

# THE GOSPEL SICKLE

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

VOL. I.

BATTLE CREEK, MICHIGAN, JUNE 1, 1886.

No. 9.

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

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For Terms, - - - See Last Page.

## NO GARNERED SHEAVES.

Almost ripe was the harvest,  
With its wealth of waving grain;  
And I looked for the reapers busy,  
Scattered up and down the plain.  
Oh, I watched till the fields were whitened,  
But no one came to glean;  
And I saw how the reapers, listless,  
Just leaned on their sickles keen!

And I called: "O reapers, hasten,  
There's a chill breath over the plain;  
Ye must gather the harvest quickly,  
And bind up the ripened grain!"  
But the reapers replied: "We're ready  
To join in the harvest home;  
And we wait with our sickles sharpened,  
Till the Master Reaper come."

Oh, where was the Master Reaper,  
That he tarried when fields grew ripe?  
And why were the reapers listless  
When their sickles were glancing bright?  
From places made fragrant with blossom,  
All over the fruit-strawed lands,  
They were bringing the choicest of treasures  
For the Master Reapers' hands.

And now, when the Lord of the harvest  
Is calling all over his lands,  
When the laborers, eager and joyous,  
And hastening with well-filled hands,  
I know as they pass before him,  
How he looks on his own, and grieves  
For the wasted fields—for the many  
Who are bringing no garnered sheaves.

—Selected.

## Notes & Comments.

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

CASUAL thoughts are sometimes of great value. One of these may prove the key to open for us a yet unknown apartment in the palace of truth, or a yet unexplored tract in the paradise of sentiment that environs it.

THERE are two sacred institutions which Heaven ordained before sin entered the world. They are the Sabbath and marriage. Both were instituted before the fall, and both exist to-day in their unchanged state. We might as well suppose that the institution of marriage could be changed in some way, as that the unchangeable Sabbath of the Eternal could be changed.

EVERY new institution of the gospel is plainly stated in the New Testament. Is it necessary to believe on Christ? How often and distinctly it is so stated! Is it necessary to be baptized? How often that is positively enjoined! Is it necessary to partake of the Lord's supper? How plainly this is laid down! And so of all gospel institutions. But where is it distinctly stated that Christians are to keep holy the first day of the week? Where? There is not a single requirement of the kind. This being a new institution, like baptism, the Lord's supper, etc., Christ should have laid it down just as plainly as the others. Christian reader, how do you account for this silence? Does not this fact in itself show that the first-day Sabbath did not originate in the gospel?

To form a loving and liberal judgment of others is a virtue to be coveted; in fact, no amount of good qualities will outweigh a failure to do this. We should cultivate a habit of trying to discern the best side of our fellows' characters.

THE Bible says distinctly, "There is one Law-giver" (Jas. 4:12); but now, many have a dozen law-givers. They make God the Father a law-giver, Christ the Son a law-giver, and each of the twelve apostles a law-giver; and they search here and there through the New Testament, picking up scraps of law from these different ones. How absurd! The great God of order does not leave his law to be given in such a hap-hazard way. The Almighty God is the only law-giver for the whole Bible.

"FOR who hath despised the day of small things?" This question was asked by Zechariah, and the inference is that it is not well to despise small things. How frequently it occurs that some apparently very trifling incident is an important crisis in one's life. It is well to scrutinize each and every incident and circumstance, and discover the opportunities that are thereby presented. It is by improving these opportunities or neglecting to improve them that we develop character; and character is that which will be weighed in the great Judgment day. Hence we see that our actions will be carried right over into the Judgment.

WE can point to the chapter and verse where every Old Testament ordinance not binding upon Christians is distinctly set aside. For circumcision, Gal. 5:2; for the Levitical priesthood, Heb. 7:12; for the Jewish sacrifices, Heb. 10:1-9; for the distinction of meats, Rom. 14; for the new moons and yearly festivals, Col. 2:16; for worshiping only at the temple, John 4:21. But where is the Scripture statement that the seventh-day Sabbath need not be kept?—Such a scripture cannot be found. Strange, that the Lord should name all the ordinances of the Old Testament which are set aside, and should not name the Sabbath day, if that also was abrogated. This very fact shows that the Sabbath did not pass away with the Jewish peculiar rites.

AN INTERESTING TRANSLATION.—The entire New Testament was translated into the Syriac language at the close of the first century, or soon after the beginning of the second. This version has come down to the present time in a line quite independent of the Greek New Testament, and is a glorious witness to it. The English version, by Dr. James Murdock, thus translates our Saviour's language in regard to the second advent, as recorded by Luke, chapter 21, verses 25 to 36:—

"And there will be signs in the sun, and in the moon, and in the stars; and distress of nations on the earth; and claspings of hands, from astonishment at the noise of the sea; and dismay that driveth out the souls of men, from fear of that which is to come on the earth; and the powers of heaven will be moved. And then will they see the Son of man coming in the clouds, with much power, and with great glory. And when these things shall begin to be, take courage, and lift up your heads, for your deliverance draweth nigh. And he uttered a similitude to them. Look at the fig-tree, and all the trees; when they bud forth, ye at once understand from them that summer approacheth. So also, when ye shall see all these things take place, know ye that the kingdom of God is near. Verily I say to you, that this generation will not pass away till all these things occur. Heaven and earth will pass away; but my word will not pass away. Take heed to yourselves, that your hearts be, at no time, stupefied by gluttony and ebriety and worldly care; and so that day come upon you unawares. For, like a hunter's snare, it will spring upon all them that dwell upon the face of the whole land. Be ye therefore

vigilant, at all times, and prayerful; that ye may be worthy to escape the things that are to take place, and may stand before the Son of man."

In the language of the pious Krummacher, never did the church witness such a constellation of signs of the near coming of Christ as now. In a spiritual sense, as well as literal, the branches of the fig-trees are full of sap, betokening the summer at hand. The gates of glory ere long will burst open unto the righteous, while the waves of eternal perdition will overwhelm the ungodly.

IN first Corinthians 15:51-55 we have a vivid description of the glorious resurrection of the saved. The trump of God sounds, the dead are raised incorruptible, and the living are changed. The apostle had been speaking just previous to this about the natural, corruptible, mortal body which we received through Adam, coming down in "weakness" and "dishonor" into the grave. In this scripture he is speaking of its coming out, and the glorious change which occurs. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." If man in his previous natural life had been immortal, how could he "put it on" at the resurrection? The whole connection recognizes his previous mortality; now he receives immortality. Popular theology says this was received when his natural life commenced. St. Paul says it takes place at the resurrection. Which shall we believe?

THE wise man says, "Lo, this only have I found, that God hath made man upright, but they have sought out many inventions." Prov. 7:29. The text plainly intimates that these "inventions" are something that is contrary to the divine will. With this thought in mind, we may advert to a few of the theological inventions which the fertile genius of man, assisted by the father of error, has "sought out," and which are now indorsed and upheld by the religious world. There is—

1. The Sunday-Sabbath invention.
2. The invention of eternal misery.
3. The antinomian invention, that the law of God is abolished.
4. The invention of sprinkling in place of baptism.
5. The Whitbyan invention of a temporal millennium, or conversion of the world.
6. The invention that there is to be no literal resurrection of the body.
7. The invention that the second coming of Christ is spiritual, not literal.
8. The very popular invention of a new probation in the world to come.
9. The invention that man is conscious in the intermediate state, thus paving the way for modern Spiritualism, purgatory, etc.
10. The peace-and-safety invention, that the world will probably stand for ages in its present form, thus quieting the fears of the people when the signs of the times are preached.

Here is a complete decalogue of inventions, which the great artificer of all theological error has "sought out," and which now pass as current coin in the professed Christian world. But the foregoing are not all; if we should go into details, the number of these inventions would be found to be legion.

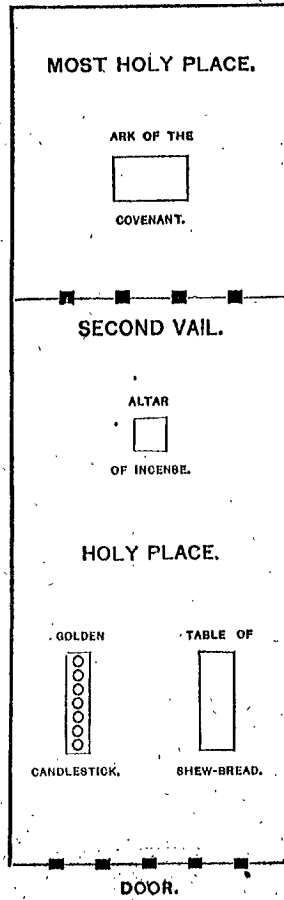
IF ONE note in the organ be out of key, or harsh of tone, it mars the whole tune. All the other reeds may be in harmony; but the one defective reed destroys the sweetness of all the rest. In every tune it makes discord somewhere. And so, one sin destroys the harmony of the whole life. Diligent care should be exercised to find and correct our faults.

## DOCTRINAL.

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

## THE SANCTUARY—ITS CLEANSING.

BY U. SMITH.



PLAN OF THE SANCTUARY.

other of these two buildings, with two or three possible exceptions where the word is used in an accommodated sense. The earth is never called the sanctuary, the land of Canaan is never so called, nor is the term ever applied to the Church. Since the ascension of Christ, the Bible recognizes nothing else as the sanctuary except the heavenly temple on high, where Christ is carrying forward for us the great plan of salvation.

Another point: whenever we find any declaration in the Bible respecting the sanctuary, we determine by its chronology whether it applies to the Mosaic or Christian sanctuary. If the declaration pertains to the former dispensation, it applies to the earthly sanctuary; if it relates to this dispensation, it applies to the heavenly sanctuary.

But the 2300 days of the prophecy we are considering, did not end till over 1800 years of the present dispensation had passed away; therefore the sanctuary to be cleansed at the end of those days (Dan. 8:14) must be the sanctuary of this dispensation—the sanctuary in heaven.

We come now directly to the question, *What is the cleansing of the sanctuary?* With the sanctuary there was connected a priesthood, and a religious service, the object of which was the remission of sin. To secure this, the convicted sinner provided himself with such an animal as the law prescribed, and brought it as his offering to the priest, at the door of the tabernacle. Having confessed his sin over the head of this victim, and saying, "I take this to be my propitiation," he slew the animal by shedding its blood. That blood the priest then took, and ministered with it at the altar or in the first apartment of the sanctuary, as the case might be.

This service and these offerings are fully described in the first few chapters of Leviticus. The effect secured was this: The law demands life for sin. The life is in the blood. Lev. 17:11. Therefore blood must be taken. This is why Paul says, "Without shedding of blood is no remission." Heb. 9:22. But instead of the sinner's giving his own blood, he was allowed to bring a substitute, and transfer his sin and guilt to that substitute by confessing them over his head. The blood of the substitute was then taken, and through the ministry of the priest, with

the sin inhering therein, was sprinkled at the altar or in the sanctuary; and thus the sin was transferred to the sanctuary. It is apparent, therefore, that the sin of the penitent was considered as first imparted to his offering, and through the blood of that, transferred to the sanctuary. The sin and the sinner were thus for the time being separated.

But this was not the final disposition of the sins. The accumulation of sins in the sanctuary went on in this manner, day by day, throughout the year. But the sanctuary must not always remain polluted by their imputed presence. They must in some way be removed. The sanctuary must be cleansed.

The day of cleansing was fixed to occur once a year. Lev. 16:29, 30. The reason for limiting a round of service to one year, we infer from Paul's argument on the point, to be this: The high priest, in his service, typified Christ in his priestly work. But Christ performs the entire ministry of the heavenly sanctuary, of which the service in the earthly sanctuary was ordained to be a shadow (Heb. 7:22, 23; 8:4, 5; 9:25; 10:12) once for all; hence, because the earthly priests, being mortal, were subject to death, a complete round of service; to correctly prefigure that of Christ, must be so limited that it would ordinarily be performed by the same person.

The 10th day of the 7th month of each year was therefore to witness the conclusion of a complete round of service, by a special ministration in the second apartment, or most holy place, of the sanctuary (Heb. 9:7), called the making of the atonement (Lev. 16:29-34), or the cleansing of the sanctuary. Eze. 45:18, 20; Lev. 16:20.

The work was accomplished in this manner: Two live goats were brought to the door of the sanctuary, and lots cast upon them, one lot reading, "La Jehovah" for Jehovah, and the other, "La Azazel" for Azazel which our translators have rendered "for the scape-goat." See Lev. 16:8, margin. The goat "for the Lord" was slain, and his blood taken by the high priest and borne into the second apartment, or most holy place (the only time in the year in which the priest entered this apartment), and sprinkled upon the "mercy-seat," which, being the cover of the ark, rested directly over the august law of the Most High,—the law that the people had broken, and which rendered this offering of blood necessary to release them from its condemnation. This offering was general, for all the people. Lev. 16:15. In it were, so to speak, epitomized all the offerings which the people had presented through the year, for in it all they who had offered were represented. The priest by sprinkling the blood upon the mercy-seat satisfied the claims of the law, and gathered upon himself all the sins which had there accumulated through the year. He then came out to the door of the sanctuary, and laying both his hands upon the head of the live goat which had been kept in waiting, confessed over him "all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat." Thus loaded down with the year's guilt of a great nation, the goat was sent away by the hand of a fit man into the wilderness, and came no more near the camp of Israel, but, with all these sins upon him, perished far away from any human habitation.

Thus the sanctuary was cleansed. But what did all this signify? It did not in reality remove a single sin; for "it is not possible that the blood of bulls and goats should take away sins." Heb. 10:4. But it was all typical. It was a part of that work which was an "example of heavenly things" (Heb. 8:5), a part of that shadow the body of which is of Christ. Col. 2:17. It foreshadowed a like ministry on the part of Christ our great High Priest, a like service to be performed in that true tabernacle on high of which he is the minister.

The heavenly sanctuary must be cleansed in the same sense and for the same reason that the earthly sanctuary was cleansed. Many affect to consider as very absurd the idea that there is anything in heaven that needs to be cleansed. Such must settle their objection with the apostle; for he specifically affirms it. In Heb. 9:23, he says: "It was therefore necessary that the patterns of things in the heavens [the earthly sanctuary] should be purified [cleansed] with these [that is, the blood of calves and goats, verse 19], but the heavenly things themselves [the heavenly sanctuary] with better sacrifices than these [namely, with the blood of Christ himself]." When we consider that the cleansing is not from any physical impurity, but from the imputed presence of sins which have accumulated there through the pardoning work of the priest, all difficulty disappears.

How is the cleansing of the heavenly sanctuary to be accomplished? Answer, By the same kind of ministry that was performed in the earthly sanctuary for

the same purpose; otherwise, that was not a correct shadow of the heavenly work, as Paul declares that it was. It is simply this: Christ, our great High Priest above, drawing near the grand conclusion of his work of mediation for the world (as the work of atonement was the closing up of the yearly round of ministration in the typical sanctuary), enters into the second apartment of the sanctuary on high there before the ark of God's testament (Rev. 11:19) to make atonement for his people, and bring the long-continued work of mercy to a close. Then probation ends, every man's case is decided, and his destiny fixed forever.

Of such a momentous nature is the work involved in the cleansing of the sanctuary. It is a work which occupies but comparatively a short space of time. But already it has been going forward since 1844; for there the 2300 days ended; and then the angel declared that the sanctuary should be cleansed; that is, this solemn work would then commence. Happy they who understand, and secure the forgiveness of their sins before the court shall close its sitting, and the Mediator exchange his priestly robes for the vesture of a king; for then no more hope is held out to the sinner.

This subject is not complete without a glance at the relation it bears to other great truths for this time; but this article must not be protracted for the purpose of presenting it here. That interesting branch of this question must be deferred to another number.

## THE LAW TO THE GENTILES.

## 8.—GOD'S SERVICE IN THE OLD TESTAMENT SPIRITUAL.

BY D. M. CANRIGHT.

*Forgiveness of Sins.*—Forgiveness of sin is just as distinctly taught in the Old Testament as in the New. Notice how God proclaims in the time of Moses his nature and the nature of his government: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34:6, 7.

Right at the very beginning of the Jewish age, then, God distinctly declares that he was a merciful God, gracious, keeping mercy, and forgiving sins; and yet people say that there was no love nor mercy under the old law.

Moses understood that there was forgiveness and pardon, for thus he pleads with God: "Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." Num. 14:19.

*Faith.*—But was it necessary for the people of God to have faith during the old dispensation the same as now? It seems almost an insult to the holy Scriptures to ask such a question when it is so plainly taught on every page. Paul makes a statement which covers the case of every human soul in every age of the world: "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. That does not belong simply to the New Testament time, but covers the case of every man from Abel down.

That whole list of ancient worthies mentioned in Heb. 11, is selected from the patriarchal and Jewish ages. He says, "By faith Abel" (verse 4), "by faith Noah" (verse 7), "by faith Abraham" (verse 8), "by faith Jacob" (verse 21), "by faith Moses" (verse 24). Moses was the very founder of the Jewish system of law, and yet Paul devotes several verses to telling the wonderful faith which this man had. It was a faith which believed in Jesus Christ, too, for so he says. Verse 26. Then he proceeds, "By faith the walls of Jericho fell" (verse 30); and he finally sums up by saying that time would fail him to tell of Gideon, David, Samson, and the prophets, who through faith subdued kingdoms, wrought righteousness, and obtained the promises. Thus he goes on, and recounts the wonderful deeds they did, and ends by saying that they did all this "that they might obtain a better resurrection."

We think, now, that we have thus abundantly shown that the Old Testament religion was not a carnal religion, or simply national and outward, but that it took hold of the heart, was spiritual, and extended to the whole world. As we have seen, God in every possible manner taught them repentance, confession, brokenness of heart, contrition of spirit,

change of heart, faith in God, and love; but, alas! they were as blind as many are to-day. They became formal, carnal in their worship of God, and were satisfied with the mere outward form. They disregarded the holy law which God had given, though they faithfully tithed mint and rue, made long prayers, offered sacrifices, and honored the temple, and called that obeying God, thinking this was all that was necessary, while inwardly they were filled with iniquity and corruption. For this very reason God finally refused to bear with them any longer, and cast them from his presence.

In this connection we will consider why the Jews and the old covenant were rejected. In Jer. 31: 31-34 it is stated that the time would come when God would make a new covenant with the house of Israel and the house of Judah. Why should God thus reject the old covenant and make a new one? Why did he cast away the Jews? The answer is distinctly given in many places; namely, they had neglected to keep his law which they solemnly promised to obey in the old covenant engagement. Thus the Lord says to them: "Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." Jer. 6: 19. Here was the trouble; they had rejected God's law, hence he says, "Reprobate silver shall men call them, because the Lord hath rejected them." Verse 30. They were rejected, then, because they had rejected his law.

Christ, when he came, laid the same thing to their charge: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." We see that Jesus charged home to them the sin of neglecting the law of God. They were very careful of the little things of small account and outward show, but the great things of God's law they entirely disregarded. Thus he further says: "Ye blind guides, which strain at a gnat and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." Matt. 23: 24, 25. Their religion had become almost wholly superficial, heartless, and hollow. Love to God and their fellow-men, which the law of God required, they had wholly laid aside. Hence, Christ rebukes them in the most scathing terms, about keeping their own traditions and laying aside the requirement of God's law, the ten commandments. He thus says:—

"Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death; but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered; and many such like things do ye." Mark 7: 7-13.

How could anything be plainer than this? Many to-day seem to have the idea that the Pharisees were keeping the law of God too carefully, or at least, just as strictly as the Lord required; but that now God had tired of that old law and that way of being worshipped, and was going to throw it away. But in what wide contrast is this idea with the above words of our Saviour! He told them that while they had laid aside God's commandments, their worship was in vain, and that thus doing they made the law of God of none effect. See, again, how Stephen in the most terrible language, brings against them the same charge. Thus he says: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." "Who have received the law by the disposition of angels, and have not kept it." Acts 7: 51, 53.

What was the trouble with the Jews? Was it that they had kept God's law too carefully?—No, indeed. Christ and the apostles declare plainly that the trouble was, they did not keep God's law. Paul writes to them: "Behold, thou art called a Jew, and retest in the law and makest thy boast of God." Rom. 2: 17. Then he says: "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Rom. 2: 23. This is the truth

exactly. While they boasted of the law and taught it to others, they dishonored God by breaking that very law themselves. They had wholly forgotten that this law required the obedience of the whole heart and the affections of the mind and soul; hence, they had come to merely regard outward forms and ceremonies. They thought that this was obedience to God; while from Genesis to Malachi that very law plainly taught them that they must break up the fallow ground of their hearts, that they must repent and confess their sins and become converted and love God with all their souls.

*The Gospel Has a Form and Letter as Well as the Law.*—Right here I will call attention to what many seem never to know; that is, that the gospel itself, just as truly as the law, has a letter and a form. Men can lend an outward obedience to all the forms of the gospel, and not have any spirit or heart-work in it, just the same as the old Jews could have only a formal worship in the old covenant. A man can confess Christ, confess his sins, be baptized, take of the Lord's supper, join the church, go to meeting, and have all the outward show of a Christian, and yet have no heart in it. No Christian disputes this. The apostle plainly declares that the new testament has a letter as well as the old. "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." 2 Cor. 3: 6. The letter here spoken of is the letter of the new testament, and has no reference to the old law, as a close examination will plainly show.

Thus Dr. Clarke says:—  
"The apostle does not mean here, as some imagine, that he states himself to be a minister of the new testament in opposition to the old; and that it is the old testament that kills, and the new that gives life. . . . The gospel has both its letter and its spirit; and multitudes of professing Christians, by resting in the letter, receive not the life which it is calculated to impart."

And Paul, in writing to Timothy, speaks of certain professors as "having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3: 5. Here Paul expressly states the very thing I am contending for,—that men can have the form of the gospel without the power. Then again, the rejection of the gospel brings the condemnation of death the same as disobedience to the law: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are the savor of death unto death; and to the other the savor of life unto life." 2 Cor. 2: 15, 16.

In order to obey the law perfectly, man must keep it both in spirit and in letter, and it is just so with the gospel. To be Christians, men must keep the letter of the gospel and have the spirit of it too.

WHEN HE COMETH.

WHY should any one object to the doctrine of the coming of the Lord? The word of God promises unspeakable good to be accomplished when the Lord appears. Are there any who do not want to see this good established? The trouble is, there is something else which engrosses their attention, and shuts all other things from view. For he comes to reward every man according as his works shall be; and long-delayed judgment against evil works, also, shall then be faithfully executed. So when his coming is spoken of, they read first of all in their own consciences a sentence of condemnation against themselves, as Belshazzar was conscious of his guilt, when his knees smote together as he saw the handwriting on the wall, though he could not read, and before he had learned a word of the inscription. May it not, then, fairly be inferred that those who dislike to hear about the coming of the Lord, whether ministers or laymen, owe this feeling to a consciousness that they are not prepared to meet him, while at the same time they are not willing to give up the world sufficiently to prepare for his coming? But to you who love his appearing, let us say, Read the following description of what comes when he comes, and see if you do not feel your heart inspired anew to breathe the prayer in response to Christ's declaration that he cometh quickly, "Even so, come, Lord Jesus:—"

"When he cometh, the New Jerusalem cometh; the paradise of God cometh; the river of water of life, saints, angels, the new heaven, the new earth, all beauty, all splendor, all sanctity, the fruition of all right desires, the realization of all lovely dreams, love—in a word, all that is precious cometh; nor will it ever be possible for me to conceive of a good not found in the region irradiated by his smile."—*Rev. George Bowen.*

"IT SHALL FALL."

BY HELEN L. MORSE.

THEY who expect by human legislation to enact a law that conflicts with the commandment of God, would do well to first meet the challenge in Lam. 3: 37: "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" This challenge has boldly defied "the armies of the aliens," "the gods of Ekron," and the great adversary himself, for nearly three thousand years. Occasionally some pigmy who is a giant in his own estimation, tries to accept it, but is promptly trampled down, and slain with his own sword; and the trumpet tones of God's challenge ring out with new force over his prostrate body. Nebuchadnezzar, Darius, Belshazzar, successively learned the might of God's power; and Pharaoh and his host found themselves dust in the balance when arrayed against him. But through the ages many have sprung up who think they could have conducted the rebellion of these kings in a more masterly manner, and thus the way is strewn with wrecks, victims to their own folly.

And now in this presumptuous nineteenth century arises a class, "wise in their own eyes, and prudent in their own sight," to repeat history, and fulfill prophecy, by trying to tear down God's ensign, and attempting to plant their own standard in its place. They are setting up the golden image, and sending out heralds to proclaim, To you, O people, it is commanded that ye fall down and worship this image. But its fate is decreed in Eze. 13: 11; for it is written of God's obedient people,— "and the scripture cannot be broken,"—"Whosoever shall gather together against thee shall fall for thy sake" (Isa. 54: 15); and of God's purpose, "If it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

WHILE we should never forget to seek the guidance of Providence, it will be well for us, while reverently waiting for the door to be opened, to lift the latch ourselves.

TEXTS EXPLAINED.

GOD IS LOVE.

"How is it," says the skeptic, "that the two contradictory descriptions of God can both be true? In John 4: 8 it is stated that 'God is love,' and in many other places this attribute of love is given him: In Heb. 12: 29 it is said that God is a 'consuming fire,' and the Bible is replete with statements that substantiate that idea." These two opposite descriptions are both true. Talmage explains it in this way: "God through Christ is love; God out of Christ is fire," and this is about as tersely as the question can be stated. God will be to each one just what he indicates by his manner of life that he prefers to have. God so loved the whole world that he gave his Son to die for it, and all who accept of the conditions upon which that love is offered, will have it; while to those who fail so to accept, God will be a "consuming fire."

THREE PARTICIPLES.

IN the seventh verse of the General Epistle of Jude, occurs an expression which, among those who hold to the consciousness of man in death, is supposed to surely teach that persons dying in a state of impenitence are now engulfed in the fiery billows of the Lord's wrath. Speaking of the unregenerate people of Sodom and Gomorrah, it says, They "are set forth for an example, suffering the vengeance of eternal fire." This is supposed to be a decisive text. "But let us look a little farther. It is claimed from this text that the vile Sodomites are now (present tense) suffering fiery torments. A moment's glance at the passage will show that it is the "example" set forth, and not the "suffering." Moreover, if it is still insisted that those guilty ones are to-day "suffering the vengeance of eternal fire," then we must also insist that to-day they are "going after strange flesh," and to-day they are "giving themselves over to fornication!" for the three participles, "suffering," "going," and "giving" are all in the present tense. No sane person will risk his reputation for an instant on the interpretation that people in hell-fire are now actually indulging in transgression of the seventh commandment! The real sense of the text seems to be this: The Sodomites, giving themselves up to their wicked practices, and, as a consequence, suffering an eternal overthrow by fire rained down upon them from heaven, are thus set forth as an example to the ungodly of all coming ages, of the certain overthrow they will also experience if they also follow in the same course. The passage does not furnish the slightest iota of proof that the Sodomites are now "suffering" in hell; for that reasoning which proves too much, proves nothing.





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

BATTLE CREEK, MICH.; JUNE 1, 1886.

### JOSHUA'S LOSS.

It is not our custom to pay any attention to anonymous communications; but sometimes there are errors so gross, or misapprehensions so amusing, involved in these, that it may be proper occasionally to depart from the rule, and notice them.

A writer from Hickory Corners, Mich., says:—

"I have long noticed your fervency on the Sabbath question. But as you regulate your Sabbath by the sun, it is quite clear that you lost one day at the time when Joshua commanded the sun and moon to stand still. It is too bad that you got one day behind; but with your earnest zeal, it is possible you may yet catch up."

How is this? Did we lose a day in the days of Joshua? We did not live then. That was 1451 years before Christ. If Joshua lost a day there, it was bad for Joshua. We think he would greatly resent the insinuation. Is it possible that a man who was so near to God and had such power with him that at his word God arrested the motion of the heavenly bodies in their course, and held them there for a day,—is it possible that he should in that very act run right into an error himself, and throw the whole nation of God's people into an error, and cause them to live for nearly 1500 years in constant violation of the law of God! Astonishing! Yet if a day was lost then, Joshua lost it, and the whole nation of Israel lost it, and the error was never corrected by David or Solomon, prophets or holy men, for 1451 years, to the Christian era, and for twenty-seven years more, to the commencement of Christ's ministry; and then, strange to say, the Son of God himself did not correct the error, but kept the same day the Jews were keeping as the Sabbath, and declared it according to the law, "according to the commandment." Does our friend believe that the whole Jewish nation was for so long a time living in violation of the Sabbath by keeping the wrong day, and that our Lord himself fell into the same mistake? This is the inevitable conclusion from the position taken. We can see no reason why intelligent men should cling to such ideas.

It is claimed that a day has been lost by reckoning the day by the sun. But that is the very reason why a day has not been lost. What does the record say?—Simply this, that the sun "hasted not to go down about a whole day; and there was no day like that before it or after it." It was all the same day; but it was a long day. Now if the Lord should see fit to put into some week a day seventy-two hours long, it would not disarrange the other days at all, nor throw the seventh day out of its order. It would be ours to keep it when it came, just the same. We are to keep the seventh day; but it is not left with us to regulate the length of the days.

But this long day of Joshua does play absolute mischief with the seventh-part-of-time theory. Perhaps, however, we should not call it "mischief." It serves it just right. It annihilates it. According to that theory the whole world is thrown into confusion by the long day at Gibeon, and none should travel in any direction east or west.

The sun is the body which God has appointed to rule the day, and when we go by that we cannot fail to be right, always and everywhere. U. S.

### MARTIN LUTHER ON THE NEW EARTH.

In "A Child's Life of Luther," page 81, published by the American Tract Society, we have the following words of Luther, expressing his faith and hope in the doctrine of the new earth: "One fine spring day, when all nature seemed to rejoice, he said to Justus Jonas: 'If there were neither sin nor death, we might be satisfied with this paradise. But all shall be more beautiful still, when the old world shall have been re-hewed, and a new spring shall open and remain forever.'" This pious reformer believed, as we do, and as the word of God plainly teaches, that this earth one day shall see paradise restored, with the people of God living upon it. D. M. C.

### THE END OF THE LOST.

It is a question of serious import, "What shall the end be of them that obey not the gospel of God?" In Rom. 6:23 we read, "The wages of sin is death." Again we read, "By one man sin entered into the world, and death by sin; and so death passed upon all men." Rom. 5:12. By the sin of Adam death came upon the whole human race. The decree, "Dust thou art, and unto dust shalt thou return," would have consigned our race to eternal oblivion, had not the God of love interposed in our behalf by giving his Son, "that whosoever believeth in him should not perish, but have everlasting life." The gospel is the good news of salvation to the lost. By the sacrifice of Christ the human family are redeemed from death, being brought back to life by a resurrection. "There shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. Those who have believed in Christ and have done good will arise "unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5:28, 29. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. 20:6. It is evident from this that the doom of the unholy will be the second death, a death from which there is no resurrection; and consequently it will be utter and everlasting perdition.

At the second coming of Christ his people will be raised from death and changed from mortality to immortality. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise." 1 Thess. 4:16. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:52, 53. When thus raised from death to immortality, it is said of them, "They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Then, the thousand years being finished, "the dead"—those who were dead during the thousand years and lived not again until they were finished—being "judged out of the things which were written in the books, according to their works," are "cast into the lake of fire. This is the second death." Rev. 20. "And whosoever was not found written in the book of life was cast into the lake of fire."

In the investigation of the subject of the final punishment of the wicked, it is important to learn the place where it will be executed. It has been taught that the wicked go to hell when they die, into the lake of fire of which we read in the Scriptures. Skeptics ask where that is; but nobody can tell, and therefore they presume it is nowhere, and that the doctrine of hell fire is a fable; and so it is when held as an existing fact, with all the wicked dead now enduring its torment. But Jesus did threaten a *gehenna* of fire; and the question is, When and where shall it be experienced?

We have the term "hell" twenty-two times in the common version of the New Testament. Ten times it is from *hades*, which is not a place of punishment. It is the place or state of all the dead both the righteous and the wicked. There is no work, nor device, nor knowledge, nor wisdom there. (See Eccl. 9:10, where the Hebrew *sheol* and the Greek *hades* are rendered grave.) From this place both classes come forth at their resurrection. Of the resurrection of Christ it is said, "His soul was not left in hell" (*hades*). Acts 2:31. He was dead and is alive, and has the keys of the prison of *hades*. Rev. 1:18. He will soon come and unlock it, and his saints will come forth. 1 Thess. 4:16. And of the resurrection of the wicked it is said, "And death and hell (*hades*) delivered up the dead which were in them." Rev. 20:13. In this hell the wicked are not punished, but they are brought from it to meet their final doom, the "second death."

The fire that shall consume the wicked after their resurrection will be upon the earth. This is evident from the text, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them." Rev. 20:9. In harmony with this is the testimony of the apostle Peter: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Pet. 3:7. Right here on earth, where sin has reigned, shall it meet its punishment. God has not created a world wherein to perpetuate sin and misery; and he will not. "Behold, the right-

eous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31. The recompense of the wicked on the earth is emphasized, because they have no promise of anything apart from the earth, while the righteous are promised a "great reward in heaven." Matt. 5:12. But how are both classes recompensed in the earth? "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:21, 22. "Blessed are the meek, for they shall inherit the earth." Matt. 5:5. And when they are come into their inheritance, "the righteous shall never be removed; but the wicked shall not inhabit the earth." Prov. 10:30. R. F. C.

### THE BIBLE AND ITS FOES.

THE following beautiful tribute to the vitality and the consequent divinity of the Bible as the word of God, is from "Rogers' Superhuman Origin of the Bible." We do not often meet a more impressive argument in favor of the Scriptures. The picture it presents of the sacred volume passing unscathed down the stream of time, is sublime; the thought is one of telling force; and no one can rise from the perusal of these lines without a feeling of deeper love and reverence for the sacred volume of inspiration which the goodness of God has given unto us:—

"If collected from the earliest times to the present day, infidel books would occupy far more than a thousand times the space of the one volume against which they are directed, and would certainly be much more numerous than all the works that all other 'sacred' books ever had the honor of provoking either for or against them. If all these books were placed in one library, and this single one set on a table in the middle of it, and a stranger were told that this book—affirmed to be, for the most part, the work of a number of unlearned and obscure men belonging to a despised nation called the Jews—had drawn upon itself, for its exposure, confutation, and destruction, this multitude of volumes, I imagine he would be inclined to say: 'Then I presume this little book was annihilated long ago; though how it could be needful to write a thousandth part so much for any such purpose, I cannot comprehend. For if the book be what these authors say, surely it should not be difficult to show it to be so; and if so, what wonderful madness to write all these volumes!' How surprised would he then be to learn that they were felt not to be enough; that similar works were being multiplied every day, and never more actively than at the present time; and still to no purpose in disabusing mankind of this same frenzy! He would learn, indeed, that so far from accomplishing the object, the new volumes are little more than necessary to replace those of this fruitful, yet fruitless, literature, which is continually sinking into oblivion."

"But the volume itself survives both friends and foes. Without being able to speak one word on its own behalf, but what it has already said; without any power of explanation or rejoinder, in depreciation of the attacks made upon it, or to assist those who defend it, it passes along the ages in majestic silence. Impassive amidst all this tumult of controversy, in which it takes no part, it might be likened to some great ship floating down a mighty river like the Amazon or Orinoco, the shores of which are inhabited by various savage tribes. From every little creek or inlet, from every petty port or bay, sally flotillas of canoes, some seemingly friendly, some seemingly hostile, filled with warriors, in all the terrors of war-paint, and their artillery of bows and arrows. They are hostile tribes; and, soon turning their weapons against one another, assail each other with great fury and mutual loss. Meantime, the noble vessel silently moves on through the scene of confusion, without deigning to alter its course or to fire a shot; perhaps here and there a seaman casts a compassionate glance from the lofty bulwarks, and wonders at the hardihood of those who come to assail his leviathan."

### THE LAW AND THE GOSPEL.

THE divine law dates back before the gospel. It existed before the fall, or there could not have been any such thing as the fall. It existed as early as there were created intelligences subject to the government of the Creator; and it extends to the future, running parallel with the eternity of God's moral government. Angels fell; they were therefore on probation, and being on probation, were consequently amenable to law. In the absence of law they could not be on probation, and therefore could not fall. The same may be said of Adam and Eve in Eden.

There is nothing in the moral condition of man in his fallen state, nor in the nature of the ten commandments themselves, to restrict them to any one dispensation more than another. Man's moral wretchedness

is the same, only more deplorable as he advances from the gates of paradise toward the close of probation; and the law of God, adapted to his fallen state, is applicable and necessary throughout the entire period of his fallen condition, from paradise lost to paradise regained. The reign of sin and that of death run parallel from Adam until sin and sinners shall cease to be. And parallel with these, stretching through all dispensations, there has been the knowledge of the principles of the ten commandments, consequently a knowledge of sin.

The means of the knowledge of sin has been the law of God. "By the law is the knowledge of sin." Rom. 3:20. "I had not known sin, but by the law." Chap. 7:7. As proof that this knowledge did exist immediately after the fall, see Gen. 4:7, 23, 24; 6:5. Noah was righteous before God. Chap. 7:1. He was a preacher of righteousness. 2 Pet. 2:5. By his preaching right-doing, reproving the sins of the people of his time, he condemned the world. Heb. 11:7. The men of Sodom and Gomorrah were great sinners, excepting one man. Abraham interceded, saying, "Wilt thou also destroy the righteous with the wicked?" Gen. 18:20, 23, 25; 19:7. The blessing of God came upon Abraham because he kept his commandments. Gen. 26:5. Those who refused obedience experienced the wrath of God for their transgressions. The cities of the plain were condemned for their unlawful deeds. 2 Pet. 2:6-8.

As an illustration of this subject, we briefly notice the murder of righteous Abel. Cain killed his brother, and, as a sinner, received the mark of God's displeasure. "Sin," says the apostle, "is the transgression of the law." 1 John 3:4. Cain broke the sixth commandment, hence that precept existed in the time of Cain. Otherwise he did not sin; "for where no law is, there is no transgression." Rom. 4:15.

The foregoing positions relative to the law of God would not meet with opposition were it not for the Sabbath of the fourth commandment. The proper observance of the Bible Sabbath is not only crossing, but inconvenient, for many, and not favorable to the successful prosecution of their worldly plans. The fearful and unbelieving dodge its claims, brand it as a Jewish institution, and frequently assert that it was unknown to men until the Sabbath law was proclaimed from Sinai. Sacred history, however, proves this statement incorrect. The facts connected with the giving of the manna show that the Israelites understood the obligations of the Sabbath, and that some of the people violated them, and were reproved by the Lord, thirty days before they saw Mount Sinai. See Exodus, chaps. 16-19. The record of setting apart the Sabbath to a holy use is given in Gen. 2:1-3, as an event that occurred at the close of the first week of time. And the fourth precept of the divine law, in giving the grand reason for observing the Sabbath, cites what God did during that first week.

The Sabbath was made for man, the entire race (Mark 2:27), by three acts on the part of the Creator: first, he created in six days, and rested from his work of creating on the seventh day; secondly, he put his blessing upon the day of his rest, which was the last day of the first week of time; thirdly, he sanctified, or set apart to a sacred use, the day in which he had rested. Hence these words from the divine precept: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Then follows the reason: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." The entire period from creation to the utterance of the moral code at Sinai, a period of twenty-five hundred years, is doubly spanned, first, by the sacred record of the institution of the Sabbath at the close of the first week, which looks forward to its observance on the last day of each succeeding week, and secondly, by the law of the Sabbath, which points back to the important facts of the first week of time upon which the institution is based. Here is sufficient evidence that the Sabbath should have been observed during this period. And the absence of distinct mention of Sabbath observance in the brief record of the long period covered by the book of Genesis is no evidence that it was not observed by those who were faithful and obedient from Adam to Moses. God gives the reason why his blessing should come upon the father of the faithful without measure in these words: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

JAMES WHITE.

PREPARATION FOR THE WORK.

God does not call men to work for him without fitting them for his work if they will allow him to do it. They may refuse to be benefited by his effort to instruct them, but it is nevertheless true that he does give them an opportunity and means of preparation to fit themselves for his work. It is not for the honor of God that men should enter into his work till they are prepared to do it in a manner that he can approve.

God gave to Isaiah a vision of heavenly glory. When he had seen it, he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6:5. Upon this, one of the seraphim took a live coal from off the altar and laid it upon his lips, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then he heard the Lord make this inquiry, "Whom shall I send, and who will go for us?" And thus he records his response: "Then said I, Here am I; send me." And the Lord then bade him go forth to fulfill his solemn commission.

This teaches us a great lesson. Before men go out to work for God, they must have his work first wrought within themselves. When the live coal from the altar had been laid upon the lips of Isaiah, his iniquity was purged. Then he could speak for God; for he had something to say, and he was fitted to say it in a manner that God could accept.

God does not want men to go out to labor for him till they have had their iniquity taken away. No man can lead others to Christ till he has first become personally acquainted with him. Men cannot preach the truth acceptably to God till they have first felt its saving power on their own hearts. Wherever self exists, the work of God will be marred. It is not enough that the truth should be preached; it must be preached from pure motives. The honor of God and the salvation of men are the only reasons which should prompt the acts of Christ's ministers. When they preach for the purpose of gaining the applause of men, God will not accept their work. Whatever is done to be seen of men, will have no reward from the God of heaven.

Before we can work for God, we must be soundly converted. When our hearts are right in his sight, our motives will be pure before him. We shall not then seek our own worldly interest, nor the praise of men, nor our own ease and convenience, but shall seek only the honor which comes from God, and for this will cheerfully bear burdens and make sacrifices without one word of complaint. God will regard what men do with such motives as these. He will not accept that which is done from other motives.

It is no light thing to work for God. The sacredness of the work cannot be overestimated. God will not be trifled with. He sees through all disguises, and he detects the most secret motives of the heart. The action is valued according to the motive which prompts it. Those who name the name of Christ must depart from all iniquity. They must not bear the vessels of the Lord without being themselves clean in his sight. Who, then, is sufficient for these things?

J. N. ANDREWS.

INFLUENCE OF MINISTERS WITH LEGISLATORS.

In compliance with a petition to the Iowa Legislature, from the ministers of the city of Des Moines, made in the early part of the session just closed, a Sunday bill was introduced and finally acted upon by the Senate a short time before its final adjournment.

A few days before the session closed, the Senate committee, appointed to consider the bill, voted unanimously to indefinitely postpone its further consideration. Some of the ministers of the city, hearing of the action they had taken, requested an interview with them. This was granted, and one of the ministers made a short but telling speech, setting forth the claims of Sunday, upon which the committee turned squarely around and unanimously voted for the consideration of the bill. Accordingly it was brought before the Senate for action, and passed with only three dissenting votes. Had it not been for a great rush of business the last day of the session, and a desire to close by a certain hour, the bill would doubtless have been brought before the House.

In a meeting of their association since, the ministers congratulated themselves over the passage of their "cherished bill," as they styled it, in the Senate, and that, too, with so little opposition, but likewise felt to censure themselves for not attending to the

matter more closely, believing that it might as well have passed both houses and become a law, had it been properly looked after.

Thus we see the influence of ministers over our law-makers. Legislators will be made tools in the hands of the Church. Thus it has ever been with a union of Church and State. The great desideratum of the Church—a command for Sunday-keeping—must be supplied; and as it cannot be found in the moral law of inspiration, it will be sought for at the hands of the civil law of men. It *must* be had, and created if it cannot be found. But when it is made, what will they do with it? When the ministers advocate a more strenuous observance of the first day of the week, to what will they appeal for authority, civil or religious law? Will they take the State code into the pulpit? We do not quite so apprehend; but rather that they will condemn without law, and turn the condemned over to the civil authorities for correction.

The issue is before us. Action upon it is bound to come, and the stern realities of an image to the beast must be met. In conclusion we would say in the language of Rollin, "A wise foresight of the future ought to make us prepare in time of peace whatever may be needful in time of war."

Des Moines, Ia.

W. A. COLCORD.

THE SABBATH AND THE DAY LINE.

With many people, the day line offers a serious objection to the observance of the Sabbath. When the facts in the case are rightly understood, we think it will be found not to afford an objection worthy of consideration.

Before proceeding to an examination of the point in controversy, a few thoughts should first be given to the nature of the Sabbath institution, and the law regarding its observance by mankind. As an institution, the Sabbath was sanctified; that is, set apart for a holy or religious purpose, and given to man to use accordingly. Its use as designed by its Maker, is a sign to indicate that the observer recognizes and worships the true God—the Creator of the heavens and earth. Man cannot properly observe the Sabbath only as he does so in a worshipful or religious manner. The Sabbath is also commemorative in its nature. It is a memorial of the completion of the creative work of God in bringing this earth and its surrounding atmosphere into existence, and also of his act in refraining from that creative work.

A certain, definite portion of time was chosen by God, and sanctified to the purpose of the Sabbatic institution. That definite portion of time was the seventh day of the creative week. God wrought six days, and rested upon the seventh day. By his act in resting upon and sanctifying the seventh day of the first week of time, each recurring seventh day from that time onward was also sanctified, reserved, and set apart for the same purposes to which the first seventh day was devoted. The recurrence of the Sabbath would thereafter be with perfect regularity upon each and every seventh day. This first Sabbath did not flash upon the entire globe at the same instant; it was not Sabbath in every part of the globe at one and the same moment, but that first Sabbath, or seventh day, had a place of beginning, and occupied the same time in making the circuit of the earth that each and every day has occupied since then. The weekly cycle had nothing in nature to mark its beginning and termination. It was simply a period of seven days, the seventh of which would always be the memorial of the Sabbath instituted in the garden of Eden.

Thus is demonstrated the principle that wherever man may take up his abiding place on this earth, or wherever he may temporarily be, each recurring seventh day of the week, being the memorial of the seventh day of the creative week, is the Sabbath. In the very nature of things, no other day of the week can be the Sabbath; because it cannot be the memorial of the day originally chosen by God, and sanctified. It is an utter impossibility to change the memorial day of an event that has already transpired.

It must also be borne in mind that to claim that the correct reckoning of the weekly cycle has been lost since God instituted the Sabbath, is to charge him with folly. For certainly it would be folly for God to institute the Sabbath, command man to observe it, and then allow it to be lost so that he could not know whether he was observing it or not. God does not do business in that manner. It is equally blasphemous to suggest that God's Sabbath law conflicts with his law regulating the succession of days.

The trouble is not with God's laws, but with man, in that he does not properly understand them, or is seeking for some method whereby he may evade them.

What, then, is man's duty in the premises?—Whenever the seventh day comes to him, to observe it as the Sabbath of the Lord; according to the commandment. And can this be done while crossing the day line?—It can, and with no difficulty whatever. It is well known that the day line extends from north to south through the Pacific Ocean, and in crossing that body of water, it is necessary to drop a day from one's reckoning, or add one, as the case may be, according to the direction one is sailing, in order to be in harmony with the time on each side of the day line. Knowing this rule, and knowing when to add the date or drop it, as all navigators do, there can be no more difficulty in knowing which day of the week it is while crossing the Pacific Ocean, than while crossing any of the continents. The requirement of the Sabbath law is to remember that when the seventh day comes around, it is to be observed as the Sabbath.

Let us suppose a case. A ship sets sail from San Francisco to cross the Pacific Ocean. It is Thursday, the fifth day of the week, perhaps. We will suppose that the captain and crew are all Sabbath-keepers, and are watching for the approach of the seventh day, to observe it according to the commandment. The seventh day comes on, and they begin its observance as the Sabbath; but presently they come to the day line, and cross it. What is to be done then? As a matter of fact, navigators do not change their reckoning until the date entered upon, has expired. Hence, if the Sabbath has been entered upon before reaching the day line proper, viz., the 180th meridian, it is only necessary to continue its observance until the day is completed, thus giving one an entire Sabbath, undivided and undisturbed by the act of crossing the day line. At the expiration of the Sabbath, the day following will be reckoned as Monday, thus dropping out the first day of the week, and also skipping one date in the day of the month. If the Sabbath just past was the 10th day of the month, the next day will be reckoned as the 12th; for such it is in that locality. The next Sabbath would be reached in five days from the close of the one last observed, and it is only necessary to remember to keep it holy. No more difficulty will be found in observing the Sabbath while crossing the day line when sailing in an easterly direction, than was experienced while crossing it in the opposite direction.

It must be remembered that this whole arrangement of the succession of days by the revolution of the earth, also the Sabbath institution and the law for its observance, are God's creations; and man's obligation is to accept the situation, conform his life and practice to it, and not presume to suggest that he could have arranged matters on a better plan.

Remember that wherever one is, or under whatever circumstances, all time that belongs to the seventh day is Sabbath time, and its observance is required by the commandment, and surely that is not a difficult thing to do. It is just as easy to do it in one part of the world as in another, and just as easy to know when the seventh day comes and how long it continues while traveling across the Pacific Ocean as anywhere else.

From the foregoing it is evident that the indefinite seventh-part-of-time theory for the observance of the Sabbath, is utterly absurd. If one attempts to comply with that theory while crossing the Pacific Ocean, he will soon be out of harmony with the rest of the world, and entirely away from the Sabbath of the Lord. But the Sabbath of the Lord is a definite seventh part of time; and whenever man finds himself in any portion of that definite time, it is his duty to observe it according to the design of the Creator, and in so doing he will find himself in harmony with God, and entitled to the blessings promised to those who properly observe his holy day.

G. W. MORSE.

### SPIRITUALISM.

The following lately appeared in one of the city dailies of Des Moines, Iowa. It sets forth what is beyond all question true; namely, that there is an undercurrent of Spiritualism which is becoming so strong in almost all the different denominations of the land, as already to exert largely a controlling influence among them. To this declaration it seems that the Catholic Church is no exception. Thus the way is rapidly preparing for this great delusion to fulfill the part it has to act in the closing scenes of earth's history. The article is headed, "Rapid Growth of Spiritualism," and reads as follows:—

"A Saint Louis clergyman says: 'Do not put my name in the papers, but you may say that a clergyman who has been twenty years in the pulpit is greatly astonished at the growth of modern Spiritualism, not only in this country, but throughout the world, at the present time. It is spreading in the churches as well as outside of them. Its converts used to be entirely from the infidel and atheistic classes, so much

so that Spiritualism was ranked—and rightly so—as a species of infidelity. But now vast numbers of people who commune with Catholic and Protestant churches, are believers in Spiritual manifestations, and would rather give up their Christianity, than abandon their Spiritualism.

"The Catholic Church made a strong fight against Spiritualism, but it was unable to beat it down. Some of the more intelligent Catholics here and elsewhere are among the most ardent Spiritualists. I cannot say how they reconcile the one belief with the other, but they manage to do it, at least they hold to their Catholic faith openly, and to their Spiritualistic faith secretly. And so with Methodists, Presbyterians, Baptists, and Episcopalians. There is no Christian denomination to-day, a part of whose membership is not tinged with Spiritualism."

### ANY ONE DAY OF REST IN SEVEN.

DOES THIS ANSWER THE REQUIREMENT OF THE SABBATH COMMANDMENT?

1. WHAT is the meaning of Sabbath day? *Ans.* Rest day.

2. Which day is the Sabbath?

"The seventh day is the Sabbath." Ex. 20: 10.

3. Whose Sabbath (rest day) is it?

"The seventh day is the Sabbath of the Lord." *Id.*

4. What made it his Sabbath (rest) day?

"He rested on the seventh day." Gen. 2: 2.

5. Why was the Sabbath commanded?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20: 11.

6. Can any of the days on which he worked be his rest day? See Gen. 1: 3-31.

7. Did God bless and sanctify all days alike?

"And God blessed the seventh day, and sanctified it." Gen. 2: 3.

8. Why did he sanctify that particular day?

"Because that in it he had rested from all his work." *Id.*

9. Will either of the "six working days" answer this description? See Eze. 46: 1.

10. When Israel had manna in the desert, which days could they gather it?

"Six days ye shall gather it." Ex. 16: 26.

11. Could they gather it on the seventh day?

"On the seventh day, which is the Sabbath, in it there shall be none." *Id.*

12. Suppose one, in the exercise of his right to choose his day of rest, had selected the second, third, fourth, fifth, or sixth day, what would he have had to eat on his Sabbath?

"And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms and stank." Ex. 16: 19, 20.

13. But suppose he had decided to gather enough on Saturday to last over Sunday, how would he have succeeded?

"There went out some of the people on the seventh day for to gather, and they found none." Verse 27.

14. If he would not turn each Sabbath into a fast what must he do? Verses 22-24.

15. Did Nehemiah hold the Sabbath to be a particular day, or as merely any one day in the seven, when he shut the gates of Jerusalem during the Sabbath? Neh. 13: 19.

16. Where did they lodge who chose to keep some other day as their Sabbath?

"So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice." Verse 20.

17. When the disciples of Christ "rested the Sabbath day according to the commandment," which day of the week did they rest?

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 23: 56; 24: 1.

18. When Paul preached in the synagogue "every Sabbath," was there any Sabbath in the week on which he did not preach? Acts 18: 4.

19. While the Sabbath was enforced by the penalty of death, was every one at liberty to choose his day? Ex. 31: 14.

20. When the constitution and laws of the nation shall require all to rest on Sunday, the first day of the week, will all be at liberty to choose to rest on some other day in its stead?

R. F. C.

## THE CHRISTIAN LIFE.

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

### WEARY AND LONGING FOR HOME.

BY J. M. HOPKINS.

LONG we've wandered mid the shadows  
Of earth's dreary night of tears;  
Long and hard has been the conflict  
With our doubts and our fears.

Many hands are worn and weary  
In the turmoil and the strife;  
Many hearts have ceased their beating—  
Hearts that yearned for higher life.

But the gathering call is sounding,  
Saints, uplift the tear-dimmed eye;  
Christ, our life, is quickly coming,  
Signs foretell his advent nigh.

Then from out the depths of ocean,  
From the cold and dismal tomb,  
Saints will rise to life immortal,—  
All be changed to fadeless bloom.

Sin and death,—those boon companions,  
Children of the rebel foe,—  
Then no more will hold dominion  
O'er our hearts and lives below.

Life eternal! Joy transporting!  
State of blessedness and love!  
Oh, we long to reach those mansions,  
In our Father's house above!

Chaffield, Minn.

### THE POWER OF LOVE.

BY MRS. E. G. WHITE.

Love is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else but good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God measures more with how much love one worketh, than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives alone, and flourishes only where Christ reigns. Love cannot live without action, and every act increases, strengthens, and extends it. Love will prevail and gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful, and affect their hearts when every other means has proved unsuccessful. Wherever the power of intellect, of authority, of force, is employed, and love is not manifestly present, the affections and will of those whom we seek to reach, assume a defensive, repelling position, and increase their strength of resistance as they are met by another power than love. Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to himself. Wisdom and strength he could command, but the means he employed to overcome evil were wisdom and strength of love. Suffer nothing to divide your interest from your present work until God shall see fit to give you another piece of work in the same field. Seek not for happiness, for that is never to be found by seeking for it. Go about your duty. Let faithfulness mark all your doings, and be clothed with humility.

"Whatsoever ye would that men should do to you, do you even so to them." Blessed results would appear as the fruit of such a course. "With what measure you mete, it shall be measured to you again." Here are strong motives which should operate on minds to constrain them to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions. We are not commanded to do to ourselves what we wish others to do unto us; we are to do unto others what we wish



them to do to us under like circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence and the desire for the esteem of others may produce a well-ordered life, and, frequently, a blameless conversation. Self-respect may lead us to avoid the appearance of vice. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in the outward manner, with the motives deceptive and impure; and the efforts and actions that flow from them may be destitute of the savor of life and the fruits of true holiness, being destitute of the principles of pure love. Love, love, should be cultivated. It needs cherishing, for its influence is divine.

Nothing is more treacherous than the deceitfulness of sin. It is the god of this world that deludes, and blinds, and leads to destruction. Satan does not enter with his array of temptations at once. He disguises these temptations with a semblance of good. He mingles with amusements and folly some little improvements, and deceived souls make it an excuse that great good is to be derived by engaging in them. This is only the deceptive part. It is Satan's hellish arts masked. Beguiled souls take one step, then are prepared for the next. It is so much more pleasant to follow the inclinations of their own hearts than to stand on the defensive, and resist the first insinuation of the wily foe, and thus shut out his in-comings. Oh! how Satan watches to see his bait taken so readily, and to see souls walking in the very path he has prepared. He does not want them to give up praying and maintaining a form of religious duties; for he can thus make them more useful in his service. He unites his sophistry and deceptive snares with their experiences and professions, and thus wonderfully advances his cause.

The hypocritical Pharisees prayed and fasted, observed the forms of godliness, while corrupt at heart. Satan stands by, taunting Christ and his angels with insults, "I have them! I have them! I have prepared my deceptions for them. Your blood is worthless here. Your intercessions and power and wonderful works may as well cease; I have them! They are mine! For all their high profession as subjects of Christ, for all they once enjoyed the illuminations of his presence, I will secure them to myself in the very face of Heaven, which they are talking about. It is such subjects as these that I can use to decoy others." Solomon says, "He that trusteth in his own heart is a fool;" and there are hundreds of such to be found among professors of godliness. Says the apostle, "We are not ignorant of his devices." Oh! what art, what skill, what cunning, to lead to a union with the world, to seek for happiness in the amusements of the world, under the delusive idea that some good is to be gained! And thus they walk right into the net, flattering themselves that there is no evil in the way. The affections and sympathies of such are wrought upon, which lays a foundation for their ill-built confidence that they are the children of God. They compare themselves with others, and settle down satisfied that they are even better than many true Christians. But where is the deep love of Christ shining forth in their lives, its bright rays blessing others? Where is their Bible? and how much is studied? And where are their thoughts? upon heaven and heavenly things? It is not natural for their minds to go forth in that direction. The study of God's word is uninteresting to them. It does not possess that which excites and fevers the mind; and natural, unrenewed hearts will prefer some other book to the study of God's word. Their attention is engrossed in self. They have no earnest longings for the influence of the Spirit of God upon the mind and heart. God is absent in all their thoughts. How can I have it that the youth in this age will come short of a lasting life? Oh that their sound of instrumental music may cease, and they no more while so much precious time in pleasing their own vanity! Oh that they would devote less time to vain and vain conversation, and send forth their praying prayers to God for a sound experience! How few can say, I am dead to the world; the world now live is by faith on the Son of God. My life shall appear, then shall I also appear in glory. The love and grace of God! more valuable than fine gold.

It elevates and ennobles the spirit beyond all other principles. It sets the heart and affections upon Heaven. While those around us may be engaged in worldly vanity, pleasure-seeking, and folly, the conversation is in heaven, whence we look for the Saviour; and the soul is reaching out after God for pardon and peace, for righteousness and true holiness. Converse with God, and contemplation of things above, transform the soul into the likeness of Christ.



"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:—*

**DAKOTA.**—A. D. Olsen holds meetings with churches at Sioux Falls, Big Springs, Milltown, Sunnyside, Swan Lake, Childstown, Brotherfield, and Huron; two are baptized at Milltown, and seven at Spring Lake; church of fifteen members organized at Childstown; and fifteen new members received at Brotherfield.

**INDIANA.**—Four additions to the church at Unionville, and two at Dugger; several converts reported at Indianapolis as a result of the mission work.

**ILLINOIS.**—R. M. Kilgore reports four new believers at Sears, and two at Aledo; one new member received at Princeville.

**KANSAS.**—New church just erected at Beloit, also one at Alton; membership of the latter church increased to eighty; W. D. Curtis visits churches at Wamego, Arispie, Springside, and Greenleaf; Elds. Santee and Lamont organize a church of fourteen members at Chetopa; John Gibbs organizes a company of eight at Wilburn; S. S. Shrook reports one family of new believers at Olney, and the organization of a church at Milan, where seven are baptized; C. M. Kinney reports interesting and profitable labors among the colored people at Topeka and Emporia, several conversions resulting.

**MINNESOTA.**—H. F. Phelps holds meetings at Fair Haven, Royalton, and Little Falls; reports three additions at the first-named place, and several at the last, C. M. Chaffee reports successful meetings at Maine; Sabbath-school of twenty-five members organized at St. Paul, as a result of mission work.

**MAINE.**—Four additions to the church at Milton, and two at South Woodstock; five converts baptized at Canaan by A. O. Burrill; encouraging report from mission at Portland.

**MICHIGAN.**—M. B. Miller holds meetings at Burlington, and reports three additions to the church; church of twenty-three members organized by Elds. Van Horn and Leland, near Tuscola, most of whom are recent converts; tent meeting commenced near the above place; O. C. Godsmark reports continued interest at Pine Creek, five conversions resulting thus far.

**NEW YORK.**—Two new converts at Buffalo, from mission work.

**NORTH CAROLINA.**—Three new believers are baptized at Valley Creek; J. M. Rees holds meetings near Newton, and two conversions result; tent meeting being held at Lenoir.

**OHIO.**—Tent meeting being held at Yonngstown, with encouraging prospects.

**PENNSYLVANIA.**—J. S. Shrook reports several conversions as the result of mission work in Philadelphia.

**RHODE ISLAND.**—J. B. Goodrich reports fourteen conversions at Slocumville.

**SWEDEN.**—C. Norlin reports six additions to the church at Stockholm, and six converts at Leckсанд.

**TEXAS.**—Tent meeting being held at Grapevine by Elds. Crnzan and Johnston; W. T. Drummond reports four converts near Caddo Mills.

**VIRGINIA.**—G. A. Stillwell holds meetings at Cedar Point with good results; B. F. Purdham reports interesting meetings at Port Republic, where three converts are baptized.

**WEST VIRGINIA.**—Eight additions reported to the church at Kanawha Station; a new church organized at Flatwoods, also a Sabbath-school.

THE THEOLOGICAL WORLD.

... Trinity Church, Boston, has done away with pew rentals.

... There is a Y. M. C. A. in Bombay, India, with 500 members.

... The bankers of New York protest against the Saturday half-holiday plan.

... The second general council of the Jewish Reform Conference is called to meet at Cincinnati, June 28.

... One of the latest books to circulate in the Canton bazaars is a Chinese version of "Pilgrim's Progress."

... The Italian Parliament has passed a law ordaining a weekly day of rest for all children employed in manufactories.

... The Fifth General Conference of the Colored M. E. church of America, has just closed at Augusta, Ga. It lasted three weeks.

... The Free Baptist and Christian denominations of New York City have adopted a basis of union in certain departments of church work.

... At a recent meeting of the Jewish Ministers' Association, of New York, a motion prevailed that women should be admitted as members of the official board of management.

... A hundred Mormon elders are at work in the Southern States, making many converts, especially in the mountain districts of the Carolinas, Georgia, Tennessee, and Alabama.

... Archbishop Corrigan, of New York, together with the bishops of the State, has issued a letter formally promulgating the decrees of the Baltimore Plenary Council in that State.

... At a convention recently held at Bethel, Ohio, a basis of union was agreed upon between the six conferences of the Christian Connection in Ohio and the two councils of the Christian Union.

... The terribly degraded and demoralized condition to which the women of Mormonism have fallen is indicated by their act in signing a petition asking legal protection for the practice of polygamy.

... On Easter Sunday, Miss Catherine Wolfe put into the plate at Grace church, New York, a check for \$45,000. It was given to purchase St. Philip's church in Mulberry street, for the use of the Italian mission.

... A call has been issued for a convention of Christian workers among the unevangelized classes, to meet in Chicago, June 16-23. It is signed by ministers, evangelists, and missionaries of all denominations.

... The *Catholic Review* of May 1 discusses at length the question of State appropriations for public schools, and states that Catholics will never give up or cease to agitate this question until their rights are conceded.

... The Moody meetings that were begun in Chicago about a month since came to an abrupt close on account of the recent riots. Public excitement ran so high the authorities thought best to suppress the meetings, and in this Mr. Moody readily coincided.

AMONG THE BOOKS.

THE sin of witchcraft, modern as well as ancient, is effectually shown in a pamphlet of 32 pages, entitled "SAMUEL AND THE WITCH OF ENDOR," by J. N. Andrews. In this ably written treatise is shown the sin of appealing to "evil spirits" for knowledge with regard to the past, present, or future. This tract is a reliable refutation of the claims of Spiritualists to hold communion with the spirits of the departed, and should be read by everybody. Price, 4cts.

"REDEEMER AND REDEEMED" is the title of a pamphlet by James White, on this most thrilling topic. It is written in a most interesting style, and is designed to give great encouragement to Christians, as well as to present in a clear manner the plan of salvation as revealed by the Scriptures. 48 pp., 12mo, paper covers, 10cts.

THERE still exists much disagreement among theologians as to "WHAT THE GOSPEL ABROGATED." A tract of this title by D. M. Canright gives a candid and scriptural consideration of the subject, and effectually clears away the mystery that surrounds it in the minds of some. 8 pp., 1ct.

"SPIRIT OF GOD," its offices and manifestations to the end of the Christian age. By J. H. Waggoner. This is a clear and comprehensive argument on the perpetuity of spiritual gifts, illustrated by many authenticated incidents in proof. None can read this little work without being highly interested and greatly profited thereby. Pamphlet form, 144 pages, 15cts.

Address, REVIEW & HERALD, Battle Creek, Mich.; Or, PACIFIC PRESS, Oakland, California.

## THE GOSPEL SICKLE.

Battle Creek, Mich., June 1, 1886.

On Wednesday morning, May 12, Eld. O. A. Olsen, wife, and three children, Eld. N. Clausen and wife, and Bro. John Lorentz, left Battle Creek for Europe. They were to sail from New York on the 15th ult., in the steamship *Aurania*, of the Cunard Line. Eld. Olsen goes to assist in the more complete organization of the work in the Scandinavian countries, while Eld. Clausen will take an important position in the publishing office at Christiana, where Bro. Lorentz also will labor.

A new edition of "Sunshine at Home" in the Swedish language, has recently been issued from this Office, and is now ready for orders. The work has been considerably enlarged by the addition of new matter and new illustrations. Most of these additions are of noted persons of the Swedish nationality, thus making it more especially valuable and interesting to those of that tongue. The present work contains 150 pages, and in point of mechanical execution this edition is superior to previous ones. The price remains the same—\$1.50. The terms to agents on the new book have been changed, and all canvassers who want the new terms can obtain them by addressing Mary Heleson, Battle Creek, Mich. The same work is also published in English, of which some 60,000 copies have already been sold.

Speaking of the enforcement of Sunday laws, the *Living Church*, an Episcopal paper, remarks: "It will be well for Christian people to bear in mind that Sunday laws, like all other laws, depend upon public sentiment for their efficiency, and that any amount of legislation is not worth a straw unless the convictions of the people go with it."

Very true; and if the Bible be depended on to furnish the arguments that shall form those convictions, it will be a long time before Sunday laws will be enforced, for not one scintilla of evidence can be found from Genesis to Revelation to demonstrate the sanctity of Sunday. Will the reader please make a note of this?

Many reject the seventh-day Sabbath because they say it is Jewish. How can it be Jewish when it was given in Eden to Adam before the fall, two thousand years before there was a Jew? But, granting that it was Jewish, let us see what else was Jewish. Every line of the Bible was written by a Jew; hence, we have a Jewish Bible. Christ was a Jew, a Jewish Saviour; the prophets were Jews, Jewish prophets; the apostles were Jews, Jewish apostles; the gospel was Jewish; and Jesus said himself, "Salvation is of the Jews" (John 4:22); and God often styles himself the God of Israel. Here, then, these Christians are believers in the Jewish Scriptures, in reading the Jewish prophets, in being taught by Jewish apostles, in seeking Jewish salvation, believing in a Jewish Saviour, worshipping a Jewish God. Strange! Why do they not reject all these Jewish things together with the Jewish Sabbath? Think of these things, friends, when you so flippantly use that term "Jewish."

When Saul of Tarsus heard the Lord call him, he immediately responded, "Lord, what wilt thou have me to do?" And as soon as his question was answered, he did not stop and debate over the propriety of obeying. By asking for information as to what he should do, he incurred a certain obligation to follow the instruction that should be given him. But he decided to obey, and acted at once upon his decision. Who will say that he made a mistake in so deciding? To be sure he suffered many trials, and, finally, death by martyrdom, but he bore all bravely; and we hear him saying to Timothy a short time before his death, "For I am now ready to be offered, and the time of my departure is at hand. 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." Such was Paul's prospect, and such will be the glorious prospect of all who answer promptly the calls to duty, no matter how heavy the crosses that may thereby be imposed. When convictions of truth are fastened upon us, the only safe way is to accept of them at once, and thank God for the light.

## CAMP-MEETINGS.

SEVENTH-DAY ADVENTISTS design to hold one or more general camp-meetings in each State Conference during the summer and autumn months.

These camp-meetings are not mere local affairs, but are the occasion for a general convocation of the believers in the Conference in which the meetings are held. They serve to make the body more thoroughly united, by bringing the members from different parts of the State together, and permitting them to become better acquainted with each other and with their leaders. At the annual camp-meetings the anniversary meetings of the various societies are held. The State Conference, the Missionary Society, the Sabbath-school Association, etc., all convene during the meeting. These sessions are not devoted to uninteresting routine business, but are largely occupied with live reports of the progress of the work, laying plans for future labor, and stirring appeals to the people. They are usually among the most interesting of the meetings, and are attended by all. By this means, the rank and file of the denomination are led to take a personal interest in the cause, and understand its workings.

The primary object of these camp-meetings, it will be seen, is not especially to make converts to the doctrines held by Seventh-day Adventists, but to strengthen the bond of union among those who are already enrolled as members, and to build them up in the faith. The distribution of ministerial labor is such as to make these meetings necessary. Having fewer ministers than other churches, and most of them acting as evangelists, the people hear but little preaching. Of course, under such circumstances, it becomes necessary to have considerable preaching on purely doctrinal subjects at the camp-meetings. And thus it happens that these meetings afford a good opportunity for strangers to become acquainted with their leading tenets. And so it is a common thing for numerous converts to be made, although special effort is put forth for members and their unconverted children.

The sermons delivered at the camp-meeting will be both practical and doctrinal. Their nature and design will be to convert sinners, to build up and strengthen believers, to establish them in Christian faith, and to enlighten all with regard to the points of faith entertained by S. D. Adventists. In addition to giving consideration to the all-important themes of the plan of salvation, Christ our mediator, the obligations and benefits of a Christian life, etc., other topics of special interest at the present time will be discussed. The signs of the times, nature of man, condition of the world, evidences of coming events, reward of the righteous, destiny of the wicked, modern Spiritualism, and other subjects of an equally interesting nature will be considered by able speakers, in the light of the word of God.

All excitement and exciting causes will be strictly avoided, and the most studious care taken that those who attend be free to form impartial, unbiased opinions of the doctrines advocated.

To break away from the hum-drum routine of daily life, to mingle for a time with people from other localities, to hear sermons and lectures outside of our regular stereotyped line of thought,—all these result in expanding our intellects, in developing our powers of usefulness and enjoyment, and making us better men and women. For these and many other reasons are camp-meetings arranged, and an invitation is extended to all to attend them.

The accommodations will be ample for all who may attend, and all are invited to do so. As a general rule, reduced rates are obtained over all railroads that center at the place of holding the meetings.

The general public meetings will be held in a large tabernacle tent, procured especially for the purpose. A large number of family tents will be pitched, and these can be rented for a nominal consideration. A boarding tent will be operated at each meeting, thus enabling the campers to live as comfortably and cheaply as at home, or very nearly so. Campers can board themselves if they choose.

The camp-meetings appointed thus far, for future dates, are as follows:—

Colorado, Denver,	June 2-9
Pennsylvania, Olean (N. Y.),	" 2-8
Iowa, Des Moines,	" 9-15
New York, Batavia,	" 9-15
Wisconsin, Madison,	" 16-22
Minnesota, Minneapolis,	" 23-29
Maine, Houlton,	" 22-29
Dakota,	June 30 to July 6.

Other appointments will soon follow, and will be given in the *SICKLE*.

## FREE ADVERTISING.

BRO. S. H. FIELD, who is canvassing in Arkansas, sends us an item clipped from the *Evangel*, published at Little Rock, in which a little free advertising is done for "Thoughts on Daniel." A Baptist minister, after speaking of the book sufficiently to introduce it, utters the following warning against it:—

"Let all Bible Christians hands off of this book, and discourage its purchase everywhere. It is a very dangerous book to be in the hands of the masses.

"P. S. Will other papers please copy."

Whether any other papers have copied the warning or not, we have not learned. Should they do so, it will aid in bringing the book into public notice, and so result in good. In a conversation with this minister Bro. Field asked him in what respect he objected to the book. He answered, "Because it advocates the Saturday Sabbath and conditional immortality." "I said [writes Bro. F.], The author makes no statements that he does not prove by Scripture or history or both. He then made the sweeping statement that he 'could prove anything from the Bible.' I told him that I was surprised to hear a Baptist make such an assertion as that, and assured him that there was one point he could not prove from the Bible, and that was, the sanctity of the first-day Sabbath."

## LAW OF GOD NOT ABOLISHED.

ALL the leading Methodists have taught the binding force of the ten commandments.

Wesley's "Works," vol. 1, pp. 225, 226, has the following:—

"In the highest rank of the enemies of the gospel of Christ, are those who openly and explicitly 'judge the law' itself, and 'speak evil of the law;' who teach men to break (to dissolve or loose, to untie the obligation of) not one only, whether of the least or of the greatest, but all the commandments at a stroke; who teach without any cover, in so many words, 'what did our Lord do with the law?—He abolished it!'"

John Wesley's "Sermons," vol. 1, sermon No. 25, pp. 221, 222, says:—

"But the moral law contained in the ten commandments, and enforced by the prophets, he did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which stands fast as the faithful witness in heaven. Every part of this law must remain in force upon all mankind and in all ages, as not depending either on time or place, or any other circumstances liable to change; but on the nature of God, and the nature of man, and their unchangeable relation to each other."

Dr. Adam Clarke, speaking of the law as a "rule of life," says:—

"And let it be observed that the law did not answer this end merely among the Jews, in the days of the apostles; it is just as necessary to the Gentiles, to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best only heal the hurt of the daughter of my people slightly."—*Com. on Rom. 7:13*.

Here is what the Methodist Discipline says:—

"Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof, of necessity, to be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral."

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