and convocation is necessary, and therefore the day of Christ's resurrection has been chosen.
5. I believe it is impossible to know which is the true seventh day from creation; that for want of accurate chronology, it has been irrecoverably lost.
6. I believe that Sunday is the original seventh day, the true Edenic Sabbath, the day on which God rested and which he blessed and sanctified; and that this has been demonstrated by chronology founded on the exactness of the science of astronomy.
7. I believe that those who keep the seventh day are trying to be justified by the law, and are fallen from grace.
8. I believe that every one should be fully persuaded in his own mind whether to keep this day, or that, or none at all.
9. I believe it is impossible to keep the seventh day on a round and rolling earth.
10. Therefore I believe that Sunday is the Sabbath, the world over.

Reader, the above creed is no fancy sketch. Every one of these contradictory positions is held by the advocates of the first-day Sabbath; and thousands can be found who will advocate in turn almost every one of them. Is this your creed? If so, let me recommend to you a better one. It is found in Ex. 20:3-17, and, like the above, consists of ten articles. In its fourth article will be found a complete refutation of every one of the principal articles of the above creed.

R. F. C.

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