

# THE GOSPEL SICKLE

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

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## THE GOSPEL SICKLE

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### EDITORIAL COMMITTEE:

URIAH SMITH, GEO. I. BUTLER, W. H. LITTLEJOHN,  
D. M. CANRIGHT, AND R. F. COTTRELL.

For Terms, - - - See Last Page.

### HERE AM I, SEND ME.

HARK, the voice of Jesus calling—  
Who will go and work to-day?  
Fields are white, the harvest waiting,  
Who will bear the sheaves away?  
Loud and long the Master calleth,  
Rich reward he offers free;  
Who will answer, gladly saying,  
"Here am I, O Lord, send me"?

If you cannot cross the ocean,  
And the heathen lands explore,  
You can find the heathen nearer,  
You can help them at your door.  
If you cannot give your thousands,  
You can give the widow's mite;  
And the least you do for Jesus  
Will be precious in his sight.

If you cannot speak like angels,  
If you cannot preach like Paul,  
You can tell the love of Jesus,  
You can say he died for all.  
If you fall to rouse the wicked,  
With the judgment's dread alarms,  
You may lead the little children  
To the Saviour's waiting arms.

While the souls of men are dying,  
And the Master calls for you,  
Let none hear you idly saying,  
"There is nothing I can do."  
Gladly take the task he gives you,  
Let his work your pleasure be;  
Answer quickly when he calleth,  
"Here am I, O Lord, send me."—Sel.

## Notes & Comments.

**SPECIAL.**—Parties receiving this Paper, not having subscribed for it, may know that it is sent to them by the courtesy of some friend. Do not hesitate to take it from the Office, for none will be called upon to pay for any numbers they have not ordered. We invite candid attention to the Contents of the Paper, and when you have read it, please hand it to a Friend or Neighbor.

**SOME FEATURES OF OUR TIMES.**—This is an age of brilliant pretensions, but sad realities. Its professions and practices, its facts and theories, present a climax of contradictions.

There never was so much of the form of godliness, and never so little of the power.

Never were there so many professors of religion, and never so little of religion itself.

Never so many assurances of peace, and never so extensive and urgent preparations for war.

Never so many tokens of coming danger and calamity, and never such a feeling of security, expressed and implied, on the part of the people.

There never was a time when the doctrine of the immediate opening of the temporal millennium was more universally cherished and talked of, and never a time when every feature of society, social, moral, and political, rendered such an idea more preposterous.

There never was a time when there was so much money in the world, and never a time when there was more wide-spread and distressing poverty.

There never was a time when there were so many remedies for every disease, real or imaginary, which profess to be sure cures, absolutely infallible, and

never a time when there existed so much disease, sickness, suffering, and death.

There never was a time when there was so much boasting of progress and advancement on the part of the race, and never a time when they gave more palpable evidence of fast descending into every depth of iniquity and sin.

And what does all this show?—It shows that the pretensions upon which men build themselves, are a sham, and their professions, hypocrisy. They are willing to deceive others, and to be deceived themselves. This is the time when the prophet tells us that evil men and seducers shall wax worse and worse, deceiving and being deceived. We see this work going on before us, which proves that we have reached the time to which the prophet's words apply. There is nothing to which men will not put their hands for gain. With worthless nostrums, which the vendors know will not accomplish what they claim, the confidence of the afflicted is secured, and their means filched. Falsity and hollow-heartedness exist on every hand. Truth is fallen in the streets, and equity cannot enter. Nor will this state of things improve till He whose right it is, the Prince of the house of David, takes the throne.

We rejoice that this event is drawing near. Hasten, O King of kings, the glad day.

THERE are not a few persons who have much reverence for great names. Such will doubtless be pleased with the following criticism from the pen of John Milton,—yes, Milton the poet, the distinguished author of "Paradise Lost" and "Paradise Regained." In his "Treatise on Christian Doctrine," written in Latin, he most unqualifiedly gives his opinion of the nature of man. He says: "Man is a living being, intrinsically and properly one and individual, not compound and separable, not, according to the common opinion, made up and formed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul, man; that is to say, a body or substance, individual, animated, sensitive, and rational."

Milton was a dissenter of puritanic stamp, and did not indorse much of the theology of his day. As we see, he was a disbeliever in the doctrine of the existence of the soul separate from the body. Milton was Secretary of State under Oliver Cromwell.

HOW IS THIS?—Many Sunday-keepers are ready to urge against the seventh day that we cannot keep it, because the earth is round, and time differs east and west, and at the poles there are months of daylight and darkness at a time, and so the seventh-day Sabbath cannot be binding. But they keep the first-day Sabbath?—Oh, yes. Keep Sunday at the poles?—Yes, no trouble. Keep it east and west?—Certainly, no difficulty at all. If you, then, can keep the first day of the week, why cannot we keep the seventh day? Can you tell?

QUERIES.—If saints go to heaven when they die, why is the time of reward always placed, not at death, but at the Judgment (Rev. 11:18), at the advent (Matt. 16:27), or at the resurrection (Luke 14:14)? If the wicked go into hell when they die, how is it that they do not find out that they are lost until they are told so at the Judgment? Matt. 7:22, 28. If the righteous go to heaven when they die, why did Peter say that David had not gone to heaven? Acts 2:34. Evidently, either the Bible or modern belief on these points needs to be corrected. Which is it?

THE second advent of Christ is mentioned in the New Testament 320 times, and referred to many times besides. In fact, the Sacred Writings are full of this glorious theme from first to last. The saints are continually pointed to it as the one event for which they are to look, hope, watch, and pray. It is to be the time of their reward, the consummation of all

their joys. Sinners are warned in view of it. Surely these are reasons enough why we also should say much about it. But what shall we think of those ministers who can preach year after year and scarcely refer to it? Have not they a different hope, "another gospel," from that which the inspired apostles preached? What is the matter?

HOWEVER much we may prize other books, the Holy Bible must always come first, and by it all theories must be tested. Dr. Adam Clarke, in his "Clavis Biblica," p. 64, says: "From this word all doctrines must be derived and proved; and from it every man must learn his duty to God, to his neighbor, and to himself." These are candid words, from an eminent source, and from which there can be no appeal.

THE first day of the week, Sunday, is only mentioned eight times in the entire New Testament. It is never called the Sabbath, the Lord's day, a holy day, or a sacred day. It is never said that Jesus kept it, that the apostles kept it, or that any one should keep it. There is no law against working upon it, nor any blessing promised for resting upon it. Then why should we keep it? WHY?

THE doctrine of the resurrection of the dead is a vital tenet in the Christian religion. Indeed, the hope of the church HANGS ENTIRELY on the resurrection from the dead, on a change equivalent to it at the sounding of the last trumpet. See the apostle's argument in 1 Cor. 15:51, 52. Our Saviour, also, made the subject of the resurrection a constituent part of his teachings. While instructing his disciples by the shores of Tiberias, he said, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but SHOULD RAISE IT UP AGAIN AT THE LAST DAY." By parity of reasoning, it follows that if Christ did not raise up those whom the Father had given him, then there would be a loss. Four times on this same occasion did the great Teacher affirm the doctrine of the resurrection of the righteous dead: John 6:39, 40, 44, 54.

THERE will be two resurrections, one of the just and one of the unjust. See Acts 24:15: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." These resurrections, however, will be one thousand years apart. Compare with Rev. 20:4, 5. The first resurrection will include all who have died in hope: "Blessed and holy is he that hath part in the first resurrection." Rev. 20:6. Those who have not made their peace with God, will be raised one thousand years later: "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5. But notwithstanding the clearness with which this doctrine is stated both in the Old Testament and in the New, there are many in every denomination who hold that there is to be but one general resurrection, at the last great day. Such build mainly on this passage: "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. But this passage, while it clearly gives the order in the resurrection as to character, does not, by any means, state that the resurrection of the good and bad will be simultaneous. It is about the same as if a minister, addressing his congregation should say, "My dear friends, the HOUR IS COMING, in the which all who are before me, and now listen to my voice, both good and bad, WILL DIE." This would not prove that all who were being addressed by the minister would die at the same hour; and with just as clear reasoning we may affirm that the words of the Saviour, in John 5:28, 29, do not prove that both the righteous and the wicked will be raised at the same time.

## DOCTRINAL.

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



## THE WORLD'S PROPHETIC HISTORY.

8.—DAN. 7:8, 24, 25. THE PAPACY.

BY U. SMITH.

WE now come to the most interesting portion of the prophecy of the 7th chapter of Daniel. In the last number the ten kingdoms were found which arose out of the Roman Empire. The enumeration there given was according to Machiavelli, in his History of Florence, and as approved by Bishop Lloyd, Bishop Newton, Fisher, and Dr. Hales.

Among these ten horns the prophet saw another horn, little at first, thrusting itself up. This horn is represented something as we may suppose it appeared to the prophet, in the illustration at the head of this article. It was a horn of a different nature from that of the others. It had eyes, denoting great foresight and discernment; and a mouth, denoting power to speak great words. It plucked up three of the ten horns, and became more stout than his fellows.

This horn, by the general consent thus far of the Protestant world, symbolizes the papacy.

First, it arose in Italy, among the ten horns or the nations of Western Europe.

Secondly, it arose at the right time, that is, after the ten horns of the Roman beast were developed. The division of Rome into ten parts was accomplished, as we have seen, by the year 483 A. D.; and the papacy was established fifty-five years later, that is, in 538 A. D.

Thirdly, it was diverse from the others. They were political kingdoms. This must therefore be a religious or ecclesiastical power. Such was the papacy. When that arose, the world beheld for the first time the strange spectacle of a spiritual ruler controlling nations by means of ecclesiastical authority, over which he had no political jurisdiction.

Fourthly, it plucked up three kings to make way for itself. Justinian, emperor of the East, issued a decree in 533 A. D. that the bishop or pope of Rome should be head over all the churches. The pope himself aspired to this supremacy; but three of the nations represented by the ten horns were Arian in faith, and consequently opposed to the pretensions of the bishop of Rome. This opposition must first be broken down. To this end the machinations of the emperor and the pope were directed; and the three Arian nations in question, first the Heruli, secondly, the Vandals, and thirdly, the Ostrogoths, were soon removed out of the way, the last one in 538, when the decree of Justinian was carried into effect, and the papacy was fully established. On this point the reader would do well to consult Gibbon's Rome, Stanley's History of the Eastern Church, Ranké's History of the Popes, Machiavelli's History of Florence, Bower's History of the Popes, Evagrius's Ecclesiastical History, and Elliot's Horæ Apocalyptice. The Heruli were plucked up in 493, the Vandals in 534, and the Ostrogoths in March 538. See also the testimony of Scott, Bagster, Barnes, and the Cottage Bible, given on the last page of this paper.

It is further shown that the little horn now before us is a symbol of the papacy, by what is said of its blasphemous character. In this respect the papacy towers like a colossus above every other organization on the earth. What other power has ever dared to call itself "Vicegerent of the Son of God," "Lord God," "God upon earth," the "King of kings, and Lord of

lords," the "Lion of the tribe of Judah," and "above God"? All these titles the papacy has, in the most audacious and heaven-daring manner, appropriated to itself. See the testimony from "Other Witnesses" on the last page of this paper.

Another point showing the application of this symbol to the papacy, is its terrible work of persecution against the saints of the Most High. The little horn was to "wear out,"—mark the intensity of the expression—"wear out" the saints of the Most High; and a no less forcible expression will serve to describe the fearful work which the papacy has done in this direction. In reference to this, history has spoken, and its testimony cannot be suppressed. Perjury, treachery, massacres, tortures, and abundance of blood, stand as witnesses, all along the centuries, against this papal hierarchy; and the voices of fifty millions of martyrs cry to heaven continually that their blood may be avenged at her hand.

The following comprehensive statement concerning papal persecutions, we quote from Albert Barnes. In his notes on Dan. 7:25, he says:—

"Can any one doubt that this is true of the papacy? The inquisition, the persecutions of the Waldenses, the ravages of the Duke of Alva, the fires of Smithfield, the tortures of Goa,—indeed the whole history of the papacy may be appealed to in proof that this is applicable to that power. If anything could have worn out the saints of the Most High, could have cut them off so that evangelical religion would have become extinct, it would have been the persecution of the papal power. In the year 1208 a crusade was proclaimed by Pope Innocent III. against the Waldenses and Albigenses, in which a million of men perished. From the beginning of the order of Jesuits in the year 1540 to 1580, nine hundred thousand were destroyed. One hundred and fifty thousand perished by the inquisition in thirty years. In the low countries fifty thousand persons were hanged, beheaded, burned, and buried alive for the crime of heresy, within the space of thirty-eight years from the edict of Charles V. against the Protestants, to the peace of Cateau Cambresis in 1559. Eighteen thousand suffered by the hand of the executioner in the space of five years and a half, during the administration of the Duke of Alva. Indeed, the slightest acquaintance with the history of the papacy will convince any one that what is here said of 'making war' with the saints (verse 21) and 'wearing out the saints of the Most High' (verse 25) is strictly applicable to that power, and will accurately describe its history."

In corroboration of these statements see Buck's Theological Dictionary, Dowling's History of Romanism, Fox's Book of Martyrs, Charlotte Elizabeth's Martyrology, the Wars of the Huguenots, Motley's Rise of the Dutch Republic, Wylie's History of Protestantism, Histories of the Reformation, etc., etc.

Read also from the article already referred to in this paper what the Cottage Bible says about the massacre of Saint Bartholomew's day.

No candid reader of the Scriptures and of history can possibly question the application thus far made. Two more points remain to be spoken of in the exposition of this part of the prophecy; namely, the efforts of the papacy to change the law of God, and the time which is specified as covering the period of papal supremacy. It will be shown that the prophecy in its grand sweep holds in its grasp our own generation, and points out in the immediate future the destruction of both beasts and horns, wicked governments and apostate churches, in the fires of the last day. Then this little horn, this papal power, which Paul in the second chapter of 2 Thessalonians calls the "man of sin," and the "son of perdition," shall be consumed by the spirit of Christ's mouth, and destroyed by the brightness of his second coming.

## "WHO ONLY HATH IMMORTALITY."

BY G. I. BUTLER.

Is it man of whom the apostle is speaking? Does it mean that he is the only one of God's creatures here on the earth whom he has endowed with this sublime gift? Thus we might conclude, to hear some of our worthy popular pulpit orators of the present time eloquently discourse of the high and exalted nature of man. But alas for this theory! how differently does the great apostle to the Gentiles regard this subject! "Which in his times he shall show who is the blessed and only Potentate, the King of kings and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor

can see; to whom be honor and power everlasting. Amen." 1 Tim. 6:15, 16. So it is the great Creator who is the only source of immortality. It is inherent in him. No other can confer it. It can come to us only as the gift of God. When man sinned, the decree went forth: "Dust thou art, and unto dust shalt thou return." Man was shut away from the tree of life, "lest he should put forth his hand, and take also of the tree of life, and eat, and live forever;" and a flaming sword was set up to guard it from his approach. Gen. 3:19, 22, 24. The inspired writer asks, "Shall mortal man be more just than God?" Job. 4:17. Yet popular theology would have us believe that man is immortal, and will live forever anyhow; that the cannibal, the Hottentot, and the Digger Indian, the bestial debauchee, and the brutal wife slayer, all have immortal souls, as well as the more intelligent, and can by the process of nature confer immortality upon others. But this is a great mistake. God only hath this power, and he will confer it upon only the good.

## SECOND COMING OF OUR LORD.

THE following good thoughts on the great subject of the coming of Christ, we extract from a sermon by W. S. Rainsford, B. A., of the Episcopal Church, delivered at St. James Cathedral, Toronto, Canada, May 13, 1877. We commend it to the careful consideration of the reader:—

The subject upon which I propose addressing you is one to which our Church calls our attention at this time. We believe that as our blessed Lord ascended to heaven, leaving a benediction on the weary, doubting souls of a few scattered, ignorant men, in like manner, also, shall he come again, with a benediction, as he went, and for this return we look. I should have been very glad if time and opportunity had permitted me the honor of (for a few Sunday mornings at least) dwelling on this subject, second in importance to none in the Bible; but I must try to confine what I have to say to this morning's and this evening's service. I hope, therefore, I do not ask too much, if I request as many as possible to honor me with their attention this evening, as well as this morning; for if this be not so, I am afraid it will be impossible to make some points in regard to this most important truth clear.

I suppose there may not be any present who are aware of the fact, that in the two hundred and thirty chapters of the New Testament, the second coming of our Lord is mentioned three hundred and twenty times. I must say I was rather startled by the fact when I discovered it, so I think I need not offer any excuse for bringing this subject before you; for the Bible is not more explicit concerning the fact of Christ's first coming than it is of his second. This is no strange speculation of a few visionaries; no wild fancy of enfeebled minds; no dream of sentimental, home-sick men. On the contrary, the dreamers are those who take the brilliant shadows cast by earth's magic lantern, for realities. Men have bungled,—bungled in naming years, and audaciously, have even named days for Christ's return; but these foolish mistakes cannot alter the fact that stands firm as God's rock of truth, in the nineteenth as in the first century, that Jesus Christ, as certainly as his feet ever stood on earth once, shall place them on earth again. I am not careful this morning to discuss the various theories; or to mention the various plans which men, some of them wisely, and some of them foolishly, have formed; but I confine myself to two facts in regard to this subject. I confine myself to the certitudes of the case, and these are that there are two comings of Christ mentioned in this book,—one for his saints, and one to judge the world. These are not the same; they are altogether distinct. But there are also two resurrections: one, when the dead in Christ shall rise, first; and the other when all that sleep in the dust of the earth shall rise. Now, without any reason whatever, men have made a sad jumble of these two great facts, and unless we get them already before our minds, we shall not be in a position to discern the simple leading truths in regard to this momentous advent. Let me once again state them: There are two distinct comings of Christ mentioned in the Bible, one for his saints, and those saints only; one, the great white-throne day, when all shall stand before the Judge. There are two resurrections mentioned in the Bible, one when the silent dead in Christ shall be awakened by the wondrous echo of his trumpet, and the other, when all the dead, small and great, shall stand before his throne. I would like to dwell, if I had time, on many passages of scripture which distinctly point this out. If

you will give me your attention, I will read them to you in such order as in a short time I have been able to arrange them. Let me dwell on the first point I shall make; it is this, the certainty of Christ's coming. We hear it commonly quoted that all men are certain to die, a statement clearly controverted by the word of God which saith: "Nay, we shall not all die, but we shall all be changed." God knows death is a real enough thing; methinks we have had enough of this last week. Of two men that heard me preach last Sunday morning, one went to the Lord's table, went home in as good health, seemingly, as I am, went to bed, drew a thick breath, was insensible,—was gone; one heard the gospel of the Lord Jesus Christ—whose name is called Jesus, for he shall save his people from their sins—in the morning, and dropped dead on the street in the evening without a sigh.

Ah, death is real, but far more real is the coming of Jesus Christ! I cannot recall at this time one single passage in the New Testament, which bids the child of God expect to die. It is a startling thing to say, but I have good reason for saying it; and there are over two hundred passages in the New Testament which bid the child of God expect the personal coming of the Lord Jesus Christ before he dies.

We will now turn at once to the word of God, and if you will give me your attention, I will read some verses from it. (You will not have time to follow me with your Bibles, but if you take them down, you can read the passages at your leisure afterwards.) First I read in Matthew, twenty-fourth chapter, 30th and 31st verses: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Will you mark what I said, first of all? Here is the first coming of Christ to gather together all God's elect from all the four winds, "from one end of heaven to the other."

44th verse: "Therefore, be ye also ready, for in such an hour as ye think not the Son of man cometh." In reference to this coming, God says to you and to me, "Be ye ready, for in such an hour as ye think not, the Son of man cometh."

45th verse: "Was, then, is a faithful and wise servant whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that servant shall say in his heart, My Lord delayeth his coming"—friends, the thought comes over my mind this morning, that though I address few, it may be, who would openly controvert the fact of Christ's second advent, yet I do address many of you, who, if you spoke the truth that dwells deeply in your souls, would say, "Oh that my Lord would delay his coming!" Methinks if I was to stop my sermon at this time, and go down upon my knees in this pulpit, and lift up my heart to the Hearer and Answerer of prayer, and say, "O great God eternal, this congregation of St. James begs thee to delay thy coming, at least in our lifetime," how many unspoken "Amen's" would follow the prayer! May God teach you his truth in this matter.

I read the next passage in the twelfth chapter of St. Luke, 35th verse: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching." Do you mark the distinction? In the 25th chapter of Matthew you have a picture with which you are all familiar. You have there the parable of the ten virgins who went forth to meet the bridegroom. You have ten waiting; how many watching?—Five, only half. "Blessed are those servants whom the Lord when he cometh shall find watching." You are all waiting; you have prayed three times this morning "Thy kingdom come, Lord." Listen to the voice of the waiting—who is watching? who is watching? "Blessed are those servants." "Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

Now please notice the words of the 26th. to the 30th verses of the seventeenth chapter: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage"—no harm in the world—"until the day that Noe entered,

into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." "I tell you, in that night there shall be two men in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken, and the other left." The earth is like a great cradle rocked by the hand of God, until that day. He watches it with the eye with which a mother watches the cradle that holds her first-born; it is dear to him for the same reason; it holds the jewel that he counted so priceless as to purchase it with the priceless treasure of his blood. But the day will come when the jewel will be snatched away in a moment; God's hand for a moment shall cease to rock the earth, and it shall reel and fall till God's judgments are fulfilled. Ought not these words to shatter the wicked thought so prevalent in these days, that the world will go on, on, on, just as it is until Christ comes; go on getting better, and better, and better? God forbid that I should deny it is better than it was; there are more Christians in the world than there were; but if I am told that the world is to go on until it glides into the millennium, as the early twilight glides into the sunshine of morning, I say that the assertion is absolutely contradicted in every line of the word of God.

### THE LAW TO THE GENTILES.

#### 3.—WHY THE GENTILES WERE REJECTED.

BY D. M. CANRIGHT.

Now we wish to inquire why it was that God chose the Hebrews as his peculiar people, and passed by the Gentiles? Why was it that these other nations were thus rejected, and so were left without God, without hope, without light, and without God's law? Is it because God is a partial God? Did he arbitrarily choose the Hebrews and pass by the Gentiles without any reason? This cannot be so, for the apostle says: "Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35. Every man, therefore, of whatever nation, if he be righteous, is accepted of God. And this was always true, for Moses says of him: "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward. He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." Deut. 10:17, 18. Moses says God does not regard persons, and more than that, he "loveth the stranger." And so the apostle says: "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Rom. 3:29. Hence, if God rejected these Gentiles, there must have been a good and sufficient reason for it.

Again, we read that God is "Not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. Then Jesus says that God cares even for the little sparrows, and numbers the hairs of our head. Can it be that this God, who is a God of the Gentiles as well as of the Jews, who is not a respecter of persons, who loves the stranger, who cares for the little sparrows,—can it be that this God rejected the Gentile nation for no cause?—Ah, no. Let us examine this point a moment. As we have seen, God made Adam the first father of the human race, but very soon the whole race, except the family of Noah, had apostatized from God. The Lord destroyed all the earth, and made Noah, a righteous man, the second father of the race. But in a few generations all, with the exception of one family, that of Abraham, had again gone into apostasy. They had forgotten God and his laws and his worship, and were idolaters and corrupt in all their ways. For this reason God left them to their own ways. This is expressly stated by the great apostle in the first chapter of Romans.

"Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Rom. 1:21, 24, 28. God gave the Gentile nation

over to hardness of heart and darkness of mind because they had forgotten him and his ways. Again, Paul says of the Gentiles: "Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. 4:19.

These Gentile nations were in the very condition that the Jews were at one time afterward, when they had fearfully apostatized from God, for thus we read about them: "Now for a long season Israel hath been without the true God, and without a teaching priest, and without law." 2 Chron. 15:3. Here we see that even the Jews themselves, although the law had been so gloriously given to them, and was certainly binding upon them, had so far wandered from God that the Bible says distinctly that Israel was without the true God, without a priest, and without the law. But no one claims that God's law was not binding upon them. Oh, no. Just so with the Gentiles. God had claims on them all the while, but they paid no attention to them. Even the father of Abraham had become an idolater. See Josh. 24:2, 3. Now God, in order to preserve a knowledge of himself and his law in the earth, chose Abraham as the third father of his people, and separated him from his father's house and from all the idolatrous nations around him, and made him the depository of his truth. But why did God choose Abraham in preference to any one else? The reason is very distinctly given; namely, Abraham kept his laws and his commandments, while the others did not.

"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. 18:19. Here we have the reason distinctly given why Abraham was selected as God's servant. It was because he obeyed God, and kept his law and commandments, and taught them to his children after him. Paul states directly that the object which God had in view was that he might commit his oracles to them to keep. See Rom. 3:1, 2.

### TEXTS EXPLAINED.

#### THE END OF THE LAW.

PAUL in Rom. 10:4, says: "For Christ is the end of the law for righteousness to every one that believeth." Some claim that this proves that the law came to an end with Christ; or in other words that he abolished it. But this cannot be so; for if he did, he abolished it only for believers; that is, all unbelievers must keep it, but believers need not keep it. Ridiculous! The word "end" here does not mean termination, but is used in the sense of *purpose* or *object*, as in James 5:11: "Ye have heard of the patience of Job and have seen the end of the Lord;" that is, the purpose or object of the Lord in afflicting Job. So in Rom. 10:4: Christ is the object or purpose of the law to all who believe in him. The object of the law was that man might develop a holy character by obedience, and stand at last righteous before God. This no man can now do by the law, because all have sinned, that is, have transgressed the law. But Christ does this for us by providing pardon for all our sins, and giving us a nature to delight in and keep the law ever after, and thus present us at last as perfect before God as if we had always kept the law.

#### THE DAY AND HOUR.

CHRIST, speaking of his second advent, says, "But of that day and hour knoweth no man." Matt. 24:36. How often this is quoted to prove that we cannot know anything about the subject of the coming of the Lord. But only two verses before, this idea is positively contradicted; for there Christ says, "So likewise ye when ye shall see all these things, know that it (the margin reads 'he,' that is, Christ) is near, even at the doors." We can tell the year, sometimes the day, when the prophetic periods end; and the mistake of setting times for Christ to come as some (not Seventh-day Adventists) have done in the past, has arisen from the mistake of supposing that some of the prophetic periods reached to the coming of Christ. But this is not the case. No prophetic period reaches to the end; hence there can be no data by which to fix the hour, day, or even year, of Christ's coming. But when the prophetic periods have all terminated, as they now have, and the last signs to herald the coming of Christ are transpiring as we now everywhere behold them, we may, as Christ says, know that his coming is near, even at the door.

#### EVERLASTING PUNISHMENT.

IN Matt. 25:46, it is affirmed of the wicked: "And these shall go away into everlasting punishment." The Greek word here for "punishment" is *kolasis*, and primarily means, a *curtailing*, a *pruning*, as the branches of a tree. 2. *To chastise, to punish*: The words of the Saviour then amount to this: The wicked shall be everlastingly cut off; their punishment will be eternal; for the divine sentence, once executed, will never be reversed. Awful thought! and yet literally true.



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

BATTLE CREEK, MICH., MARCH 15, 1886.

## THE SABBATH PREVIOUS TO THE GIVING OF THE LAW.

The giving of the law, according to Usher's chronology, was about twenty-five centuries after creation week. It is interesting to trace the Sabbath through this long, remote period. The only written history extant covering it, is the book of Genesis, with its fifty short chapters, written by Moses. The facts presented in it are invaluable. It gives us brief glimpses of the long-lived race previous to the flood, and of the rise of the most powerful nations of succeeding ages, and of the call of Abraham, with the experiences of his immediate descendants. It presents most valuable historical instruction relative to God's plan of dealing with his creatures, and the principles of his moral government. It is in no sense a book of laws, but only a very brief history of the earliest ages of antiquity.

As we have already seen, the book of Genesis commences with the origin of the weekly cycle, as brought to view in the account of creation, and the institution of the Sabbath, without which that cycle would never have existed. The division of time into days, months, and years, is easily traceable to nature. The revolution of the earth on its axis, the changes of the moon, and the circuit of the earth around the sun, originate these divisions of time. But no such origin can be found for the weekly cycle. Beyond all question, it owes its existence to the act of Jehovah in setting apart the seventh day at the creation of the world. Not even a plausible conjecture has ever been found for any other origin of it. It is a well-attested historical fact that the weekly cycle existed, and the seventh day was kept sacred, among nearly all of the most ancient nations of the earth besides the Jews.

There are decisive evidences which show that the Assyrians, Babylonians, Persians, Arabians, Greeks, and Romans, and even the Chinese, knew of the Sabbath, and at an early period regarded it as a sacred day. We may notice this point more fully hereafter, but will introduce brief evidences of it here.

John G. Butler, a Free-will Baptist author, in his "Natural and Revealed Theology," p. 396, says: "We learn, also, from the testimony of Philo, Hesiod, Josephus, Porphyry, and others, that the division of time into weeks, and the observance of the seventh day, were common to the nations of antiquity. They would not have adopted such a custom from the Jews. Whence, then, could it have been derived but through tradition from its original institution in the garden of Eden?"

The *Asiatic Journal*, says: "The prime minister of the empire affirms that the Sabbath was anciently observed by the Chinese, in conformity to the directions of the king."

The *Congregationalist* (Boston), Nov. 15, 1882, says: "Mr. George Smith states in his 'Assyrian Discoveries' (1875), 'In the year 1869 I discovered, among other things, a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked out as days on which no work should be undertaken.' 'The calendar contains lists of work forbidden to be done on these days, which evidently correspond to the Sabbaths of the Jews.'"

Much more testimony on this point might be presented, but this is sufficient to show that the weekly cycle and the Sabbath were extensively known among these ancient nations. Brief references to the same thing in the books of Genesis and Exodus demonstrate the existence of the week and the Sabbath previous to the giving of the law.

In the history of the deluge (Gen. 7, 8) there are several references to the weekly division of time. Chap. 7:4: "For yet seven days, and I will cause it to rain upon the earth." Also chap. 8:10, 12: "And he stayed yet other seven days," etc. Here are three different weekly periods brought to view in this short account of the flood. It could not have been accidental that this period of seven days should be chosen three successive times. It points unmistakably to the

fact that the weekly cycle was in constant use in that age of the world.

In the history of Jacob's marriage to the daughters of Laban, the week is also mentioned. Gen. 29:27, 28: "Fulfill the week of this one, and we will give thee the other also for the service which thou shalt serve with me yet other seven years. And Jacob did so, and fulfilled her week." (Revised version.) The Sabbath is inseparably connected with the weekly division of time; hence, if the week existed, the Sabbath must also have been known. We are forced to conclude, therefore, that these inhabitants of Chaldea were well acquainted with its sacred obligation. Notice the testimony, already referred to, of those tablets dug out of ancient ruins found in that country.

G. I. B.

## ANOTHER SIGN OF THE END NEAR.

Just before Christ left the earth, his disciples asked him a plain and simple question, and he gave them an answer just as plain. They asked him, "What shall be the sign of thy coming, and of the end of the world?" Matt. 24:3. His coming and the end of the world was what they desired to know about. What was his answer? Did he tell them not to inquire about such things; for they could know nothing about them? Did he say that there should be no signs?—No, indeed. He proceeds to give them a whole chapter of signs, and tells them how they may know when it is near, even at the doors. Among other signs he names this one: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14.

Here is a definite sign given by the Saviour himself. The gospel is to be preached in all the world, to all nations, and then the end will come. Jesus said so, and we believe it. He did not say that all nations should hear the gospel, be converted by it, have a thousand years' millennium, and after that the end should come. Oh, no; but when the gospel has been preached to all nations for a witness then the end will come. Now this sign has been remarkably fulfilled in our own day, right before our eyes; and every intelligent person knows it.

Only a century ago the gospel was shut out of nearly one-half the globe; but within the past fifty years the whole world has been opened up to Christianity. Explorers and missionaries have penetrated the darkest corners of the earth,—the heart of Africa, the millions of Asia, the islands of the ocean, and the very remotest corners of the earth, till there is no nation in existence to-day where the gospel has not been preached. Probably there is not even a tribe of any considerable numbers, if there is one at all, that has not heard the gospel. In proof of this, listen to what men who are informed upon this subject say about it. The *Christian Union* says:—

"The whole world has been ransacked and explored; there is not a corner on the globe where Christianity is unknown. And the missionaries that have been, now for more than half a century, at work, have leavened almost every quarter of the globe." "At this moment, over China, Japan, Persia, Hindostan, Turkey, East, South, West, and North Africa, Madagascar, Greenland, and the hundreds of Pacific Isles, are 31,000 Christian laborers."

And on the same subject, the *Phrenological Journal* of October, 1871, adds:—

"Three-fourths of the earth's surface is under Christian government and influence, including the probable great future centers of the world's population. The whole heathen world is dotted with missions, each reproducing in miniature the same processes that have marked the general church."

At a union meeting in the Baptist church, Stockton, Cal., May 2, Rev. J. Thompson, district secretary and agent of the California Bible Society, stated that the Bible is now printed in between two hundred and sixty and three hundred languages and dialects, and that there is not a nation in the world where it is not known.

Now just mark these statements of the press in comparison with Christ's prediction of the end. He said that when the gospel shall have been preached in all the world, to all nations, then the end shall come. And now these witnesses rise up and say that "there is not a nation in the world" where the gospel is not known, "not a corner on the globe where Christianity is unknown." Surely, if ever a prophecy was clearly and thoroughly fulfilled, this one has been. But it is only within the past few years that this has become true.

Now shall we believe this, and pay attention to

it? or shall we do as the Jews did at the first advent, "fail to discern the signs of the times"? Matt. 16: 1-3. Jesus tells us distinctly that the great mass of the world will pass right on, paying no attention to these signs, till the day of God bursts upon them all unprepared. Luke 17:26-30.

The *Illustrated Christian Weekly*, March 6, 1886, says:—

"The London Religious Tract Society was organized in 1799, the British and Foreign Bible Society in 1804, the American Bible Society in 1816, and the American Tract Society in 1825; so that the average age of these four great catholic societies is 75 years, or three quarters of a century. Their cash receipts have been over \$112,000,000, or an average of over \$1,000 a day for each during their entire existence. The issues of the two Tract Societies would be equal to a two-page tract for every inhabitant of the globe. Since 1850, the middle of this century, the issues of the two Bible Societies have averaged over 10,000 copies for each business day; while their issues for 1885 were over 17,000 copies a day. From these two sources alone, not including the 70 other Bible Societies, over 150,000,000 copies of the word of God have gone forth over the world during this nineteenth century."

Thus it will be seen that within the present century the whole world has been flooded with Bibles, Christian reading, and gospel workers. Nothing like it was ever done or even attempted before. God said it should be so at the time of the end, and here it is.

Like the sun, which rises in the east, and sets in the west; like civilization, which began in the East, and has marched around the globe; so the light of the Bible, which began in Eastern Asia, has, in our day, completed the entire circuit of the world. Every quarter of the globe has had its day of gospel light. Now all nations must come to judgment. The world does not furnish a single case of a nation which has once enjoyed the light of the gospel, and has sunken into apostasy and darkness, and then again been evangelized. Look at the Jews; look at the degradation of Palestine, where Jesus labored; look at Asia Minor and Greece and Italy, where the apostles preached; look at Europe, where Luther and the Reformers worked. Fanaticism, apostasy, and infidelity have settled down upon them so dark and dense that heathen lands offer far better fields of labor. No; these nations have had their day, and now the last quarter of the earth has its day, and the earth is ripe for the harvest. Rev. 14:14-16. D. M. C.

## IS MAN IMMORTAL BY NATURE?

If man, or any part of him, is immortal by virtue of his natural constitution, it should be revealed in the Scriptures; and the place to find this revelation is in the inspired account of his creation. In this account it is most reasonable to expect that man's highest nature should be fully declared. The process of his creation, and the material used, are plainly stated thus: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2:7.

Man was made of dust. All that was added to the inanimate formation of dust was the breath which gave him life. This entered through the nostrils, the natural channels, with which men and beasts are equally provided. The breath of life does not distinguish man from the lower animals. All have it. In the account of the flood it is said, "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land died." Gen. 7:21, 22. See also verses 14, 15.

Neither does the fact that man is a living soul distinguish him from the brutes. We know there is a wide distinction; but it is not from the fact that man is a living soul; for this is true of the beasts—all that live are living souls. It is not intimated that a living soul was added to the man of dust; but, on receiving breath, the man already formed of dust became a living soul. The creature of dust made alive was the living soul. This is true of every beast of the earth. "They have all one breath." Eccl. 3:19. And all that live by the breath of life are living souls. We read, "Let the waters bring forth abundantly the moving creature that hath life." Gen. 1:20. For life in this text we have in the margin, Heb. *soul*. Every living creature, then, has a soul. Again we read, "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life (Heb. *a living soul*); I have given every green herb for meat." Gen. 1:30. It is clear, then, that neither the breath

of life, nor yet the living soul, is that which constitutes the difference between men and beasts. In respect to their present mortal life, and to the death to which both alike are subject, "man hath no pre-eminence." All are subject to death—"all is vanity." And at death, "All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:20. But man is organized to a higher grade of intellect, which makes him responsible, a subject of moral law, and a candidate for immortality.

Sin brought death to man. "By one man sin entered into the world, and death by sin." Rom. 5:12. God gave to man a test of his obedience. In case he should disobey, death was to follow. Of the tree of knowledge he said, "Thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. If any one desires to know what he meant by dying, he will find it fully explained in the sentence which God passed upon man after he had sinned. Said he, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:19. Death returns man to his former condition.

Of the day of his death it is said, "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." Eccl. 12:7. This is the reverse of the process of creation. God takes back "the breath of the spirit of life" (See Gen. 7:22, margin), which he breathed into his nostrils, and the dust returns to the earth "as it was." The spirit, or breath, was not the man, though it was that which made him alive. We are distinctly told that the man was formed of dust; and the dust returns to the earth as it was. Job says, "All the while my breath is in me, and the spirit of God is in my nostrils." It is evident that the two parts of this compound sentence are intended to express the same thought, and that the note in the margin which says, concerning the spirit of God in the nostrils, "That is, the breath which God gave him." Gen. 2:7, expresses the truth. Again Job says, "The spirit of God hath formed me, and the breath of the Almighty hath given me life." Job 33:4. Again, "If he [God] set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." Job 34:14, 15.

It is evident from these united testimonies, and many others which might be cited, that the spirit which returns to God at death is merely the breath of life which God breathed into man's nostrils, through which life was communicated to the inanimate man of dust. "Thou takest away their breath, they die, and return to their dust." Ps. 104:29. "All are of the dust, and all turn to dust again." Eccl. 3:20.

R. F. C.

THE SECOND COMING OF CHRIST.

HOW WILL IT AFFECT THE RIGHTEOUS?

In response to the cry which was heard out of the land of Seir, "Watchman, what of the night?" the watchman responded, "The morning cometh and also the night." Isa. 21:12.

There are two very different classes of persons in the world, and there are two very different conditions before them into which they will respectively enter. Before one class there is a dark and interminable night; before the other a glorious and unending day. These classes are the righteous and the wicked; and the event that constitutes the dividing line between their present and their future, is the second coming of Christ.

Before the wicked, unless they shall repent, there lies a state of such despair, remorse, and punishment, that, compared with their present state, it is as night compared with day; but before the righteous there lies a state of such surpassing happiness and glory that, compared with their present state, it is as day compared with night. This present state which the righteous and wicked both share alike, in which the righteous, aside from their heavenly hope, have no less of happiness, and no more of sorrow, than the wicked, is to the wicked a period of joyous day preceding a dismal night, their condition here is so much more favorable than what it will be hereafter; but to the righteous it is a period of gloomy night preceding a glorious day, their condition here is so infinitely below what it will be in the paradise of God.

Notice how the coming of Christ will affect the cases of the wicked. It leaves them no hope. It is the end of all their pleasure, their ambition, their wealth, their power. It turns their laughter into

mourning. It fills their cup of joy with the gall of bitterness. And amid the convulsions in which our world will go back to its original chaos, they will be swept from the face of the earth.

Now let the reader imagine conditions which are infinitely the opposite of all these, and he will have some idea of what is given to the righteous at this time. To them it is the consummation of their blessed hope. Titus 2:13. It introduces them to that condition in which there are pleasures forevermore. Ps. 16:11. It is the fulfillment and satisfaction of their highest ambition. Phil. 3:12-14. It puts them in possession of that wealth which the Lord promised when he said, "All things are yours." 1 Cor. 3:21. It gives them the most glorious power a man can covet; for they triumph over death. 1 Cor. 15:57. It turns their mourning into laughter and shout and song. Luke 6:21. It takes their cup, and extracting every trace of bitterness, it fills it to the brim and runs it over, with exuberance of joy. Isa. 35:10. And amid the destruction of all things below, borne upward on the wings of the celestial beings revealed to us as the "morning stars," and "the sons of God" (Job 28:7), they will rise to be forever with the Lord. Matt. 24:31; 1 Thess. 4:17.

Sinner, we do not ask you which company you will wish to be with then. There is no question about that. We know well enough how it will be. But the decision must be made before that time; and the fearful probability is that you will put it off too long. We therefore ask you to decide now, and act accordingly.

1. The coming of Christ is to the righteous the hope of salvation. While the wicked are calling to the rocks and mountains to fall on them and hide them from the presence of Christ, the righteous gladly exclaim, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

2. The coming of the Lord is the hope of the righteous dead; for it brings the resurrection. The resurrection is sometimes spoken of aside from its connection with the coming of Christ, and the promise of that event is ample and sure; but there are other scriptures which show the inseparable connection between these two events, and that the resurrection cannot take place without the coming of Christ. See John 5:28, 29; 1 Thess. 4:16; 1 Cor. 15:52.

3. The coming of Christ brings the Christian's reward. Behold, I come quickly, he says, and my reward is with me to give every man as his work shall be. Again, the Lord, instructing his disciples in regard to their recompense for good deeds done to the poor, said: "And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:14. No other time of reward is given in the Scriptures, except at the coming of Christ and the resurrection of the just.

4. The coming of Christ brings the overcomer's crown. The great apostle to the Gentiles thus speaks: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8. The "day" of which he speaks, is the day of Christ's appearing; and the crown is for all such as love that event.

5. The coming of the Lord ends the Christian's exile, terminates his pilgrimage, and brings him home to the many mansions of the Father's house. John 14:2, 3; Heb. 11:13-16; Rev. 22:14.

6. It is by this means that the absent members of Christ's body are gathered to their living Head, and brought to enjoy his personal presence forever. When the disciples were filled with sorrow at the thought that their master was soon to leave them, he bade them not to be troubled; for, said he, "I will come again, and receive you unto myself; that [in order that] where I am, there ye may be also." John 14:3. Paul, after telling the Thessalonians that the righteous would be caught up to meet the Lord in the air at his second appearing, says, "And so [in this manner, or by this means] shall we ever be with the Lord." 2 Thess. 4:17. And John says, "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

Since, then, the Christian's hope is thus all laid up in the coming of the Lord, is it any wonder that it should be loved and longed for by all his people? Their hearts being filled with love for him, there is no enmity, but union, between them. Feeling that

he is their friend, they rejoice in the prospect of soon entering into his presence.

All the difference between the righteous and the wicked is summed up in this one sentence,—Christ an enemy, and Christ a friend. The one class have followed the leadings of the carnal mind, and have continued their opposition to him, and their alienation from him. The other have yielded to his holy requirements, and have found his forgiveness and favor. So the thought of his coming fills the wicked with alarm, but the righteous with joy. And the manifestations of the day of his appearing, which to the righteous will fill the whole heaven with untold splendors, will be to the wicked sharp arrows of indignation and wrath; and the brightness of his coming, to the righteous a glad vision of "the King in his beauty" (Isa. 33:17), will be to the wicked a "consuming fire." Heb. 12:20.

Let us share in the lot of the righteous; for though they may be in this life poor, humble, un-honored, and unknown, the portion of their inheritance hereafter is glory and blessedness forever. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:43. U. S.

THE LAW AND THE GOSPEL.

We call attention to three grand events which have taken place in connection with the sad history of fallen man, either one of which is sufficient to establish the perpetuity of the law of God.

First, the fall, with all its terrible consequences. If the law of God was of such a nature that it could be changed in a single particular at any time, why was it not changed when there were but two fallen beings, just before Adam and Eve left Eden? If the plan of God's moral government could be changed, it would then have been changed, so as to set these two sinners free in holy Eden, and save the tide of human wretchedness which has followed. But no; it could not be changed. The curse must fall upon man, and upon the earth for man's sake. And the blight and mildew of sin must follow everywhere; and moral darkness, like a pall of death, must spread everywhere over a world groaning beneath the weight of transgression. Why?—Because God's law, that had been transgressed, could not be changed. This is the result of sin and the terrible fall. And this has all come about because of the transgression of that law which is as changeless as the throne of Heaven. Every fading flower and falling leaf, since man left Eden, has proclaimed the law of God changeless.

If that law could ever be changed in any particular, it would have been altered when there were but two fallen beings. It would then have been changed in such a way as to free them from the sentence of death, raise them from their degradation, and save the race from continued sin, crime, and woe. But for six thousand years the tide has been swelling, and creation has been adding groan to groan. Who can compute the amount of moral wretchedness and agony in consequence of the violation of God's immutable law? The fall, then, with all its accumulated wretchedness, proclaims the divine law changeless.

Secondly, the announcement of the ten commandments from Sinai with imposing display. It was not left for Moses to proclaim this law. It was not left to the angel Gabriel to assemble the tribes of Israel, and utter these ten holy precepts in their hearing. The Lord himself descends in awful grandeur, and proclaims them in the hearing of all the people.

And do you infer that that was the origin of the law of God? And do you affirm that he has since abolished that code? When did he do this? Where did he do it? Has any prophet foretold that such an event would take place? And has any apostle recorded that it has taken place?—Certainly not. It is only by confounding the handwriting of ordinances with the moral code that was spoken from Sinai, and engraven in the tables of stone by the finger of God, that men infer that the divine law is abrogated.

Congress enacts laws which are published throughout the Union. The people understand them. Some of these laws are afterward repealed or changed. Is this done in secret, and are the people permitted to know nothing about it?—No; the same law-making body makes the changes, and the people are apprised of the fact. And has not God manifested as much wisdom and benevolence in the management of the affairs of his moral government, in which man has so great an interest—affairs which affect his eternal welfare? He came down upon Sinai, and proclaimed his law under such circumstances as to impress the people with its grandeur, dignity, and perpetuity.

Who can suppose that he would change it or abolish it, and say nothing about it?

Thirdly, the crucifixion establishes the law of God. If that law was of such a nature that it could be abolished, or any of its precepts changed, why was not this done, and man set free, instead of God's dear Son's laying aside his glory, taking our nature, living the sad life he lived here upon the earth, suffering in Gethsemane, and finally expiring upon the cross? Oh! why should the divine Son of God do and suffer all this to save man, if that law which held him a sinner, could be changed so that he could be set free? But no change could be made in the divine law. Man had fallen, and was shut up in the prison-house of sin. And his sins were of such a nature that the death of a sinless angel, a being amenable to law, and consequently less in value than law, was not sufficient. No sacrifice was adequate but the sacrifice of One who was higher than law, and not amenable to it. He only who engaged with the Father in the formation of man, could constitute a sufficient sacrifice to open the door of hope by which the sons and daughters of Adam might find pardon, and be saved.

"Come, O my soul, to Calvary," and there behold love and agony mingled in the death of the Son of God. Behold him groaning in Gethsemane. His divine soul was in agony as the sins of men were rolled upon him. "My soul," said he, "is exceeding sorrowful, even unto death." The weight of man's sin in transgressing God's immutable law, was such as to press from his pores as it were great drops of blood. He then bears his cross to Calvary. The nails are driven into his hands and feet. The cross is erected. There the bleeding Lamb hangs six terrible hours. The death of the cross was most agonizing. But there was in his case the additional weight of the sins of the whole world. In his last expiring agony he cries, "My God, my God, why hast thou forsaken me?" and bows his head in death.

The sun, the brightest luminary in heaven, can no longer view the scene, and is veiled as with sackcloth. The veil of the temple, the noblest work of man, is rent in twain. Christ, the noblest being in the universe, save one, is dying in agony. Creation feels the shock, and, groaning and heaving, throws open the graves of many of the saints, who come out of their graves after his resurrection. The law must stand as firm as the throne of Heaven, although the earth may shake, and the whole creation tremble, as the Son of God dies for the sins of men.

JAMES WHITE.

#### A FRANK ACKNOWLEDGMENT ON THE MODE OF BAPTISM.

BEFORE me is a French Catholic translation of the New Testament, with notes and the literal commentary "du Pere des Carrieres" in the text, approved by the archbishop of Quebec, in which I find a very candid acknowledgment on the ancient mode of baptism. In this version Rom. 6:4 with commentary, reads thus:—

"For we have been buried with him in baptism to die to sin, that as Jesus Christ was raised from among the dead by the glory of his Father, to enter into a glorious and immortal life, so we, having merged out of the waters of baptism, should lead a new and incorruptible life."

The notes on this verse are as follows:—

"The death, burial, and resurrection of Jesus Christ are the principle and model of our death to sin and our resurrection to grace and righteousness. Baptism is to our souls what the cross and sepulcher were to Jesus Christ. . . . The baptismal water in which, according to the ancient usage, the candidate was entirely plunged, is as the tomb in which we are buried, and from which we come forth with a new life, that is to say, the life of grace and righteousness which is given by Jesus Christ."

It is indeed better to acknowledge the truth than to cover it to uphold error. D. T. BOURDEAU.

#### BARNES'S NOTE ON COL. 2:16.

THERE is not the slightest reason to believe that the apostle meant to teach that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number, *the Sabbath*, it would then, of course, have been clear that he meant to teach that that commandment had ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, show that he had his

eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not to the moral law, or ten commandments. No part of the moral law—no one of the ten commandments—could be spoken of as "a shadow of good things to come." These commandments are from the nature of moral law, of perpetual and universal obligation.

## THE CHRISTIAN LIFE.

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

### THE HONOR THAT COMES FROM GOD.

BY J. N. ANDREWS.

THIS alone is worthy of being sought by us. It is never bestowed upon those who are unworthy to receive it. It is never gained by false pretenses. Intrigue will not secure it. Selfishness will not accomplish anything in the effort to wrest it from its rightful possessor. It is given only to those that God approves. He judges of men's conduct by the motive which prompts that conduct. He confers honor when the motives are pure, and the acts are right. But he is very careful to know that his honor is our highest aim. That this may be manifested beyond all dispute, he takes care to test his servants by placing them in such spheres of action as shall show that they labor not to please themselves, nor even to gain the applause of their brethren, but solely to honor him whose servants they profess to be.

When he finds those who seek his honor only, how greatly pleased is he with them! "Them that honor me," says God, "I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2:30. And Jesus says, "If any man serve me, him will my Father honor." John 12:26. There is one direct road to this honor. It is to seek only to please God. Humiliation, and not advancement, will come first. The singleness of our purpose, the purity of our motives, and the unselfishness of our character, are to be made evident by the course we pursue. Indeed, he may withhold everything but humiliations and crosses. If so, let us say, "Even so, Father, for so it seems good in thy sight." Let us accept these things with cheerfulness. They are tokens of the loving kindness of God to us. The course we pursue in these very things is to determine whether we are worthy of honor from God or not. If we are found ready to bear the cross of Christ, even where we cannot always have the approval of the people of God for the time being, our singleness of purpose is thereby plainly revealed. Let us remember to honor God, and he will in due time honor us. Let us wait the Lord's time, and fill up the interval by patient continuance in well-doing.

### THE DIFFERENCE.

BY JENNIE R. TREMBLEY.

"WHAT a kind and benevolent man Deacon Gray is," said Mr. Roberts to his wife one day, as the Deacon turned to leave their door. "How thoughtful he was to drive around this way, and take me to the polls in time to vote."

"He was candidate for some office, was he not?" asked Mrs. R., ironically.

"It was so kind of him to give me a pleasant ride," continued Mr. R.; "and not only this, but, seeming to realize something of our unpleasant situation, he told me to go to his barn, and help myself to hay for my cattle, and grain for my family, and not to fail to let him know if I was in want of anything."

"That was, indeed, a very generous offer," said Mrs. R.; "but he certainly did not think that, in your state of health, you could accept it."

Mr. Roberts had been a well-to-do farmer, but, by accidents of various kinds, had lost the most of his property. In addition to these misfortunes, he had broken one of his limbs, which disabled him for some months. His farm was running down, and he was sadly in need of assistance, but was too independent and proud-spirited to ask for it. He greatly feared his family would come to want, and with this prospect, was much disheartened. By these circumstances, he was prepared to appreciate even the most trifling favor.

Without noticing Mrs. R.'s remarks, he continued: "I have circulated a great many subscription papers, and Deacon Gray's name has always headed the list, and with the largest sum, too. There is Mr. Sey-

mour, worth his thousands, and yet I have never been able to get his name on a subscription paper. I often think he well deserves the title he bears—'Old Stingy.'"

"There he is now; I wonder what he is coming here for," said Mrs. R., as she saw Mr. Seymour drive up to the gate. A minute later, the aged man was bending under the weight of a heavy load, which it seemed would nearly crush his tottering form as he came up the walk toward the door.

"You won't be offended with me," said he, as the door opened. "I was thinkin' it would be pretty hard for you to get your grain to mill while you are so lame, and without a team, too; so I thought I'd bring you enough flour to last ye till ye're able to be around. I don't know that you need it, but I was a thinkin' maybe it would n't come amiss."

True, he did not know that it was a Godsend to the afflicted family; who were nearly destitute, nor would he wait for explanations or thanks.

"Not that; not that," said he as Mr. R. tried to thank him. "If it's only acceptable, that's all," and he turned hastily away, leaving Mr. Roberts to his own reflections, which were something like this:—

There is a vast difference between "Depart in peace; be ye warmed and filled," and dealing "bread to the hungry." It was *real* sympathy that caused this aged man to bring, upon his own shoulder, unknown to any but the All-seeing One and the recipients of the gift, that which he could as well have sent by the hand of a servant. Certainly, this is in accordance with the scripture recommendation.

It is easy enough to open the store-house to the lame or blind, who could not help himself if he would. But to be feet for the lame, eyes for the blind, to *suffer with* those in affliction, is quite another and very different thing. To him who gives a cup of cold water in Christ's name is promised a reward—not to him who shall say, "There is the fountain and the cup; help yourself."

### IT'S NO USE.

It is said that a country woman went into a store on Hanover St., Boston, one day, and putting four dollars on the counter, remarked to a clerk: "There; fourteen years ago—'twill be fifteen this fall—I bought something next door, and gave them a dollar bill; but they could n't give me the change, so they sent a boy into the next shop, and he brought me back the change for five dollars instead of one. I took it, but 'taint no use; I ain't going to keep it any longer; so there it is, all back again." And before the astonished clerk had time to make any inquiries, she was gone.

Poor woman! She had endured fourteen years of trouble for a single sin, and at last had to confess and make restitution. It was well that she had grace to do it finally.

We heard of an old, gray-headed man who took a returned missionary aside one day, and confessed to him how fifty years before, when they were boys together, he picked up and kept a quarter of a dollar which the missionary lost, and tried in vain to find. "I have carried the load on my conscience," said he, "for fifty years, and I would not carry it fifty years longer for the whole world." And so he paid him back a silver dollar, and begged that he would forgive the sin committed so long ago.

It is of "no use" to sin. If you have done wrong, make it right, and the quicker you do it, the better; life is uncertain; time is short; sin is a heavy load here; but it will be heavier still to bear it before the judgment-seat of Christ. Make haste, then, to get rid of every sin; fly to Christ for pardon and for peace, and make ready to stand accepted and blameless in the Judgment day that is "near and hasteth greatly."

**WEST APPLIED.**—A correspondent of one of our religious exchanges says: "I once heard a conversation between a church member and an infidel. After arguments were urged at some length on both sides, the infidel observed to his friend that he might as well drop the subject of conversation; 'for,' said he, 'I do not believe a single word you say, and more than this, I am satisfied that you do not really believe it yourself; for to my certain knowledge you have not given, for the last twenty years, for the spread of Christianity,—such as the building of churches, foreign and domestic missions,—as much as your last Durham cow cost. Why, sir, if I believed one-half what you say you believe, I would make the church my rule of giving, and the farm the exception.'"

# THE FIELD.

"THE FIELD IS THE WORLD."

## PROGRESS OF THE CAUSE.

*Brief mention of work done and results accomplished by Seventh-day Adventists, in different parts of the field, according to reports received since our last issue:—*

**COLORADO.**—Wm. Ostrander at Denver, with good results; at Beaver Creek, where the Spirit of the Lord prompts to liberal donations, two individuals giving \$500 each; at the Texas Creek church, with steadily increasing interest and congregation.

**ENGLAND.**—Labors at Exeter and Dartmouth by J. H. Durland, with encouraging results; also at Southampton, where, by hard labor and sacrifice, the work is advancing.

**FLORIDA.**—J. M. Rees reports the Terrace church much revived, and an addition of ten members.

**ILLINOIS.**—General meeting in West Salem and Oakland, conducted by I. D. Van Horn and R. M. Kilgore, with good results.

**INDIANA.**—Wm. Covert holds meetings at Noblesville and Patricksburg; also profitable meetings with the Farmersburg church, in which God's Spirit is poured out in large measure, six unite with the church, three wanderers return, and the church debt is practically provided for; E. E. Marvin reports meetings of considerable interest at Santa Fe, and one decided for the truth; M. G. Huffman labors successfully with the New Marion and Bryantsburg churches; Wm. Covert and D. H. Oberholtzer accomplish good at Dugger and Poseyville; at the latter place four baptized, and a church of fourteen members organized, others expecting to go forward in the ordinance of baptism soon.

**IOWA.**—L. McCoy labors with the churches at Pilotburg, Osceola, Woodburn, with encouraging results; thirty subscriptions obtained for periodicals at the two latter places.

**KANSAS.**—A church and Sabbath-school organized at Barclay.

**MASSACHUSETTS.**—Worcester church revived under the labors of D. A. Robinson and M. Wood.

**MICHIGAN.**—W. C. Wales reports progress at Quincy, that thirty new ones have signed the covenant since the meetings began, and liberal donations have been made for missionary purposes; good work wrought for the Alaieton church by the labors of T. M. Lane; R. C. Horton, H. S. Lay, and F. I. Richardson hold successful meetings at Colfax; in company with F. I. Richardson, R. C. Horton also holds meetings at Cleon, which result in the conversion of twenty-two adults, among whom are a Methodist and a Baptist minister.

**MINNESOTA.**—G. C. Tenney reports five or six obeying the truth through the efforts of A. H. Van Kirk; a newly organized church of thirty-two members at Mankato, one third of whom are new in the faith; a new church of twenty members at Alexandria; twenty-five brought to the truth near Faribault under the labors of E. A. Merrell; ten or more conversions near Anoka, the result of C. M. Chaffee's effort; four new ones at Minneapolis, where a new church building is in process of erection; W. B. White and A. L. Curtis hold successful meetings at Hutchinson.

**MISSOURI.**—N. W. Allee visits the churches at Maple and Economy, with good results.

**NEW YORK.**—Successful Bible readings are held by R. F. Cottrell at Ridgeway, with increasing interest; D. B. Oviatt reports a marked improvement in mission work throughout the Conference, the result being fifty conversions during the winter; J. E. Swift at Utica; a good class of people interested, and some obeying the truth.

**OHIO.**—R. A. Underwood holds interesting meetings at West Mansfield and Springfield; visits Columbus, at which place leading men and representatives are becoming interested in "Thoughts" and "Marvel of Nations;" meets a few in Greenwich who are obeying the truth.

**PENNSYLVANIA.**—D. A. Ball labors with the churches at Youngsville and Russell; result at latter place, a church of seventeen members and six or seven more keeping the Sabbath; over \$64 worth of books taken.

**RHODE ISLAND.**—General meeting at Curtis Corner to devise plans to meet the growing wants of the cause; meeting a success.

**VIRGINIA.**—Churches at Marksville, Cedar Point, and Waynesboro visited by B. F. Purdham, who also holds profitable meetings near Port Republic; at the latter place an increasing interest in Bible readings; general meeting at Kanawah Station, West Va., reported by R. A. Underwood, resulting in seven baptized, a church of thirty-nine members, and the organization of a tract and missionary society.

**WISCONSIN.**—I. Sanborn, assisted by A. J. Breed and Wm Sanders, holds profitable meetings at Plainfield, the result being twenty conversions, mostly heads of families.

## THE THEOLOGICAL WORLD.

... The Church of England has nine mission stations along the Panama Canal.

... The Episcopal Sunday-schools in Utah contain over five hundred children of Mormon parentage.

... Pope Leo last week celebrated the 75th anniversary of his birth, and the eighth anniversary of his coronation.

... The Irish Evangelical Alliance calls on Christians to observe March 17, St. Patrick's Day, as a day of special and united prayer for Ireland.

... The net increase in membership in the Methodist Episcopal church North last year was 61,910, or nearly three and one-half per cent.

... At a recent parliamentary dinner, Dr. Kopp, Bishop of Fulda, and Bismarck, exchanged complimentary speeches, the latter referring in the highest terms to the pope.

... All the ministers of Rockford, Ill., with one exception, while indorsing the work of the Rev. Sam Jones at Chicago, deprecate his use of vulgar phrases.

... The Ministers' Association of Minneapolis have resolved to withdraw their patronage from all Sunday papers, to refuse to give information to them, and to preach against them.

... The Church Missionary Gleaner for March has telegrams from Zanzibar that sadly confirm the fear that Bishop Hannington had been murdered by order of the king of Uganda in Central Africa.

... A Swedish engineer who has been exploring the site of the Temple in Jerusalem and the surrounding locality, is strong in the conviction that the ark of the first Temple is buried in the valley of Hinnom.

... Several Catholic priests and monks have arrived at Warsaw, and have been sent into the interior of Russia, because they administered the Catholic sacrament to Greek churchmen. The monasteries are almost denuded of friars.

... Sir William Muir, formerly of India, advises that with every mission in that land there should be a lady evangelist, by which means he thinks the 125,000,000 women of India might be brought under the influence of the gospel.

... At a recent meeting held in Glasgow, Rev. Dr. Laws, of the new province of Livingstonia, gave an encouraging account of the progress of the Livingstone Memorial Mission in East Central Africa, and expressed his belief that the work going on there was full of hope for the Church.

... Twenty missionaries will sail for Africa from New York on March 20. They are going out to join Bishop Taylor, whose departure for that country with a large number of missionaries, created a sensation in religious circles a few years since.

... A correspondent of the *Examiner* recalls the fact that there is in the British Museum an old proclamation dated in the reign of Edward VI., which orders that all preachers whatsoever shall, for a certain specified period, stop their preaching, and instead thereof take to praying.

... Beginning with March 14, the clergymen of the Methodist Episcopal churches of New York will hold meetings to secure signatures to a petition asking the Legislature to submit the question of constitutional prohibition to a popular vote. The petitions will be circulated among the congregations.

... The Methodist North India Conference, at their late meeting at Lucknow, decided to establish a Christian college for women, in connection with the Girl's high school at Lal Bagh. A Bengali lady, a Christian widow, with a daughter whom she wishes to educate, promptly sent a donation of 500 rupees.

... The Woman's Christian Temperance Union requests that ministers throughout the Union preach on April 4 on Sabbath observance, and that the subject at the prayer-meetings that week be the sanctification of the Lord's day among professed Christians and the proper recognition of the day by Government.

... The East Pennsylvania Conference of the Evangelical Association was in session last week at Reading, Pa. The Conference took the most decided stand against Sunday newspapers. An amendment was offered to the resolution in favor of the prohibition of Sunday newspapers, that all the members of the church be requested not to subscribe for a newspaper that advertised its Sunday issue in a week-day issue.

... The following extraordinary bit of intelligence is credited as coming from a Nebraska paper, and if true, furnishes a sad comment on the high tide of "progressive euche," and the low tide of morality prevailing in some of our Western

towns. "In Albion last week the best men and women of the town filed into the opera house, and devoted three hours to the game. Eighty-four persons and twenty-one decks were in action at one time. The excitement was so great that the funeral of a prominent citizen was postponed for twenty-four hours."

... A religious sect of the Greek church, known as the "Stundists," of recent origin, are now reported to be spreading rapidly in Southern Russia in the face of severe measures of repression. The imperial law of Russia directs that all those who abandon the orthodox Church shall be deprived of all their civil rights; that is, they are forbidden to vote or fill any public post; and as to their relation to their families and property, they are placed in the hands of trustees. As to the "guilty," they are deprived of their personal freedom, being put either into a prison, or into some convent, or kept at home under arrest. And under all circumstances they are to be "enlightened and admonished" till they return to the orthodox Church or die. It is said that there are several millions of Stundists. They are a thrifty, intelligent, law-abiding people. But the government seems bent on extreme measures in dealing with them.

## AMONG THE BOOKS.

A SUBJECT which is engaging the attention of thinkers in both hemispheres, both within and outside the pale of the church, is that of the nature and destiny of man; that is, whether men by nature are absolutely immortal, and so will exist eternally, or whether an immortality of bliss depends entirely upon obedience to God in this probationary state, and then to be conferred only upon the righteous at the resurrection. By all odds, the simplest and completest, the most logical and scriptural treatise on this question, is "MAN'S NATURE AND DESTINY: or the State of the Dead, the Reward of the Righteous, and the End of the Wicked." By Uriah Smith. This volume of 443 12mo. pages takes up the subject from the bottom, examines all the objections which are urged against conditional immortality, discusses the subject of future punishment in detail, considers text by text all the objections usually brought against the destruction of the wicked, and in favor of eternal misery, and closes with a succinct history of the state of the doctrine in the world at the present time. The volume is an end of all controversy on this question. An index of authors, a complete index of texts, and a copious general index, are important features of the work. Price, post-paid, \$ 1.50.

"SYNOPSIS OF THE PRESENT TRUTH," is the comprehensive title of an attractively bound book of 335 pages, by Uriah Smith. The table of contents shows that thirty-one important Bible subjects are dwelt upon and explained, as follows: The Great Image of Daniel 2, The Visions of Daniel 7 and 8, The 70 weeks and 2300 days, The Sanctuary, The Messages of Revelation 14, Chapters 12 and 13, The Sabbath Biblically considered, The Theories of Akers, Jennings, and others, The Sabbath and Sunday Historically considered, Nature and Destiny of Man, State of the Dead, Destiny of the Wicked, The Seven Last Plagues, The Millennium, Matthew 24, The Seven Churches, Seven Seals, Seven Trumpets, Signs of the Times, Modern Spiritualism, The Second Advent, The Two Laws, The First-day Sabbath, Baptism, Gifts of the Spirit, Predestination, The 144,000, The Ministration of Angels, and the Saints' Inheritance. The work is printed in large type, on good paper. Price, \$1.00.

NOTWITHSTANDING we are more than forty years distant from the great disappointment experienced by the Adventists in 1844, that question continues to be one of interest; and thinking people are anxious to know the explanation of that matter. A book entitled, "THE SANCTUARY AND 2300 DAYS," by U. Smith, is a work that most fully explains that disappointment, and shows the nature of the mistake, which was not in time, but in the event. The book sheds a flood of light on the Scriptures, especially the atonement. 352 pages, 12mo., cloth \$1.00.

FOR a clear and comprehensive treatise on the "HOPE OF THE GOSPEL," what it is, and when it will be consummated, we know of no work equal to a pamphlet of 80 pages, by J. N. Loughborough. Price 10 cts.

A VERY interesting pamphlet, upon a subject of great importance, is the "INHERITANCE OF THE SAINTS," by J. N. Loughborough. 82 pages, 10 cents.

The books mentioned above are published and for sale by REVIEW AND HERALD, Battle Creek, Mich., or PACIFIC PRESS, Oakland, Cal.

## THE GOSPEL SICKLE.

Battle Creek, Mich., March 15, 1886.

None should fail to read the article concerning the papacy, on page 26 of this paper. This constitutes one of the most remarkable prophecies of the Bible.

Since our last issue, some two thousand names of new subscribers have been added to our list, or at the rate of a thousand a week. This is encouraging, and it inspires us to make the suggestion that our friends keep this right up for a year. This would give us 50,000 subscriptions, a number which we hope to see reached before any who are working for the interests of the paper begin to slacken their efforts.

There is abundant historical evidence to show that many of the popular ideas of hell and the torments of the wicked, were received, not from the Bible, but from paganism through Catholicism. Intelligent men everywhere are abandoning these notions as unreasonable and unscriptural. But they may go too far. What is the real truth in the matter? See articles on that question in this number.

The agitation of the Sabbath question is increasing all over the land. There are sermons from the pulpit, columns in the religious papers, arguments in the secular journals, pamphlets without number, discussions everywhere, men lying in jail and others prosecuted for performing honest labor on the first day,—all the result of the Sabbath agitation. Intelligent men should examine the matter. See the articles on that question in this paper.

Speaking of the fact that several S. D. Adventists in Arkansas have recently been prosecuted for working on Sunday, the *Sabbath Memorial*, of London, England, says: "Error persecutes; truth, never. Was there ever known an instance where the advocates of believers' baptism set themselves in hostile array through the agency of the law against pedo-Baptists, or when the observers of the Lord's Sabbath abused the right of every man to work on Saturday, and sanctify Sunday?"

A terrible catastrophe awaits our world. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:38, 39. As we see that awful day swiftly approaching, knowing from the fulfillment of the predicted signs that it is near, even at the doors, who would not exert himself with all his might to save himself and others from the impending destruction?

Noah, one man alone, condemned the world by his warning. Heb. 11:7. John the Baptist, one man, by his preaching prepared the way for the first advent. How much more extensive is the proclamation of the second advent! There are about 30,000 Seventh-day Adventists engaged in this work. They have two colleges, one academy, eight printing establishments, twenty periodicals in the leading languages of the world, a list of over two hundred publications, three hundred ministers, several foreign missions, many home and city missions, besides many other agencies for proclaiming the advent message. For over forty years this work has been going forward, until now almost everybody knows more or less about it. Surely the warning has already been long enough and wide enough to condemn the world, if nothing more were done. Candid people should weigh these facts and see what they mean.

**3**  
No. **Universalism in a Nutshell.**—"I am a Universalist," said C. G., boastfully, "and you orthodox are not fair in saying that our system is inconsistent with reason." "I will prove the irrationality of your system," said his friend. "You believe that Christ died to save all men?" "Yes, I do." "And you do not believe there is a hell?" "No, I don't." "You do not believe there is any punishment hereafter?" "No, I do not; men are punished for their sins in this life." "Well, now, let us put your rational system together. It amounts to just this: Christ the Saviour died to save all men from nothing at all,—not from hell, because, according to you, there is none; not from punishment, in a future state of being, for he

receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers, thrown at an immense expense to a man who is on dry land, and in no danger of being drowned."

## THE ARMIES OF THE OLD WORLD.

HOW THE EUROPEAN POWERS IN TIME OF PEACE ARE PREPARED FOR WAR.

"While the necessity for peace is upon all lips, and the benefits of international amity are forcibly contrasted by the European press with all the hale, the plague, the evils, that follow in the train of war, yet, at the same time, the governments continue to arm, and with feverish haste are endeavoring to swell their armies to the most formidable war footing. All branches of military administration are equally stimulated; armaments are perfected as well as assembled to an enormous extent; ways of communication are extended and ramified; new methods of conscription or obligatory service are digested so as to draw forth the utmost available effective strength of the country, while over all these measures, that speak so clearly of war, there is thrown so slight a veil that no one should fail to see the ultimate result."—*N. Y. Tribune*.

The above is a truthful picture of the present condition of the world. All parties are lustily crying, "Peace, peace," and at the same time, just as eagerly preparing for war. This exactly fills the prophetic description of the last days. 1 Thess. 5:1-3: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them." It is stated that the nations will be in a condition of anger and preparation for war when the Lord comes. Rev. 11:18; Joel 3:9-16. D. M. C.

## OTHER WITNESSES.

THE LITTLE HORN OF DAN. 7 IS THE PAPACY.

In the article on page 26 the position is taken that the little horn of Dan. 7 is the papacy. This is the position held by the Protestant world generally. Read the following out of scores of quotations from the highest authorities which might be given:—

*The Little Horn.*—"While the prophet was considering these ten horns, he saw another little horn springing up among them. This evidently points out the power of the church and bishop of Rome."—*Scott*.

The "Cottage Bible" indorses the above:—

"The most remarkable was the little horn, which arose after the others, and is by Protestant commentators (and we think with good reason) explained of the ecclesiastical dominion of the pope or bishop of Rome."

Bagster refers to the little horn as follows:—

"This evidently points out the papal supremacy, in every respect diverse from the former, which from small beginnings thrust itself up among the ten kingdoms, till at length it successfully eradicated three of them."

Barnes speaks of the absorbing power of the little horn as follows:—

"It is a remarkable fact, that the popes to this day wear a triple crown,—a fact that exists in regard to no other monarchs. . . . The papacy [is] well represented by the little horn. In fact, this one power absorbed into itself three of these sovereignties."

PROOF OF ITS BLASPHEMOUS CHARACTER.

Listen to the evidence of the blasphemous claims of the papacy, as taken from its own words:—

The conclusion of Dr. Giustianni's ordination letter runs thus:—

"Given in Rome from our palace, the 10th of February, 1817, the XIV. Jurisdiction of the most holy Pontiff and Father in Christ, and Lord our God the Pope, Leo XII., etc."—*Rome as It Is*, p. 180.

Pope Martin V. wrote in the dispatches which he furnished his emhassador to Constantinople:—

"The most holy and most happy, who is the arbiter of heaven and the Lord of the earth, the successor of St. Peter, the anointed of the Lord, the Master of the universe, the Father of kings, the light of the world."—*Giustianni's Rome as It Is*, p. 181.

Again Dr. Giustianni says:—

"Go to Rome, and you will read on the gate of the city, 'Paulus III. Pontifex Opt. Maxim. in terris Deus.' Paul III., high priest, the best, the greatest, and God on earth."

Dr. Middleton informs us that at the coronation of a pope, the cardinal deacon puts the triple crown on the pope's head, and addresses to him the following:—

"Receive this tiara embellished with three crowns, and never forget that you are the father of princes and kings, the supreme judge of the universe, and on the earth vicar of Jesus Christ, our Lord and Saviour."—*Conformity of Popery and Paganism*.

"To make war against the pope is to make war against God, seeing the pope is God, and God is the pope."—*Moyer's History*.

"SHALL WEAR OUT THE SAINTS."

Here is a summary of the awful persecutions which God's people have suffered at the hands of the Roman Catholic Church:—

The "Cottage Bible," commenting on Rev. 17:6, speaks of the Massacre of St. Bartholomew and other persecutions of the Christian Church as follows:—

"Charles IX. of France, a Roman Catholic prince, laid a snare for the destruction of the Protestants, by offering his sister in marriage to a Huguenot (Protestant) prince of Navarre. All the chief men of the Huguenots were assembled in Paris at the nuptials, when on the eve of St. Bartholomew's day, Aug. 24, 1572, at the ringing of the great bell, the massacre commenced. An unparalleled scene of horror ensued. The Roman Catholics rushed upon the defenseless Protestants. Above five hundred men of distinction and about ten thousand others that night slept in Paris the sleep of death. A general destruction was immediately ordered throughout France, and a horrid carnage was soon witnessed at Rouen, Lyons, Orleans, and other cities. Sixty thousand perished; and when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics. According to the calculation of some, about 200,000 suffered death in seven years under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; the Waldenses who perished amounted to 1,000,000; within thirty years, the Jesuits destroyed 900,000; under the Duke of Alva 36,000 were executed by the common hangman; 150,000 perished in the Inquisition; and 150,000 by the Irish massacre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, banished, starved, burned, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastille or others of their Church or State prisons. According to some, the whole number of persons massacred since the rise of the papacy, amounts to 50,000,000!"

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