

THE GOSPEL SICKLE

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

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For Terms, - - - See Last Page.

DROPPING A SEED.

The land was still; the skies were gray with weeping;
Into the soft brown earth the seed she cast;
"Oh, soon," she cried, "will come the time of reaping,
The golden time when clouds and tears are past!"
There came a whisper through the autumn haze,
"Yea, thou shalt find it after many days."

Hour after hour she marks the fitful gleaming
Of sunlight stealing through the cloudy rift;
Hour after hour she lingers, idly dreaming,
To see the rain fall, and the dead leaves drift.
"Oh, for some small green sign of life!" she prays;
"Have I not watched and waited 'many days'?"

At early morning, chilled and sad, she hearkens
To stormy winds that through the poplars blow;
Far over hill and plain the heaven darkens,
Her field is covered with a shroud of snow;
"Ah, Lord!" she sighs, "are those thy loving ways?"
He answers, "Spake I not of many days?"

The snowdrop blooms; the purple violet glistens
On banks of moss that take the sparkling showers;
Half-choiced, half-doubting yet, she strays and listens
To flutes singing to the shy young flowers;
A little longer still his love delays
The promised blessing—"after many days."

"O happy world!" she cries, "the sun is shining!
Above the soil we see the springing green;
I could not trust his word without rejoicing,
I could not wait in peace for things unseen;
Forgive me, Lord, my soul is full of praise;
My doubting heart prolonged thy 'many days.'"
—Selected.

Notes and Comments.

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IN Rom. 13:11 the apostle admonishes us that it is high time to awake out of sleep. The idea is, that there is a pressing necessity to awaken out of sleep. The sleep here referred to is a condition of carelessness regarding the coming of the Saviour. Such a condition is one of great danger, for Satan realizes that his time to work is very short, and when he finds an unguarded Christian,—one who is not watching as he should be for the return of his Lord,—he brings all his forces to bear to engulf that soul in ruin. There is a safety in watching for the Lord's return that few realize: there is a terrible danger in not so watching, that but few sense.

EPHESIANS 2:14-16 and Col. 2:14-17 are important scriptures to show that the seventh-day Sabbath is not abolished, and constitute a grand rule with which to go into the Old and the New Testaments to determine what was done away and what was not. This rule tells us that those commandments and ordinances that were done away were "the idle wall of partition," were "against us," and "contrary to us," and "a shadow of things to come."

Can this be said of the law of ten commandments? Instead of being a middle wall of partition between the Jews and the Gentiles, the Gentiles are said to have the works of this law written in their hearts (Rom. 2:12-15); and if the Gentiles fulfill or obey this law, they will judge the Jews who transgress it. Verse 27. And by this law, every mouth is stopped, and all the world are shown to be guilty before God. Rom. 3:19. This law grows out of the precepts of supreme love to God and equal love to our fellow-creatures. Can there be better precepts than these? Are these precepts shadowy? The Sabbath was made at creation, and before the fall. Was it a separating wall between the Jews and the Gentiles, a shadow, and against us? Would God punish our first parents by giving them an institution that was against them, before they did that which was against him?

BEFORE man fell, he talked face to face with God. One feature of the plan of salvation is that man must reach his Maker by way of a mediator, that mediator being Christ. This office was committed to his hands with the commencement of the kingdom of grace, thus making him the great central figure of that kingdom. When the work and duration of the kingdom of grace shall be completed, and the kingdom of glory entered upon, Christ will yield back to his Father all that was committed to his hands by way of mediatorial power and authority. This is what we understand is meant by his becoming subject to the Father, according to the intention of 1 Cor. 15:28: "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." When that consummation is reached, the saved will be at liberty to communicate with God the Father without the aid of an advocate. The work of the atonement being completed, all will be in harmony with God, and he will be "all in all." But this will in no wise interfere with the perpetuity of Christ's individual kingdom. God will be the Supreme Ruler of the universe, and the Son's personal dominion over the planet of which he was the Saviour, will be in perfect unison with the Father.

As an instance of the blighting influence of Catholicism when it has full sway, a Protestant clergyman, by the name of Fraser, writes from near Las Vegas, New Mexico, to the Woman's Committee of Home Missions, of Chicago, as follows:—

"Romanism is to blame for the fearful moral blight that has settled upon this people, as well as for the ignorance and idolatry that are still prevalent in the land; and what is more, the priests are the leaders in these abominations, to this day. It is not many weeks since I had occasion to visit one of our mission fields in the region of Mora; and as we were journeying along, we came to a small country church, which was surrounded by heaps of split pine wood. This was the preparation for a feast to be held in that village, in honor of the guardian saint of that town and locality. Within a quarter of a mile of the church, we met the parish priest, who is always the leader in these scenes kept in honor of these wooden saints. At dusk the heaps of pine wood (about fifty to eighty in number, for we counted fully twenty on either side of the church, omitting the ends) are lighted; and when they are blazing in good form, the priest, dressed in his robes, sallies forth from the church, with the patron saint of the place in his arms, to lead the people in procession round the church by the light of these fires. The priest now sings, and hugs

his saint, thanking it for the blessings it has bestowed on the village during the year; while the people in crowds follow the priest, whooping and shouting, and firing guns at a most boisterous rate; indicating, one would think, the orgies of a pure heathenism, rather than anything that could pass under the name of a Christian feast. And heathenism doubtless it is."

The foregoing statement forcibly reminds one of what Archibald Bower, in his "History of the Popes," said of Catholicism: "It is the costume and the mythic gorgeousness of genuine old heathenism, absurdly baptized, and lifted, like a pageant of glorious worldliness, high in the air."

FOR I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Rom. 11:25, 26. Paul was addressing Gentile converts. His purpose was to teach them the relation sustained by themselves and apostate or rejected Israelites by nature, to God's true Israel. In previous paragraphs he has explained the grafting process, in which he maintained that it was contrary to nature, in that the graft became changed to the same nature as the root, instead of retaining its original nature, as is the case in tree-grafting. God's true Israel is the root or tree to which the scions are grafted. The scions consist of converts from apostate or rejected Israelites by lineal descent, and from the Gentile world. The fact that blindness in part happened to Israel (that is, many of the true Israelites by lineal descent apostatized during the years when they were God's chosen people, and almost the entire nation rejected Christ at his first advent), gave opportunity and created a necessity for the gospel to be preached to the Gentiles. This is evidently the "mystery," or matter not hitherto understood, to which Paul refers. This misfortune, or, more properly speaking, dire calamity, is not to be removed from the Israelitic nation, "until the fullness of the Gentiles be come in;" nor is there any evidence or hope that it will be removed then. There is no promise or prospect that the Jewish nation will ever be reinstated as God's chosen people. God's true Israel, which will include all the finally saved, will be made up of the good of all ages, irrespective of nationality,—all who have, at any period of the world's history, entered the kingdom of grace, and continued faithful therein during their probation. All who go into the New Jerusalem will enter under the name of some one of the twelve tribes of Israel, "and so all Israel shall be saved," and all who are saved will be Israelites. Paul presented this matter to the Gentiles, in order that they should not be wise in their own conceits. Should they get the idea that God had utterly cast off Israel, and was accepting them upon a different basis, they would be led to consider themselves as superior to the Israelites. By informing them that in order to be saved they must become true Israelites, by being grafted upon the Israelitic root or tree, they would thenceforward have no occasion to boast over those who were Israelites by lineal descent. Under the new dispensation, one who is an Israelite by nature must be re-engrafted into the true Israel, because he is among those who were broken off because of unbelief.

Doctrinal Articles.

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

THE SABBATH AS A SIGN.

THE Sabbath could not be said to be a sign between God and the children of Israel because it was to belong exclusively to the natural descendants of Israel; for the Gentiles, "or sons of the stranger," are encouraged to observe the Sabbath, as well as the Jews. Isa. 56:1-6. Ex. 31:13 tells us why the Sabbath is a sign: "That ye may know that I am the Lord." But verse 17 fully informs us *how* the Sabbath is a sign: "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." To the children of Israel, the Sabbath properly kept was a sign that he who had made the world in six days and rested on the seventh day was their Lord; while to the Lord, the Sabbath thus observed by the children of Israel was a sign that they were his true worshipers, and his loyal and grateful people. The Sabbath was a sign between Jehovah and the Israelites because they were the only people who, as a nation, worshiped their Creator. All other nations had forsaken him to worship "the gods that have not made the heavens and the earth." Jer. 10:11. Had the Sabbath always been kept, men never would have forgotten their Creator, and run into idolatry. In that case, the Sabbath would have been a sign between the Lord and the whole race.

The Sabbath was thus to be a sign between God and the children of Israel forever. Though the word *forever* is sometimes limited in its meaning, it must here be taken in its broadest acceptance. 1. The reason why the Sabbath was a sign is as applicable now as it ever was. The fact that God made heaven and earth is as interesting to the Gentiles as to the Jews. God is the creator of the Gentiles as well as of the Jews, and his example in resting on the seventh day is as sacred to the Gentiles as to the Jews. 2. The parties between which the Sabbath was to be a sign still exist; and so long as they continue, so long will the Sabbath be a sign between them. God still lives, and he has a true Israel in this dispensation, who have been grafted in where the Jews were broken off (Rom. 11:19), who are not "Jews outwardly," but "Jews inwardly" (Rom. 2:28, 29), "Israelites indeed, in whom is no guile" (John 1:47) ("for they are not all Israel, which are of Israel," Rom. 9:6), "Abraham's seed, and heirs according to the promise." Gal. 3:29. Hence it is that between the opening of the sixth and seventh seals, and following the signs of the second advent (Rev. 6:12-17; 8:1), the four winds, representing general war (Jer. 25:32, 33), are held till the servants of God, the "the children of Israel," are sealed in their foreheads with the seal, or sign, of the living God. Rev. 7:1-3. A seal is a sign or mark of authority, and the word here rendered *seal* is by some translated *sign*, and by others, *mark*. Finally, we find the Sabbath and God's true worshipers in the new earth: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon [or month, *Septuagint*] to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23. See also Rev. 21:9-12, etc.

THE RESURRECTION NOT PROGRESSIVE.

THE theory which especially calls for our attention is that which is sometimes known as the progressive theory. It is largely favored by "liberalists," and indeed by all classes that deny the personal coming of our Lord to raise the dead. We state it briefly, in the language of a distinguished writer, in one of the leading periodical organs of Universalism, as follows: "The truth is, that the resurrection is a progressive work. It is a translation from the earthly to the spiritual life. It is simply a release of the spirit of man from his corporeal surroundings. He continues to live. The essential element that constitutes man a rational and intelligent entity does not die when it lays off its tabernacle of clay, but is given greater facility to do its exalted ministry as an angel of God."

This is a "progressive" statement, the first sentence being explained by the second, the second by the third, and so on to the end. The "progressive

work," according to this theory, is not to be construed so as to imply that there is progression in the process of the resurrection, as an individual experience, but that the matter of passing into the resurrection state is a progressive work, in opposition to the common idea of a simultaneous resurrection. The translation from the earthly to the spiritual life does not take place by degrees, but is accomplished at once as to the individual, while it is progressive as to the race. The idea is, that the soul possesses all the elements of the spiritual or resurrection body, and that its emergence from the corporeal structure, the earthly body, in the event of death, is in itself the resurrection. Hence the statement that "it is simply a release of the spirit of man from its corporeal surroundings." It being "simply" this, and nothing more, there is no radical difference between death and the resurrection from the dead, and no perceptible distinction in time between the two events, if we can call them two events. Death is the resurrection; for death releases the spirit from its corporeal surroundings, removes the "intelligent entity" from its "tabernacle of clay," and translates it from the earthly to the spiritual life beyond.

This is no misconception of the doctrine of a progressive resurrection. We take it in the language of its friends, and clothe it in the garb they have prepared for it, and shall deal with it in all honesty. If it does not confound death and the resurrection, at least as to time, we fail to comprehend it.

We object to this theory, that it is liable to the censure that Paul passed upon some heretical theories of the resurrection in his day. He encountered some who affirmed that "the resurrection was passed already;" and they doubtless argued the subject learnedly, and made their theory appear plausible; for the apostle assures us that they had "overthrown the faith of some." It is clear, however, that the apostle did not agree with them. Whatever he taught concerning the resurrection of the dead, it is certain that he favored no theory that would allow it to be said of those who were dead, that their "resurrection is past." This is the very point he denied and censured. But if the resurrection occurs at death,—if it is simply a release of the spirit of man from its corporeal surroundings,—how are we to avoid saying of the dead of other generations, and even of our friends who have recently died, that with them "the resurrection is past already"? There is, indeed, no possibility of avoiding this; and if the theory is correct, Paul might as well have complained of any who asserted that the death of the dead was past, and charged them with "overthrowing the faith," as to complain of those who affirmed that the dead had already passed into the resurrection state.

We object to this "progressive" theory, again, that it destroys the very idea of the resurrection of the dead. It teaches, instead, the resurrection of that which never died. Of the man "translated from the earthly to the spiritual life," it says, "He continues to live." How, then, was he dead?—Only as to his body, the "tabernacle of clay." But does the "tabernacle of clay" ever live again? Does the body that died have any share whatever in the rising again?—Not according to this theory. Its teaching is, that the spirit is released from its earthly surroundings, that it lays off its corporeal incumbrance, and never puts it on again. It passes at once to a higher plane of life, in total separation from all that is material. That which died never lives again, and that which "continues to live" never dies. Where, then, is the resurrection of the dead? There is in this theory absolutely no room for the idea of the dead's living again. There is a "translation" of the spirit, a separation from the body, which might be called a promotion, but we see no resurrection. No intelligible conception of a resurrection can be formed without the idea of something living again which had been dead; but this radical idea of a resurrection is excluded utterly. When Christ arose, he said, "I am he that liveth, and was dead, and, behold, I am alive forevermore." His was a resurrection, a coming back to life. . . .

The resurrection is a miracle. It belongs to no other class of facts than the supernatural. Those who have gotten above or beyond the admission of the miraculous, have no place for this doctrine, and no business with it. And being a miracle, it must be studied in the light of miracles. If it were a natural event, we should study it in the light of natural events. We should then want to see something about the laws, the forces, or the agents or causes, that were to bring it to pass. We should look after the obstructions or difficulties to be encountered, and scan all the conditions necessary to the

production of the contemplated result, and summon to our aid all the light that philosophy and science could bring; but this is all out of place while studying a miracle. The resurrection does not result from natural laws or causes, and therefore the study of these will shed no light upon the question of its possibility or probability. In order to determine the possibility of its occurrence, we must study the supernatural powers and agencies on which miracles depend; and in deciding upon its probability we are to look at the moral ends proposed, and see whether He who only can accomplish the work has given his word that he will do it. We are thus brought back to divine revelation for all light and all hope. It is a subject of revelation purely, an effect of divine power and wisdom, beyond the range of natural agencies.

So the Saviour regarded it, and would have others regard it, when he rebuked the Sadducees for their unbelief, and their vicious methods of argumentation on the subject. They tried to carry the laws of earthly life, and the limitations of natural agencies, over into the sphere of the miraculous. In this they erred, as do modern objectors, who disbelieve the doctrine of the resurrection because they are unable to see its processes, or to comprehend the forces necessary to accomplish it. The Saviour's reply to all such objectors was pertinent, and will never cease to be appropriate, so long as men strive to obstruct faith in the resurrection by alleging difficulties arising from their imperfect perception of natural laws. "Ye do therefore err, not knowing the Scriptures, neither the power of God." The resurrection depends on God's power. If he is able to raise the dead, that is enough. It is illogical to reason on this subject without taking God into the account. If he possesses power enough and wisdom enough, and promises to do it, that ends controversy with Christians. We therefore close this chapter with the remark that it is absolutely impossible for any one to frame an objection to the resurrection of the dead on natural or philosophical or scientific grounds, that does not imply a limitation of the power of God, and make that limitation material to its statement and its ultimate reliance.—*Bishop Merrill, in "Second Coming of Christ."*

UNIVERSAL SALVATION.

WE are asked to explain 2 Cor. 5:19; Eph. 1:10; 1 Tim. 2:4; John 1:29; and 3:17, so as not to admit the claims of Universalism.

The texts referred to should be considered in the light of other passages in the Scriptures, which we herewith give as comments:—

FIRST TEXT.—"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Cor. 5:19.

COMMENT.—"For God so loved the world, that he gave his only begotten Son, that *whosoever believeth in him* should not perish, but have everlasting life." John 3:16.

SECOND TEXT.—"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. 1:10.

COMMENT.—"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:41-43.

THIRD TEXT.—"Who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:4.

COMMENT.—"Wherefore he is able also to save them to the uttermost that come unto God by him." Heb. 7:25.

FOURTH TEXT.—"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

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

FIFTH TEXT.—"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17.

COMMENT.—"*He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*" John 3:18.

The texts referred to by our correspondent are not difficult to understand. Thus 2 Cor. 5:10 is a statement to the effect that God was in Christ, in order that thereby the means of reconciling man to himself might be supplied. But it is left to man to accept or reject the means thus provided. Eph. 1:10 evidently refers to the second coming of Christ to

ceive his saints and take them to the New Jerusalem above, there to dwell for a thousand years in the company of himself and his angels. Jude 14; 1 Thess. 4:16, 17; Rev. 20:4-6. The expression "all things" is qualified by the succeeding words, "in Christ." All that are in harmony with Christ, and only those, will be gathered together. 1 Tim. 2:4 simply states a principle that is given in 2 Peter 3:9: "The Lord is . . . not willing that any should perish, but [he is willing] that all should come to repentance." It remains with each individual to decide for himself whether or not he will come to repentance. The expression in John 1:29, "which taketh away the sin of the world," is limited by the proviso given in Heb. 5:9, "All them that obey him;" and this proviso is reiterated many times in the Scriptures. That the salvation spoken of in John 3:17 is conditional, is shown by the following verse—"He that believeth not is condemned."

The Christian Life.

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

LABOR AND PAIN.

LABOR is living, and pain is living;
And labor and pain go hand in hand,
And peer in the windows across the land;
And so, wherever love is giving
Labor for pain, or pain for labor,
Each to the other is nearly neighbor.
Yea, these are the millstones of the heart,
Upper and nether, but never apart;
And the grist of the grinded grain goes down
In flaky showers from the kernal brown,
And labor is living, and pain is living;
And love goes onward, striving and giving;
And the wheels go round, and the sheaves are bound,
And the grist of the mill is grimy ground;
But therefrom cometh, when all is said,
The hope of the heart and the world's life bread.
—Rev. S. W. Duffield, in S. S. Times.

OUR MEDIATOR.

"For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.

To the church at Corinth Paul wrote: "For the preaching of the cross is to them that perish, foolishness, but unto us which are saved it is the power of God. . . . For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1:18-24.

These words are as true at the present time as when written eighteen hundred years ago; while to many the name of Jesus is sweetest of all names, and for it they are willing to labor, and sacrifice all they possess, even life. But there are those whose delight seems to be to speak lightly of Jesus of Nazareth, cast reflections upon his parentage and birth, and ridicule the doctrine of his divinity.

It is when we see ourselves in our true light,—sinners before God, helpless and hopeless so far as any merit or power which we possess is concerned,—that the gospel of Christ Jesus is sweet and acceptable to us.

The object of this writing is to set forth a few of the many reasons why Jesus, the "mediator between God and men," should be both human and divine. Before presenting Scripture evidence, however, we wish to illustrate the case. Two men, S and C, are at variance. The nature of the difficulty is such that they are of themselves unable to settle it. S, true and generous, would compromise, could he do so without sacrificing truth, principle, and manhood. This he cannot do. C, if he do all in his power, will still be unable to atone for the great wrong he has done. What can be done? Upon reflection, S proposes to settle by arbitration. They will place the case in the hands of a third party, whose decision shall be final. But another difficulty arises (as is too often the case when human wisdom alone guides in the adjustment of difficulties). They each have a near relative whom they respectively think would be just suited for the work. But each objects upon the ground that a relative of one and not of the other would be partial. Again they ask, What can be done? They remember a friend, a person of honor, judgment, and integrity, who is equally related to each, and who would thereby be impartial in his feelings and decision. Into his hands they mutually agree to place their interests, and abide his decision.

Reader, such, we understand, is the position which Jesus occupies as "mediator between God and men." A mediator is "one that intervenes between two parties; an entreator for another; an intercessor. One of the characters of our blessed Saviour."

God the Father gave to man his holy law, a transcript of his sovereign will. He was, and is, represented by that law. It was, and is, his right as Sovereign of the universe to demand obedience, or to inflict due punishment on the transgressor. Man sinfully disobeyed, bringing upon himself the righteous indignation of God, and subjecting himself to weakness, untold suffering, and final death, as the sure result and penalty for a life of sin. Rom. 6:23. Powerless to redeem himself, he was hopelessly lost. Even his death could not atone and re-instate him in the favor of God. The sacrifice must be holy and pure in order to meet the demand of a holy law. Such could not be found among men; for "all have sinned, and come short of the glory of God." Rom. 3:23.

It was therefore necessary that the sacrifice for sin should be more than human. The mediator must be one who could comprehend and satisfy the claims of the Deity. In glory with the Father before the world was, associated with him in the great creative work, and seated with him upon the throne of universal dominion, the Son of God well knew the nature and immutability of his Father's law. Nor did he become less competent when he came to earth. Of his intimate relation to the law, Inspiration says: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8. Of his work, Isaiah prophetically said: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21. Of his mission, he himself testified: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17. And again: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" John 15:10.

How erroneous it is for men to teach that Jesus, the "mediator between God and men," abolished his Father's law, which represented the Father, and which the Son of God came to mediate, and vindicate before men! Would such be the work of a mediator? The question is pertinent. Think of it.

No thought, expression, or act of disloyalty characterized the life of Jesus. He became subject to the law, that he might fully meet the law's demand, and thus offer himself a perfect sacrifice for sinful man. The following lines beautifully express these sentiments:—

"My blest Redeemer and my Lord,
I read my duty in thy word;
But in thy life the law appears
Drawn out in living characters

"What truth and love thy bosom fill!
What zeal to do thy Father's will!
Such zeal, and truth, and love divine,
I would transcribe, and make them mine."

Again, it was necessary that a "mediator between God and men" should possess the divine nature, else those who pray to him would be guilty of the sin of idolatry, as are papists, who pray to the Virgin Mary and others, whom they suppose to be now in heaven.

These are in part the reasons why Jesus should be the Son of God. And it is pleasant, in this connection, to refer to those wonderful works of Christ which prove his divinity,—healing the sick, restoring sight to the blind, unstopping the ears of the deaf, raising the dead, stilling the tempest, feeding the multitudes, casting out evil spirits, and very many other works which show conclusively that Jesus was indeed the Son of God.

But let us consider the other side of the question, which is equally important to man. In order to act as mediator, it was needful that Jesus should partake of the human nature. He must be in a capacity to feel for man as well as for God, in order to stand between the two. He must condescend to man's estate, become subject to temptation, pain, and suffering, in order to be able to feel for man, and mediate for him in the heavenly sanctuary. Such are the teachings of Inspiration.

"Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8. "But we see Jesus, who

was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Heb. 2:9, 10.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Verses 14-18. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Chap. 4:15. See also Isaiah 53.

Did not Jesus possess the human as well as the divine nature, we could not, because of our sinfulness, have confidence to approach him. But when we remember that he trod earth's thorny pathway, subject to the besetments of a wily foe; that "he hath borne our griefs, and carried our sorrows;" that "he was wounded for our transgressions, he was bruised for our iniquities;" when we remember that Jesus suffered hunger, pain, buffeting, insult, poverty, disappointment, and all, as we suffer; and that he now lives to intercede for us, a perfect "mediator between God and men,"—how our poor hearts should rejoice!

Thus we see that Jesus stands exactly between God and man, equally related to each. He feels for God; for he is the Son of God. He feels for man; because he is the Son of man. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

J. M. HOPKINS.

"HATS STUCK ON POLES."

THERE is a deal of unreality in the life that surrounds us,—a vast amount of pretension, show, and sham, covering a very limited proportion of real, genuine piety, grace, and goodness.

W. F. Bainbridge, speaking of his travels in China, says: "Nearly six hundred miles up the Yang-tse-Kiang, a Chinese officer heard that a high mandarin was coming along on our beat, and he prepared to display a military force equal to the rations he was drawing. Through my field-glass I counted twenty real soldiers, and nearly two hundred coats and hats stuck on poles."

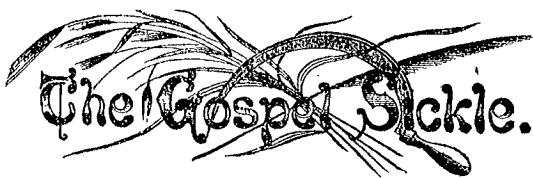
This was in China—how is it elsewhere? What shall we say of the church? Here are genuine, devoted, Christian soldiers—a few, but O what hosts of "poles with hats on"! Here are soldiers who count, but do not fight; who draw rations, but do not defeat foes.

Here is a society or board of officers composed of twenty or thirty men; two or three of them are workers, and the rest are "hats stuck on poles."

Would that we could see more reality; there would then be less call for pretense; less dress parade and sham fight, and more actual warfare against the world, the flesh, and the Devil. We have real foes; let us see to it that we are real soldiers,—good soldiers of the Lord Jesus Christ, clad in the whole armor of God, and ready to resist unto blood, striving against sin.

A CERTAIN amount of opposition is a great help to a man. Kites rise against, and not with, the wind. Even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition.—John Neal.

THE failure of even the least of God's promises would be infinitely more wonderful than a world full of miracles. Miracles to us are no miracles to God. It was as easy for him to save the three Hebrews from the fire, as to save Lot from the fire. It is as easy for him to part the sea, as to keep it flowing; to raise the dead, as to feed the living. All the good that is done in the universe, he does; and what difference can it make to him how he does it?



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

BATTLE CREEK, MICH., NOVEMBER 1, 1888.

APPROACH OF THE DAY OF THE LORD.

In giving further consideration to the papacy as a law-changing power, we herewith present somewhat extended quotations from a work entitled "The Marvel of Nations," published and for sale at this Office:—

"Paul speaks of the same power [as mentioned by Daniel] in 2 Thess. 2; and he describes it, in the person of the pope, as 'the man of sin,' and as sitting as God in the temple of God (that is, the church), and as exalting himself 'above all that is called God, or that is worshiped.' According to this, the pope sets himself up as the one for all the church to look to for authority, in the place of God. And now we ask the reader to ponder carefully the question how he can exalt himself above God. Search through the whole range of human devices, go to the extent of human effort; by what plan, by what move, by what claim, could this usurper exalt himself above God? He might institute any number of ceremonies, he might prescribe any form of worship, he might exhibit any degree of power; but so long as God had requirements which the people felt bound to regard in preference to his own, so long he would not be above God. He might enact a law, and teach the people that they were under as great obligations to that as to the law of God; then he would only make himself equal with God. But he is to do more than this; he is to attempt to raise himself above him. Then he must promulgate a law which conflicts with the law of God, and demand obedience to his own law in preference to that of God. There is no other possible way in which he could place himself in the position assigned in the prophecy. But to do this is simply to endeavor to change the law of God; and if he can cause this change to be adopted by the people in place of the original enactment, then he, the law-changer, is above God, the law-maker. And this is the very work that Daniel said he should think to do.

"Such a work as this, then, the papacy must accomplish, according to the prophecy; and the prophecy cannot fail. And when this is done, what do the people of the world have? They have two laws demanding obedience,—one, the law of God as originally enacted by him, an embodiment of his will, and expressing his claims upon his creatures; the other, a revised edition of that law, emanating from the pope of Rome, and expressing his will. And how is it to be determined which of these powers the people honor and worship? It is determined by the law which they keep. If they keep the law of God as given by him, they worship and obey God. If they keep the law as changed by the papacy, they worship that power. But further: the prophecy does not say that the little horn should set aside the law of God, and give one entirely different. This would not be to change the law, but simply to give a new one. He was only to attempt a change, so that the law that comes from God, and the law that comes from the papacy, are precisely alike, excepting the change which the papacy has made in the former. They have many points in common. But none of the precepts which they contain in common can distinguish a person as the worshiper of either power in preference to the other. If God's law says, 'Thou shalt not kill,' and the law as given by the papacy says the same, no one can tell by a person's observance of that precept whether he designed to obey God rather than the pope, or the pope rather than God. But when a precept that has been changed is the subject of action,—as, for instance, if God says that the seventh day is the Sabbath on which we must rest, but the pope says that the first day is the Sabbath, and that we should keep this day and not the seventh,—then whoever observes that precept as originally given by God, is thereby distinguished as a worshiper of God; and he who keeps it as changed, is thereby marked as a follower of that power that made the change. In no other way can the two classes of worshipers be distinguished.

"We now inquire if the Catholic power has attempted any change in the law of God, and if so, what that change is. By the law of God we mean the moral law, the only law in the universe of immutable and perpetual obligation,—the law of which Webster says, defining the terms according to the sense in which they are almost universally used in Christendom, 'The moral law is summarily contained in the decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai.'

"If, now, the reader will compare the ten commandments as found in Roman Catholic catechisms with those commandments as found in the Bible, he will see that in the catechisms the second commandment

is left out, the tenth is divided into two to make up the lack caused by leaving out the second, thus keeping good the number ten, and the fourth commandment (called the third in their enumeration) is made to enjoin the observance of Sunday as the Sabbath, and prescribe that the day shall be spent in 'hearing mass devoutly, attending vespers, and reading moral and pious books.' Here are several variations from the decalogue as found in the Bible. Here are some marked changes. How have they come about? Are they authorized in the Scriptures? or has the papacy made them of its own will? Do any of these constitute the change contemplated in the prophecy? and if so, which? or are they all included in that change? Let it be borne in mind, that, according to the prophecy, he was to *think* to change times and laws. This plainly conveys the idea of *intention* and *design*, and makes these qualities essential to the change in question. But respecting the omission of the second commandment, Catholics argue that it is included in the first, and hence should not be numbered as a separate commandment. And on the tenth they claim that there is so plain a distinction of ideas as to require two commandments. So they make the coveting of a neighbor's wife the ninth command, and the coveting of his goods the tenth.

"In all this they claim that they are giving the commandments exactly as God intended to have them understood. So, while we may regard them as errors in their interpretation of the commandments, we cannot set them down as *intentional changes*. Not so, however, with the fourth commandment. Respecting this commandment they do not claim that their version is like that given by God. They expressly claim a change here, and also that the change has been made by the church. A few quotations from standard Catholic works will make this matter plain. In a work entitled 'Treatise of Thirty Controversies,' we find these words:—

"The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants], without any precept of Scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose, against this point, that the observation of the first day is proved out of Scripture, where it is said, the first day of the week. Acts 20:7; 1 Cor. 16:2; Rev. 1:10. Have they not spun a fair thread in quoting these places? If we should produce no better for purgatory, and prayers for the dead, invocation of the saints, and the like, they might have good cause, indeed, to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were kept? Or, where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observance of the first day should abrogate, or abolish, the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of these is expressed in the written word of God.'

"In the 'Catholic Catechism of Christian Religion,' on the subject of the third (fourth) commandment, we find these questions and answers:—

"Ques. What does God ordain by this commandment?

"Ans. He ordains that we sanctify, in a special manner, this day on which he rested from the labor of creation.

"Q. What is this day of rest?

"A. The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2:2; Heb. 4:1; etc.

"Q. Is it, then, Saturday we should sanctify in order to obey the ordinance of God?

"A. During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord.'

"In the 'Catholic Christian Instructed,' we read:—

"Ques. What are the days which the church commands to be kept holy?

"Ans. 1st. The Sunday, or the Lord's day, which we observe by apostolic tradition, instead of the Sabbath. 2ndly. The feasts of our Lord's Nativity, or Christmas-day; his Circumcision, or New-Year's day; the Epiphany, or Twelfth-day; Easter-day, or the day of our Lord's Resurrection; the day of our Lord's Ascension; Whitsunday, or the day of the coming of the Holy Ghost; Trinity Sunday; Corpus Christi, or the feast of the Blessed Sacrament. 3rdly. We keep the day of the Annunciation, and Assumption of the Blessed Virgin Mary. 4thly. We observe the feast of All-Saints.

"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 apostolic tradition.

"Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

"A. The Scripture commands us to hear the church (Matt. 18:17; Luke 10:16), and to hold fast the traditions of the apostles. 2 Thess. 2:15. But the Scriptures do not in particular mention this change of the Sabbath. St. John speaks of the Lord's day (Rev. 1:10); but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. St. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts 20:7. And St. Paul (1 Cor. 16:2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly, the best authority we have for this is the testimony and ordinance of the church. And, there-

fore, those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the church.—*Catholic Christian Instructed*, published by P. J. Kenedy, 5 Barclay St., New York, edition of 1884, pp. 202, 203.

"In the 'Doctrinal Catechism' we find further testimony to the same point:—

"Ques. Have you any other way of proving that the church has power to institute festivals of precept?

"Ans. Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.—*Doctrinal Catechism*, P. J. Kenedy, New York, p. 174.

"From the article on 'Obedience to the Church,' Chapter VI., in the same work, p. 181, we take the following:—

"Ques. In what manner can we show a Protestant that he speaks unreasonably against fasts and abstinences?

"Ans. Ask him why he keeps Sunday, and not Saturday, as his day of rest, since he is unwilling either to fast or to abstain. If he reply that the Scripture orders him to keep the Sunday, but says nothing as to fasting and abstinence, tell him the Scripture speaks of Saturday, or the Sabbath, but gives no command anywhere regarding Sunday, or the first day of the week. If, then, he neglects Saturday as a day of rest and holiness, and substitutes Sunday in its place, and this merely because such was the usage of the ancient church, should he not, if he wishes to act consistently, observe fasting and abstinence, because the ancient church so ordained?

"The 'Doctrinal Catechism' also attacks the practice of Protestants in not adhering to their platform that the Bible alone is a rule of faith and practice. Among the things not contained in the Scriptures which nevertheless Protestants generally believe, it mentions the following:—

"It [the Scripture] does not tell us whether infants should be baptized; whether the obligation of keeping Saturday holy has been done away with; whether Sunday should be kept in its place,' etc.—*Id.*, pp. 87, 88.

"In 'Abridgment of Christian Doctrine,' we find this testimony:—

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

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

"Q. How prove you that?

"A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin.'

"And finally, W. Lockhart, late B. A. of Oxford, in the Toronto (Catholic) *Mirror*, offered the following 'challenge' to all the Protestants of Ireland,—a challenge as well calculated for this latitude as that. He says:—

"I do, therefore, solemnly challenge the Protestants of Ireland to prove, by plain texts of Scripture, these questions concerning the obligations of the Christian Sabbath: 1. That Christians may work on Saturday, the old seventh day; 2. That they are bound to keep holy the first day, namely, Sunday; 3. That they are not bound to keep holy the seventh day also.'

"This is what the papal power claims to have done respecting the fourth (in their enumeration, the third) commandment. Catholics plainly acknowledge that there is no scriptural authority for the change they have made in this commandment, but that it rests wholly upon the authority of the church; and they claim this change as a 'token' or 'mark' of the authority of that church, appealing in the most explicit language to the 'very act of changing the Sabbath into Sunday' as proof of its power in this respect."

It will next be in order to ascertain when the downfall of the papacy occurred, and what were the distinguishing characteristics of that downfall. This will constitute the theme of a succeeding article.

G. W. M.

PRESENT SALVATION.

A few weeks since, the question of complete salvation and the time of its reception was discussed in these columns. A number of queries having arisen regarding the extent to which salvation may be received and enjoyed in this life, we will give brief consideration to the subject.

Our word "salvation" is, in the Hebrew, *yeshuah*, and in the Greek, *soteria*. Both these words signify *deliverance, safety, ease*.

The fall of man was the incident that created a demand for the plan of salvation. By that fall, the whole human race was plunged into a condition of dire calamity and comparative helplessness, so far as impending fate and inherent ability to extricate itself were concerned. The race became subject to the dominion of Satan, whose sole purpose was to cause its utter and eternal extinction. Physically consid-

ered, man became subject to disease, decay, and death. The current of his mental activities and spiritual aspirations was turned downward instead of upward; and thus in every particular was the race headed toward destruction. It had cut itself off from all possibility of securing immortality, according to the then existing conditions. The statements of Scripture are explicit and comprehensive regarding the condition of mankind after and because of the fall. Thus Paul says in Rom. 11:32, "God hath concluded them all in unbelief." The idea is, God hath shut up the whole human race together, under the sentence of death. They are represented as having been accused of their transgression, condemned to death, and remanded to prison to await the execution of the sentence. The same idea is given in Gal. 3:22: "The Scripture hath concluded all under sin." All the writings of the prophets uniformly declare all men sinners, and the sacrifices that were offered under the old dispensation were emphatic object lessons to teach the nature of the impending sentence. The record in Gen. 6:5 states that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The psalmist says of the human race, "They are altogether become filthy; there is none that doeth good, no, not one." Ps. 53:3. Again: "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3. And so we might multiply texts almost indefinitely to show that by the fall the human race became wholly lost, and given up to sin and iniquity.

The need of deliverance thus became urgent beyond the power of language to portray. Such deliverance was provided for by the plan of salvation. That plan proclaimed deliverance and safety for the human race, subject to conditions and restrictions. It did not anticipate an immediate and complete restoration of the race to the condition it occupied before the fall, but provided that another opportunity should be given it to secure immortality—the same boon that was set before it in the beginning.

As the human race entered upon its second probation, it was in immediate and constant need of assistance, and one condition of the plan of salvation was that such assistance should be afforded. That assistance came through the medium of grace—unmerited favor. The validity of the merits of the Son of God as the world's Saviour, was recognized immediately upon the formation of the plan of salvation; and provision was made whereby the race could at once begin to receive benefits from that plan.

The first act of God's mercy to man after the fall, was in depriving him of access to the tree of life: for had he been permitted to continue partaking of that tree, he would have become an immortal sinner. Instead of claiming to be immortal, and glorying in that claim, it better becomes sinners to praise their Creator, that the fallen race has not had access to the tree of life. The very thought of immortal sinners is too fearful and unreasonable to contemplate. It was God's love for the human race that caused him to give his Son to die for it. John 3:16.

Not only was the fallen race permitted to begin at once to draw from the store-house of grace, but in his infinite mercy and compassion, God commenced to strive with man through the medium of his Holy Spirit. "Noah found grace in the eyes of the Lord." Gen. 6:8. In the third verse the Lord says, "My Spirit shall not always strive with man," showing that he had in great mercy exerted his Spirit in behalf of fallen humanity.

The situation may be stated thus: 1. Man had fallen to a state of depravity and helplessness beyond recovery by the exertion of his own powers. 2. Satan was putting forth still further exertions to hasten the final extinction of the race. 3. God, the only source of help for man, stood ready and willing to extend aid to him, through and by virtue of the conditions of the plan of salvation. It follows that (1.) whatever of favor and blessing we shall see bestowed upon man, must come from the Source of all good; (2.) whatever of good, whether in thought, word, or deed, shall be manifest in man, is to be attributed to the Spirit of God as the underlying cause, and man's voluntary compliance with the same; (3.) to whatever extent man escapes the machinations of his arch-enemy—Satan—it is to be attributed to the aid supplied from God; (4.) all benefits derived in these particulars are made possible by the plan of salvation; consequently, salvation, *i. e.*, deliverance or safety, may be enjoyed in varying degrees during this life.

A few texts in support of the foregoing statements:—

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all." 1 Chron. 29:11, 12.

"In him [God] we live, and move, and have our being." Acts 17:28.

"In whose hand is the soul of every living thing, and the breath of all mankind." "Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening." Job 12:10, 14.

"The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect." Ps. 33:10.

"For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another." Ps. 75:6, 7.

"Man's goings are of the Lord; how can a man then understand his own way?" Prov. 20:24.

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23.

"I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them." Eze. 11:19, 20.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth." James 1:17, 18.

"The Lord knoweth how to deliver the godly out of temptation." 2 Peter 2:9.

"Then hath God also to the Gentiles granted repentance unto life." Acts 11:18.

"And a certain woman named Lydia . . . whose heart the Lord opened." Acts 16:14.

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12:3.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Eph. 2:8.

"Where is boasting then?—It is excluded." Rom. 3:27.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14.

"No man can come to me [Christ] except the Father which hath sent me draw him." John 6:44.

Dr. Albert Barnes comments thus on the last quoted text:—

"God enlightens the mind (John 6:45); he inclines the will (Ps. 110:3), and he influences the soul by motives, by the view of his law, and by his love, his commands and threatenings; by a desire of happiness, and a consciousness of dangers, by the Holy Spirit's applying his truth to the mind, and urging him to yield himself to the Saviour. So that while God inclines him, and will have all the glory, man yields without compulsion."

The texts above quoted are sufficient to demonstrate the correctness of the statements before made, and even more. Man cannot, by any possibility, secure merits that are distinctively his own. Whatever of good, of blessing, of merit, that appears in any and all instances that may be cited, on this earth and among men, is due to the plan of salvation. The Spirit of God is everywhere and constantly striving with mankind, for the purpose of bringing fallen human beings into harmony with their Creator, and helping them to resist the solicitations of the Devil and his agents. Man's only prerogative is to elect whom he will serve, and yield himself accordingly. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. 6:16. So long as man, acting in the capacity of a free moral agent, is suffounded by opportunities to yield himself to either of the two opposing forces, or soliciting powers, so long is he in danger of doing wrong. Each and every opportunity that comes to us in this life—and our opportunities are as numerous as our moments of conscious, wakeful existence—brings into exercise our free moral agency, and we illustrate the principle of the text last quoted. To whatever extent we yield ourselves servants of "obedience unto righteousness," to that extent may it be said that we are in possession of salvation; that we enjoy deliverance and safety. Salvation is of two kinds: 1. Deliverance or safety from the tempter's power in this life, which may be called *salvation from sin*; 2. Deliverance from the penalty of transgression, which may be called *salvation from the effects of sin*. It is manifest that the former only is to be enjoyed in this life. The latter cannot be secured until "Christ, who is our life, shall appear;" then shall we also "appear with him in glory." Col. 3:4.

In the light of the foregoing, it need not be difficult to understand all references to salvation, found in

the Scriptures. Nor need it be difficult to understand the process of obtaining salvation, either here or hereafter. By yielding to the solicitations of the Spirit of God, and following on to know the mind of that Spirit, and complying at every step with the same, we may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. The Spirit of God strives with men to awaken them to a sense of their lost condition, of their impending doom, of their obligation to, and dependence upon, God; it impresses them with the necessity of repentance and confession of sins; it urges them to secure pardon of sins that have been committed; it points out the means of pardon; it encourages and strengthens good resolves, and aids in their execution; it continually leads on to higher attainments in the Christian life, having as its *ultimatum* the condition expressed by the apostles in Eph. 4:13: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The degrees of possession of salvation in this life, vary from the slightest awakenings of conscience in the vilest sinner, to the condition brought to view in the passage quoted. The command to "work out your own salvation with fear and trembling" (Phil. 2:12), implies that we should yield to the solicitations of the Spirit of God, give diligent attention to obtain an understanding of the will of God, conform our thoughts, words, and acts thereto, ever remembering that "God is our refuge and strength, a very present help in trouble." Ps. 46:1.

G. W. M.

THE PROTESTANT REFORMATION: IS IT COMPLETED?—NO. 10.

SEVENTH-DAY Adventists are charged with leaving the highway of genuine reform, magnifying non-essentials into undeserving prominence, and switching off upon a fanatical side-track of their own. A brief review of the tried methods and successful reforms of the past will warrant our hurling this charge back where it justly belongs.

A mere outline of the Protestant Reformation would be incomplete without reference to those men who battled nobly for the truth before the sixteenth century. There were Protestants before Protestantism, and reformers before Luther. The thing is older than its name. There were godly men who contended for the faith once delivered to the saints, and who cherished the real Christianity of the first ages.

Long before the dismal obscurity of centuries was dispelled, many a rift appeared in the clouds, through which the twinkle of morning stars was seen. The Waldenses in the West, and the Paulicians in the East, maintained faithful opposition to the prevailing apostasy. Worthy of noble mention were Stephen, Lesoie, and Berengarius of Louirs, who appeared in the eleventh century. The last mentioned was the first public opponent of transubstantiation, and each zealously attacked the vices of the times.

In the middle of the 12th century, God raised up a yet more famous champion to do battle for the truth. This was Arnold of Brescia. Through many years of stormy conflict he sought to restore the church to its original purity, and to purify the clergy of worldliness, corruption, and tyranny. Against the pomp, the profligacy, and the power of usurping churchmen, the bolts of his unsparing eloquence were hurled. His efforts were partially successful, but he was burned at the stake as the reward for his zeal.

In the middle of the fourteenth century, Wickliffe, the "morning star of the Reformation," proclaimed against the abuses and corruptions of the whole order of the clergy. Learned and pious, able as a disputant, and sarcastic as a writer, he was led, by a careful study of the Scriptures, to see the emptiness of the papal assumptions, and the beauty of all the leading doctrines afterward advocated by Luther and other Reformers. He boldly denied the power of pope or priest to grant pardon or indulgence for sin. He resisted the pope's claim to the "power of the keys," and struck deadly blows against the scheming worldliness of prelates, and against the general corruptions. He sought not only to break the political fetters with which the pope had bound his countrymen, but by translating the Bible, for the first time, into the language of the common people, thus extending as widely as possible a knowledge of the Scriptures, and by bringing men back to the Bible as the only authority, he endeavored to unshackle also the consciences of his fellow-men. He came with an

open Bible; and, bowing to God's voice in that book with the docility of a child, he sought to obtain among the people an acknowledgment of the same supreme rule. Herein lay his power. He turned the eyes of men from popes and councils to the inspired oracles of God.

Wickliffe has been called the "Forerunner of all the Reformers," and the "Father of all the Reformation of Christendom." He died a peaceful death; but long years after, by order of the council of Constance, his books were destroyed, his bones burned, and his ashes strewn upon the Thames. Emblematic of his doctrines, the sacred dust was borne upon the bosom of the river to the ocean, and then by its majestic waves was carried to every inhabited shore. Across the waters, to benighted Bohemia, shone the lamp which Wickliffe had lighted in England.

In the following century, Jerome of Prague carried from England to his own land the writings of Wickliffe, and there they were read and re-read by both John Huss and Jerome. These men were among the morning stars of the Reformation. From his study of Wickliffe's writings and the Bible, Huss forged another link in that chain which was eventually to manacle the man of sin. His heaviest blows were aimed at the errors and vices of the church. His writings were patterns of simplicity, piety, and affectionate earnestness; and his views coincided almost exactly with those of Wickliffe. Huss aimed his weapons at the shackles that bound the consciences of men, but the fetters on his own arm did not permit his striking such telling blows as were dealt by the champions yet to follow. He opposed the papal dogma of indulgences, and especially communion of one kind, strenuously contending for the cup in the hands of the laity. He was burned in 1415, by order of the council of Constance; but it is said he made more converts at his death, by his Christian demeanor, than he had gained during his life. And although his enemies flattered themselves that the flames had devoured his doctrines as well as his body, Bohemia was soon discovered to be overrun with adherents to his faith.

Jerome, the peer of Huss in learning and eloquence, was permitted to continue the work of his earnest fellow-reformer but a short time, for in a few weeks the same council of Constance which had condemned Huss, sentenced him to the same fate. The seeds had been sown, however, and ere another century of gloom had rolled away, the trumpet tones of the silent Huss had penetrated Germany.

Luther was a diligent student of the works of Huss, and he declared Huss to be the most rational exponent of Scripture he had ever known. Gradually the church entered the wilderness of darkness; gradually she emerged again into the light. We have come step by step to the sublime hour when the thunder of Luther's burning eloquence crashed through the chambers of spiritual night, and the benediction of "Glory to God in the highest, peace on earth, good will to men" seemed to revive with resurrection power. Though those who had preceded Luther in the irrepensible conflict, still clung to the church as to Christ's body, it fell to his lot to burst the moorings that bound the truth and its adherents to the mother of harlots, and to give birth to those principles of religious liberty which were destined to unshackle the entire human race.

We shall dwell more minutely in the next paper upon the developing reforms of the last three centuries.

W. C. WALES.

LYMAN BEECHER'S ILLUSTRATION.

"Young gentlemen," said Dr. Beecher, pausing in the midst of a lecture on the Divine Decrees, and raising his spectacles over his forehead in a way he had, when some extemporaneous thought struck him, "theology is a mighty deep. It has its calms and its storms, its joys and its dangers. And many weak souls and some strong ones are wrecked because they venture too far without taking the proper bearings. I go out myself sometimes, but I try to be careful. I walk along the shore and pick out some sturdy old stump of a doctrine, which has stood there firmly for thousands of years and never pulled out. I make fast to that, and so when I miss my footing, I haul on the line. I don't know where I am, but I know where the stump is. I settled that point before I started."

I WILL tell you what to hate. Hate hypocrisy, hate cant, hate indolence, oppression, injustice; hate Pharisaism; hate them as Christ hated them,—with a deep, living, Godlike hatred.—Robertson.

Temperance Outlook.

TEMPERANCE WORK IN CALCUTTA, INDIA.

SOME years ago we found that, though we were successful in persuading the men to leave the saloons and go with us to the Coffee Rooms, they did not remain, and on inquiring the reason, we were told, "There is nothing going on there!" We then commenced an afternoon service, to which our friends were introduced. It is very simple, consisting of singing Sankey's hymns (in which the men heartily join), and a short address. To this service we invite friends desirous to help. Those who do not feel called on to visit with us, could, by a kind reception of the men we rescue, greatly aid. We find in the streets and saloons, people of every tongue; so we prepare ourselves with tracts in twenty languages: English, French, German, Italian, Dutch, Swedish, Norwegian, Danish, Russian, Russian-Finn, Spanish, Portuguese, Greek, Welsh, Bengali, Urdu, Oriya, Burmese, Hindu, and Chinese. Only last Sunday a man met me and asked for a tract. I said, "What language would you like?" "I do n't think you can give me what I should like: I want a Swedish one." To his great surprise I gave him a "Christmas Letter" in his own language, and left him standing in the street reading it, regardless of surroundings. . . .

On entering a saloon one afternoon, we observed two seamen in a state of great excitement, and arguing with our visitor about drink being good for sailors. As I entered, one of the party, wishing to give the conversation a more amicable turn, I suppose, said, "Here is Mrs. May again!" but he failed utterly, if that was his intention. The Scotchman, who was the more angry of the two, responded, "What do I care if she is come! I will say it again: I do n't want to go near any of the Coffee Room folk; they are the biggest cheats out!" I listened patiently to all this poor fellow had to say. He seemed relieved when he had "spoken his mind," as he called it, and became comparatively calm. I thought, now is my opportunity, but I was mistaken; another sailor had a grievance, and an excuse for drinking, combined: "Oh, it's all very well to talk, Missus, but if you had such water to drink as we, you'd be glad enough of beer for a change; why, the bad water has killed most a crew, and there they are lying side by side in their graves in the burying ground." I said: "I could show you the graves of thousands who die through drinking this [pointing to the glass that had brandy in it]. As we are talking about water, we will sing you a song that tells of One who will give the best:—

"Jesus the water of life will give
Freely, freely, freely!"

I then prayed that every man present might drink of that water and never thirst again, and asked God to forgive us for having grieved our brethren at the Coffee Rooms, and help us to lead them to Jesus. On leaving, the friends, one and all, shook hands very heartily with us. I felt thankful, though not prepared for what followed. I had just left these men, and was busy talking, and giving away tracts to others, when the late angry Scotchman came up to me and said: "Missus, we will all sign the pledge and take the blue ribbon." "Now?" I asked. "Yes, now." I went off with six, to the much-abused Coffee Rooms, where all remained to a meeting, and at the close, the three who had been the hottest in argument were the first to sign the pledge and don the blue ribbon.

On another occasion we found twenty-five men in one saloon, all drinking. We obtained permission to sing, and that beautiful hymn was sung, commencing,—

"Behold me standing at the door,
And hear me pleading evermore
With gentle voice; O heart of sin,
May I come in? may I come in?"

Refrain. Say, weary heart, oppressed with sin,
May I come in? may I come in?"

There were many "weary hearts oppressed with sin" in that group, and tears filled their eyes as they listened. We prayed, and then entreated these men to go to the right side of the grog-shop—the outside—and prevailed, emptying the saloon and helping to fill the chapel at the Coffee Rooms. We found in another place two men busy talking, but busier drinking. After a little conversation the men gave us their beer to throw away, and promised to attend our evening service. . . .

Another experience is sometimes ours. I was alone

at one time. As I entered the saloon, a man who was just intoxicated enough to be troublesome to any one who opposed him, feeling grieved because the men chose to listen to me instead of himself, kept wielding a big stick over my head, and trying to hit me; but he failed, and I continued pleading with the poor men, entreating them to leave the drink and give their hearts to Jesus. I talked and prayed, and all listened; when I entered the *gharri*, the man with the monstrous stick, made a desperate effort to give me what he thought I deserved; a heavy thud on the carriage door revealed to me what I had escaped. With one word of sanction from me, I think the sailors would have killed the poor man. Our fear is not what men will do to us, but to our opposers. Another day I went out visiting, as usual, and was much interested in two young men who were not drinking, and yet "sat in the seat of the scorners." On my entering into conversation with them, one remarked, "You remember a man at the 'Numbers' you got to give you his glass of beer to throw away?" "Yes, of course I do." "Well, he has never drunk one drop since, and says he never will while he is in Calcutta." I felt much encouraged, and I am sure there are many who make a like resolution, and carry it out, but the good news does not reach us here. We shall hear all about it in "the better land."

A young man remarked, "It is all true what you say about the drink; I have broken my poor father's heart by giving way to it." I asked him to go with me to the Coffee Rooms, where he would meet those who would help him to lead a new life. "Yes, I will," was his hearty response; but meeting with his enemies (he called them friends), the temptation to join them was too great, and he left me. We have not met since, but God knows where he is; and I pray that he may yield to the strivings of the Holy Spirit.

On another occasion, on our entering a grog-shop, one man said, "I suppose it is of no use asking you to take a glass of our beer?" "Oh, yes! if you will allow me to do what I like with it." "Agreed," said he. I threw the beer away. I then had an interesting talk with him, and gave him a tract, which he gladly received.

We found, one Sunday, a large number of sailors quarreling with the man at the bar, whose bottle and glass they had broken, and were now fighting about it. I spoke to the most tipsy, and consequently the most noisy man. His reply was the reverse of encouraging; lifting his arms, he said, "I am a perfect tiger, and if you say a word to me, I will jump on you!" He rose, as though about to carry out his threat. Lifting my heart to God, and asking him to subdue the bad spirit that possessed the poor fellow, I felt calm. This weapon of prayer I knew would conquer, and looking as kindly as I could on him, I said, "I know you will not hurt me; I am only come to try to do you good." We sang the hymn commencing,—

"Come to the Saviour, make no delay;
Here, in his word, he shows us the way;
Here, in our midst, he's standing to-day,
Tenderly saying, 'Come!'"

All the company, numbering about ten, listened most attentively. Taking advantage of their softened mood, I remarked, "You like that song; it is a message sent to you by God." With their consent we sang our favorite hymn,—

"There is a fountain filled with blood."

I said a few words about Christ's blood shed for us being the fountain, and offered prayer. Every man of his own accord removed his hat while we prayed. On leaving, I observed a man weeping bitterly, and when I asked him to leave the saloon, he replied, "Missus, I will go anywhere with you;" but his resolution failed when his shipmates got round him, and we left with sorrowful hearts, obtaining only a promise of attendance at our meeting on the following Monday. Soon after, I observed three of the group, who had evidently thought better of it, and left both the drink and the drinkers for that afternoon.

In one saloon we found many sailors drinking deeply. We warned them of their danger, and entreated them to come away with us to the Coffee Rooms, but they refused. After singing and prayer, we left. On the following Sunday we visited the same saloon, and in the course of conversation we spoke of the uncertainty of life. "That is quite true," was the reply, "two of those sailors who were drinking with us here last Sunday, are dead now. One man fell into the river (being too tipsy to walk straight), was drowned, and was floating past ship the morning after; and the other died just at same time from cholera."—Mrs. May, in *Union Signal*.

Notes from the Field.

"The field is the world."

Brief mention of work done, and results accomplished by Seventh-day Adventists, in different parts of the field, according to information received since the last report published in these columns:—

NEW YORK.—Ten converts were baptized at Rome.

MISSISSIPPI.—Three converts are reported at Hookston.

ALABAMA.—Meetings at Athens resulted in sixteen believers.

MINNESOTA.—Three new believers are reported at West Union.

MASSACHUSETTS.—A church of thirteen members has been organized at Lynn.

ARKANSAS.—Sixteen new members have been added to the church at Springfield.

PENNSYLVANIA.—Meetings held at Liberty and Nauvoo resulted in several converts.

TEXAS.—Six converts are reported at Wieland as one result of tent-meetings held there.

WEST VIRGINIA.—Fifteen converts are reported as the result of meetings held at Flemington.

INDIANA.—Twelve converts were baptized at the annual camp-meeting held at Indianapolis.

DAKOTA.—Twenty-six believers are reported at Taopi, as the result of a series of meetings.

COLORADO.—Twelve converts were baptized at Besemer as the results of a series of meetings held there.

SWEDEN.—A series of meetings held at Karlskrona resulted in ten converts, and many others deeply interested.

NEBRASKA.—The State camp-meeting held at Grand Island was generally very successful; twenty believers were baptized.

TENNESSEE.—Two converts are reported at Lane, and two at Springfield; two new members added to the church at Corinth, and two at Ridge.

NORTH CAROLINA.—The first S. D. Adventist camp-meeting held in this State convened at Hickory, Sept. 11-18, and was an interesting and profitable occasion.

SWITZERLAND.—The annual camp-meeting and Conference held at Tramelan was largely attended, and a pronounced success; fourteen converts were baptized there.

KANSAS.—A church of eleven members has been organized at Cawker City, and a Sabbath-school of sixteen members; meetings at Florence have resulted in twenty-five converts thus far.

MISSOURI.—Eleven converts are reported at Armstrong, and the same number at Excelsior Springs; three converts baptized at Utica; a church of fifteen members has been organized at Poplar Bluff.

IOWA.—Six additional believers are reported at Des Moines; a new church was recently dedicated at Storm Lake, and six members added to the church membership; meetings at Allerton resulted in ten converts.

SOUTH AFRICA.—Tent-meetings held at Cape Town resulted in fourteen converts; the sale of denominational books, papers, etc., in that country, is proving very successful; a church has been organized at Wellington.

MAINE.—Meetings at Haynesville resulted in nine converts; two believers baptized at Crotch Island; church organized at South Paris; the annual camp-meeting was held at Bangor, Sept. 4-11, being one of the best ever held in the State.

MICHIGAN.—Seven converts were baptized at Grand Rapids; the annual State camp-meeting, Conference and auxiliary organizations, held at Grand Rapids, were seasons of great spiritual interest and benefit; a series of meetings at Blissfield resulted in seven converts.

WISCONSIN.—Twenty-four converts were baptized, and a church of thirty members organized at Fish Creek; tent-meetings at Star resulted in fifteen converts; three new converts reported at Columbus, two at Lucas, and nineteen at Bloomville; sixteen believers have recently signed the covenant at Milwaukee; eleven converts were recently baptized at Monroe.

AUSTRALIA.—Eld. Tenney reports the membership of the churches in Australia as follows: Melbourne, 120; Ballarat, 35; Adelaide, 45; Hobart, 80. The publishing house at Melbourne is doing a prosperous business in the publication of denominational literature. The Australian Conference was organized in August, also general missionary and Sabbath-school organizations for Australia have been effected.

The Theological World.

WILL INDIA BECOME MOHAMMEDAN OR CHRISTIAN?

A THOUGHTFUL writer in the *Contemporary Review* maintains that entirely different methods from those now pursued by our missionaries will have to be adopted in India, in order to reach and convert her people. Mohammedanism has already achieved remarkable success there. Every fifth person in that vast empire, whose inhabitants number one fifth of the whole human race, is a follower of the Arabian prophet. Nor has this success been won, as commonly supposed, by the sword. Persecution may have had some effect in exceptional localities, as for example, in Sind and Mysore. But the great and substantial gain has been the offspring of ardent and ceaseless proselytism. The Mussulman, both by the conviction of his faith and by every motive of politics—love of power and aggrandizement, as well as escape from taxation through the process of unloading onto others,—is a zealot determined above all things upon the propagation of his religion; and accordingly the task of bringing souls under allegiance to the prophet, waits not to be done by a few priests, or missionaries set apart for the purpose, but is eagerly seized and prosecuted by every child of the crescent and star. Moreover, the genius of Islam has been found admirably adapted to the Hindu mental and moral traits, and their creeds and modes of life.

"The essence of Hinduism, if not of its creeds, is fear—fear of the unknown result which may follow upon error either in conduct, or in faith, or in ceremonial. A single belief, the belief in his pre-existence, which is firmly accepted by every Hindu, fills his mind with vague terrors, from which, while that conviction lasts, there cannot by any possibility be any full relief. He is responsible for the sins he knows nothing of, and who can say that any punishment of them would be unjust or excessive? If misfortune comes to him, that is his due; and a Hindu once unlucky, often broods like a Calvinist who thinks he is not of the elect. The modes of obtaining safety are infinite, but are all burdensome, and all, by the confession of those who use them, are more or less uncertain."

Now, the doctrine of the divine sovereignty carried to its extreme as it is in the system of Islam, meets perfectly this characteristic phase of Hindu theology. The idea of one divine Being, lonely, omnipresent, and eternal, revealing through Mohammed his will, that those who believe in him shall have eternal bliss in heaven, which is earth over again, with its delights intensified and its restrictions removed, and that those who disbelieve in him shall suffer torment forevermore, becomes to its recipient a source of freedom from painful and endless ceremonies, and an assurance equal to fatq itself, of safety and happiness in the world beyond. Hence it meets with welcome.

Again, the followers of the prophet were not essentially alien in race. They were Asiatics, and accordingly were in a kind of unconscious sympathy and fellowship with the East Indians, to whom they proclaimed their faith. Christianity has always labored under great disadvantages in being preached by Europeans. "Something radical, something unalterable and indestructible, divides the Asiatic from the European." For example, the Armenian, because he is an Asiatic, is tolerated as a Christian by the Mussulman, whereas any other Christian not an Asiatic would be slain at sight. The writer whose views we are condensing does not think that the Mohammedan privilege of polygamy in this world and the promise of hours in the next, have exerted very much influence in making converts, since all history shows that men looking for light, desire a creed, and an ideal higher than their practice. For example, "The most dissolute of European societies foisted upon Christianity a restriction,—celibacy,—stronger than any Christ had taught; while the rigorous chastity of Christianity did not stop its spread in the abandoned society of the rotting Roman world."

Once more: Islamism did not ask the Hindu to surrender absolutely his notions and practice of caste. It only asked him to exchange his caste for another and better one,—since the Islam caste is the largest, the most strictly bound, and the proudest of all,—a caste which claims not only a special relation to God, but the right of ruling absolutely all the remainder of mankind. Once in this caste, the Hindu convert would be a brother of all within it, hailed as an equal, and treated as an equal even upon that point on which European theories of equality always break down—the rights of intermarriage.

The rule of Islam forbidding indulgence in wine

and all alcoholic beverages is another strong feature in its favor among the better class of Hindus, for the reason that they see in alcohol a deadly poison for their race. It is claimed that while the white races do not snffer, except comparatively, from drinking usages, yet the red and brown and black races find in such usages an inveterate and deadly foe, not simply to their souls, but to their very bodily exertions. Fire-water is to most Asiatics fire-water in deed, as well as in name. It awakens an uncontrollable craving for more, which ends in the complete stupor of intoxication. "I drinkee not for drinkee," said the Madras man, "I drinkee for drunkee!" To get beastly, dead drunk is his Elysium, and to do it as often as possible becomes the one absorbing aim of his wretched life. Hence the call by Islam to rigorous and total abstinence seems to the philanthropic and noble Hindu like a call from Heaven, by heeding which his people are to be guarded against a serious tempter that would soon kill both body and soul.

With all these things in its favor, and the significant fact that, on the average, 50,000 converts a year since the beginning, have been added to Islamism, it is feared by many careful observers that at no distant day all India may be transferred, not to Christ, but to Mohammed. It is true that Christianity has grown in India, but not as it should have grown—not as Buddhism once grew, when it swept millions within its influence in a short period; not as Islam and other forms of error have grown. There are only 660,000 Christians belonging to all the Reformed churches in India, although it must not be forgotten that, if the aboriginal tribes be included, conversions are proportionally more numerous to-day to Christianity than to Mohammedanism. The reasons assigned for the slow spread of Christ's gospel are three:—

First, from the peculiar nature of the Hindu mind, he is capable of holding precisely opposite creeds as true, without changing his conduct in the least. A Hindu astronomer will predict eclipses ten years ahead without a blunder, and yet believe all the while, and sincerely believe, that the eclipse is caused by some supernatural dog swallowing the moon, and will beat a drum to make the dog give up its prize. And in the same way a Hindu will state with perfect honesty that Christianity is true, that Mohammedanism is true, and that his own special variety of Brahmanism is true, and that he believes them all implicitly. What, then, can you do with a man whom you have labored with your whole soul to convince, who is convinced, and who remains just as unconvinced for any practical purpose as he was before? Another obstacle is found in the fact that Christ is not, according to Hindu notions, enough of the sovereign and legislator. He is too humble, too self-denying, too resigned to his fate. The Hindu, it is said, is not attracted to that sort of man or god.

A second and still more decisive hinderance lies in the Christian necessity of forcing the new convert to give up his caste. This means a surrender of his domestic law, the harem-like seclusion of his home, much of his authority over his wife and children, his right of compelling his daughter to marry early (which he holds a part of his honor), most of his daily habits, and even his method of eating his meals.

Finally, Christianity, to succeed, must abandon its expensive habit of employing some 700 Europeans and Americans as high-priced missionaries, and ally itself instead to the native population, by the employment of 3,000 native preachers for the same money. In eighty years no great native missionary has arisen, nor has there been developed a real native church. Asiatic converts must do the work of proselytism among Asiatics. There must be less fear of imperfect Christianity. Christianity is always imperfect in the beginning of its career among heathen races. Give the natives a chance, nevertheless, and by and by their doctrine and life will grow more into the lofty ideal revealed by Jesus.

These views are the well-matured convictions of one who has been many years among the Brahmans, and who is deeply acquainted with Indian traits, history, and prospects. They deserve careful consideration.—*T. S. Doolittle, D. D., in Christian at Work.*

INFINITE toil would not enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

THE GOSPEL SICKLE.

Battle Creek, Mich., November 1, 1888.

THE General Conference of Seventh-day Adventists convened Oct. 17 at Minneapolis, Minn., in its twenty-seventh annual session. About one hundred delegates have been in attendance. In our next issue we will give a synopsis of the proceedings of the Conference.

A MISSIONARY of the Baptist Board, who recently went to Japan, and is to be supported by a single church in Illinois, asks if it would not be quite as well for many churches to sustain each a missionary in the foreign field, as to have a thousand-dollar choir singing in an unknown tongue.

JUDGE ARNOLD, of the Philadelphia Court of Common Pleas, refused on Tuesday, Sept. 25, to naturalize a Hungarian who said he did not believe in a deity of any kind, so he could not take the oath of allegiance. He remarked: "We don't want any more infidels in this country. There are enough in it as it is."

A RELIGIOUS exchange—the *Congregationalist*—suggests the following as an appropriate name for some churches: "The society for the promotion of picnics, progressive euchre parties, and theatrical entertainments,—successor to the Antioch disciples' association of Christian character and gospel work." It is a sad commentary on the spiritual condition of a large number of churches in this country, that the foregoing name is eminently appropriate.

REV. DR. NOBLE, pastor of Union Park Congregational church, Chicago, has recently returned from an extended European trip. Regarding the question of church life and thought in the Old World, he says:—

"In England there is a marked tendency toward high-churchism, including formalism and a drawing toward Romanism by the Established Church. There is a strong movement in Germany and Italy toward rationalism. The corruptions of Romanism are responsible for this drift, even in England and Germany, from the teaching of the gospel. Between these extremes of thought, there are, in both England and Germany, a large number of earnest, godly men, like Spurgeon, who are earnestly working along the old paths of faith."

With such unmistakable evidences of the true nature and tendency of the Catholicism of to-day,—which differs in no material sense from what Catholicism has always been,—it is strange beyond comprehension that there should exist on the part of Protestants a desire and a willingness to join hands with that system, in furtherance of a common cause. And yet we see, even here in our own country, this spirit exemplified on the part of a great many Protestants from different denominations. The statement of Dr. Noble regarding the tendency of the Established Church of England, is equally true as regards several Protestant denominations of this country.

THE *Christian at Work* does not take a very hopeful view of the progress made in establishing and maintaining Sunday-sacredness. In a recent issue we find this statement, made editorially:—

"The growth of Sunday pastimes, in the shape of sports by land and water, we fear, affords evidence of the growth of public indifference in the matter. The reports of the sporting events of any Sunday, in this vicinity, show that there were many who preferred it. On Sunday of last week, we had news of the yacht-race in Jamaica Bay, in which a dozen yachts ran for the prizes that were offered by the Windward Club, of Ruffle Bar; and also news of the base-ball game at Ridgewood, besides other notable incidents in various lines of sport. As it was hereabouts, so it was elsewhere, as appeared by the dispatches from other cities. Optionism is a good thing in its way. But not everything is lovely, as the open-eyed Christian can see for himself, if disposed. And the evil, unless arrested, will surely grow; and the tendency seems just now to be in the direction of growth, and not abatement."

If the *Christian at Work* will open its eyes a little wider, it will discover that the sentiment is also growing, that Sunday-sacredness cannot be maintained from the Scriptures; and this, undoubtedly is the principal reason for the growing tendency to use it as a day for business and pastimes. As people come to realize that the Sunday-Sabbath is not a divine insti-

tution, they naturally lose confidence in the pretensions to piety of those who attempt to maintain it as such; and hence the result is to make infidels, and thus the situation grows worse and worse. We believe that it is susceptible of the clearest demonstration, that the doctrine of Sunday-sacredness is responsible, to a large extent, for the prevailing disregard of religious obligations, and sacred things generally. Such a result is most natural. Finding that Sunday-sacredness is a myth, it is very easy to conclude that many other religious pretensions are of the same character. The effort to bolster up the Sunday institution with human enactments only makes the matter worse, for, such a course is a most complete admission of the absence of divine authority. People of sound judgment and good reasoning faculties are unconsciously convinced that when a cause that claims to be divine, is obliged to appeal to human laws for its support, something is wrong; the situation becomes suspicious.

We have before stated our belief that the church is the divinely-appointed agency for carrying on all moral reforms, and that nothing else can do its work. Therefore we heartily indorse the following from a pastor who writes to the *New York Evangelist*:—

"Here again is the comparatively new-comer known as the 'Society of Christian Endeavor,' just as if the church itself were not a society of Christian endeavor. The multiplication of this new species of organizations has been very rapid of late, and there are many who hail this as a sign of health and Christian vigor. So in some cases it may be. But we think a word of warning and caution is needed. These societies of Christian Endeavor commonly include a large number of the younger members of the church; but they also include any who choose to subscribe to their rules, who are not members of the church, and are not professed Christians at all. So at least we understand the case.

"Now is there not peril here in several directions? In the first place, the very formation of such a society *within the church*, appears to imply that the members of it were not already, by their church vows, most solemnly pledged to all 'Christian endeavor.' It is a kind of reflection on the church, or a confession that the church covenant rests very lightly upon the conscience. Again, is there not danger that those young persons who are not professors of the faith of Christ, will often, when they have become members of this new society, think that they are already pretty comfortably Christianized, and that it will be no great matter if they stay on the level they have reached, and never receive baptism nor come to the Lord's table? Are they not in the charmed circle of 'Christian Endeavor,' singing, working, counseling, joining in a campaign of excellent work? Who can venture to find fault with them if they go no further?"

This is just the point. The Young Men's Christian Association has had an immense influence in lessening the sense of obligation to church-membership. While there is without doubt much good done in a certain way by these societies, we reiterate our belief that no real Christian reformation can be accomplished outside of the church of Christ. If it be said that these societies are necessary because the church does not do the work that it ought to do, then it simply shows that a reformation is needed in the church.—*Signs of the Times.*

WHO ARE THE ENEMIES OF THE SABBATH?

It is not uncommon for those who oppose the truth, to assert that the advocates of the seventh-day Sabbath are enemies of the Sabbath, and are joined with liquor-men to destroy that institution. A thing more foreign to the truth could hardly be stated. Seventh-day Adventists not only observe the Sabbath themselves, but urge others to do the same, giving as a reason for so doing, the commandment of God, and a great array of Scripture evidence besides.

So far as having any affinity with liquor-men, the charge is equally unjust: for Seventh-day Adventists hold as high a code of morals—temperance included—as can be found on the earth. If the subject were less solemn, it would be amusing to see these same accusers try to sustain the sacredness of Sunday.

I have listened to over forty sermons preached by the advocates of Sunday-sacredness. In looking over my notes of their sermons, I find that four out of five of them commence by presenting the supposed physical difficulties in the way of keeping a day on the earth: "The earth is round, and a definite day cannot be kept on the earth." "Time has been lost, and we cannot tell anything about what day we are keeping." And they finally end by quoting Rom.

10:4 ("Christ is the end of the law") and Col. 2:14-16. This, remember, is when they are trying to prove the sacredness of Sunday. Any one of the positions, if proved, would destroy the sacredness of any day.

A Mr. Salem published a book a few years ago, in which the writer claimed that beer was a healthful and necessary drink, and that it should be on sale on all days of the week, Sunday as well as others. In his argument in favor of an open saloon on Sunday, he undertakes to sustain his position by Scripture arguments. Saloon-men do sometimes quote Scripture; and, behold! the arguments and the quotations of Scripture are the same, word for word, that the D. D.'s and LL. D.'s use against the seventh-day Sabbath. The *Brewers' Gazette*, also, has frequently offered the same argument in support of the Sunday saloon.

Only a short time ago I listened to a sermon against the seventh day, in which the minister assured his congregation that he was well informed on the subject discussed. He had studied the subject for five years, and had bestowed more study on it than on any other, or than on all other subjects put together. At great expense he had obtained a costly and rare book, which had given him great light on the subject. If the body of his sermon was from the book, one might reasonably conclude that it was Salem's book on beer; for the same arguments, with the same quotations of Scripture, word for word, are in the book.

In view of the above facts, the reasonable and only conclusion would be, not that Seventh-day Adventists are enemies of the Sabbath, and leagued with others to destroy it, but that the advocates of Sunday are reduced to such straits that the arguments used by them, and the proofs offered, are of such a nature that they are eagerly sought by the liquor element, to sustain their traffic on all days of the week. We need hardly ask, in conclusion, who are the enemies of the Sabbath. J. D. Pegg.

THE GRAVE OF MOSES.

In the account of the death and burial of Moses, in a recent Sabbath-school lesson, it is said that "no man knoweth of his sepulcher unto this day." The speculations have been endless as to why it was desired that the grave of the great lawgiver and prophet should remain unknown. The suggestion is commonly made that it was to preserve it from superstitious or idolatrous worship. This hardly seems to be a sufficient or a reasonable explanation. The worship of relics was not a form of superstition to which the Jews manifested any inclination. They cherished the graves of the patriarchs. They had their tomb of Maepelah, where Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, were buried, and where the bones of Joseph were laid; but there is no evidence that any idolatrous homage was paid to these remains, or any superstitious ideas connected with them. The worship of relics was the development of a far later age, and was wholly foreign to Hebrew modes of thought. There was no more likelihood that the people would worship the bones of Moses than the bones of the patriarchs.

The true reason, probably, why the sepulcher of Moses was to be unknown, was that it was not to be long tenanted by his body; it was soon to be an empty tomb. God laid the lifeless form for a little while in its mother earth, and then raised it from the dead; and Moses is now in heaven, with Enoch and Elijah, the representatives of a redeemed humanity.

There are two arguments for this view. One is that Moses appeared with Elijah upon the mount of transfiguration in bodily form. The other is an obscure reference in the epistle of Jude to a dispute between the archangel Michael and Satan "about the body of Moses." Just what this refers to is uncertain, but it is commonly supposed to indicate a bodily resurrection of Israel's great leader and prophet.—*The Interior.*

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