

# THE GOSPEL SICKLE

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

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For Terms, - - - See Last Page.

## SOMETIME.

SOMETIME, when all life's lessons have been learned,  
And suns and stars forevermore have set,  
The things which our weak judgments here have spurned,  
The things o'er which we grieved with lashes wet,  
Will flash before us and light life's dark night,  
As stars shine most in deeper tints of blue;  
And we shall see how all God's plans were right,  
And what most seemed reproof was love most true.

And we shall see how, while we frown and sigh,  
God's plans go on as best for you and me;  
How, when we called, he heeded not our cry,  
Because his wisdom to the end could see;  
And e'en as prudent parents disallow  
Too much of sweet to craving babyhood,  
So God, perhaps, is keeping from us now  
Life's sweetest things because it seemeth good.

And if sometimes, commingled with life's wine,  
We find the wormwood, and rebel and shrink,  
Be sure a wiser hand than yours or mine  
Pours out this potion for our lips to drink;  
And if some friend we love is lying low,  
Where human kisses cannot reach his face,  
Oh! do not blame the loving Father so,  
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath  
Is not the sweetest gift God sends his friend,  
And that sometimes the sable pall of death  
Conceals the fairest boon his love can send.  
If we could push ajar the gates of life  
And stand within, and all God's working see,  
We could interpret all this doubt and strife,  
And for each mystery could find a key.

But not to-day. Then be content, poor heart!  
God's plans, like lilies pure and white, unfold,  
We must not tear the close-shut leaves apart;  
Time will reveal the calyxes of gold.  
And if, through patient toil, we reach the land  
Where tired feet, with sandals loosed, may rest,  
Where we shall clearly know and understand,  
I think that we shall say, "God knew the best."

—Helen Hunt.

## 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.

To an oft-repeated query regarding the signification of Deut. 14:26,—“And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink,”—it may be remarked that the word translated “wine” in this passage, is in the original *yayin*, which, according to Biblical critics, refers to the juice of the grape in any form. It might be sweet or sour, fermented or unfermented. The word that is translated “strong drink” in this text, is *shekar* or *shechar* in the original, and was a term applied to any sweet juice derived from any other source besides the grape. It is sometimes translated “honey.” It usually refers to the juice of the palm-tree, or of its fruit, the date; and, like *yayin*, it included the unfermented as well as the fermented condition of the juice. In view of the numerous injunctions found in the Bible

against the use of intoxicating drinks, it is not reasonable to suppose that the Lord would compromise himself by giving permission to use those articles, as is claimed by some, from the text under consideration. As will be seen by the foregoing various significations of the words *yayin* and *shekar*, it is equally admissible to use them in speaking of un-intoxicating drinks as when referring to those that intoxicate. With these explanations, all is plain, and there is no occasion to claim the text under consideration as giving any permission to partake of intoxicating drinks. Let it be accepted in the light of reason, and according to the unvarying principles of God's teaching, and it fails to afford the lover of intoxicants any support for his argument. It is evident that the articles of drink referred to in the text must have been un-intoxicating, healthful, and invigorating; and the instruction there given may be accepted as God's permission for man to use the good things of this life in a manner beneficial to himself, and to the glory of his Creator.

In 2 Cor. 13:5 Paul gives this instruction, which it is very important that we all heed: “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” When a lumber dealer examines a stick of timber to ascertain its fitness for certain purposes, he applies a standard of measurement, an adopted measuring rule. When one examines himself to ascertain whether or not he meets the requirements in the matter of Christian faith, he must study the divine measuring rule,—the Scriptures,—and thereby discover whether his faith is founded on correct principles; whether it is false or genuine. This examination must not be conducted with a view to making the Bible conform to his preconceived opinions, but to make his opinions conform to the divine standard. In general terms, a reprobate is an abandoned person, one given up as lost; but the signification of the word as used in this connection, is said by commentators to be one whose faith is spurious, adulterated with error; and hence one to whom the command in the first part of the verse is applicable. Of course, such self-examination should be made for the purpose of ascertaining whether one's faith is spurious or genuine; and if found to be the former, the necessary change should at once be made, so as to conform to the standard.

At one time a certain young man asked Christ what a good thing he must do to inherit eternal life. The Saviour replied, “Keep the commandments.” And when the young man inquired which, “Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, and, Thou shalt love thy neighbor as thyself.” An objector raises the query, If other commandments were binding besides those here enumerated by Christ, why did he not name them? To conclude that there were no other commandments binding besides those enumerated by Christ at that time, is to admit that the worship of idols was not wrong, and that it was no sin to blaspheme the name of God. As no sane person would be willing to make such an admission, the conclusion is inevitable that other commandments were binding. In the 17th verse of this chapter (Matt. 19), Christ made

reference to God, and the homage that was due him, thus virtually recognizing the first four commandments. Evidently, the reason why he made special reference to the last six, was that they covered the particular features that constituted the young man's sin,—a too great love for riches, and a lack of love for his fellow-beings. For evidence that Christ recognized the validity of all the commandments, and kept them, the fourth included, see John 15:10 and Luke 4:16.

An objector suggests that “when the Gentiles were made partakers of the promise, they were accepted as they were, that is, were taken with their customs and their Sabbath (if they had any), even though it might have been different from the fourth-commandment Sabbath.” To this it may be replied that the acceptance of the Gentiles, whereby they were made partakers of the promise, meant simply the breaking down of the middle wall of partition that inclosed the Jewish nation as a chosen race, especially favored of God, and the extending of the gospel equally to all nations of the earth. It had always been the case that “Gentiles” and “strangers” could connect themselves with God's chosen people by complying with the same conditions that were incumbent upon the latter. When God rejected the Jews as his chosen people, there was no longer to be any distinction between them and other nations of the world, so far as preaching the gospel was concerned. To all, the plan of salvation was offered on precisely the same terms; viz., faith, repentance, and obedience. The gospel ever has been and now is offered to all people as it finds them; but if one is out of harmony with any of its conditions, he must make the needed reformation before he will be in a condition to receive the fulfillment of the promises. It is one thing to receive a promise, but quite another thing to receive the fulfillment of that promise. The term *Gentiles* covered all non-Israelitish nations, and was synonymous with “stranger,” “foreigner,” or “heathen.” To whatever extent the Gentiles observed days, whether as feast days, sabbaths, or days especially devoted to the worship of any deity other than the true God, they were practicing contrary to God's revealed will and the teaching of the gospel, and hence it would be necessary for them to abandon those practices when accepting the gospel. It is no less true now, that if one would become “an Israelite indeed,” he must conform fully to the requirements of God's law, the fourth precept of which enjoins the observance of the seventh day of the week as the “Sabbath of the Lord.”

“THE law of the Lord is perfect, converting the soul.” Ps. 19:7. That is, relatively speaking, just as we say the sun rises and sets,—not positively so, but relatively, the phenomenon being wholly due to the movement of the earth with respect to the sun. The law of God stands immutable and alone, like a great towering rock, alike unmoved by zephyr or cyclone. The apostle James compares it to a mirror (chap. 1:25), and as such it reveals our defects of character, but otherwise has nothing whatever to do with removing them; that is man's work, using the cleansing purifications of the gospel. See Isa. 1:16; Rev. 7:14. When this work is completed, a glance into the mirror of the law will reveal the fact; and that is all that the law has to do in the matter.

## Doctrinal Articles.

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

### THE TWO KINGDOMS.—NO. 3.

BY J. O. CORLISS.

NOT long after the promise of God to David, that his throne should be established to all generations (Ps. 89:4, 29), the kingdom of Israel was divided. After the death of Solomon, the immediate successor of David, Rehoboam took the throne; but through misguided counsel, he offended the people, and ten of the tribes revolted. These chose Jeroboam for their king, while the tribe of Judah and a portion of the tribe of Benjamin remained loyal to Rehoboam. From that point the history of Israel as a whole is the history of two rival kingdoms—Judah and Israel.

In a short time, Israel had so far departed from God that they followed the customs of the heathen nations around them, and made their "sons and daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord." 2 Kings 17:17. In view of their thus selling themselves to Satan, and joining alliance with the heathen, they had no further claims upon the protection of God. They

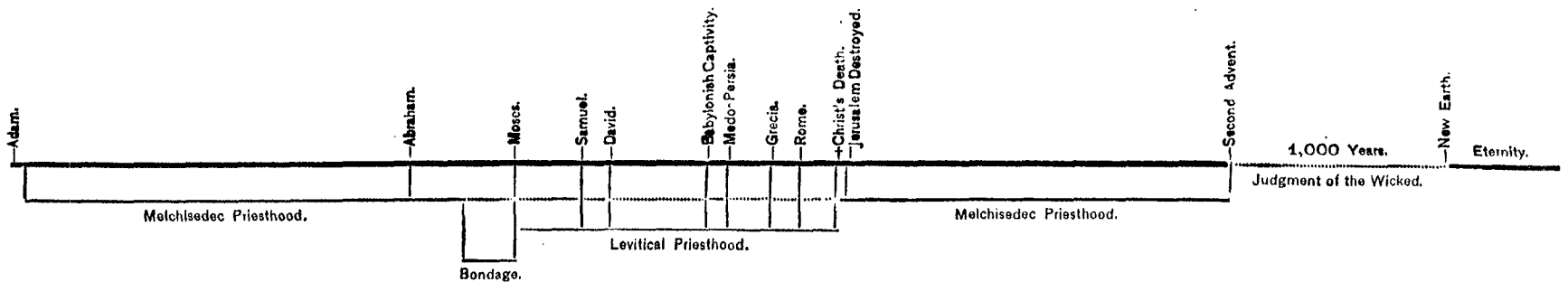
Roman governor. Matt. 27:2. During his life, the Saviour often discoursed about a kingdom over which he expected to reign (Luke 19:12-27; Mark 13:34, etc.) until, at one time, those who believed on him, supposing the time for the fulfillment of the prophecies concerning the restoration of the throne of Israel had come, procured an ass, placed Jesus on it, and going before him as he approached the city, cried, "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest." Luke 19:38. They were ready to crown him King. They little thought they would soon see him led as a malefactor to crucifixion, and have their hopes completely crushed by his death. After his resurrection, however, hope revived, and his disciples again expected to see him mount the throne of Judah as the rightful heir of David. On the day of his ascension to heaven they asked him, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6. But they were again doomed to disappointment; for in a little while he was torn from them, and ascended to heaven, a cloud receiving him out of their sight.

The Lord could not well have restored the kingdom at that time; for the prophet had said that after its third overturning, it would be "no more" until he should come whose right it is. At that time the dispersion of the Jews had not taken place; they were still recognized as a nation. But was not the

cause you to come up out of your graves, and bring you into the land of Israel." When the great army of the righteous dead shall be called out of their graves and clothed with immortality, then, and not till then, will the tribes of Israel be gathered into Christ's kingdom, where he and the disciples can reign over them.

There is, then, no mistake about this. When the Saviour returned to heaven, he did not take his own throne, but sat down at the right hand of the throne of the Father. Heb. 12:2. And there before God he will remain until his enemies are made his footstool (Heb. 10:12, 13), or in other words, until his enemies are delivered over to be broken with a rod of iron, and dashed in pieces like a potter's vessel. Ps. 2:7-12; Luke 19:27. No one need be found at that time among those who will feel the rod of his wrath. The work he does while seated on the Father's throne is one of mercy alone. The psalmist describes his attitude while there as being "a priest forever after the order of Melchisedec." Ps. 110:1, 4.

There is another prophetic allusion to the work of the Saviour while at the right hand of God. He is brought to view under the name of the BRANCH, and is said to "build the temple of the Lord [Jerusalem]; and he shall bear the glory, and shall sit and rule upon his [God's] throne; and he shall be a priest upon his [God's] throne; and the counsel of



voluntarily departed from his kingdom, and ignored his authority. For this reason the Lord removed them from his sight, cleaving only to the tribe of Judah as his people. Verse 18.

But even this remnant of God's chosen subjects became so disobedient that the Lord finally said he would "remove Judah also" out of his sight, even as he had removed Israel, and would "cast off the city of Jerusalem." 2 Kings 23:27. The process by which this was to be done, is fully set forth by the prophet Ezekiel in chapter 21, where he represents the king of Babylon as coming with his army to a division of the highway. One way led to Rabbah of Ammon, and the other to Jerusalem. After consulting his auguries, he decided to go to Jerusalem. At this point the prophet breaks out in these words: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown." Verses 25, 26. This was fulfilled when Nebuchadnezzar, the Babylonian king, captured Jehoiakim, king of Judah, and carried him captive to Babylon with a large portion of his subjects.

After this the Jews were never an independent people, but were subject to an earthly power, to whom they were obliged to pay tribute. And they were not to be allowed even the privilege of remaining the subjects of one power alone. They had desired the ways of the nations around them, and the Lord allowed them to meet some of the vicissitudes of those nations whom they were so desirous to imitate.

In describing these, as shown him by God, the prophet said, "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Verse 27. Three times the kingdom was to be overturned, after the diadem was removed from the head of Judah's king. And so it was. The Jews were under the rule of Babylon from B. C. 606 until that nation was overturned B. C. 538, when they passed under the rule of the Medes and Persians. They continued under that nation until B. C. 331, when it was overturned by the Grecians, and the Jews became subjects of that empire. But again they were destined to be overturned, for the third and last time. In B. C. 161, the Roman empire commenced its universal reign over the nations of the earth, and the Grecians with their tributaries, including the Jews, became subjects of that dominant power.

When Christ was born in Bethlehem of Judea, that country was under the jurisdiction of a Roman governor. Luke 2:1-5; Matt. 2:1. When he was crucified on Calvary, it was by the decree of a

promise to David, then, a mystical one, and was not the Saviour, as the heir to David's throne, crowned such upon his ascending to heaven? The answer to this is plain. In a message returned to earth since his ascension to heaven, the Saviour said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

But what about the literal throne of David during the Saviour's sojourn at the Father's right hand? The prophet had said that it would "be no more" until he should come whose right it is. In fulfillment of this, we see the city of Jerusalem destroyed by the Romans in A. D. 70, and the Jewish nation dispersed to every part of the world. Since then they have been wanderers and outcasts in every nation, and in the islands of the sea. The real throne of David will not be set up again until the New Jerusalem shall descend in its glory to rest upon the earth. That will have the names of all the twelve tribes of Israel inscribed over its gates, and those who enter that city will go in under the names of the tribes of Israel.

David ruled over more than the Jews alone; all Israel was under his jurisdiction. So when Christ sits on the throne of David, he will rule over the twelve tribes, and not the one tribe of Judah alone. The promise to his disciples on a certain occasion, proves this. Upon being asked by Peter what he might expect for leaving all to follow Christ, the answer was, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. It is therefore plain that when Christ shall take David's throne, all the twelve tribes will be among his subjects. But if his rule is to be on the literal throne of David, in the old city of Jerusalem, how would this be possible? since ten of the tribes of Israel were lost sight of centuries ago, and cannot now be certainly identified among the nations of earth. Only one of the twelve can now be found—the descendants of Judah, the Jews. Then it will not be possible for the Saviour's promise to the disciples, that they shall sit on twelve thrones judging the twelve tribes of Israel, to be fulfilled until the final recompense, and the righteous dead shall be brought from their graves. Indeed, this is just what the promises to Israel contemplate.

In the vision given to Ezekiel, of the valley of dry bones, the Spirit of God said to him: "Son of man, these bones are the whole house of Israel." Eze. 37:11. In the next verse he continues: "Behold, O my people, I will open your graves, and

peace shall be between them both." Zech. 6:13. In this place, the mediatorial work of Christ is plainly pointed out. While seated on his Father's throne, as he himself has declared he is now (Rev. 3:21), he intercedes before the Father for those who have been in rebellion against his law and kingdom, and pleads that they may become recipients of his grace, and subjects of his kingdom. Here he remains until probation closes, and man's final opportunity is past.

### THE PRE-EXISTENCE OF CHRIST.

BY G. W. AMADON.

THERE is a class of religious people in the world, though it is to the credit of Christianity that their number is small, who take the presumptuous view that the Lord Jesus existed only in promise before he was born in the manger at Bethlehem. It is to counteract such a dangerous sentiment that the following article has been prepared. It embodies a few of the many plain "Thus saith the Lord's" on this subject. Such a topic, on a subject which is so far above mortal thought, should not be discussed in an opinionative spirit, and little more is contemplated here than the mere quoting of a few texts of Scripture. And we will first introduce—

*Micah 5:2.* Here is an ancient prophecy of the incarnation of him who was to be "God manifested in the flesh." "But thou, Bethlehem Ephrathah, 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" (Heb., *from the days of eternity*). This one text is sufficient to dissipate into everlasting nothingness all the socinian speculations against the divinity of Christ. By the words, "whose goings forth have been from of old, from everlasting," a very clear reference is made to the eternal past.

*John 1:1-3, 10.* Here is the well-known chapter of our early Sabbath-school days. "IN THE BEGINNING was the Word, and the Word was with God, and the Word was God. The same was IN THE BEGINNING with God. All things WERE MADE BY HIM; and without him was not any thing made that was made. . . . He was in the world, AND THE WORLD WAS MADE BY HIM, and the world knew him not." Here it is asserted in language as plain as the sun at noonday, that Christ wrought in the creation of the world. If he made the world, any one except the simpleton, or the wickedly perverse, can see that he existed before he came down to our world.

*John 17:5.* The words here given are a part of

the Redeemer's memorable prayer before his agony in the garden. "And now, O Father, glorify thou me with thine own self with the glory WHICH I HAD WITH THEE BEFORE THE WORLD WAS," that is, before creation. The wayfaring man need not mistake the meaning of this plain language. Again,—

*John 8: 56-58.* Here Christ is discoursing to the sophistical Jews, who despised his humble birth and life. Said he: "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, BEFORE ABRAHAM WAS, I AM." This passage is like a divine finger-board on this subject,—so plain that it cannot be misinterpreted. The Jews understood the Saviour as asserting his divinity and Godhead, and so the record says, "Then took they up stones to cast at him."

*Heb. 1: 10.* "And thou, Lord, in the beginning hast laid the foundation of the earth; and THE HEAVENS ARE THE WORKS OF THINE HANDS." This text speaks unequivocally of the creative power of the Lord Jesus Christ, and it is almost impossible to mistake the meaning of the writer.

*Gen. 1: 26.* "And God said, Let us make man in our image." The eternal God is not here addressing angels nor seraphs; for they had no part to act in the creation of man; but it is palpably plain that the Father is speaking to the Son. Man in the highest sense is created in the image of God.

*1 Cor. 8: 6.* Says Paul: "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, BY WHOM ARE ALL THINGS, and we by him." Let the reader bear in mind that Paul states that Jesus Christ is the author of "all things."

*Col. 1: 16-18.* Here, even stronger language is used by the same apostle in speaking of Christ: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: ALL THINGS WERE CREATED BY HIM, AND FOR HIM. And he is before all things, and by him all things consist: and he is the head of the body, the church, who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." Such strong asseverations as the above demonstrate the superlative folly of the myth we are opposing. But hear Paul again.

*Eph. 3: 8, 9.* "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, WHO CREATED ALL THINGS BY JESUS CHRIST." Here is another nail in a sure place on this interesting subject.

*John 6: 62.* A declaration from Christ, the True Witness. Said Jesus to his disciples, his immediate followers: "What and if ye shall see the Son of man ascend up WHERE HE WAS BEFORE?" What singular language this would be were the folly true at which this reading is directed.

*John 16: 27, 28.* Another testimony from the lips of the great Teacher. "The Father himself loveth you, because ye have loved me, and have believed that I CAME OUT FROM GOD. I came forth FROM THE FATHER, and am come into the world. Again, I leave the world, and GO TO THE FATHER." Now just as sure as our blessed Lord ascended and went up to the Father, just so sure be literally came down from the Father. This is the simple, unadorned meaning of the text. The twelve understood the Lord's language in its most literal sense, for they at once said, "Lo, now speakest thou plainly, and speakest no proverb." Verse 29.

This grouping of passages is concluded with —  
*John 3: 13.* "And no man hath ascended up to heaven, BUT HE THAT CAME DOWN FROM HEAVEN, even the Son of man which is in heaven," or, "from heaven," as many good critics render the text. The simple meaning of these words is too obvious to need comment.

There are yet a few more passages which should be noticed in this connection. In *Ex. 23: 20, 21*, the Lord told the Israelites, "Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my NAME is in him." Isaiah, in referring to the story of Israel's trials in the wilderness, says, "The ANGEL of his presence saved them." This was none other than the Son of God, the Angel of the covenant, the Lord Jesus Christ himself. But the apostle Paul has given an inspired comment concerning the jour-

ney in the wilderness. He says: "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; AND THAT ROCK WAS CHRIST." Again, he adds, "Neither let us tempt CHRIST as some of them also tempted, and were destroyed of serpents." *1 Cor. 10: 4, 9.* The intelligent reader will at once see the bearing of these texts. They assert in unmistakable terms the pre-existence of him who came down on an errand of love to our sinning world. In prophetic measure he is called "Wonderful, Counsellor, The mighty God, The EVERLASTING FATHER, The Prince of Peace." *Isa. 9: 6.* And it has pleased God "that all men should honor the Son, even as they honor the Father." *John 5: 23.* In *Prov. 8: 23-31* there is a short treatise on Wisdom personified. This Wisdom is declared to be from "everlasting, from the beginning, or ever the earth was." It is the opinion of able critics on both sides the main, that this Wisdom is none other than the WORD, the divine *Logos*, brought to view in the first chapter of the Gospel of John.

In conclusion, the simple gist of the foregoing is, that the Lord Jesus Christ pre-existed in the eternal past; that in the beginning he wrought in the creation of our physical world; that he was with the Father before the world was; that the heavens are the work of his hands; that he created man, and hence existed before Abraham; that he was before all things, and that by him all things consist; that God created all things by Jesus Christ; that when the Redeemer ascended to heaven, he simply went where he was before; that he came out from God, and his earthly work being finished, he went back to God.

These are not human deductions, but the positive assertions of the Scriptures of truth.

## The Christian Life.

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

### THE ANGEL OF PATIENCE.

To weary hearts, to mourning homes,  
God's meekest Angel gently comes;  
No power has he to banish pain,  
Or give us back our lost again,  
And yet in tenderest love, our dear  
And heavenly Father sends him here.

There's quiet in that Angel's glance,  
There's rest in his still countenance.  
He mocks no grief with idle cheer,  
Nor wounds with words the mourner's ear;  
But ill and woes he may not cure  
He kindly trains us to endure.

Angel of Patience! sent to calm  
Our feverish brows with cooling palm;  
To lay the storms of hope and fear,  
And reconcile life's smile and tear;  
The throbs of wounded pride to still,  
And make our own our Father's will.

O thou who mournest on thy way,  
With longings for the close of day,  
He walks with thee, that Angel kind,  
And gently whispers: "Be resigned;  
Bear up, bear on, the end shall tell  
The dear Lord ordereth all things well."

Whittier.

### HIDING FROM GOD.

SINNER, you cannot hide from God. A day is coming that will find you out. Adam thought to hide from God in the garden, but the Lord found him. Jonah thought he could flee from the presence of Jehovah, but the Lord found him on his road to Tarshish. Achan thought to hide his sin, but he learned his mistake when it was too late. So the list might be extended.

We may live in open disregard of the will of Heaven here, but a day of flaming fire, which will reveal every man's work, is fast approaching. "The mighty man shall cry there bitterly," but in vain will they seek to hide in the "dens and in the rocks of the mountains." In vain will it be to cry for rocks to fall upon and cover them.

The day of God has come. The wrath of the Lamb confronts them. The face of an offended God consumes them with its terrible brightness. A transgressed law certifies their doom; and from the great white throne, before which the heavens and the earth flee away, a voice proclaims, "Depart from me, ye cursed." O brother, neighbor, friend, where will that awful day find you? and where will it leave you? Choose ye this day whom ye will serve. Now is the accepted hour. Grasp the present moment of grace. Redeem the time. Implore a Father's love. Look to Jesus, and live. Look not behind, only

death is there. Life! life! eternal life, just ahead! "Escape for thy life." Tarry not by the way. The storm is gathering. The rumble of the King's chariot is in the land. The triumph of Christ is here!  
W. C. WALES.

### CHRIST A MEDIATOR.

God is and must be the enemy of sin. He cannot be reconciled to it; because it is the abominable thing which he hates. He cannot look upon it but with abhorrence. How, then, can God bless, receive, or commune with us?—Only through a mediator, which office Jesus fills. He stands between God and man. He honors all the Father's perfections, and renders us and our services acceptable through his righteousness and his precious blood.

God can love us, receive us, commune with us, or bless us only in Jesus. He represents us to God, and we are accepted through the Beloved. He represents God to us, and we prove him to be gracious. When going to the throne of grace, let us never forget that Jesus is the Mediator. We are to present our persons, our petitions, and our praises to God through him. We have nothing to fear; for Jesus was clothed in humanity while on earth, suffering temptations, trials, scorn, scourgings, sneers, and jeers, and even death, that he might better know how to sympathize with us. He has a heart that beats in unison with ours. He calls you, brother. He is using all his influence with the Father in your behalf. All he did and suffered is employed for you, and at this moment he pleads your cause.—*Sol.*

### "NEITHER."

"WELL, I cannot understand why a man who has tried to lead a good, moral life, should not stand a better chance of heaven than a wicked one," said a lady, a few days ago, in a conversation with others about the matter of salvation.

"Simply for this cause," answered one: "Suppose you and I wanted to go into a place of interest where the admission fee was one dollar. You have fifty cents, and I have nothing. Which would stand the better chance of admission?"

"Neither," was the solemn reply.

"Just so; and therefore, the moral man stands no better chance than the outbreaking sinner. But now suppose a kind and rich person who saw our perplexity presented a ticket of admission to each of us at his expense. What then?"

"Well, then we could both go in alike, that is clear."

"Thus, when the Saviour saw our perplexity, he came, he died, and thus 'obtained eternal redemption for us' (*Heb. 9: 12*), and now he offers you and me a free ticket. Only take good care that your fifty cents do not make you so proud that you will refuse the free ticket, and so be refused admittance at last."

### CURES FOR FITS.

*For a fit of Passion.*—Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself a simpleton.

*For a fit of Idleness.*—Count the ticking of a clock one hour, and you will be glad to pull off your coat the next, and work like a slave.

*For a fit of Ambition.*—Go into a churchyard and read the gravestones; they will tell you the end of ambition.

*For a fit of Despondency.*—Look at the good things which God has given you in this world, and those which he has promised his followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for flowers may return into his house with one blooming in his bosom.

*For all fits of Doubt, Perplexity, and Fear.*—Whether they respect the body or mind; whether they are a load to the shoulders, the head, or the heart, the following is a radical cure, which may be relied on, for I had it from the Great Physician: "Cast thy burden upon the Lord, and he shall sustain thee."

I HAVE never been able to discover that a man is at all the worse for being attacked. One foolish line of his own does him more harm than the ablest pamphlets against him by other people.—*Macaulay.*

GRANT me ever to esteem the wise man as the only wealthy man; and as for gold, may I possess as much of it as a man of moderate desires may know how to use wisely.—*Socrates.*





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

BATTLE CREEK, MICH., JUNE 15, 1888.

### THE SPIRITS IN PRISON.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." 1 Pet. 3:18-20.

The advocates of natural immortality are not long in finding their way to this passage. Here, it is claimed, are spirits brought to view, out of the body; for they were the spirits of the antediluvians: and they were conscious and intelligent; for they could listen to the preaching of Christ, who, by his conscious spirit, while his body lay in the grave, went and preached to them.

Let us see just what conclusions the popular interpretation of this passage involves, that we may test its claims by the Scriptures. 1. The spirits were the spirits of wicked men; for they were disobedient in the days of Noah, and perished in the flood. 2. They were consequently in their place of punishment, the place to which popular theology assigns all such spirits immediately on their passing from this state of existence, the burning, quenchless hell of fire and brimstone. 3. The spirit of Christ went into hell to preach to them. These are the facts that are to be cleared of improbabilities, and harmonized with the Scriptures, before the passage can be made available for the popular view.

But the bare suggestion of so singular a transaction as Christ's going to preach to these spirits, immediately gives rise to the query for what purpose Christ should take pains to go down into hell, to preach to damned spirits there; and what message he could possibly bear to them. The day of their probation was past; they could not be helped by any gospel message: then why preach to them? Would Christ go to taunt them by describing before them blessings which they could never receive, or raising in their bosoms hopes of a release from damnation, which he never designed to grant?

These considerations fall like a mighty avalanche across the way of the common interpretation. The thought is felt to be almost an insuperable objection, and many are the shifts devised to get around it. One thinks that the word *preached* does not necessarily mean to preach the gospel, notwithstanding almost every instance of the use of the word in the New Testament describes the preaching of the gospel by Christ or his apostles; but that Christ went there to announce to them that his sufferings had been accomplished, and the prophecies concerning him fulfilled. But what object could there be in that? How would that affect their condition? Was it to add poignancy to their pain by rendering their misery doubly sure? And were there not devils enough in hell to perform that work, without making it necessary that Christ should perform such a ghostly task, and that, too, right between those points of time when he laid down his life for our sins, and was raised again for our justification?

Another thinks these were the spirits of such as repented during the forty days' rain of the flood; that they were with the saved in paradise, a department of the under world where the spirits of the good are kept (the Elysium, in fact, of ancient heathen mythology), but that they "still felt uneasy on account of having perished [that is, lost their bodies] under a divine judgment," and "were now assured by Jesus that their repentance had been accepted."

Such resorts show the desperate extremities to which popular expositors of this passage are driven.

Others frankly acknowledge that they cannot tell what, nor for what purpose, Christ preached to the lost in hell. So Landis, p. 236. But he says it makes no difference if we cannot tell what he preached nor why he preached, since we have the assurance that

he did go there and preach. Profound conclusion! Would it not be better, since we have the assurance that he preached, to conclude that he preached at a time when preaching could benefit them, rather than at a time when we know that it could not profit them, and there could be no occasion for it whatever?

The whole issue thus turns on the question, When was this work of preaching performed? Some will say, "While they were in prison, and that means the state of death, and shows that the dead are conscious, and can be preached to." Then, we reply, the dead can also be benefited by preaching, and led to repentance; and then the Romish doctrine of purgatory springs at once full-fledged into our creed; and not only that, but that worse than the Romish purgatory, the modern doctrine of probation after death.

But does the text affirm that the preaching was done to these spirits while they were in prison? May it not be that the preaching was done at some previous time to persons who were, when Peter wrote, in prison, or, if you please, in a state of death? So it would be true that the spirits were in prison when Peter makes mention of them, and yet the preaching might have been done to them at a former period, while they were still in the flesh and could be benefited by it. This is the view taken of the passage by Dr. Clarke. He says:—

"*He went and preached.*" By the ministry of Noah, one hundred and twenty years."

Thus he places Christ's going and preaching by his Spirit in the days of Noah, and not during the time his body lay in the grave.

Again, he says:—

"The word *πνευματι*, *spirits*, is supposed to render this view of the subject improbable, because this must mean *disembodied* spirits; but this certainly does not follow; for the *spirits of just men made perfect* (Heb. 12:23) certainly means righteous men, and men *still in the church militant*; and the *Father of spirits* (Heb. 12:9) means men *still in the body*; and the God of the *spirits of all flesh* (Num. 16:22; 27:16) means *men not in a disembodied state.*"

The preaching was certainly to the antediluvians. But why, according to the popular notion, should Christ single out that class to preach to, about twenty-four hundred years afterward, in hell? The whole idea is forced, unnatural, and absurd. The preaching that was given to them was through Noah, who, by the power of the Holy Ghost (1 Peter 1:12) delivered to them the message of warning. Let this be the preaching referred to, and all is harmonious and clear; and this interpretation the construction of the original demands; for the word rendered in our version "were disobedient" is simply the aorist participle; and the dependent sentence "when once the long-suffering of God waited in the days of Noah" limits the verb "preached" rather than the participle. The whole passage might be translated thus: "In which also, having gone to the spirits in prison, he preached to the then disobedient ones, when once [or at the time when] the long-suffering of God waited in the days of Noah." Christ is said to have preached, because it was Christ's Spirit in Noah. Noah was his representative; and according to the Latin maxim, "*Qui facit per alium, facit per se,*" what one does through another, he does himself.

But in what sense were they in prison?—In the same sense in which persons in error and darkness are said to be in prison. Isa. 42:7: "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Also Isa. 61:1: "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." Christ himself declared (Luke 4:18-21) that this scripture was fulfilled in his mission to those here on earth who sat in darkness and error, and under the dominion of sin. So the antediluvians were shut up under the sentence of condemnation. Their days were limited to a hundred and twenty years; and their only way of escape from impending destruction was through the preaching of Noah.

So much with reference to the spirits to whom the preaching was given. Now we affirm further that Christ's spirit did not go anywhere to preach to anybody, while he lay in the grave. If Christ's spirit, the real being, the divine part, did survive the death of the cross, then,—

1. We have only a human offering as a sacrifice for our sins; and the blasphemous claim of Spiritualists

is true, that the blood of Christ is no more than that of any man.

2. Then Christ did not pour out his soul unto death, and make it an offering for sin, as the prophet declared that he would do (Isa. 53:10, 12); and his soul was not sorrowful even unto death, as he himself affirmed that it was. Matt. 26:38.

3. The text says Christ was quickened by the Spirit; and between his death and quickening no action is affirmed of him; and hence any such affirmation on the part of man is assumption. There can be no doubt but the quickening here brought to view was his resurrection. The Greek word is a very strong one, *ζωοποιέω*, "to impart life," "to make alive." He was put to death in the flesh, but made alive by the Spirit. Landis (p. 232) labors hard to turn this word from its natural meaning, and make it signify, not giving life, but continuing alive. It is impossible to regard this as anything better than unmitigated sophistry. The verb is a regular, active verb. In the passive voice it expresses an action received. Christ did not continue alive, but *was made alive* by the Spirit. Then he was for a time dead. How long?—From the cross to the resurrection. Rom. 1:4. So he says himself in Rev. 1:18, "I am he that liveth, and was dead." Yet men will stand up, and for the purpose of sustaining a pet theory, rob the world's Offering of all its virtue, and nullify the whole plan of salvation, by declaring that Christ never was dead.

The word *quicken* is the same that is used in Rom. 8:11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." God brought again our Lord from the dead by the Holy Spirit; and by the same Spirit are his followers to be raised up at the last day. But that Christ went anywhere in spirit, or did any action between his death and his quickening, is what the Scriptures nowhere affirm, and what no man has a right to claim.

Mr. Landis (p. 235) argues that this preaching could not have been in the days of Noah, because the events narrated took place this side the death of Christ. Why did he not say this side the resurrection of Christ?—Oh! that would spoil it all. But the record shows upon its very face that if it refers to a time subsequent to Christ's death, it was also subsequent to his resurrection; for if events are here stated in chronological order, the resurrection of Christ, as well as his death, comes before his preaching. Thus, 1. He was "put to death in the flesh;" 2. "Was quickened by the Spirit," which was his resurrection, as no man with any show of reason can dispute; and 3. "Went and preached to the spirits in prison." So the preaching does not come in, on this ground, till after Christ was made alive from the dead.

Some people seem to treat the Scriptures as if they were given to man that he might exercise his inventive powers in trying to misunderstand or pervert them to avoid the doctrines they teach. But no inventive power that the human mind has yet developed will enable a man, let him plan, contrive, devise, and arrange as he may, to fix this preaching of Christ between his death and his resurrection. If he could fix it there, what would it prove? The man of sin would rise up and bless him from his papal throne, for proving his darling purgatory. Such a position may do for Mormons, Mohammedans, pagans, and papists; but let no Protestant try to defend it, and not hang his head for shame. Mr. Landis says that "Mr. Dobbey and the rest of the fraternity conveniently forget that there is any such passage [as 1 Peter 3:19] in the word of God." But we cannot help thinking that it would have been well for him, and saved a pitiful display of distorted, not to say dishonest, logic, if he had been prudent enough to forget it too. U. S.

### OBJECTIONS TO SABBATH OBSERVANCE.

In our last issue, it was stated that in this number consideration would be given to the labors of our Saviour in rescuing the Sabbath from the traditions and burdens with which he found it laden. Christ was the ablest and truest expounder of the Scriptures that ever lived on our earth, and we are safe in following his interpretations, in fact, it is presumption to do otherwise.

In considering the question at issue, we will quote from the "History of the Sabbath," by J. N. Andrews, a work which treats of the whole subject exhaustively:—

"In the fullness of time, God sent forth his Son to be the Saviour of the world. He who fulfilled this

mission of infinite benevolence was both the Son of God and the Son of man. He was with the Father before the world was, and by him God created all things. The Sabbath being ordained at the close of that great work, as a memorial to keep it in lasting remembrance, the Son of God, by whom all things were created, could not be otherwise than a perfect judge of its true design and of its proper observance. The sixty-nine weeks of Daniel's prophecy being accomplished, the Redeemer began to preach, saying, 'The time is fulfilled.' The ministry of the Saviour was at a time when the Sabbath of the Lord had become utterly perverted from its gracious design by the teaching of the Jewish doctors. It was no longer a source of refreshment and delight, but a cause of suffering and distress. It had been loaded down with traditions by the doctors of the law, until its merciful and beneficent purpose was utterly hidden beneath the rubbish of men's inventions. It being impracticable for Satan, after the Babylonish captivity, to cause the Jewish people, even by bloody edicts, to relinquish the Sabbath and openly profane it, as they had done before that time, he caused their doctors to so pervert it that its real character should be utterly changed, and its observance entirely unlike that which would please God. We shall find that the Saviour never missed an opportunity to correct their false notions respecting the Sabbath; and that he purposely selected the Sabbath as the day on which to perform many of his merciful works. It will be found that no small share of his teaching through his whole ministry was devoted to a determination of what was lawful on the Sabbath,—a singular fact for those to explain who think that he designed its abrogation. At the opening of our Lord's ministry, we read,—

"And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.' Luke 4: 14-16.

"Such was the manner of the Saviour relative to the Sabbath. It is evident that in this he intended to show his regard for that day; for it was not necessary to do so in order to gain a congregation, as vast multitudes were ever ready to throng his steps. His testimony being rejected, our Lord left Nazareth for Capernaum. The sacred historian says of this visit:—

"But he, passing through the midst of them, went his way, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. And they were astonished at his doctrine; for his word was with power. And in the synagogue there was a man which had a spirit of an unclean devil; and he cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about. And he rose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her; and immediately she arose and ministered unto them.' Luke 4: 30-39.

"According to the record, these are the first miracles performed by the Saviour on the Sabbath. But the strictness of Jewish views relative to the Sabbath is seen in that they waited till sunset, that is, till the Sabbath was passed, before they brought the sick to be healed, as the following account shows:—

"And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.' Mark 1: 32-34.

"The next mention of the Sabbath is of peculiar interest:—

"At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath day the priests in the temple profane the Sabbath, and are blameless? But I say unto you that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day.' Matt. 12: 1-8.

"The parallel text in Mark has an important addition to the conclusion as stated by Matthew:—

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath.' Mark 2: 27, 28.

"The following points should be noted in examining this text:—

"1. That the question at issue did not relate to the act of passing through the corn on the Sabbath; for the Pharisees themselves were in the company; and hence it may be concluded that the Saviour and those with him were either going to, or returning from, the synagogue.

"2. That the question raised by the Pharisees was this: Whether the disciples, in satisfying their hunger with the corn through which they passed, were not violating the law of the Sabbath?

"3. That he to whom this question was proposed was in the highest degree competent to answer it; for he was with the Father when the Sabbath was made.

"4. That the Saviour was pleased to appeal to scriptural precedents for the decision of this question, rather than to assert his own independent judgment.

"5. That the first case cited by the Saviour was peculiarly appropriate. David, fleeing for his life, entered the house of God upon the Sabbath, and ate the show-bread to satisfy his hunger. The disciples, to relieve their hunger, simply ate of the corn through which they were passing upon the Sabbath. If David did right, though eating in his necessity of that which belonged only to the priests, how little blame could be attached to the disciples, who had not even violated a precept of the ceremonial law!

"6. Our Lord's next example is designed to show what labor upon the Sabbath is not a violation of its sacredness; and hence the case of the priests is referred to. The same God who had said in the fourth commandment, 'Six days shalt thou labor, and do all thy work,' had commanded that the priests should offer certain sacrifices in his temple on the Sabbath. Herein was no contradiction; for the labor performed by the priests upon the Sabbath was simply that necessary for the maintenance of the appointed worship of God in his temple, and was not doing what the commandment calls 'THY WORK.' Labor of this kind, therefore, the Saviour being judge, was not, and never had been, a violation of the Sabbath.

"7. It is highly probable that the Saviour, in this reference to the priests, had his mind not merely upon the sacrifices which they offered upon the Sabbath, but upon the fact that they were required to prepare new show-bread every Sabbath, when the old was to be removed from the table before the Lord, and eaten by them. This view of the matter would connect the ease of the priests with that of David, and both would bear with wonderful distinctness upon the act of the disciples. Then our Lord's argument could be appreciated, when he adds: 'But I say unto you, That in this place is one greater than the temple;' so that if the show-bread was to be prepared each Sabbath for the use of those who ministered in the temple, and those who did this were guiltless, how free from guilt, also, must be the disciples, who, in following HIM who was greater than the temple, but who had not where to lay his head, had eaten of the standing corn upon the Sabbath to relieve their hunger!

"8. Our Lord next lays down a principle worthy of the most serious attention, when he adds: 'But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.' The Most High had ordained certain labor to be performed upon the Sabbath, in order that sacrifices might be offered to himself. But Christ affirms, upon the authority of the Scriptures, that there is something far more acceptable to God than sacrifices, and that is acts of mercy. If God held those guiltless who offered sacrifices upon the Sabbath, how much less would he condemn those who extend mercy and relief to the distressed and suffering upon that day!

"9. Nor does the Saviour leave the subject even here; for he adds: 'The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath.' If the Sabbath was made, certain acts were necessary in order to give existence to it. What were those acts?—(1.) God rested upon the seventh day, and thus made it the rest-day, or Sabbath, of the Lord; (2.) He blessed the day, by which it became his holy day; (3.) He sanctified it, or set it apart to a holy use, making its observance a part of man's duty toward God. There must have been a time when these acts were per-

formed; and on this point there is really no room for controversy. They were not performed at Sinai, nor in the wilderness of Sin, but in Paradise. And this is strikingly confirmed by the language here used by the Saviour: 'The Sabbath was made for the man, not the man for the Sabbath;' thus citing our minds to the man Adam who was made of the dust of the ground, and affirming that the Sabbath was made for him,—a conclusive testimony that the Sabbath originated in Paradise. This fact is happily illustrated by a statement of the apostle Paul: 'Neither was the man created for the woman; but the woman for the man.' It will not be denied that this language has direct reference to the creation of Adam and Eve. If, then, we turn back to the beginning, we shall find Adam made of the dust of the ground, Eve taken from his side, and the Sabbath made of the seventh day.

"In this way the Saviour, to complete the solution of the question raised by the Pharisees, traces the Sabbath back to the beginning, as he does the institution of marriage when the same class proposed for his decision the lawfulness of divorce. His careful statement of the design of the Sabbath and of marriage, tracing each to the beginning, in one case striking down their perversion of the Sabbath, in the other, that of marriage, is the most powerful testimony in behalf of the sacredness of each institution. The argument in the case of marriage stands thus: In the beginning, God created one man and one woman, designing that they two should be one flesh. The marriage relation, therefore, was designed to unite simply two persons, and this union should be sacred and indissoluble. Such was the bearing of his argument upon the question of divorce. In relation to the Sabbath, his argument is this: God made the Sabbath for the man that he made of the dust of the ground; and being thus made for an unfallen race, it can only be a merciful and beneficent institution. He who made the Sabbath for man before the fall, saw what man needed, and knew how to supply that want. It was given to him for rest, refreshment, and delight,—a character that it sustained after the fall, but which the Jews had already lost sight of. Our Lord here lays open his whole heart concerning the Sabbath. He carefully determines what works are not a violation of the Sabbath; and this he does by Old Testament examples, that it may be evident that he is introducing no change in the institution; he sets aside their rigorous and burdensome traditions concerning the Sabbath, by tracing it back to its merciful origin in Paradise; and having thus disencumbered the Sabbath of Pharisaic rigor, he leaves it upon its Paradisiacal foundation, enforced by all the authority and sacredness of that law which he came not to destroy, but to magnify and make honorable.

"10. Having divested the Sabbath of all Pharisaic additions, our Lord concludes with this remarkable declaration: 'Therefore the Son of man is Lord also of the Sabbath.' (1.) It was not a disparagement to the Sabbath, but an honor, that God's only Son should claim to be its Lord. (2.) Nor was it derogatory to the character of the Redeemer to be the Lord of the Sabbath; with all the high honors pertaining to his Messiahship, he is ALSO Lord of the Sabbath. Or, if we take the expression in Matthew, he is 'Lord EVEN of the Sabbath day,' it shows that it is not a small honor to possess such a title. (3.) This title implies that the Messiah should be the protector, and not the destroyer, of the Sabbath; and hence that he was the rightful one to decide the proper nature of Sabbatic observance. With such memorable words ends our Lord's first discourse concerning the Sabbath."

It would seem as though a candid consideration of the teachings of Christ concerning the Sabbath, would demonstrate conclusively to all fair-minded people that his labors in this direction were not calculated to destroy the institution, nor change it in any respect from its original design; but rather to give tangible and easily understood instruction, by precept and example, regarding its true character and purpose, and the manner in which it should be observed in order to please, honor, and glorify God, and be beneficial to the greatest possible extent to mankind.

In a succeeding issue we will continue to study the labors of our Saviour in this particular. G. W. M.

TAKE heed, my friend; sinning against light will put out your candle, and stupefy your conscience, and bring upon it less feeling and sense of guiltiness; and when that is done, the Devil is like a mad horse that hath broken the bridle, and runneth away with his rider whither he listeth.—Rutherford.

## APPROACH OF THE DAY OF THE LORD.

In his second epistle to the Thessalonians, Paul spoke of the approach of the day of the Lord on this wise:—

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:3-12.

In these brief words the apostle spanned the time from the date of their utterance to the second coming of Christ, and summed up more than eighteen hundred years of the most interesting history of the world. He pointed out the character and work of the most prominent earthly power that should exist and operate against God and his cause in the earth, and spoke of Satan's last and most desperate struggle to deceive mankind. Paul spoke especially for the enlightenment of his Thessalonian brethren, with a view to giving them correct ideas concerning the approximate time of Christ's second advent. Standing more than eighteen centuries nearer that all-important event than Paul did, we can look back, and, aided by history's page, learn our whereabouts in this world's career, and our nearness to the time "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

The words we have just quoted, being from the first chapter of Paul's second epistle to the Thessalonians, and used in such close connection with the texts quoted at the beginning of this article, prove conclusively that it was the *time of Christ's second advent* that constituted the theme of his remarks.

We will proceed to notice in order the developments, as named by the apostle, that should take place before the day of the Lord should come. The first that is mentioned is a "falling away." Regarding the signification of this expression, we give herewith the testimony of a number of eminent commentators:—

"We have the original word *αποστασία* in our word *apostasy*; and by this term we understand a *dereliction of the essential principles of religious truth*,—either a total abandonment of Christianity itself, or such a corruption of its doctrines as renders the whole system completely inefficient to salvation."—*Dr. Adam Clarke*.

"Until an apostasy shall have occurred."—*Barnes*.

"Except there come the apostasy first. . . . According to universal Biblical usage it denotes apostasy from the faith or from God."—*Schaff*.

"The readers were by no means to be misled into the fancy that the day of the Lord was now to dawn; for the apostasy and the appearance of Antichrist must precede it."—*Meyer*.

"Paul, therefore, predicts a certain general revolt of the visible church. 'The church must be reduced to an unsightly and dreadful state of ruin, before its full restoration be effected.'"—*John Calvin*.

These are sufficient to establish beyond controversy that the "falling away," spoken of by Paul signified a great apostasy from the faith. The apostle himself spoke of it elsewhere: "For this I know, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." Acts 20:29, 30.

It will next be in order to note the historical evidences of the fulfillment of this prophecy of an apostasy. To do this it will be pertinent to quote from the best Protestant writers concerning the character of the religious changes that occurred during the second and third centuries. Dr. Cox says:—

"In the early ages of the church, the writings of the Fathers were corrupted without scruple, to serve the purposes of contending sects. The truth is, that the practice of vitiating these holy writings, and even of forging whole treatises and letters, detracts materially from the value of all that has come down to us as the productions of the Fathers."—*Literature, etc.*, vol. 1, p. 128.

Martin Luther says: "When God's word is by the Fathers expounded, construed, and glossed, then, in my judgment, it is even as when one strains milk through a coal-

sack, which must needs spoil and make the milk black; God's word of itself is pure, clean, bright, and clear; but through the doctrines, books, and writings of the Fathers, it is darkened, falsified, and spoiled."—*Table Talk*, p. 228.

"From Adrian [A. D. 117] to Justinian, few institutions, human or divine, were permitted to stand on their former basis."—*Gibbon's Decline and Fall of the Roman Empire*, vol. 4, p. 314.

Says Robinson, the Baptist historian: "Toward the latter end of the second century, most of the churches assumed a new form, the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward and new-modeled the cause."—*Ecol. Researches*, chap. 6, p. 51, ed. 1792.

Dr. Adam Clarke uses the following language concerning the Fathers: "We should take heed how we quote the Fathers in proof of the doctrines of the gospel, because he who knows them best, knows that on many of those subjects they blow hot and cold."—*Autobiography of Adam Clarke*, p. 134.

Says Dupin, one of the most celebrated and reliable of the Catholic historians: "It is a surprising thing to consider how many spurious books we find in antiquity, nay, even in the first ages of the church."

J. F. Hurst, D. D., a modern historian, makes the following pertinent statements:—

"The political prostration of the Jews embittered them against the Christians. There was nothing in common between the Jewish sects and the early church. The scepticism of the Sadducees and the disappointed hopes of the Pharisees combined to intensify the popular hate. The council in Jerusalem cast Peter and John into prison, and put Stephen to death. A general persecution, under Herod Agrippa, A. D. 44, broke out, and James the Elder fell a victim to its rage. The Christians took refuge in Pella, beyond the Jordan. Bar-cochba led a final popular Jewish revolt against the Roman authority, A. D. 132, but was defeated by Julius Severus, and Jerusalem became a heap of ruins. The Roman emperor Hadrian tried to destroy the attachment of the Christians to the sacred associations of the city by erecting on Calvary a temple to Venus, and over the Holy Sepulcher, a statue to Jupiter. But his efforts, while pleasing to the Jews, had no material effect. The Jews, now that all hope of national independence was gone, established a school at Tiberias, where they tried to achieve with the pen what they had failed to accomplish by the sword. Their misrepresentations of Christ and his doctrines formed an important element in the general literary attack on Christianity during the first three centuries."—*Short History of the Early Church*, p. 19.

"Christianity was making steady progress in every field. Some of the more advanced thinkers in both Judaism and paganism saw in the Christian system so much that commended itself to universal confidence that each proposed to adapt it to his own faith and philosophy. This was a new plan, more dangerous to Christianity by far than outward opposition. In each case the overture was strengthened by people within the Christian fold, who responded to the flattering proposition, though without representing the spirit of the whole body."—*Idem*, p. 29.

"The course of Constantine was attended with serious danger to the church. This did not arise from the assumption of guardianship over its affairs, but from making the whole Christian body a part of the machinery of the state, and employing the state as the supreme judge of its inner and outward life. Hitherto the church had been a grand moral unity, held together by ties of love and doctrine. But now it was absorbed by the state. Its frame-work was lost in the body politic. Freeman says: 'The church conquered the state.' This is a great error. Constantine's adoption of Christianity as the state religion was the conquest of the church by the state. All the moral forces of the church were now impaired. The bondage of the church to the state, thus early begun, produced the great evils of the following twelve centuries,—superstition, the purchase of office, the angry controversy about theological trifles, the moral corruption of the clergy, and the ignorance of the masses. Milton, in his translation of a passage of Dante's 'Inferno,' thus characterizes the evil of Constantine's favor:—

"Ah, Constantine, of how much ill was cause,  
Not thy conversion, but those rich domains  
That the first wealthy pope received of thee!"—*Idem*, p. 48.

These few glimpses—and they are only a very few of the many that exist—are sufficient to indicate the development of a great apostasy in the early church, and it will next be in order to notice the second feature specified by Paul—the revelation of the "man of sin." This we will proceed to do in our next.

G. W. M.

## THE PROTESTANT REFORMATION: IS IT COMPLETED?—NO. 2.

As before shown, the only true method of obtaining a correct answer to this question is by appealing to Holy Writ, and by comparing the present status of Christianity with its condition in the days of Christ and his apostles. Any reformation is but partial which does not restore to us Bible truths cherished by them, and which does not banish from our communion erroneous doctrines and practices unknown in their day.

With the increasing light and extended privileges of our time over theirs, the Lord will not accept a lower standard of piety now than he did then. On the contrary, no stage of the church is set forth in the Scriptures as enjoying more of the divine power,

or as exhibiting a higher degree of moral excellence, than the people of God who live in the last days and await their Lord's joyful return. Of them it is said, He will present them to himself "a glorious church, not having spot, or wrinkle, or any such thing;" but they shall "be holy and without blemish." Eph. 5:27. And "in their mouth was found no guile; for they are without fault before the throne of God." Rev. 14:5. Surely this language denotes a state of purity and perfection unsurpassed in any preceding age.

It could be shown very easily that, in many respects, even the religion of the Jews was far in advance of ours, and that their standard was almost infinitely higher than that of the mass of professing Christians of to-day. The piety of the much-dreaded Pharisee would bring the blush of shame to many in modern times, who, outraging all truth and consistency, style themselves "Christians."

But what of the theology of the apostles? A few, only, of the essential truths held by them, and which are either ignored or rejected by the creeds of modern orthodoxy, will be noticed here.

1. *The apostolic church was united.* So much moral anarchy and division and chaos prevail at the present day, that many blindly decide this state of things to be in perfect accord with the divine will. Many rashly cast aside the Bible itself, claiming that a book emanating from God could not produce such pernicious fruits,—such disgraceful strife and discord. But men, claiming to possess "Christian [?] charity," reason that all these endless factions, this contentious rivalry and sectarianism, are of God's ordaining; that as men do not look alike or believe alike respecting other matters, it is perfectly proper and consistent for them to differ in their religious tenets; and that a state of things so universally prevalent would not exist without God's approval. But many things do exist that are displeasing and obnoxious to him.

According to this reasoning, there should be in every school district a half dozen different school-houses and as many different methods of teaching the common branches, as it would be absurd to expect all to understand alike; and the State should enact different systems of ethics adapted to the constitutional inability of its citizens to believe and obey the same code.

Absurd! If any number of men reason correctly from like premises, their conclusions must be identical. This theory, that all cannot, when led by the Holy Spirit, see the truth alike, is the gospel according to Satan, and is utterly refuted by the testimony of Holy Writ.

"For ye are yet carnal; for whereas there is among you . . . divisions, are ye not carnal?" 1 Cor. 3:3. Divisions, then, are an evidence of a carnal mind, and "the carnal mind is enmity against God."

It is God's design that his children should "all speak the same thing," and that there should be "no divisions" among them; but that they be "perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. For this oneness in all his followers, Christ prayed,— "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one." John 17:20, 21. That prayer certainly includes us, and it could not but be pleasing to God to have its petition granted.

While these divisions in the church would plainly show its carnal, unregenerate state, this loving unity would forcibly testify that they had "passed from death unto life," and would stand an unanswerable argument for the divine origin of the Christian religion. See John 17:21. But says one, "Such a degree of unity can never, with our race, be more than a beautiful and abstract ideal, its practical attainment is an impossibility." Let us see. Twice during the present dispensation this perfect oneness will be seen among the Lord's people. This the Bible plainly declares. Of the apostolic church it is recorded, "And the multitude of them that believed were of one heart and of one soul." Acts 4:32. What wrought this marvelous transformation in people who but a few hours or days before were, in nationality, custom, taste, language, clime, and religion, so radically dissimilar?—It was due, not to the learning or eloquence of man, but to the Spirit of the living God, that Spirit which will guide the humble seeker into all truth, and whose fruits are love, joy, peace, goodness, and faith. Through its agency they partook of that heavenly wisdom which is "first pure, then peaceable."

Has that Spirit lost its power, or become more inac-



JUNE 15, 1888.]

cessible to man than formerly?—Nay, verily. If its divine light and influence were sought with the same united fervor and importunity that were then witnessed, the result would be the same. Warmth will make the hardest blocks of ice coalesce.

If the last church is to be without fault, certainly there will be no division in her ranks; and we read that "they shall see eye to eye when the Lord shall bring again Zion." Isa. 52:8.

Here, then, is active employment for the true reformer. It is useless, however, to attempt a cure by "agreeing to disagree," by patching up, or by plastering over the surface while the disease is eating at the vitals, by cleansing the outside of the platter and leaving rottenness within. No real harmony can be secured by such a method. Error alone divides, truth unites, its followers. When men shall be brought to forsake error and obey the truth, they will need no leagues or conventions or alliances to bring their hearts into unison. This method is divine, all others are human and ineffectual.

In the next article we shall examine the New Testament further, to ascertain, if possible, in what other particulars our practice differs from that of the apostles. Our desire should not be for an easy path or to harmonize as nearly as possible with the prevailing opinions of men; but we should seek for divine light and truth, and "earnestly contend for the faith once delivered to the saints." W. C. WALES.

### THE EIGHTH DAY.

I HAVE many times read the testimony of the early Fathers touching the Sabbath question. Barnabas says: "I shall begin the eighth day, that is, the beginning of the world; for which cause we observe the eighth day with gladness, in which Jesus arose from the dead," etc. I have often wondered if he intended we should understand that it was the eighth day of the week that "Jesus arose from the dead;" that is, the eighth day of a week that contains only seven days, and that this eighth day always happened to come upon the first day of the week. But Sunday-keepers find no trouble in making this harmonize. I have before me a twenty-four-page tract, called "The Christian Sabbath versus the Seventh-day Sabbath," by Rev. R. H. Howard. On pp. 7 and 8 he says:—

"Nor were there wanting in the Jewish usage and ritual intimations of these naturally reasonably anticipated changes. As important as was the seventh day under the Mosiac economy, the eighth was hardly less honored. Circumcision, the offering of the first-born cattle and of the first-fruits, the consecration of Aaron and his sons, and the sanctification of the temple,—these and similar typical transactions (shadows all of things to come) were associated, be it observed, not with the seventh day, but with the eighth. Now, then, where shall we find an eighth day in connection with the gospel, signalized by any doings or blessings of Christ at all correspondent with these important and distinguishing types, unless, indeed, it be that day which is above every other day, the one on which Jesus rose from the dead? In Ezekiel there is an important vision, embracing a singularly striking and significant prediction: 'And when these days are expired, it shall be, that on the eighth day of the week, and so forward, the priests shall make your burnt offerings, . . . and I will accept you, saith the Lord.' Eze. 43:27. The only supposable accomplishment of this vision is in the condition of the Christian Church; while the only imaginable fulfillment of the foregoing prediction is the one found in the first day of the week, and in its Christian worship."

Now, the reader will perceive that circumcision and all other rites that were performed on the eighth day, were (according to Mr. Howard) performed upon the eighth day of the week; and all this was a type of Sunday-keeping on the first day of the week, which is truly the eighth day of the week upon which our Lord arose from the dead, which event took place upon the first day of the week. This is surely a mixture to prove that Sunday is the Sabbath for Christians to keep. But to crown the climax, the phrase, "the eighth day of the week," is not found in Eze. 43:27, as Mr. Howard claims; neither have I found it in any writings, except those of Mr. Howard. He certainly must fall under the head of that class referred to in Prov. 30:6. Other divines have found it necessary to add to the Scriptures in order to prove the same point.

I have before me a little pamphlet, called "The True Sabbath. Which Day shall We Keep?" published in Boston, Mass. On p. 20 the author says: "Astronomical calculations give evidence that the Lord's day, now observed by Christians generally, is the first one kept in Eden." This statement is absolutely false. Then he continues: "It appears quite plain that the Jews had a new rest day." This statement, also, is untrue; but to prove his assertion true, he quotes Neh. 9:13, 14; and that part which reads,

"And madest known unto them *thy* holy Sabbath," he changes by leaving out the word *thy*, putting in the word *the* instead, so that it reads, "*the* holy Sabbath;" that is, the Jews' Sabbath, a new Sabbath other nations did not have. But the reader will notice that Nehemiah said: "Thou [God] camest down also upon mount Sinai, . . . and madest known unto them *thy* holy Sabbath." *Thy* (God's) holy Sabbath, not the Jews' holy Sabbath. Thus it will be seen that men professing to be men of great piety, ministers of the gospel, dare to add to or take from the word of God, to prove that Sunday is the Sabbath of the Lord, notwithstanding God has so earnestly protested against it. See Deut. 4:2; Rev. 22:18, 19. Certainly they would not resort to such extremes if they had one plain "thus saith the Lord" to prove that Sunday is the eighth day of the week, and the Christian Sabbath. R. S. WEBBER.

### POSSESSED OF THE DEVIL.

"If Satan and his angels have a material individuality, how do they take possession of human beings? What is signified by the expression 'possessed of the Devil'? How could 'seven devils' possess Mary Magdalene? In what does the casting out of devils consist?"

Such are some of the questions that are propounded on this subject.

In Eph. 6:12 we read: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [*wicked spirits*, margin] in high places." And in Rom. 6:16 we find the following: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

There are two powers, or influences, brought to bear upon human beings, one from and of God, the other of Satan. Both seek to obtain possession of the individual. Both are capable of directly influencing human beings through the medium of their perceptive and mental faculties. Both have angels, or messengers, who are sent forth to minister to the members of the human race—each class in the interest of their respective sovereigns. These angels are invisible to mortal eyes, except in cases where they are permitted to assume human form. No doubt one principal feature of the work of these angels is to arrange circumstances with a view to governing the actions of individuals. The individual's will is the sovereign of his being. His judgment, conscience, sense of propriety, and other kindred faculties, may be regarded as chief counselors to the will. The will may be said to command or permit obedience to one or the other of the powers that solicit the allegiance of the individual. Whichever of the two contending powers secures the individual's allegiance, that may be said to have possession of him. "To whom ye yield yourselves servants to obey, his servants ye are; . . . whether of sin unto death [Satan], or of obedience unto righteousness [God]." The possession thus obtained by one of the contending powers is more or less perfect, according as the completeness of the entire being—physical, mental, and moral—is made obedient to the solicitations and principles of that power. The manner in which the various circumstances, incidents, and opportunities, of life are met and utilized, decides to whom we are yielding ourselves servants to obey. Inherited and acquired conditions, physical, mental, and moral, also our surroundings, such as companions, avocation, climate, country, habits of life, etc., have a very important bearing, and render our possession by the soliciting power more or less difficult, according to the nature of those conditions and surroundings.

In certain cases, existing conditions are such that Satan is enabled to get complete control of individuals, and they become demoniacs. In these cases, reason is generally dethroned, and the individual is bent on diabolical conduct. But there is a wide difference between demoniacs and ordinary lunatics. Lunatics are not, necessarily, possessed of the Devil; although many, no doubt, are. Mary Magdalene was said to be possessed of seven devils, to denote the completeness of the control that Satan had obtained over her. The number *seven* denotes completeness. But God, being more powerful than Satan, is able to compel him to withdraw entirely from an individual, and cease his solicitations for possession. He is, furthermore, able so to mold and transform our faculties that we will despise the solicitations of Satan's angels, and take delight in those of his angels. More-

over, God is able to compel the angels of Satan to solicit and obtain possession of other beings. Witness the incident at Gadara, where the swine were taken possession of. God is able to control the evil angels, through the medium of his own angels, or even human beings.

It should not be thought, however, that man's only prerogative is to listen to the solicitations of God and Satan, and make his choice of sovereigns. He may do more; he may, in turn, invite solicitations from either God or Satan. He may petition for the exercise upon himself of the influence of either good or evil angels, and thus be a voluntary helper in bringing himself into a condition of enslavement to Satan, or into possession of the liberty wherewith God can make him free. The normal condition of man is that of harmony with his Maker. Satan's effort is to pervert man from that normal condition, to cause him to depart from the course and design of his Creator. G. W. M.

### "COUNSEL WITH THE HERODIANS."

WHEN a corrupt ecclesiastical power finds itself unable to repel the advance of truth, or successfully to meet the arguments which are calculated to overthrow its strongholds, it naturally seeks to fortify itself by exterior aids. History has repeated itself on this point many times in the past, and unions of church and state, of greater or less effectiveness, have met and opposed the progressive march of truth in all ages of the world. This tendency of an apostate church to seek alliance with civil power, has everywhere been an indication of moral and spiritual weakness; and although often a source of temporary power and influence, the advantage gained is only of a worldly nature.

The very introduction of the gospel dispensation was marked by exhibitions of this spirit. The Jewish church had apostatized from God, and were walking in darkness. Their civil power was gone, their scepter had departed, and they were the subjects of a heathen government. It would seem that under such circumstances they might gladly receive the dawning light of a brighter day; but instead of this we read that the discomfited Pharisees, unable to cope with the humble Nazarene in argument, "took counsel with the Herodians against him, how they might destroy him." The Herodians are said to have been a political party, in the interests of the king; and the Pharisees, doubtless, sought to secure their co-operation in the attempted destruction of Jesus, by appealing to their jealous prejudices, and exciting their fears lest the king should be overthrown.

Their course in the matter is noticeable as an illustrative case of religious bigotry, which has had its counterpart in many instances since. The politicians of the nineteenth century are not greatly unlike those of the first, and their co-operation may be secured by measures similar to those which influenced the Herodians. Hence we find that certain zealous defenders of an unscriptural Sabbath are seeking political influence in its behalf on the ground that the safety of the state depends upon its maintenance. All the arguments deducible from the sad results of Sabbath-breaking on the part of ancient Israel as a nation are made to do duty in behalf of Sunday, and the true basis of Sabbath reform is lost to the sight in the zeal to defend an institution that has no Scriptural support.

It may not be uncharitable to say that such advocates, in their less malicious but equally mistaken zeal, are like the Pharisees of old, taking "counsel with the Herodians."—W. C. Gage.

A COURTEOUS man often succeeds in life when persons of ability fail. The experience of every man furnishes frequent instances where conciliatory manners have made the fortunes of physicians, lawyers, divines, politicians, merchants, and, indeed, individuals of all pursuits. In being introduced to a stranger, his affability or the reverse creates, instantaneously, a prepossession in his favor, or awakens, unconsciously, a prejudice against him. In fact, civility is to men what a pleasing appearance is to women; it is the general passport to favor—a letter of recommendation written in a language that every person understands. The best of men have often injured themselves by irritability and consequent rudeness; whereas men of inferior abilities have frequently succeeded by their agreeable and pleasing manners. Of two men, equal in all other respects, the courteous one has twice the advantage, and by far the better chance of making his way in the world.

SILENCE is the perfect herald of joy. I were but little happy if I could say how much.—Shakespeare.

## THE GOSPEL SICKLE.

Battle Creek, Mich., June 15, 1888.

The application of 2 Cor. 5:10 is desired by a correspondent. The text reads thus: "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." From the fact that at the judgment here referred to, all receive the deserts to which they are entitled, we may infer that the executive judgment is the one which Paul has in view. This, for the saved, occurs at the second coming of Christ; for the finally damned, when they suffer the second death.

Holding to the personality of the Devil and his angels, a correspondent wants to know where their abode is. In 2 Peter 2:4, it is stated that God cast the angels that sinned down to hell. The word here rendered "cast down to hell," is *tartarōs* in the Greek, a verb, from which we have *tartarus*. This is defined by Parkhurst's Greek Lexicon thus: "*Tartarus*, in its proper, physical sense, is the condensed, solid, and immovable darkness which surrounds the material universe." Again Parkhurst says: "It appears from a passage in Lucian, that by *tartaros* was meant, in a physical sense, the bounds, or verge, of this material universe." From this we see that the abode of the fallen angels is in the regions of space that surround the material universe, and it is admissible to grant that those regions also include all interplanetary space not otherwise utilized.

We once heard a gentleman employ an expression in Rom. 13:8—"Owe no man anything"—as a text to prove that it was wrong, under any circumstances, to contract a debt. A careful examination shows the fallacy of such a construction. In the verses that precede this, Paul has been discoursing upon the duty, reverence, and obedience which all owe to the civil magistrate and civil government. Beginning with verse 8, he discourses upon duties and obligations to one another as friends and neighbors, and in this matter he says our obligations are "to love one another; for he that loveth another hath fulfilled the law." We do not owe subjection and obedience to our friends and associates; but the law, "Love thy neighbor as thyself," defines our obligations in this respect. This text does not have reference to matters of deal and business transaction, further than in a general way as included in the Golden Rule.

### ORIGIN AND LENGTH OF THE WEEK.

The most ancient record of the week-period of time is found in Genesis, chapters 1 and 2, where its origin is given, and seven days allotted to it. The week as there and then instituted is recognized throughout the entire Bible; and in no case is a week of a different length mentioned. The American Cyclopaedia says under article, Week:—

"Week: a period of seven days, a division of time adopted by the ancient Egyptians and Hebrews, and in general use among Christians and Mohammedans. Its origin is referred back in one part of the Mosaic account (Ex. 20:11) to the creation of the world. . . . Josephus, Philo Judæus, Clement of Alexandria, and others, speak of the week as not of Hebrew origin, but common to all the oriental nations. It was not in use by the Greeks and Romans, until adopted by the latter at the period of the introduction of Christianity, after the reign of Theodosius. Its adoption was, no doubt, hastened by the peculiar convenience of such a division of the lunar month into four parts, and by its being so nearly an aliquot part of the solar year of 365 days. . . . In the ancient Brahmanical astronomy, the week is also a recognized division of time, and the names of the days are from the same planets and in the same order as those in use by the ancient Egyptians. . . . The Chinese and Thibetans have a week of five days, named after the five elements, iron, wood, water, feathers, and earth."

The Encyclopedia Britannica has the following:—"The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. . . . Those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability."

Those who claim that the week has ever consisted of less or more than seven days, have only such isolated examples as the Chinese and Thibetans, and possibly a few others, to refer to as evidence of the correctness of their claim. See also the "Chart of Days," showing the reckoning of the week in 160 dif-

ferent languages, from the earliest historical times till now; for sale at this Office; price, seventy-five cents.

### NAMES APPLIED TO THE CHURCH.

It is interesting to consider the different names which have been applied to the church, or people of God. The name first given to God's people after the fall of Adam in Eden, is found in Gen. 6:2,— "sons of God." They are called the "seed" of Abraham in Gen. 12:7, and "Israel" in Gen. 47:27.

Coming to the New Testament, we find the followers of Christ called disciples. They were afterward called "Christians." Acts 11:26. But they were called the "churches of Christ" once (Rom. 16:16), and the "church of God" seven times, as in the following places: Acts 20:28; 1 Cor. 1:2; 10:32; 11:22; 15:9; Gal. 1:13; 1 Tim. 3:5. Now if the "church of Christ" is such an important name, why did it not have its origin sooner? this being the twenty-seventh year after that church is said to have been founded, which was on the day of pentecost; and, in fact, it was not until eight years afterward that they were called "Christians." Compare marginal chronology of the second and twenty-sixth chapters of Acts. Sixty years after Christ it was first called the "church of God" (Acts 20:28); and yet we know the church was in existence long before this time. Read Matt. 18:17; Acts 7:38. The term *church* does not occur in the Old Testament; but the term *congregation* occurs several times, and has the same meaning, as is shown by Paul's quotation of Ps. 22:22 in Heb. 2:12: "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." He substitutes the word *church* for *congregation*.

From these facts we deduce the following conclusions: 1. That the "church" of the New Testament is the "congregation" of the Old Testament; 2. That the church, under this title, is to be perpetuated in this dispensation (Matt. 18:17; Acts 7:38); 3. That the different names applied to the same object at different times, were for the purpose of calling attention to distinguishing characteristics. This idea is fully sustained in the language addressed to the seven churches, in the second and third chapters of Revelation. The address made here to these churches was not to the different organizations existing at one time, but to the same church at different times in the gospel dispensation.

### TWO WHOLE LAWS.

In the fifth chapter of Deuteronomy it is recorded that Moses rehearsed to the children of Israel the ten commandments as God spake them from Sinai. Moses says, "The Lord talked with you face to face in the mount out of the midst of the fire (I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount); saying,—" (verses 4, 5); and then he repeated the ten precepts, at the close of which he made this important statement: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Verse 22.

We call this an important statement because it proves conclusively that there were no ceremonial ordinances connected with or belonging to the ten commandments as spoken by God from Sinai.

If ceremonial ordinances had been connected with the ten commandments, forming a part of them, as some claim, then the ten commandments, when taken alone, would constitute only part of a law. None will deny this. But let us see if such a position can be maintained.

In James 2:10 we read, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." And in order that none need be in doubt as to what law he refers, he adds in the next verse. "For he that said [or as the margin reads, *that law which said*], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Here, then, we find James calling the ten commandments alone a "whole law." Certainly none will claim that he included the ceremonial law in his statement.

If, however, the ten commandments alone constituted an entire law, as has been conclusively shown, then there must have been another law to which circumcision and other ceremonial ordinances belonged;

for Paul says in Gal. 5:3, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law." Thus we see that the law to which circumcision belonged was also a "whole law."

And now, since there was a "whole law" to which circumcision *did not belong*, and at the same time another "whole law" to which it *did belong*, the conclusion is inevitable that there were two "whole laws" in existence at the same time. Let this distinction be once fairly established, and all fair-minded people can readily see that the abolition of the ceremonial law did not affect the ten commandments in the least. Those commandments constituted a whole law when God wrote them on two tables of stone; they constituted a whole law when James wrote his epistle; and they constitute a whole law now,—a law that is the standard at the bar of God, before which we must all appear.

G. W. M.

### DOES BAPTISM SAVE US?

Yes; for the Bible plainly says so in 1 Peter 3:21: "The like figure whereunto even baptism doth also now save us." It is not, however, the *only* thing that saves us. We are saved by faith or belief in Christ (Acts 16:31), by works (James 2:14), by grace (Eph. 2:5), by hope (Rom. 8:24), and by repentance. Luke 13:1-5.

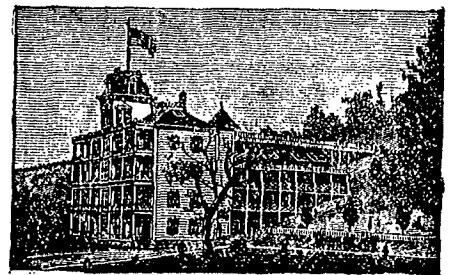
How does baptism save us?—By the "figure" of the eight souls "saved by water" in the days of Noah. How was this?—By believing the testimony the Lord sent to them through Noah: *they were saved by obedience*, being borne safely by the waters of the flood. They went into the ark and found safety. The souls saved thus showed faith in God by going into it.

Even so by like "figure" we are saved, by believing the testimony he sends us through his Son. The death, resurrection, and intercession of Jesus are the items vital in the scheme of redemption. These events and this work make our salvation possible. We show faith in all these essentials to salvation, by being baptized in water as expressive of faith in the Father's testimony through his Son. We are saved by the testimony through obedience. The Father through the Son commands baptism. Matt. 28:19, 20. The Father through Noah commanded the people to be saved. Peter says Noah and his family were "saved by water." All the Father's commands are saving. He commands baptism, as just seen. Therefore, if baptized, we shall be *saved by water*. "Water salvation" now, as in Noah's day, comes by obedience.

N. J. BOWERS.

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