

# THE GOSPEL SICKLE

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

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## THE GOSPEL SICKLE

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For Terms, - - - See Last Page.

### HARVEST HOME

Most gracefully we gather  
The fruitage of the year,  
And offer our thanksgiving  
With heart and voice sincere!  
The sowing and the planting  
Have brought their blest reward;  
Lo! we would place our offering  
Low at thy feet, O Lord—  
Our harvest home.

What wealth of treasure greets us,  
To bless the labor done!  
How hard the work and watching,  
How sweet the triumph won!  
What golden gleams of beauty  
The ripened fruitage yields!  
With songs of joy and gladness  
We glean the fragrant fields—  
Sweet harvest home!

O Lord, when thou dost gather  
Thy sheaves of golden wheat,  
And from the worthless masses  
Select the pure and meet,  
When, all earth's harvests o'er,  
Thine own is just begun,  
O grant, our Heavenly Father,  
We hear thy call, "Well done!"  
Thy harvest home!

—Selected.

## 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.

THOSE who advocate the abolition of God's law thereby discard one of the most important parts of the Christian's armor; viz., the "breastplate of righteousness." God's law is the standard of his righteousness; it is the embodiment of his righteousness; and to dispense with it is to cast away a means of safety, which will allow the darts of Satan to pierce and destroy us.

CHRIST taught, in one of his parables, that when salt loses its savor, it is thenceforth worthless—good for nothing but to be cast out and trodden under foot. The savor of salt represents the spirit of sacrifice in the Christian. When professing Christians lose the spirit of sacrifice, they become worthless as co-laborers with Christ in helping to save sinners. This is one reason why there are so many cold, worthless professors of religion in the world—they have lost the spirit of sacrifice, or else they never had any.

THE Lord gave the Jews the Sabbath in placing them where they could keep it. They must have been measurably deprived of the Sabbath and Sabbath blessings in their servitude. The Lord made known the Sabbath as indicated in Neh. 9:13, 14, in proclaiming it in grandeur, with the rest of his

law, on Sinai. The entire passage reads thus: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath." The French version reads: "Taughtest them thy holy Sabbath." The 16th chapter of Exodus proves that they had a knowledge of it one month before this, at least. God says he made himself known to the house of Jacob "in bringing them forth out of the land of Egypt." Eze. 20:5, 9. Who will claim that the children of Israel had no knowledge of God before this?

THE prime idea of sacrifice is that of yielding up one's life. Christ became our great Sacrifice by yielding up his life for us. In Ps. 50:5 the promise is made that the Lord will gather as his, those who have made a covenant with him by sacrifice; that is, have so loved him and their fellow-beings that they were willing to lay down their lives in defense of the truth, or to further his cause in the earth; were willing to wear themselves out, if need be, in the service of their Master. Paul taught that it is but our reasonable service to present our bodies a "living sacrifice" in the cause of God; and said that he constantly bore in his body the dying of the Lord Jesus, counting all things as loss, in order that he might be a partaker of the sufferings of the Lord. If we expect to be gathered when the Lord comes, we must make a covenant with him by sacrifice.

THE Bible nowhere calls the Sabbath a Jewish institution. How could the Sabbath be Jewish when it was made at creation—more than two thousand years before the Jews existed? When God had made the world in six days, he rested from his work on the seventh day, and thus the seventh day became his rest day, or Sabbath day. He then "blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:1-3; Ex. 20:8-11. Thus the seventh day became God's blessed and sanctified rest day, or Sabbath day, and a memorial of his rest from his works. It will not do to call the Sabbath Jewish, and give it to the Jews, simply because the Jews kept it. The Jews had the same God that we have, and looked forward to the same Messiah that we believe in. Christ and the apostles were Jews. Our Bible came from the Jews. The new covenant was made with the Jews. Jer. 31:31, etc.; Rom. 9:4, 5. The advantage of the Jews was "much every way; chiefly because that unto them were committed the oracles of God" (Rom. 3:1, 2); i. e., what God spoke or delivered orally, the ten commandments. (See Webster's definitions of *oracle* and *oral*.) Acts 7:38; Deut. 4:8-13. In short, the Saviour says, "Salvation is of the Jews." John 4:22. Shall we reject these blessings simply because the Jews enjoyed them?

BY the new birth, we understand, is meant the entire change necessary to fit us for a residence with the saints in heaven. It consists of two parts: First, a moral change wrought by conversion, and a Christian life (including repentance, baptism, and the performance of the duties incumbent upon Christians in this dispensation); second, a physical change at the second coming of Christ, whereby, if dead, we

shall be raised incorruptible, and if living, we shall be changed to immortality, in a moment, in the twinkling of an eye.

WE go to the ancient Scriptures because they agree with the new in establishing the perpetuity of the Sabbath and of that perfect law of which the Sabbath is a part. For instance, how can we overlook the following forcible scriptures? "O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!" Deut. 5:29. God is speaking of the ten commandments. "The faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Deut. 7:9. "And showing mercy unto thousands [of generations (see French trans.)] of them that love me, and keep my commandments." Ex. 20:6. Allowing thirty years to a generation, only about two hundred generations have passed since creation. "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. "All thy commandments are righteousness." Verse 172. "Concerning thy testimonies, I have known of old that thou hast founded them forever." Verse 152. This psalm is a remarkable poem on the ten commandments, nearly every verse referring to them under one of such expressions as "the law of thy mouth" (verse 72), "thy commandments," etc. "My righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:6, 7. Isaiah says of Christ, "He will magnify the law, and make it honorable." Isa. 42:21.

IN Heb. 8:10 we read, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." By the new covenant is meant, in general terms, the system of religious worship required by God in the gospel dispensation. It is briefly comprehended in the statements of verses 10-12 of Heb. 8. With regard to the signification of the proposition to place God's laws in the minds of the people, and write them in their hearts, it may be remarked that by the interpretation given to the law by Christ, he taught that it took cognizance of the thoughts and intents of the heart (Matthew 5), whereas, under the old dispensation, the idea was more prevalent that it related simply to outward acts and appearances. Under the new covenant the Holy Spirit is promised to teach believers all things. John 14:26. The outward ordinances of the new covenant—baptism, the Lord's Supper, and washing of feet—are all memorial in their nature, and carry the mind at once to those acts by which Christ sealed the new covenant. They appeal to the heart as the seat of the affections, and impress more emphatically than any previous ceremonies ever could, the great sacrifice that was required to meet the demands of a broken law. From and after the sealing of the new covenant by the blood of Christ, that stupendous fact must have a greater effect upon the hearts of people, by way of impressing upon them the holy character of God's law, than any previous occurrence that the world had ever known. By "mind" is generally signified the intellect, and by "heart," the seat of the affections, or the affections themselves.

## Doctrinal Articles.

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

### POWER OF THE CHURCH TO REMIT SINS.

BY G. W. MORSE.

In many cases Bible language can better be understood if all the circumstances under which it was uttered are taken into consideration. This is emphatically true of the following texts:—

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John 20:21-23. "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16:19.

The texts we have quoted contain the Saviour's instructions relative to the privileges and powers that the Christian church should be entitled to from that time forward. For thousands of years previous to the time that Christ spoke the words of the texts, the people of God had been accustomed to the ceremonial or typical system of sacrifices and offerings for sin. They had been accustomed to confess their sins at the place where the priest ministered. The priest received them, made the necessary offering in the first apartment of the sanctuary, or in the court adjacent (according to the nature of the sin), and on the yearly day of atonement he performed the prescribed work in the second apartment, whereby the sins that had been lodged in the first apartment during the year were placed upon the head of the scape-goat, and effectually disposed of, so far as the individuals who had committed them were concerned. Thus the method of confessing sins and obtaining pardon for them had been one that could be easily comprehended. While it was true that genuine heart-work was necessary on the part of the transgressors, yet there was much in the system of outward, tangible, visible ceremony. Christ was preparing the way for the entire abolition of that ceremonial system, and that the change from the old to the new might not be too sudden or too great, he prepared the minds of his disciples somewhat by the teaching under consideration. By those statements with regard to the power of his true church on earth, to "bind" and "loose," "remit" and "retain," he suggested that in some particulars and to a certain extent, the work of the priests would be superseded by the organized church, acting, of course, in perfect harmony with the Holy Spirit. It is not to be supposed for a moment, that any action of the church would be sanctioned in heaven that is otherwise than right, and dictated by the Holy Spirit. The important truth designed to be taught by Christ as he spoke those words, was that the actions, proceedings, and work of his true church on earth would be recognized in heaven.

It is nowhere intimated that under the old dispensation the power or right to forgive sins was vested in any other being than God, and there is no probability that any of the people looked elsewhere for forgiveness. See Ex. 32:32; 34:6, 7; Num. 14:17, 19, 20; Ps. 32:1, 2, 5, and many other scriptures of similar import. There is no intimation that previous to the time that Christ spoke the words under consideration, the people of God had supposed that they were to confess their sins to the priests as priests. One item in the work of a priest on the day of atonement was to make an atonement for himself. Lev. 16:11. The liability of the priest to sin was also provided for in other ways. See Lev. 4:3. The people were taught that the priests were the chosen servants of the Lord, to act important parts connected with the worship of God, and in ministering to the spiritual welfare of the people. If the priests were importuned by the people, it was not with the idea that they had power to forgive sin, but that they would perform such service in behalf of the supplicant as was within their province as priests.

The conclusion seems reasonable that as the ceremonial system of worship was about to be done away with, and a different system introduced, Christ should thus prepare the way for it by laying down general principles and prerogatives of the organized church under the new dispensation. In view of what has already been said relative to the work of the priests under the old dispensation, there was no liability that

those who heard Christ's words would thereby conclude that he designed to delegate to the church any authority to grant final and effectual pardon for sin. As the priests were God's highest authority on earth, under the old dispensation, so Christ taught that the organized church would be his highest authority on earth under the new dispensation. As the priests were liable to err, so is the church, and nothing resembling infallibility is suggested.

### THE LAW OF LIBERTY.

JAMES twice uses this most expressive term: "But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

What is meant by the term "law of liberty"? This is a question of the highest importance, for this is the law by which we shall be judged at the last day. That judgment will be one of severity, for James adds: "For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment." Verse 13. This signifies that in the day of judgment there will be no forgiveness of sins, because every man will then be judged according to his works. 2 Cor. 5:10; Rev. 20:11-13. When James says that mercy rejoiceth against judgment, he speaks of the state of things which now exists. The law of God even now condemns sinners, but the gospel of Christ delights to pardon every man who will repent. The justice of the condemnation is acknowledged by the sinner in the act of repentance; and it is acknowledged by the gospel itself in offering pardon to sinners through the death of Christ, who has suffered the curse of the law in their place.

The condemnation or curse pronounced by the law of God would never have been felt by man, and indeed would never have existed had not man sinned. So also that attribute of God which we call mercy or grace would never have been known to man had not man destroyed himself by sin. Thus when man was ruined by sin, the law of God could do no less than to pronounce its curse upon him. The mercy of God desired to save the sinner, but could not deny that he was justly condemned by the law of God. The wisdom of God found out the method by which to reconcile the mercy of God with his law or truth. This was in the death of Christ as the substitute for the sinner. In his death, mercy and truth meet together, and righteousness and peace kiss each other. Ps. 85:10.

But this arrangement made two great days necessary: 1. The day of mercy or grace, during which sin may be pardoned and the gospel of Christ may be preached,—the period during which "mercy rejoiceth against judgment;" 2. The day of judgment, when all sinners who have not obtained pardon shall be judged and punished,—the day when we "shall be judged by the law of liberty." This is also the day when those who have showed no mercy "shall have judgment without mercy." James 2:12, 13.

The law of liberty is a law which was made to govern our words and our acts. This is proved by the words of James: "So speak ye and so do as they that shall be judged by the law of liberty." We must speak as this law bids us speak, and we must act as this law bids us act. But we cannot speak and act in this manner unless we know what is meant by the law of liberty. Does the apostle James define this law, and teach us what are its precepts?

If we read the verses which immediately precede verse 12, we can have no doubt what is meant by the law of liberty spoken of in that verse. Thus we read: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that 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. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy that hath showed no mercy; and mercy rejoiceth against judgment." James 2:8-13.

"The royal law" of verse 8 is therefore the same as "the law of liberty" of verse 12, and this is certainly the same as "the perfect law of liberty" of James 1:25. If we fulfill the royal law, we do

well; if we transgress that law, we commit sin, and are convinced by it as transgressors. This is therefore that law of liberty which was made to govern our words and our acts, and to judge us at the last day. This law contains the ten commandments, for the apostle quotes the sixth and seventh commandments, and teaches that whoever breaks one of the commandments becomes guilty of breaking the whole law. A chain with one link broken is a broken chain. A watch with one wheel broken is a useless watch. A chair with one leg broken is a worthless chair. The law of God with one commandment broken is a broken law. It is not necessary to break every link in a chain to render that chain useless; it is not necessary to break every wheel in a watch in order to render the watch incapable of fulfilling its office; and it is not necessary to break every piece of which a chair is composed to make the chair of no value. Nor is it necessary to break all the commandments in the royal law in order that that law as a whole should be broken.

But how can the royal law which says, "Thou shalt love thy neighbor as thyself" and which says, "Do not commit adultery," and "Do not kill,"—how can such a law be called the law of liberty? How can we have liberty under the authority of a law which says "Thou shalt" and "Thou shalt not"? Liberty is secured to us by law when the law forbids everything that is evil and commands everything which is good, and this is precisely the office of the law of God. The prohibitions in the law of God are like the barriers erected near precipices to keep us from stepping over and being destroyed.

Sin is false liberty. Satan tells men that his service is perfect liberty, for he permits them to do as they please. But when remorse comes upon them because of their guilt, they find that sin is the most abject slavery, and that they can hardly escape from it though they see ruin just before them. But the law of God is the law of liberty. It permits everything that the Christian desires, and forbids only those things which he wishes to shun. The sinner regards the law of God as the law of bondage, because he has the law of sin, or the carnal mind, in his heart. Rom. 7:23; 8:2, 7. The Christian regards the law of God as the law of liberty, for the law of God has been written in his heart (Ps. 37:31; Jer. 31:33), and he delights to do the things contained in that law. Ps. 1:2; 119:97.

James says: "But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25. We have seen from James 2:8-13 that this perfect law of liberty is the moral law, or royal law, and that it includes the ten commandments. Now, whoever looks into this perfect law will see that the fourth commandment relates to the day which God sanctified in Paradise in memory of himself as the Creator of the heavens and of the earth. Ex. 20:8-11; Gen. 2:2, 3. He will see that if he fulfills the royal law he does well, and that if he transgresses one of its precepts he becomes guilty of breaking the whole law of God; for he breaks from the middle of the chain, one of the ten links which compose the chain, or one of the precepts which compose the law of God.

If he is not a forgetful hearer but a doer of the work, he will be blessed in his deed, for he will keep the commandments. He cannot be justified by the law of God, for he has broken it; but as a Christian having the law of sin removed from his heart, and having the law of God written therein by the gospel of Christ, he can, according to James, fulfill the law of God, and in so doing he will do well. He will speak and act according to that law, knowing that he is to be judged by it.

But who may abide the day when sinners will receive judgment without mercy? Who will be able to stand when the day of mercy, or the day of the gospel, will be past, and when men shall be examined in the light of the law of God? It cannot be those who go on in sin, and who refuse to repent. It cannot be those who neglect to seek pardon in the blood of Christ for their transgressions. Nor can it be those who, after having found pardon, dare to transgress the law of liberty. The men who will stand in the judgment will be those who have clean hands and pure hearts, and who, having looked into the perfect law of liberty, have been doers of that law. Let us thank God that the time is not past during which mercy rejoiceth against judgment, and that it is still possible for us to find mercy and pardon.—J. N. Andrews.

WHATSOEVER purifies, fortifies the heart.

## The Christian Life.

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

### FAITH.

I will not doubt, though all my ships at sea  
Come drifting home with broken masts and sails;  
I will believe the Hand which never fails,  
From seeming evil, worketh good for me.  
And though I weep because those sails are tattered,  
Still will I cry, while my best hopes lie shattered,  
"I trust in thee."

I will not doubt, though all my prayers return  
Unanswered from the still, white realm above.  
I will believe it is an all-wise love  
Which has refused these things for which I yearn.  
And though at times I cannot keep from grieving,  
Yet the pure ardor of my fixed believing  
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,  
And troubles swarm like bees about a hive;  
I will believe the lights for which I strive  
Are only reached by anguish and by pain;  
And though I groan and writhe beneath my crosses,  
I yet shall see through my severest losses,  
The greater gain.

I will not doubt. Well anchored in this faith,  
Like some staunch ship, my soul braves every gale;  
So strong its courage that it will not quail,  
To breast the mighty, unknown sea of death.  
Oh, may I cry, when body parts with spirit,  
"I do not doubt," so listening worlds may hear it,  
With my last breath.

—Selected.

### THAT BLESSED HOPE.

THE mass of church members have little apparent interest in Christ's second coming. "What difference does it make to us when he comes," say they, "if we are only Christians?" Such a question reveals their attachment to earth, and their alienation from heaven. It shows the frigid temperature of their hearts. Most professed Christians are contented "dwellers" on the earth, and they seem very averse to any change of residence. Nothing would make them more wretched than to learn that the Lord was coming this very day to take them to heaven, and that they must leave their earthly possessions for a dwelling-place with him. It would seem like emigrating to a land of strangers, to live with foreigners of uncongenial tastes and an unknown tongue.

The promise of a mansion on the uplands of Paradise seems to them visionary and speculative. Such deluded men think that if they have a few acres of earth's cold clods, or a few pounds invested in mortgages and bonds, they have something real and abiding.

But a day is fast approaching that will convince all such poor souls that they have been duped, that they have been grasping at a shadow, feasting their eyes upon soap-bubbles, and feeding upon mouthfuls of froth. The coming of Christ seems to them like the shocking destruction of all their cherished hopes and plans. They do not wish to see him. Not because he has ill-treated them, but because they hate him, and have shamefully abused him.

Man naturally avoids one he has wronged, until by apology the injury is repaired. But ready as we are to apologize to an earthly friend, we seldom apologize to our truest Friend, our forgiving heavenly Father. We love the creature more than the Creator, earth more than heaven, the traveler's rags and dust more than the vestments of royalty. We prefer the malarial lowlands to the fragrant uplands of flowers and fruits. We choose a hut in a howling wilderness to a palace on the hills, and we seek the companionship of mortals oftener than the fellowship of immortal spirits and the King of kings.

Not so with Galilee's fishermen. Daily intercourse with their divine Brother had endeared him to their hearts. Earthly employments were abandoned for his society. With him they had found sympathy in sorrow, refuge in distress, and succor in adversity. They could not be indifferent to his departure from them. Christ said to them, "But now I go my way to him that sent me, . . . and because I have said these things unto you, sorrow hath filled your heart." John 16:5, 6. Why this difference between their feelings and ours? They were sad at the prospect of his absence; we are careless, or, perhaps, actually thankful that he stays away. Why is this? The solution is easy and manifest.

They were well acquainted with the Master, while many of us are scarcely on speaking terms with him. They were his daily companions, while we associate

with no other friend so little. They saw him going from place to place doing good. They heard words of sweetest sympathy and tenderness fall from his gracious lips. They had seen him cleanse the leper, heal the sick, and restore the blind. They had seen him feed the hungry, still the roaring tempest, and burst the bars of the tomb. They had seen him restore the lifeless son to his widowed mother, and give back the entombed brother to his bereaved sisters. They had seen him weep for the sorrowful, and shed pitying tears for his bitterest foes. Anger had never darkened that brow. Rude and uncouth in manners, slow and dull to learn, they had never received aught but tenderest politeness from him. They had seen his glory in the mount, and his agony in the garden. They knew his heart was full of love. They were acquainted with the inner qualities of his soul; and they had seen only that which was amiable, lovable, and divine. They knew him only to adore him, and the longer he remained with them, the more intense became the strength of this attachment. No wonder sorrow filled their hearts at his first intimation of leaving them. They felt that they could not endure the loss of such a friend.

Rest assured, dear reader, if we were better acquainted with our Saviour, we would feel more of this sorrow at his long-continued absence. We would long to greet our Elder Brother. We would say with Peter, "Lord, why cannot I follow thee now?" and with John "Come, Lord Jesus, and come quickly." We would, with Paul, call it "that blessed hope." The anticipation of seeing that lovely face, of hearing his melodious voice, of beholding his kingly splendor, of touching his royal robe, of casting our crowns and ourselves at his feet, and of swelling the glad hosannas of his heavenly triumph, would be soul reviving. This hope, these anticipations, would make the road smoother and the journey shorter.

"Lord Jesus, come and end this troubled dreaming;  
Dark shadows, vanish; rosy twilight, dawn;  
Morn of the time and real, burst forth!  
Calm beaming, day of the beautiful, arise! awake!"

W. C. WALES.

### LEAKING OUT.

"THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:1. The margin reads, "Run out as leaking vessels."

Both the thought and the caution of the apostle in this verse are of the utmost importance. These Hebrews had embraced Christianity, and Paul knew that in order to retain this great gift of salvation, they must give the same earnest heed to it, as they did to obtain it, or even more. For if this was not done, and they allowed themselves to become in any degree careless or indifferent, they would find this grace leaking out.

And what was true of these Hebrew Christians in Paul's day, is true of all Christians at the present day. In order to retain the grace of God in our hearts, we must give to it every day and every hour the same first and earnest thought and devotion that we did in seeking it. If this is not done, it will leak out. Notice the Scriptures on this point: Prov. 2:1-5; Jer. 29:12, 13; Matt. 6:33; 13:45, 46; Luke 13:24. From these passages we learn that if we would "find the knowledge of God," we must seek for it as we would for hid treasures, and we all know how men seek for those. In order to "find the Lord," we must search for him with the whole heart; and we cannot find him unless we do thus search for him. To obtain the "pearl of great price," we must sell all we have to buy it; we cannot obtain it at any less price. In order to "enter in at the strait gate," we must strive or agonize; we can enter in in no other way. And lastly, to find the kingdom of God, we must seek it first.

Then, in order to retain salvation in our souls, the same earnest, primary devotion must be given to it every moment. The moment we relax our devotion, and withhold any part of our consecration, that moment our hold on Christ begins to slip, and the love of God begins to leak out.

Many souls have reached the point of unconditional surrender, and have sought Christ with the whole heart, and for awhile were earnest, zealous laborers in God's cause. But after a time, they began to relax their energies in that direction, and allowed the world to crowd in and claim the first thought and attention. Religion became a secondary matter with them, and little by little their experience has leaked

out till they have become utterly dry and barren. They still carry around the vessel of profession, but it is empty; every drop of salvation has leaked out. They have not a drop to refresh their own souls, nor to refresh the souls of others. They still keep up the forms of religious service, but they are destitute of life and power.

Having heard of these things, I pray we may all not only give heed to them, but earnest heed, and not earnest heed only, but *more* earnest heed, lest we let our hold on Christ slip, and find that our salvation is leaking out. And if we find that it has run out, let us bring our vessels again to the fountain, that they may not become dry and empty again. Then, with our vessels full of this precious water of life, we can go out and water other souls.—Sel.

### DO N'T WAIT.

WE have just read the fable of the lad who was seen standing long by the river's bank, watching the water as it rolled along. When questioned as to his object, he replied that he was waiting for the river to run by so that he could pass over.

Akin to his folly is that of one who would put off all plans for self-improvement until everything is "just right" in his surroundings and circumstances. "No use to begin until one can study by himself, where he will not be interrupted," is the excuse of one. "No use until I have money enough to buy the books I want to begin with," says another. "So much work to be done every day, it is useless for me to try. I have neither time nor energy left for improving my mind."

It is true that pleasant surroundings and abundant facilities are helps to some people; but then, again, they seem to work the other way. I knew a family of young men whose father was a college president, whose home was beautiful, and who had every advantage for education that youth could desire; but they, in effect, despised all their privileges; I doubt if one of them ever graduated, despite their father's earnest efforts to make something of them. The society of the low and degraded seemed always the most congenial, and they went out into the world with little preparation to be a benefit to it or themselves. There is an old saying about being "cursed with blessings." One can make his blessings a curse by the way he employs them. If you have the will to work for your own improvement, you will never need say, "All things are against me." You will never have more to contend with than did James A. Garfield, and you need never covet a more glorious success than his, long before he attained his highest honors.

You can read through volumes of useful books by picking up odd minutes of time. Keep your book handy, and when you can read a page, count it so much clear gain. One page carefully read and then thought over as you go about your duties, will do you more good than a score of pages just skimmed and then forgotten. Forgotten reading never makes you much better or wiser. There are excellent things in the best newspapers now-a-days, which are well worth reading and pondering, and which take no appreciable time from the day's work. It must be a dull house where no such weekly visitor comes; and it is good missionary work to help spread such information by inducing others to become subscribers.—Sel.

WE often think how much good we would do if we had large means; but it is sometimes true that we can accomplish more without money than we should do with it. When Peter and John went up to the temple and met with the cripple who asked alms, it is altogether probable that if they had had money they would have simply given him what he asked for, and passed on; but having neither silver nor gold, they conferred a far richer blessing on the suppliant. The very fact that we cannot confer pecuniary aid often stimulates to other and more important help. As we come in contact with suffering humanity, we should always cultivate the spirit of Peter, exhibited in the utterance, "Such as I have give I thee."

It is impossible for a man to be careless in business affairs, or unmindful of his business obligations, without being weak or rotten in his personal character. Show me a man who never pays his notes when they are due, and who shuns the payment of his bills when it is possible, and I shall see a man whose moral character is, beyond all question, bad.—Dr. Holland.



"The fields are white already to harvest."—John 4:25.

BATTLE CREEK, MICH., OCTOBER 15, 1888.

### WHOLESALE ASSERTIONS.

If the time shall ever come when men will sit down and seriously think, and candidly weigh the evidence on the Sabbath question, they will be ashamed of the way they now treat it. Prompted by that spirit of inquiry that is abroad in the land, and entering into so many thousands of minds on this subject, a correspondent of the *Golden Censer* asks the editor of that paper what authority we have for saying that Sunday has been the Sabbath ever since Christ's resurrection. We can hardly forbear noticing a few of the statements which the editor offers in reply. As wholesale, groundless assertions, they are seldom equaled, even on this subject. He says:—

"The New Testament shows that, after the resurrection, the disciples had the first day of the week (our Sunday) for their regular meeting day."

If the New Testament shows this, the evidence can be pointed out, and others can find it too. How old is the editor of the *Censer*? and how long has it taken him to find this out? We have been searching for it thirty-five years, and have not found it yet. But does not this put the disciples in rather a bad light? The New Testament record covers a period of sixty-seven years after the resurrection of Christ. But it is a fact that the only record we have of a meeting on Sunday during all this time, is the record of one solitary, incidental, evening meeting, held by Paul and a few disciples at Troas, in Asia Minor, A. D. 60. Acts 20:7. Now, if this was their "regular meeting day," and this is all the New Testament has to say about any meeting on that day, is not the conclusion inevitable that they had only one "regular" meeting for worship in sixty-seven years? Then he admits that for even this, they had no authority, which is the one redeeming statement of his article. He says:—

"There is no authority for saying that Jesus, or God, or an inspired apostle ordained that after the resurrection, Sunday should be the Sabbath of Christians. This, like the very name Christian, grew up in the church gradually."

The *Censer*, and all zealous Sunday-keepers, would be overjoyed to find some authority that "Jesus or God or an inspired apostle" *did* ordain Sunday to be the Sabbath of Christians; and the acknowledgment that there is no such authority, is a confession of failure and defeat and dearth of ground to stand upon, sufficient, it would seem, to lead them to abandon so untenable a position. The spectacle they make, under these circumstances, in trying to bolster up the Sunday as a specially cherished and petted institution, is one to excite the pity of the ages. Here is another specimen:—

"In Christ, the letter of the law is done away by observing its spirit."

Where does the New Testament tell us about this? How is it to be done? By the "letter of the law" here, we are of course to understand the specific commandments of the law. This letter, we are told, is done away in Christ by observing its spirit. Take, for instance, the commandment, "Thou shalt not kill." The letter is done away; that is, there is now no specific commandment saying, "Thou shalt not kill; but we are to keep its spirit. But we ask how in the world we are to find the "spirit" of a law, of which there is no "letter." And can a man keep the spirit of a law, and break the letter? If not, why not let the letter remain? Take the commandment under consideration: if a person killed another, would he keep the spirit of the commandment?—By no means. And if he did not kill another, would he not keep the letter?—Most assuredly. Then why abolish the letter? The letter and the spirit cannot be separated. Those who are trying to satisfy themselves with such speculations, are simply feeding on the east wind.

The object of all this talk about the letter and the spirit, is simply to prepare the way for a grand twist on the Sabbath question, so as to shift the day over

to Sunday. The *Censer* applies this principle to the Sabbath as follows:—

"So, while the Jew must observe the Saturday, or seventh-day Sabbath, the freeman in Christ observes a seventh day, or one day in seven; for that was the purpose of the command, that we rest one day in seven."

What an oversight in the Lord, that he did not tell us what the purpose of the commandment was; for he has said no such thing; and the *Censer* admits that the letter of the law confines the Sabbath to the seventh day, or Saturday. And what a marvelous kind of law is this, the letter of which says, "Keep the specific seventh day," but the spirit of which says, "You need not keep that day, but keep any seventh day you please." And what wonderful discernment some men have, to be able to tell just what the Lord meant, when he has not expressed it. Rather, how dare they give to the law a meaning which contradicts the terms in which it is expressed, and then practice by that? Again:—

"He who must cling to the seventh-day Sabbath is yet in bondage to the letter of the Mosaic law, which never was given to us Gentiles. Let no one put you in bondage to the letter of the Mosaic law, but keep its spirit."

This excites our wonder. Here is a law set forth as simply an old Mosaic law, never given to the Gentiles; and yet we must be very careful to keep its spirit. In the name of reason, what have we to do with the spirit of such a law, or anything else connected with it? If that law was never given to us, then let it go—letter, spirit, and all. The fact is, that men unconsciously betray their innate feeling of obligation to the law, in beating around to find so many excuses for changing it, or giving it up. They keep its spirit. But why keep its spirit, if it is not binding? They come as near to it as they can—one day in seven. But if the letter, which says the seventh day, is gone, how do they know that the "spirit" of it is one day in seven? Why not simply "rest" every five or six days, or at any time when it is desired? The commandment which fixes the proportion of time fixes also the particular day.

There is no sense in any of this talk for Sunday. It is a flimsy breastwork of sophistry, which will not shield one in the day of judgment. We would say to all men: Better follow the Lord's instructions, as near to the letter as may be; and be assured that if the spirit of a law is binding on us, the letter of that law will hold us too. U. S.

### FULFILLMENT OF 1 TIM. 4:1-5.

In a recent issue, consideration was given to some portions of the scripture we have referred to, and a promise made to continue the investigation in this number. We will again quote the texts:—

'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer.'

The remarks of Dr. Albert Barnes, in his comments upon this passage, we regard as being very plausible, to say the least, if not conclusive. We know not how a more complete and rational fulfillment of the text could be reasonably expected than is thus recognized by him. He says:—

"The apostle meant to say that this grand apostasy would occur under the influence of a hypocritical, hardened, and arbitrary ministry, teaching their own doctrines in stead of the divine commands, and forbidding that which God had declared to be lawful. In the clause before us—'speaking lies in hypocrisy'—two things are implied, first, that the characteristic of those referred to would be that they would speak lies; second, that this would be done hypocritically. In regard to the first there can be no doubt among Protestants of its applicability to the papal communion. The entire series of doctrines respecting the authority of the pope, purgatory, the mass, the invocation of the saints, the veneration of relics, the seven sacraments, the authority of tradition, the doctrine of merit, etc., is regarded as false. Indeed, the system could not be better characterized than by saying that it is a system 'speaking lies.' The entire scheme attempts to palm falsehood upon the world, in the place of the simple teaching of the New Testament. The only question is, whether this is done 'in hypocrisy,' or hypocritically. In regard to this it is not necessary to maintain that there is no sincerity among the ministers of that communion, or that

all are hypocritical in their belief and their teaching. The sense is, that this is the general characteristic, or that this is understood by the leaders, or prime movers, in that apostasy. In regard to the applicability of this to the ministers of the papal communion, and the question whether they teach what they know to be false, we may observe, 1. That many of them are men of eminent learning, and there can be no reason to doubt that they know that many of the Catholic legends are false, and many of the doctrines of their faith contrary to the Bible. 2. Not a few of the things in that communion must be known by them to be false, though not known to be so by the people. . . . No one can reasonably doubt that the great body of that clergy must be apprized that much that is relied on for the support of the system is mere legend, and that the miracles which are pretended to be wrought are mere trick and imposture.

"Having their conscience seared with a hot iron." The allusion here is doubtless to the effect of applying a hot iron to the skin. The cauterized part becomes rigid and hard, and is dead to sensibility. So with the conscience of those referred to. It has the same relation to a conscience that is sensitive and quick in its decisions, that a cauterized part of the body has to a thin, delicate, and sensitive skin. Such a conscience exists in a mind that will practice delusion without concern; that will carry on a vast system of fraud without wincing; that will incarcerate, scourge, or burn the innocent without compassion; and that will practice gross enormities, and indulge in sensual gratifications under the mask of piety. While there are many eminent exceptions to an application of this to the papal communion, yet this description will apply better to the Roman priesthood in the time of Luther—and in many other periods of the world—than to any other body of men that ever lived.

"Forbidding to marry." That is, 'they will depart from the faith through the hypocritical teaching of those who forbid to marry.' This does not necessarily mean that they would prohibit marriage altogether, but that it would be a characteristic of their teaching, that marriage would be forbidden, whether of one class of persons or many. They would commend and enjoin celibacy and virginity. They would regard such a state, for certain persons, as more holy than the married condition. . . . It is needless to say how accurately this applies to the views of the papacy in regard to the comparative purity and advantages of a state of celibacy, and to their absolute prohibition of the marriage of the clergy. The tenth article of the decree of the Council of Trent, in relation to marriage, will show the general view of the papacy on that subject. 'Whosoever shall say that the married state is to be preferred to a state of virginity, or celibacy, and that it is not better and more blessed to remain in virginity, or celibacy, than to be joined in marriage; let him be accursed.' Comp. Peter Dens' Moral Theology, pp. 497-500."

Upon this point, Dr. Adam Clarke, who also indorses the position taken, quotes Bishop Newton as follows:—

"'Forbidding to marry.' This is a farther character of the promoters of this apostasy. . . . The monks were the first who brought a single life into repute; they were the first also who revived and promoted the worship of demons. One of the primary and most essential laws and constitutions of all monks was the profession of a single life, and it is equally clear that the monks had the principal share in promoting the worship of the dead. . . . Are not their legitimate successors and descendants, the monks and priests and bishops of the church of Rome? And do not they also profess and recommend a single life, as well as the worship of saints and angels?"

It would seem that the characteristics pointed out by the apostles, and which we have considered thus far, have been and still are exemplified in the papal communion, sufficiently marked and extensive to show that therein we see the identical influences had in view by the prophetic utterances in question. Many eminent Bible commentators and students concur in this opinion.

One more characteristic remains to be considered—"Commanding to abstain from meats." This will form the subject of a succeeding article. G. W. M.

### "TO EVERY MAN HIS WORK."

"KNOWN unto God are all his works from the beginning of the world." The working out of the great plan of human redemption and salvation has been progressive. God has seen fit to use men as instruments in his work; and at different periods he has called out individuals to take the lead in certain specific parts of his work, as Noah was called of God to do a work which belonged only to his time, and the like no one else has ever been called to do.

And it is to be observed that all human instruments are fallible, so that God's chosen servants are liable to mistakes, and even to sad departures from the right way of the Lord. This is exemplified in the case of

Noah. Nevertheless, he did the specific work which God called him to do.

Abraham, and David, and Solomon, and Samuel, and all the ancient prophets had each a special part to act in the work of the Lord. Each had a part to act in the development of God's plan. So with Moses and Joshua, the former not finishing the work of bringing Israel to their land, and the latter taking it up where Moses left it. Each was a chosen servant to do a part of the work. God's work is a harmonious whole, but to each of his servants he gives a specific part.

The same is true in modern times. After the great apostasy, it was necessary, to fulfill the prophecies and to save the remnant of the people of God, that the Reformation should come. And this work was not perfected by the first reformers. Neither Luther nor any of his co-laborers nor all of them together finished the work of reformation, establishing the church in all the primitive faith and hope of the gospel. Had this been accomplished, the church would have come into the unity of faith of the primitive church, and the prayer of Jesus that his disciples might be one, even as the Father and the Son are one, would have been fulfilled in the reformed church. These men were called of God to that part of the work which they did fulfill, notwithstanding their errors and failures; they then left the work for other reformers to take up and carry forward. After all that they did to establish the churches of the Reformation, it was necessary for other reformers to arise, such as the Wesleys, to take advance steps toward the restoration of the gospel in its purity and entirety. And still others were to follow them, before the work should be finished.

As we approach the close of time, it is a matter of necessity that some should be called of God to fulfill the promised closing messages of the gospel. Rev. 14:6-12. Wm. Miller and his co-laborers were called to proclaim the end of the longest prophetic period, the 2300 days, in fulfillment of the promised message, "The hour of his judgment is come." Many suppose that because of his great mistake and consequent disappointment, he was not called of God to the work; but this does not invalidate the work. They were called to a specific work. Prophecy was fulfilled by the proclamation then made. And having done the work God assigned them, they fell asleep, leaving it to others to find the cause of the disappointment, explaining the true sanctuary, to be cleansed at the end of the days, and to proclaim the last message, which brings back to God's people his commandments entire, and the faith of Jesus. This message will complete the reformation, and prepare the remnant of God's people for the coming of Jesus Christ.

The promises of God will all be redeemed, notwithstanding the fallibility of all human instruments. Such he has used, and such he will use to the end. The preaching of the gospel Christ committed to men, not to angels; and he said, "Lo, I am with you always, even unto the end of the world." This promise reaches our own time; and faithful to his promise and predicted plan, the last message of the gospel is encompassing the globe. Rev. 14:9-12.

R. F. C.

### COMPLETE SALVATION—WHEN WILL IT BE ENJOYED?

Nor long since, the idea was advanced in these columns, that salvation in its completeness cannot be enjoyed in the present state; that we cannot be *wholly saved* while in this mortal condition. A correspondent cites several passages of Scripture that she thinks militate somewhat against the position we have stated, and asks that they be explained. We will briefly consider them in the order named by our correspondent:—

1. "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1:21.

Sins are matters of the past, and to be saved from them signifies being saved from the consequences of them. "Sin, when it is finished, bringeth forth death." James 1:15. "The wages [compensation, or equivalent] of sin is death." Rom. 6:23. How, then, can a person say that he is wholly saved until he is beyond the power of death? In order to be beyond the power of death, it is necessary to have a part in the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. 20:6.

When will the first resurrection occur?—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

Final and complete salvation includes even more than this; it includes a restoration of the earth, and a permanent residence thereon of redeemed saints. The entire race has suffered thus far the deprivation of a residence in the world as God created it, and all on account of the sin of Adam and Eve. Our Saviour said, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. The psalmist testifies of the righteous thus: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Ps. 72:8. The prophet says, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. By the "daughter of Jerusalem" is meant the redeemed of the Lord, the church triumphant, the finally saved. The first dominion was the earth and all it contained, as originally created by God. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. Satan usurped that first dominion, but it will be restored, and become the possession of its rightful owners. "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65:17. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Rev. 21:1. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27. We cannot hope for complete salvation from the effects of Adam's sin (which we are all sharing, and for which we are all suffering), until we reach the new-earth state.

2. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

If this be taken literally, it cannot apply in this life, for all die, saint and sinner alike. "God, who quickeneth the dead, and calleth those things which be not as though they were." Rom. 4:17. The idea conveyed by the words of Christ is evidently this: So long as a person is in the condition of full belief upon God and the Saviour, he has a hope of everlasting life that is absolutely sure, and such as will prevent him from coming into condemnation; to all intents and purposes, he has passed from death unto life. The words of Christ in John 6:40, show that the paraphrase we have given, is correct: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

3. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." 1 Peter 1:8, 9.

The thirteenth verse tells when this salvation is to be received in its completeness: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

4. "But whoso keepeth his word, in him verily is the love of God perfected." 1 John 2:5.

This is simply an affirmation that if true love exists in the heart, it will be carried out in the life, and result in perfect obedience. But the passage contains no hint that the person who, in this life, reaches that condition, will thenceforward and forever be free from the liability of sin again.

5. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:9.

The purpose of the inspired writer, as shown by this text and its connection, is to show the distinction between the sources of righteousness and unrighteousness; to show that the practice of right-doing is in consequence of being in harmony with God, and wrong-doing, in harmony with the Devil. The term "born of God" is used here in a restricted sense, not having reference to the new birth in its completeness, which we understand will not be realized until the

second coming of Christ. When one is in the condition represented by the term "born of God," as used here; that is, when his motives and acts are perfectly conformable to the Spirit of God, it is manifest that he does not sin; for the moment he does sin, he is not in that condition. The text may be paraphrased thus: Whosoever lives in harmony with a principle that springs from God, doth not commit sin; for the principle of divine life remaineth in him: and he cannot sin, because the principle that guides him, springs from God. That even the righteous man may fall from grace is indicated by Eze. 3:20: "When a righteous man doth turn from his righteousness, and commit iniquity, . . . he shall die in his sin, and his righteousness which he hath done shall not be remembered."

6. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:4.

The fact that the exercise of faith must continue until the full realization of the Christian's hope, which cannot occur this side of Christ's second coming, shows that the work of overcoming the world must last as long as we live. The exhortation is, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

7. "In whom [Christ] we have redemption through his blood, even the forgiveness of sins." Col. 1:14.

As has been previously shown, "redemption" in its completeness is yet a matter of hope, so far as we are concerned. The means of redemption have been provided, but the plan will not be consummated until Rev. 5:13 is fulfilled: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

8. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

Here is simply a declaration to the effect that one purpose of Christ's first advent, was to break down the middle wall of partition (the ceremonial law), in order that thereafter the whole human race might stand upon an equal footing, so far as receiving the benefits of the plan of salvation was concerned. The time when the "sons of God" are to be made perfect is shown by 1 John 3:2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him."

9. "For God hath not called us unto uncleanness, but unto holiness." 1 Thess. 4:7.

Certainly, God *has* called us unto holiness, and that is for what we should strive, until we reach it; we should be faithful unto death.

10. "And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:9.

In the light of what has been said in the foregoing paragraphs, it is not difficult to understand this text. In order to obtain the eternal salvation here mentioned, it is evident that obedience must continue as long as the *opportunities* for obedience continue. Paul stated his hope thus: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8.

11. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

Paul quotes these words from Isa. 49:8, and applies them as being fulfilled at the time he wrote; that is, there was then opportunity to obtain a sure hope of salvation by compliance with the necessary conditions. The same is true to-day; and while mercy lingers, all should make haste to secure an interest in the merits of Christ's atoning blood.

G. W. M.

NOTHING is beneath you if it is in the direction of your life; nothing is great or desirable if it is off and away from that.

It is a row of empty houses that gets all its windows broken; and empty heads, empty hearts, and empty hands are sure to come to grief.

## APPROACH OF THE DAY OF THE LORD.

As was stated in the last article under the above heading, the purpose of the present article is to show how well the history of the papacy demonstrates the correctness of the application to it of Paul's "man of sin," and the "little horn" of Dan. 7:8, as regards the changing of laws. The testimony of Scripture on this point is as follows:—

"And think to change times and laws." Dan. 7:25.

"Shall think himself able to change."—*Douay (Catholic) Bible.*

"His heart shall be against the holy covenant." Dan. 11:28.

The Roman "Decretalia" is an authoritative work in the Roman ecclesiastical law. Each pope, when invested with "the succession," declares the papal decretals to be true. The "Decretalia" exalts the pope thus:—

"He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man. . . . He can free himself from the commands of the apostle, he being their superior, and from the rules of the Old Testament," etc. "The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."—*Decretal de Translat. Episcop. Cap.*

"The pope has authority, and has often exercised it, to dispense with the commands of Christ respecting war, marriage, divorce, revenge, swearing, usury, perjury, and uncleanness." "The pope can dispense against the laws of nature, and against the universal state of the church."—*Pope Nicholas, Caus. 15, Quest. 6.*

"The pope's will stands for reason. He can dispense above the law; and of wrong make right, by correcting and changing laws."—*Pope Nicholas, Dist. 96.*

"The pope is free from all laws, so that he cannot incur any sentence of irregularity, suspension, excommunication, or penalty for any crime."—*Dist. 40.*

In that noted Catholic work entitled, "Abridgment of Christian Doctrine," we have the following specimen of the practical working of the "man of sin," the great law-changing power. On the change of the fourth commandment, it says:—

"Q. By whom was it changed?"

"A. By the governors of the church. . . ."

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

"A. By the very act of changing the Sabbath into Sunday, etc."—*Page 58, ed. 1869.*

In the "Catholic Christian Instructed," we find the following:—

"Q. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?"

"A. We have for it the authority of the Catholic Church, and apostolical tradition."—*Page 209, ed. 1853.*

In regard to the striking out of the second commandment from the decalogue by the Romish Church, and the division of the tenth to complete the original number, we quote the following from Campbell's "Debate with Purcell," pp. 214, 215:—

"The single fact that the four archbishops of Ireland, and the Roman Catholic College of Maynooth, should have impudently dared to strike one commandment from the ten, which God wrote on two tables with his own finger, and should have changed and divided the tenth into two, speaks volumes in proof of my allegata against the Romanist rule of faith. . . . It is a poor apology for this expurgation of the decalogue, that it is not so done in the Douay Bible; for when these catechisms were introduced, and even yet in most Catholic countries, not one layman in a thousand ever read that Bible. The catechism intended for universal consumption contained all his knowledge of God's law. What myriads, then, through this fraud, must have lived and died in the belief that the second commandment is no part of God's law! It is clearly proved that the pastors of the church have struck out one of God's ten words, which not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality. They have also made a ninth commandment out of the tenth, and their ninth, in that independent position, becomes identical with the seventh commandment, and makes God use a tautology in the only instrument in the universe that he wrote with his own hand! But why this annulling of the second commandment?—Because it is a positive prohibition of the practice of bowing down to images and doing them homage,—a custom dearer to the Romish Church than both the second and the seventh commandment!"

In a subsequent number further testimony on the point at issue will be adduced. G. W. M.

Show me the man who would go to heaven alone if he could, and I will show you one who will never get there.

## BLESSED FOR KEEPING SUNDAY.

"If Sunday is not the Bible Sabbath, why does the Lord bless me for keeping it?"

This question is often asked by those who conscientiously observe the first day of the week. They are much puzzled to explain why God should bless and accept them if they are in error.

God has blessed people in the past in spite of their errors. Instance the case of Cornelius. An angel was commissioned of heaven to assure him that his prayers were heard and his alms accepted; and yet he was groping along without even a knowledge of the gospel. Cornelius did not assume, from the bestowal of this great blessing, that his faith was a correct one on all points. But he sent immediately, in obedience to the angel's instructions, for Peter to come and tell him what he "ought to do."

Cornelius was blessed, not for his disregard of the gospel and its ordinances, but because the Lord saw in him an honest heart to walk in all the light thus far bestowed upon him. He was "devout," and "feared God," and "gave much alms," "and prayed to God alway." Therefore God loved and accepted and blessed him in spite of his errors; but required him to obtain further light.

Thus it is with our brethren who observe the Sunday Sabbath. But should any conclude their practice to be correct because God has blessed them while still adhering ignorantly to a custom condemned by the Scriptures, they would be construing God's blessing to their own injury, if not to the peril of their souls. Not until light has been given and rejected, will condemnation be felt. "He that knoweth to do good and doeth it not, to him it is sin." "This is the condemnation, that light is come into the world."

God greatly blessed Apollos, although he not only believed, but taught a fundamental error. "This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John." Acts 18:25. Here was a devoted and eloquent minister, with the Spirit attending him, preaching a doctrine which had been out of date twenty-five years. Was he blessed for his errors?—No, but in spite of them. Behold his humility, and the teachable spirit he manifested. Aquilla and Priscilla "took him unto them, and expounded unto him the way of God more perfectly." Eloquent as a minister, fervent in spirit, and mighty in the Scriptures, this great man was not above being taught by a humble mechanic and a woman. Modern divines might learn a profitable lesson from this example.

God, our heavenly Father, blesses his children in proportion to the purity of their intentions. He looks at the heart. To illustrate: Here is a loving father with two small boys. Charlie is ten years of age, while Willie is but five. Upon a certain day the father is called from home on business. Before his departure he charges his boys to be good and obedient in his absence, and promises them each a present upon his return as a reward for good behavior. Left alone, Charlie concludes to improve his time by piling wood in the shed, as he has heard his father express a wish that this should be done. Willie, desirous of gaining equal favor with the father, resolves to spend his time industriously hoeing weeds in the garden. But alas, by reason of his childish inexperience, he knows no difference between weeds and vegetables. So off come weeds and radishes, grass and cabbages, thistles and turnips, beets and lettuce,—all are slain together by the nimble blade of Willie's honest hoe. He finally reviews his work with satisfaction, thinking he has done a good job in wiping out so many useless weeds.

The father returns. Charlie directs him to the shed, to see the straight tiers of wood which his diligent hands have piled. His father praises him for his labor, and bestows upon him the promised reward. Impatient with joyous expectation, Willie now leads his father into the garden to see what he, also, has accomplished in freeing the garden from so many noxious weeds. The father sees the earnest endeavor of his little boy to please him, and yet beholds his promising garden in ruins. What does he do? Scold? Chastize? It would be a cruel and unreasonable thing to do. No; patting him lovingly on the head, he says, "You are a good boy to work so hard for father; here is a nice present for my little son." Many a father would do likewise. But how unreasonable to conclude that the praise and reward were bestowed for destroying the garden, and not

rather for the *good intention* that prompted an act in itself wrong and harmful!

So it is with the heavenly Father. He looks at the heart. He accepts those who walk in the light as it is revealed to them; but this does not release them from the responsibility of improving every opportunity for obtaining further knowledge, of forsaking every error as soon as it is shown to be such by God's word, and of embracing and promoting new truths that are proved to be truths, regardless of former teaching, or habits, or the multitude who do evil.

W. C. WALES.

## Temperance Outlook.

## A BARREL OF WHISKY.

A DRAYMAN rolled forth from his cart to the street,  
A red-headed barrel, well bound and complete;  
And on it red letters, like forked tongues of flame,  
Emblazoned the grade, number, quality, fame,  
Of this world-renowned whisky from somebody's still,  
Who arrested the grain on the way to the mill.

So there stood the barrel delivered; but I  
Could see that a shadow was hovering nigh,—  
A sulphurous shadow, that grew, as I gazed,  
To the form of Mephisto. Though sorely amazed,  
I ventured to question this imp of the realm,  
Where Vice is the pilot, with Crime at the helm,  
And asked him politely his mission to name,  
And if he was licensed to retail the same  
Identical barrel of whisky which he  
Was fondly surveying with demonic glee.

"Oh, I never handle the stuff," he replied,  
"My partners, mortal, are trusty and tried;  
Mayhap, peradventure you might wish to look  
At the invoice complete—I will read from this book.  
You will find that this barrel contains something more  
Than forty-two gallons of whisky galore."  
And ere I could slip but another word in,  
He checked it off gaily, this cargo of sin:—

"A barrel of headaches, of heartaches, of woes;  
A barrel of curses; a barrel of blows;  
A barrel of tears from a world-weary wife;  
A barrel of sorrow; a barrel of strife;  
A barrel of all-unavailing regret;  
A barrel of cares and a barrel of debt;  
A barrel of crime and a barrel of pain;  
A barrel of hopes ever blasted and vain;  
A barrel of falsehood; a barrel of cries  
That fall from the maniac's lips as he dies;  
A barrel of agony, heavy and dull;  
A barrel of poison—of this nearly full;  
A barrel of poverty, ruin, and blight;  
A barrel of terrors that grow with the night;  
A barrel of hunger; a barrel of groans;  
A barrel of orphan's most pitiful moans;  
A barrel of serpents that hiss as they pass  
From the bead on the liquor that glows in the glass.  
My barrel! My treasure! I bid thee farewell,  
Sow ye this foul seed, I will reap it in hell!"  
—*Wisconsin Prohibitionist.*

## "PROHIBITORY LAW AND PERSONAL LIBERTY."

In a recent issue of the *North American Review* appeared a symposium on the above subject, from which we give the following extracts:—

"The presence of the Prohibitory party in our national politics is in itself a moral education. I hold that the end it seeks is wise statesmanship and sound ethics; and while I do not anticipate an immediate victory from the use of this weapon, nor an ultimate victory, if we do not employ other weapons also; while I do not believe that prohibition alone will stop the sale of strong drink any more than it will stop the continuance of gambling, or of theft, or of any other crime, I would make it clear by statute that it is a crime, believing, with Mr. Gladstone, that 'it is the duty of government to make it as hard as possible for a man to go wrong, and as easy as possible for him to go right.'"—*J. H. Seelye.*

"It is proved beyond all cavil that the only safe rule for the individual is total abstinence. Total abstinence is the law which every man, and especially every boy, should lay down unto himself. It is the only law which any considerate parent will desire for his child. Better moderate drinking than ebriety. So murder is worse than arson or theft. But all are bad. Of two evils, choose the least. But why choose either, when you have at hand a policy of absolute wisdom? What good is there in a drunken stupor? If there be none, then why go silly over a single glass? It is all poison, and if total abstinence be the wisest policy or law for the individual, why is it not the wisest policy for society to lay down for the good of each and of all, under the sanctions of the law?"—*Henry W. Blair.*

"The politics of the country, in nation, States, and cities, is now a mere scramble for office and its

rewards, with no reference whatever to the public welfare. The liquor traffic is a tremendous power, from its magnitude, its wealth, its large vote, which is a unit, employed only in its own interest, and from its ability to corrupt voters with its money, and party leaders by its ballots. From this it happens that now, so far as its interests are concerned, it controls absolutely the legislation of the nation and of the States and cities; so we find it difficult everywhere, and in Maine impossible, for the moment, to obtain such legislation as we require for the extermination of the fraction of the liquor traffic yet remaining."—*Neal Dow*.

"It is a gross caricature to say that prohibition seeks to regulate what a man shall eat and drink, and to control actions which lie within the range of his personal wisdom and pleasure. It seeks no such thing. It seeks to protect the industrious against the waste of the dissipated, the innocent against the crimes of the guilty, the home against the merciless hands that destroy it, and generations unborn from the inheritance of weakness, poverty, and vice which is ready to overwhelm them. If in attaining this urgent object of civil society, the pleasure-seeker is deprived of a portion of his liberty, we can only say that it is a regrettable incident of not much moment in a great and progressive movement. If a man builds a house in a city, he must build, not according to his own fancy, but in a method consistent with the security of other houses. If he drives a horse in crowded streets, he must drive so as to consult the safety of those about him. In managing his own household, he must be held subject to the direction of the board of health.

"Not to pass and enforce prohibitory laws when they are called for, would be to disregard the fundamental principle on which civil government rests—the priority of the interests of all over the interests of any one man. To regard prohibitory law as a wanton invasion of individual liberty is, if we estimate aright the losses—searching, comprehensive, and inevitable—of intemperance, and the gains of indulgence—trifling, wilful, and personal,—anarchical, as much so as any opinion well can be. If a man will not yield the waywardness of a dangerous appetite for the public weal, what will he concede? If the public—the public that conscripts its citizens for purposes of war—cannot defend its safety, and provide for its progress at such a point as this, what, pray, can it do? It never lays a restriction on its citizens without some limitation of this so-called liberty, this illusion of an untempered spirit."—*President Bascomb*.

"There exists, then, a business in this country which can be carried on only by men whose moral character is at least so low that they cannot be expected to obey the law; a business which injures the country more than the most stringent prohibition of imports, or the most unrestricted free trade could; a business which produces more distress, destroys more property, happiness, and life, than all other things known; a business which injures the country every year more than our civil war did in four years; a business that produces four fifths of all the robberies, thefts, murders, and other crimes in the land; a business which does the nation and the world more harm than the war, famine, and pestilence combined; a business which stands against all material, intellectual, and spiritual progress. I am asked whether the policy of making that business criminal is wise? Most assuredly, yes. If that be not true, where is the wisdom of prohibiting anything?"—*Dr. C. P. Deems*.

#### CIGARETTES.

CIGARETTES are largely used by boys; but cigarette smokers, both young and old, usually regard with skepticism the statement made by physicians concerning the evil consequences of the habit. The smokers say that their cigarettes are made of the "purest Virginia;" but if they want to know what this "purest Virginia" is, they should read what a large manufacturer of tobacco said to a New York reporter. He declared:—

"The quantity of drugs used in cigarettes is appalling, and the commonest of these are valerian and tincture of opium. An experienced tobacconist can detect the presence of valerian by the smell. The drug imparts a sweet, soothing effect, that in a little time obtains a fascinating control over the smoker. The more cigarettes he smokes, the more he desires to smoke, just as is the case with one who uses opium.

The desire grows into a passion. The smoker becomes a slave to the enervating habit. By the use of drugs it is possible to make a very inferior quality of tobacco pleasant. Cigarettes are put on the market at such a price that the poorest can easily procure them, and boys go in swarms for them."

"What is this Havana flavoring that is so much used?"

"It is made from the tonka-bean, which contains a drug called *mellolotis*, a deadly poison, seven grains being sufficient to kill a dog. It has become quite an article of commerce, and is extensively used in the manufacture of cigarettes."

"Does the paper wrapper of a cigarette add a great deal to its injuriousness?"

"Certainly. There are three sorts of paper in common use, made respectively from cotton, from linen rags, and from rice straw. Cotton paper is made chiefly in Trieste, Austria, and the linen and rice paper in Paris. The first, manufactured from the filthy scrapings of rag-pickers, is bought in large quantities by the manufacturers, who turn it into a pulp and subject it to a bleaching process to make it presentable. The lime and other substances used in bleaching have a very harmful effect upon the membranes of the throat and nose. Cotton paper is so cheap that a thousand cigarettes can be wrapped at the cost of only one penny. Rice paper is rather expensive. Tobacconized paper is also manufactured. It is common paper saturated with tobacco in such a way as to imitate the veins of the tobacco leaf very nearly. It is used in making all tobacco cigarettes. Arsenical preparations are also used in bleaching cigarette papers, and oil of creosote is produced naturally as a consequence of combustion. The latter is very injurious to the throat and lungs, and is said to accelerate the development of consumption in any one predisposed to the disease."—*Youth's Companion*.

### The Theological World.

#### NATIONAL REFORM ASSERTION VS. FACTS.

THE *Christian Statesman*, in a recent issue, takes notice of the appearance in the newspaper arena of a new opponent to its work; viz., the *American Constitutional Vedette*, published monthly, at Beauregard, Miss. The new journal is outspoken in its language, and accuses the Reform party of seeking the support of the Roman Catholic Church, at which the *Statesman*, affecting much righteous indignation, exclaims, "National Reformers relying on the aid of the Vatican! when a chief part of their work just now is to antagonize Rome's darling scheme of the partition of the school fund; and when the *Christian Statesman*, for one and twenty years, has not ceased to warn the country of the danger from the designs of the papacy," etc. We say affects much righteous indignation, because we propose to show that, unless the *Statesman* has a poorer memory than we think, it is well aware that its own words have justified this charge.

It is the studious effort of the National Reform party to pose before the people of the United States as a beneficent association of Christian persons, solicitous only for the best good of the nation, seeking no one's harm, but actuated by a spirit that is godly and irreproachable. This is the idea they mean people to entertain, and hence when the attempt is made to show them up in a different light, their indignation is stirred. It endangers the success of their work; for the spirit of Rome has not yet so taken possession of this country that its people generally, look with favor upon anything that courts alliance with her, or would employ her characteristic methods in its work.

So the *Statesman* would not have any one imagine for a moment that its party are seeking the aid of the Catholic Church, but rather that they are the champion opponents of Catholicism, as of all other evils which threaten our national prosperity. But how did the *Statesman* speak of these same Catholics on another occasion, when it was arguing on a different line? We reproduce its words:—

"We cordially, gladly, recognize the fact that in the South American republics, and in France and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism. . . . Whenever they are willing to co-operate in resisting the progress of political atheism, we will

gladly join hands with them."—*Christian Statesman*, April, 8, 1884.

So, according to the *Statesman's* own words, it is not so out of harmony with the Vatican, not so determinedly opposed to the principles of Catholicism, not so alarmed over the doings of Catholics in this country, but that it "will gladly join hands with them," whenever Rome's hand is extended in invitation! which is equivalent to saying that it is not really opposed to them at all, notwithstanding the tone of pious horror in which it alludes to the charge of its newspaper opponent.

Has the *Statesman* also forgotten what one of the most prominent representatives of "national reform" said in the course of a certain address, relative to the attitude of its party toward the Catholics? Or does it fail to discern any lack of harmony between its own utterances and the words of the speaker in question? We refer to a speech by Rev. Sylvester F. Scoville, in which, alluding to the common interest of the great religious bodies to uphold Sunday-keeping by law, he said:—

"This common interest ought both to strengthen our determination to work, and our readiness to co-operate in every way, with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time is not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation."

"National Reformers relying on the aid of the Vatican!" exclaims the *Statesman*. Well, we have their own word for it; and when they attempt to deny it, they merely raise a dispute with themselves.

Equally at variance with its former utterances, is the sentiment it would convey, by passing over in contemptuous silence allusions on the part of the *Vedette* to the revival of old-time persecutions, and the re-establishment of the Inquisition. It would have the reader infer that nothing could be farther from the intentions of the National Reform party than to re-enact the scenes of religious persecution characteristic of the days of papal supremacy. And yet the "reform" movement will result in this very thing, and the editor of the *Statesman*, Dr. McAllister, is well aware of it too, himself being the witness. At the Lakeside convention of National Reformers, in 1887, a certain objector to the enforcement of Sunday laws arose and said, "There is a law in the State of Arkansas enforcing Sunday observance upon the people, and the result has been that many good persons have not only been imprisoned, but have lost their property and even their lives." To which the editor of the *Statesman* replied, "It is better that a few should suffer, than that the whole nation should lose its Sabbath," which was equivalent to saying that, if necessary in order to the carrying out of their scheme of national reform, property might be confiscated, and even life taken. And yet they can blaudly profess to the public that they have no thought of anything like the revival of old-time persecutions! One would think the *Statesman* must have a very vague idea of what old-time persecutions were like.

The National Reform party has put itself on record in this matter, and no amount of denial or affected innocence will blind the eyes of those who discern the real nature of the movement. In spite of the most lamb-like pretensions, the dragon spirit which underlies it will now and then crop out. But we cannot trust to the careless eye of the public to discern this spirit in time to avert the calamity which threatens. The situation calls for active work on the part of observers of the true Sabbath, that the public mind may be enlightened concerning the lengths to which the National Reform party are prepared to go, in their scheme to establish an American theocracy.

L. A. SMITH.

LONDON religious papers are discussing the probability of Mr. Spurgeon's going over to the Presbyterians.

THE Calvinistic Methodists of Wales are now calling their churches, in which English services are held, "Presbyterian."

MORMON is a Greek word signifying a hideous she-monster, used by nurses to frighten children, generally a bugbear. The book which the Mormons use as their Bible was written as a novel, by Solomon Spaulding, and the ignorant people who used it did not know the meaning of the word.—*N. Y. Observer*.

## THE GOSPEL SICKLE.

Battle Creek, Mich., October 15, 1888.

REGARDING the tendency of the Catholic doctrines, the *Independent* comments as follows:—

"Professor Proctor was one of that very numerous class of men brought up in the Roman Catholic faith, whom the erroneous demands of that church upon the faith of its members have driven into infidelity. France and Italy have more infidels than Germany, England, or America, for no other reason than that in those countries modern scholarship has had to meet the claims of the predominant Catholic Church."

THE Mormon bible has met with a deserved rebuff at the hands of the Customs Department of Canada. As the bibles sought admission into that country, the Department had to decide the amount of duty to be paid. If really a Bible, the duty would have been but five per cent; but if not a Bible, it is a mere book, taxable at the rate of fifteen per cent. The higher duty was levied, thus determining in the estimation of the Department, that the work is no revelation, but the production of human intellect.

A RELIGIOUS paper has the following strong remarks on the religion of paying debts; it drives the nail up to the head, and clinches it: "Men may sophisticate as they please. They can never make it right, and all the bankrupt laws in the universe cannot make it right for them not to pay their debts. There is a sin in neglect as clear and deserving of church discipline as in stealing or false swearing. He who violates his promise to pay, or withholds the payment of a debt when it is in his power to meet his engagements, ought to be made to feel that in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man deal justly, it is not worth having."

THE *Christian Register* takes exception to the statement that Christ is the only Saviour of sinners. It says:—

"He not only saved men himself, but he taught others to save them. In fact, we may say that, according to the ideal of Jesus, one can hardly be a Christian unless he is in the truest sense a saviour of men. It is in degree, not in kind, that the work of Jesus differs from his disciples'. We may be devoutly thankful that there are other names given under heaven and among men whereby men can be saved. There are those who, filled with the spirit of Jesus, are seeking to cleanse and cure men of their moral ills."

Whereupon the *New York Observer* gives this conclusive and scriptural rejoinder:—

"The apostle Peter and the editor of the *Register* are thus squarely at odds. Peter says: 'Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.' Bither Peter is wrong, or the *Register* must be so."

THE Old and New Testaments support each other. The New Testament would have but little force without the Old. 1. The New Testament Scriptures are largely made up of references to, and quotations from, the Old; 2. The Old Testament Scriptures testify of Christ, and without them it would be difficult to show that Christ is the Messiah; 3. Christ commands us to search them (John 5:39), and says, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4); 4. They are all the Scriptures that the apostles and the primitive church had, for years; 5. Those who searched them in apostolic times, were said to be more noble than those who did not (Acts 17:11); 6. They inculcate a devotional spirit, which is emphatically true of the Psalms; 7. They benefit us by their admonitions against sin and sinners, as well as by their praises of virtue and the virtuous; 8. They contain many prophecies which are fulfilling in the Christian age, and which shed much light on our pathway; 9. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4); 10. The Holy Scriptures (which Timothy had known from a child) "are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man

of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17. Surely, we cannot get along without the Old Scriptures; and if we believe in the New Testament, we shall not despise the Old.

## VERY GRACIOUS.

THE Philadelphia Sabbath Association made an address to the "National Conference on the Christian Principles of Civil Government," held in connection with the late National Reform Convention in that city, in which those who observe the seventh day as the Sabbath are spoken of as follows:—

"It is true we meet with the plea that the rights of those who do not wish to observe the Sabbath, are violated by such legislation as we claim, but these laws bind all alike, no discrimination is made in favor of any. Like the pressure of the atmosphere on the human body, no injury is produced, because all parts are affected alike. In regard to those who observe some other than the first day of the week as a day of sacred rest, the law should not prohibit this, and if their consciences require that they should observe a different day, they may thank the law which secures to them an additional Sabbath every week. But while we may refer to other reasons for asserting the claim of the Sabbath, we appeal above all to the authority of the divine law. It is from that the Sabbath derives its claims, and to that it must refer for its strongest obligation."

Is n't this very liberal and beneficent? After keeping the true and only Sabbath according to the commandment of God, and the dictates of conscience, seventh-day observers "may thank the law which secures to them an additional Sabbath." Yes! thank the law which deprives them of one sixth of their means of support! thank the law which would oblige them to pay a tax of 16½ per cent of their entire income to a hostile religious system! thank the law which steps in and unceremoniously takes from them one sixth of the privilege and duty granted them alike by God and nature, of healthful and often necessary six days' labor! thank the law which compels them to pay honor to an institution which they know is founded in falsehood, and antagonizes the law of the great Jehovah! The doctor of divinity who presents this view of the matter may think seventh-day people are such phenomenal fools that they will rush up and in the ecstasy of their gratitude hug and kiss an old Moloch like this. But we think we know them better.

Let us test the matter in a clearly supposable case: Suppose Mr. Wylie, who formulates this proposition, is called upon to go as a missionary to some heathen land. They have their false gods; he worships the true. Let us suppose further, that the heathen are found so bigoted as to enforce by law the worship of some one of their chief gods upon all the people. Mr. W. objects on the ground that his conscience requires him to worship the true God alone. They reply, "We do not prohibit this. If your conscience requires you to worship that God, that is your privilege; but, having done this, you may thank our law. Mr. Wylie, which secures you an ADDITIONAL GOD! And, remember, this law is binding on all alike; there is no discrimination made in favor of any. Like the pressure of the atmosphere on the human body, no injury is produced, because all parts are affected alike!"

How would Mr. W. fancy that situation, and that way of reasoning to support it?

And finally, this pseudo Sabbath Association, through its spokesman, Mr. Wylie, D. D., appeals for the claims of this creature of superstition and fraud, "above all to the authority of the divine law"! But Mr. W. knows, as well as we, while he says it, that there is not in all the book of God, one shred of divine law, either expressed or implied, for his first-day Sabbath. And yet with apparent sobriety of countenance, he formally and deliberately appeals to divine law, to which his institution gives the lie direct, in support of its claims. The whole history of religious superstition and frenzy furnishes no stranger phenomenon than this.

But of such things we are not left unwarned; for the word of God assures us that men may so far give themselves up to spiritual blindness and deception that they will think they "do God service" when they kill you; yes, and may even call upon you to "thank the law" which secures you such a privilege!

U. S.

## WHAT SHALL WE CALL IT?

ONE has only to be a casual observer of passing events to discover the fact that the Sabbath question is a living issue, and one that is receiving marked attention at the hands of the secular and religious press

of the day. This, no doubt, is the direct result of the cry of the millions of toilers who are under the control of soulless corporations, as well as of an honest inquiry of a thinking public to know the truth in the matter. Being without a plain "thus saith the Lord" for the observance of Sunday, it is painfully amusing to note the various positions taken, and contradictory arguments adduced in support of the same. It is very evident that the religious teachers realize the gravity of the situation, and the necessity of uniting on some common ground that will put a quietus on this ever-recurring question. The latest in this direction comes from the *Christian Oracle*, an anti-nomian paper, published in Des Moines, Iowa.

"Much harm and confusion is caused by calling the first day of the week the Sabbath, as many modern professors do. In the book of God the first day of the week is never called the Sabbath, but rather the Lord's day. The Sabbath is the seventh day of the week. The wrong usage of these terms hinders the progress of the movement for the more proper observance of the Lord's day."

Here is a class that see the inconsistency of calling this cherished institution by different names, and seek to advance "the progress of the movement for the more proper observance of the Lord's day," by all uniting on a common name. But when the fact is considered that this diversity of names grows out of the various arguments resorted to in defense of the day, it will be readily seen that it would be impossible to unite on a common name until they could unite upon a common ground for its support.

But what name shall it be? It must not be the Sabbath, because "in the book of God the first day of the week is never called the Sabbath." Ah! we have it. It must be the "Lord's day;" for that is the expression by which it is known in Holy Writ. But where is the authority for this unwarranted statement? Until this people, who profess to "speak only where the Bible speaks, and be silent where it is silent," can point to the chapter and verse that makes this declaration, how can they expect that thinking, reading people will follow their suggestion?

W. E. CORNELL.

THE latest offer of a home to the pope in the event of his quitting Rome comes from Belgium. King Leopold offers, through Cardinal Saffiano, a residence within his domains to the "prisoner of the Vatican." There is no probability, however, that the offer will be accepted. No doubt there is much in his relations with the Italian government which, from the pope's point of view, seems to him insupportable; but he would endure far more rather than yield the prestige of a residence in the Eternal City. He may yet recede from his antinational attitude toward the government. When he does so, his position will become more tolerable. Signor Crispi said, in a recent speech before the Italian Chamber: "We are prepared to make the concessions demanded by the church, but not just yet—not in fact until the Vatican raises its voice to bless our Italy instead of cursing it, as hitherto; not till the Holy See assumes an attitude toward us which is at once kindly, peaceful, and human, and abandons that of undisguised antagonism, which has characterized it until now." Such words as these convey a meaning which even the pope need not mistake.—*Zion's Herald*.

NOTHING must be taken from the word of God, nothing added to it. There is scarcely a greater crime than false preaching and teaching. Let the leaders of God's host plainly point out the path. The need of our age is not speculation, but declaration of things revealed by those who have been on the mount of God, have beheld his glory, and have received a message for dying men. The people would know what God has said, not what men imagine or guess. How about our Father in heaven? What are his purposes of grace? What are the conditions of blessing? These are the burning questions of our age, and of all ages.—*Christian Globe*.

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