

# THE GOSPEL SICKLE

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

VOL. 2.

BATTLE CREEK, MICHIGAN, FEBRUARY 1, 1887.

No. 3.

## 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.

### WATCH.

WAKE! brethren, up! arouse from sleep!  
Your festal robes prepare!  
The summons to the marriage feast  
Is ringing on the air.  
The first sound of Christ's chariot wheels  
We strain our ears to catch;  
All signs portend the end is near,  
And Christ says, "Therefore watch!"

To such as mock—"Christ come again!"  
Sufficient this reply,  
"T is likelier he should come to reign,  
Than that he came to die.  
The unbelief in Noah's days  
Well does the present match,  
Which is a sign of last decline,  
And Christ says, "Therefore watch!"

The war-stend's loose! and carnage wrought,—  
Oh! who can tell the sum!  
Man's godless earthly empires reel,  
And "perilous times" have come.  
The truth's denied, and lies believed  
That wicked spirits hatch,—  
A given sign of "the last time,"  
And Christ says, "Therefore watch!"

"In such an hour as ye think not"—  
Ah, me! who thinks at all,  
Of aught but self and worldly gain  
Or heeds the Master's call?  
He's near at hand, he's at the door,  
His hand is on the latch,  
And "our redemption draweth nigh;"  
Watch! therefore, Christian, watch!

—Selected.

## Notes and Comments.

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

SOMETIMES a law ceases to be in force because it expires by its own terms. Thus the patent law fixes a limit, beyond which he who uses an invention shall not be bound to pay the inventor anything. But on the face of it, and wherever it is spoken of in God's word, the fourth precept of the decalogue is without any limit. No hint is anywhere dropped that by and by men may cease to hallow that day, and be guiltless.

GOD'S holy word does not teach that at any period of time all men will be converted to him. There were but few righteous men from Adam to Moses, and their numbers in the Jewish age, compared with the multitudes of the unbelieving, were very small. Neither does God's plan in the Christian age embrace the conversion of all men. The gospel must be preached to all nations. Thus God visits "the Gentiles to take out of them a people for his name." Acts 15:14. Among the finally saved will not be found all of any one generation, or all of any one nation; but some out of every age and every tongue will join in the song to the Lamb: "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Rev. 5:9.

TO have the understanding enlightened in regard to duty, and the conscience so thoroughly awake as to make one feel uneasy in the neglect of it, and yet to be surrounded with advisers wearing the name and title of Christians, who are continually urging further

delay, is about as uncomfortable a position as a person of fervent piety needs to be placed in. To rebuke such advisers in the faithfulness of the gospel, and yet, at the same time, to behave toward them with becoming meekness, is not the easiest thing in the world. Nevertheless, the idea that we can postpone our obedience to God for a little season, notwithstanding our convictions, is, to say the least, a very dangerous position, and ought not to be tolerated.

PROPHETIC revelations relative to the first advent of Christ were not an especial light to the prophets in their day. But they were given for the benefit of those believing at the time of their fulfillment. From the very nature of the case, they were, in a degree at least, shut up until about that time. So with those prophecies that relate to the second advent. They were not designed for the especial benefit of the prophets, the apostles, the martyrs, or the reformers; but they are an especial light to those who live in the time of the end. The book was to be shut up and sealed until that period of time should arrive, called the time of the end.

IT was said of Paul, by certain Epicureans and Stoics, that he seemed to be a setter-forth of strange gods. And when he found an altar with the inscription, "To the unknown god," and wished to declare him in an intelligent manner, the apostle could do it with no greater clearness than by quoting the language of the fourth commandment, the only one that informs us who the living and true God is, viz., the Lord of heaven and earth, the one who made the earth and all things therein. No one will deny that the Athenians were infidel in the extreme. Acts 17:16. The city was wholly given up to idolatry; therefore Paul's spirit was stirred within him to present one of the greatest truths of God's word, and thereby give them right conceptions of the great Creator.

So we see that the conclusion is irresistible, that the knowledge of the true God is found alone in the reason for keeping the Sabbath. Mark the language and compare it well: "For [because] in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day," etc. Ex. 20:11. If the race of Adam had always observed this institution, there would never have been an infidel in the universe. Has God abolished the only institution that commemorates the creation and recognizes the living and true God that should be worshiped? If this be answered in the affirmative, then God has abolished a knowledge of himself in the earth.

IT is written, "Be ye holy; for I am holy." 1 Pet. 1:16. Thus do we learn that our acts, our words, and our thoughts should be holy. Says God, "If ye will obey my voice indeed, and keep my covenant, . . . Ye shall be unto me a kingdom of priests, and a holy nation." Ex. 19:5, 6. Again he says, "Remember, and do all my commandments, and be holy unto your God." Num. 15:40. We see by these passages, and many others that might be quoted, that if we would be holy we must outwardly observe all the commandments of God, as well as to have a heart or disposition to do them.

THE author of "Pauline Theology," pp. 34, 35, thus tersely sums up the teachings of the apostle Paul on the subject of immortality: "1. The apostle Paul is the only writer in the whole Bible who makes use of the word immortal or immortality; 2. He never applies it to sinners; 3. He never applies it to either righteous or wicked in this world; 4. He never applies it to men's souls at all, either before or after death; 5. He speaks of it as an attribute of the King Eternal (1 Tim. 1:17); 6. He declares that he is the only possessor of it (1 Tim. 6:16); 7. He presents it as an object which men are to seek after by patient continuance in well-doing (Rom. 2:7);

8. He speaks of it as revealed or brought to light [not in heathen philosophy, but] in the gospel of the Son of God (2 Tim. 1:10); 9. He defines the period when it shall be 'put on' by the saints of God, and fixes it at the resurrection, when Christ, who is our life, shall appear (1 Cor. 15:52, 54); 10. Therefore, he never taught the immortality of the soul, as it is now taught, and hence, when he declared that sinners should be destroyed, or perish, or be burned, or be devoured by fire, he did so without any 'mental reservations' or 'theological definitions;' in other words, he said what he meant and meant what he said."

CHRIST'S soon return to bestow immortality upon the dead and living righteous, is fraught with unspeakable blessedness to those who really love their absent Lord. This event, with all its grand results, has always been the hope of the Church. Paul could look into the future eighteen long centuries, and speak of it thus: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. And Peter exhorts: "Looking for and hasting unto the coming of the day of God." 2 Pet. 3:12.

GOD has given us faculties susceptible of development, and will hold us responsible for the manner in which we develop these faculties. The Bible is full of exhortations in behalf of education, and God has repeatedly shown the estimate he places upon intelligence. If we act in conformity with the will of God, we will improve every possible opportunity and facility for proper education. All knowledge and intelligence that tends to elevate or improve our conditions, is from God himself. God is the author of all true science, and bids us seek it out.

IF God is able to appoint a definite day of rest for mankind, he has done so in the Sabbath commandment. If any one can change the wording of the commandment, so as to make it more definite in respect to the particular day of the seven on which he rested, which he blessed and sanctified, and commanded to be kept holy, we would like to see the revised version. See Gen. 2:2, 3; Ex. 20:8-11. Who will try it?

THE Scriptures teach that Christ magnified the law and made it honorable; that he came to supply a means whereby its transgression could be atoned for by the sacrifice of himself; that he leads the believer to fulfill the righteousness of the law; and that in the last day the secrets of men will be judged by that law. Blessed is the man who follows the Saviour in his perfect obedience, and is brought, through faith in Christ, in harmony with this law, that he may be free from condemnation when brought into judgment; for it remains a truth that the "wages of sin is death."

THE best part of one's life is the performance of his daily duties. All higher motives, ideals, conceptions, sentiments, in a man are of no account, if they do not come down and strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.

NO sin pleads more importunately for indulgence than does pride, and no pleadings are more successful. The pride of fashionable dress and gay equipage, like the abomination of desolation, spoken of by Daniel the prophet, is seen standing where it ought not. This gigantic monstrosity has forced an entrance into the temple of God, and threatens more serious damage to the cause of true religion than the Roman army could effect in Jerusalem.

## Doctrinal Articles.

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

### THE JUDGMENT OF THE GREAT DAY.—14.

BY U. SMITH.

WHEN Christ ascends his own throne, after completing his priesthood, it is the event spoken of in Revelation 19, and in the parables of the 22d and 25th chapters of Matthew, as the "marriage of the Lamb." In this ceremony the heavenly city, the New Jerusalem, is described as "the bride, the Lamb's wife." Rev. 21:9-21. The reason why the city is represented under such a figure is very apparent: Just then completed, a city prepared (John 14:2, 3) to be the everlasting metropolis of the future kingdom, it becomes at once a representative of that kingdom; and when the sovereignty of the city is vested in Christ, it is the ceremony by which he is inducted into his kingly office, and the evidence that henceforth, under God, who is all in all, he rules upon the throne of David.

And the church on earth are not left unapprised of a movement of such interest and importance to them. As they pass the test of the Judgment in the closing of the Sanctuary work, and are accepted of God, their names being confessed before him by their great Advocate, a new era in their experience opens before them. Then comes upon them the great refreshing spoken of in Acts 3:19; then the day dawns to them, and the day-star arises in their hearts, so illuminating them with heavenly light that they no longer need the lamp of prophecy to guide them (2 Pet. 1:19); then the bright and morning Star, our Lord himself (Rev. 22:16), is given to them as overcomers (Rev. 2:28), and he comes in and sups with them, and they with him (Rev. 3:20); and then, passing their probation, they are sealed with the seal of the living God (Rev. 7:2-4), and are prepared to stand without a mediator and without sin, during the falling of the plagues, till Christ appears to take them to himself. Thus they are enabled, like Stephen, to behold through an open heaven the Son of man on the right hand of God. Acts 7:56. And thus they that are "ready" (having been accounted so by the investigative Judgment of the Sanctuary) go in with him to the marriage (Matt. 25:10); that is, with spiritual eye-sight miraculously quickened by the Holy Ghost, they behold the coronation of their King in the courts above. And then the door is shut.

To the wicked also a new era opens, when the priesthood of Christ ends, and his reign as King commences; for then the judgments of God, in unmixed severity, begin to fall upon them. These are the seven last plagues so vividly described in Rev. 15 and 16. These plagues cannot fall upon the earth while a mediator stands between God and man. These are called in Rev. 14:10 the "wine of the wrath of God poured out without mixture," and in chapter 15:1 it is said that "in them is filled up the wrath of God." There can be no wrath without mixture of mercy until mercy has ceased entirely; and this can only be when Christ lays down his mediating censer and probation ends. Therefore when the number of God's people is made up and accounted worthy to escape the things coming on the earth, when the wicked are made his footstool and delivered to him that he may dash them in pieces, he begins to pour out upon them his fury in the seven last plagues, commencing with the very class who reject the message of Rev. 14:9, 10, the last message to be given before the Lord appears upon the great white cloud. How long the pouring out of the plagues as described in Rev. 16 will continue, is not there stated; but in Isa. 34:8, the prophet doubtless alludes to the same time in these words: "For it is the day of the Lord's vengeance and the year of recompenses for the controversy of Zion." And from this the inference seems almost unavoidable, that these plagues will be condensed into the space of a prophetic day, or a literal year. We know they do not commence till after the third angel of Rev. 14 has uttered his warning; and we know that they close before Christ appears on the white cloud; for the scenes attending the revelation of Christ in the clouds of heaven are just such as transpire when the plagues reach their culmination in the outpouring of the seventh vial. See Isaiah 24; Rev. 6:14-17; 16:17-21.

The plagues having all been poured out, the Lord, in fulfillment of his promise in John 14:3, comes to take his people to himself. And the great separation between the righteous and the wicked will be accomplished, as announced in Matt. 25:31-33:—

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left."

This coming of the Son of man, with all the holy angels, is described in Rev. 19:11-16 as the riding forth of the King of kings, upon the white horse, followed by the armies of heaven. This must be the same event; for it is declared in verse 11, that "in righteousness he doth judge and make war;" and as has elsewhere been noticed, the very object of the Lord's coming is to "execute judgment upon all." Jude 14, 15. Now it is worthy of notice that in the events brought to view in Matt. 25:31-33, and in Rev. 19:11-21, the second event in each series is the gathering of the nations before Christ. In Matt. 25:32 we have simply the announcement, "And before him shall be gathered all nations;" but in Rev. 19:19 the occasion of this gathering is clearly stated: "And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army."

That the gathering mentioned in Matthew and the one brought to view in Revelation are the same is evident from the fact that they both take place at the same time and are both connected with the same event; namely, the coming of Christ. The agency by which the gathering is accomplished is stated as follows in Rev. 16:13, 14:—

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

This text clearly shows that the gathering of the nations is to be effected not by the angels of God, but by the evil angels of Satan. This mighty working of Satan even after men have passed the day of grace, is plainly his final desperate struggle before he is bound. The purpose God has in view in permitting this is thus stated by the prophet. Zeph. 3:8, 9:—

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Thus, in the providence of God, the nations are gathered that he may pour on them the fierceness of his wrath in their terrible destruction. The battle of the great day of God Almighty is the very scene described in Rev. 19:11-15, as the treading of the wine-press of the wrath of God. The central point of this great slaughter will be, according to the prophecy of Joel, the Valley of Jehoshaphat, near Jerusalem. Joel 3:2, 9-12. But the gathering may not all be confined to that point; and certainly the slaughter will not be; for "the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25:31-33.

Then the beast is taken, and the false prophet that wrought miracles before him, and they are both cast alive into a lake of fire burning with brimstone. Rev. 19:20. This lake of fire is caused by the appearing of Christ, who is revealed in "flaming fire." 2 Thess. 1:8; Isa. 66:15. Then the "man of sin," the papacy, is consumed by the spirit of Christ's mouth and destroyed by the brightness of his coming. 2 Thess. 2:8.

The separation of the sheep and the goats (Matt. 25:32) must be at the same time as the separation of the wheat and tares (Matt. 13:30, 40, 41); and of the good and bad fishes (Matt. 13:48, 49); and of the wheat and chaff. Matt. 3:12. This separation of the righteous and the wicked is accomplished by the angels as described in the following texts:—

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31; see also the parallel statement in Mark 13:27.

"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 first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

The angels who do this work are acting under the express orders of Christ; for, as quoted from Matthew, "He [Christ] shall send his angels." And David in Ps. 50:3-5 bears testimony to the same fact, as follows:—

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous

round about him. He shall call to the heavens from above and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

In thus sending forth the angels to gather his saints unto himself, Christ is only carrying out the decisions of the Judgment previously rendered by the Father. John 5:22, 27; Dan. 7:9-14. The sounding of the trumpet is the signal for the angels to descend from Christ to gather the saints; but at the sounding of the trumpet the righteous are changed to immortality in the twinkling of an eye. And this resurrection which makes a part of mankind equal unto the angels (Luke 20:35, 36); which makes them immortal (1 Cor. 15:51-54); which shows them to be blessed and holy, and not subject to the second death (Rev. 20:6); and which shows that they were that part of the dead which belonged to Christ (1 Cor. 15:23; 1 Thess. 4:16;—this resurrection, which our Lord terms "the resurrection of the just" (Luke 14:14), is in the expressive language of Paul declared to be "justification of life." Rom. 5:18. But this free gift which is open to all men, will be shared only by those who accept the grace and righteousness offered in the gospel.

The righteous dead being now all raised from their graves, and the righteous living all changed to immortality, and the whole company being caught up to meet the Lord in the air, the final separation is accomplished between the sheep and the goats. The former are placed on the right hand and the latter on the left; which expression is simply a figure to show that the one class is accepted of Christ and receive exaltation and honor from him, and the other is rejected and set apart for destruction.

### ARE THE DEAD CONSCIOUS?

"AND it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni; but his father called him Benjamin." Gen. 35:18.

As this scripture speaks of the soul's departing, it is seized upon with avidity by believers in the conscious state of the dead, as proof that the soul is a separate entity, and can exist in a disembodied state, as it is something which departed when the person died. For instance, Luther Lee remarks upon this passage: "Her body did not depart. Her brains did not depart. There was nothing that departed which could consistently be called her soul, only upon the supposition that there is in man an immaterial spirit which leaves the body at death."

In reply, the reader needs not to be reminded that *neh-phesh*, here used for *soul*, signifies something else besides brain and body. For our part, we much prefer the exposition of Parkhurst, that *neh-phesh* may here signify the breath. And such an idea is in the strictest accordance with reason and matter of fact; thus, it came to pass as her breath was departing (or as the breath of life was leaving her), for she died, etc. Compare this with Gen. 1:20, 30 (margin).

In these latter references, the same word, *neh-phesh*, is used to denote that which is possessed in common by the fish and living creatures in the sea, and the fowls of the air. In the one case the margin says "soul," and in the other "a living soul." The last writer in the Bible uses *soul* in the same sense, and says that under the second of the seven last plagues, "every living soul died in the sea." The word here used for *soul* is the word which answers to *neh-phesh* of the Old Testament; and if it proves an immortal soul for the human race, it proves the same for the lower orders of animals. It is the breath of life which gives and sustains life (Gen. 2:7; 7:22); and when this breath of life departs, death is the result.

### SHOW ME CHRIST.

A MAN blind from his birth, a man of much intellectual vigor, and with many engaging social qualities, found a woman who appreciated his worth, and was willing to cast in her lot with him and become his wife. Several bright, beautiful children became theirs, who tenderly and equally loved both their parents. An eminent French surgeon, while in this country, called on them, and examining the blind man with much interest and care, said to him, "Your blindness is wholly artificial; your eyes are naturally good, and could I have operated upon them twenty years ago, I think I could have given you sight. It is barely possible that I can do it now, though it will cause

you much pain." "I can bear that," was the reply, "so you but enable me to see." The surgeon operated upon him, and was gradually successful. First there were faint glimmerings of light, then more distinct vision.

The blind father was handed a rose. He had smelt one before, but had never seen one. Then he looked upon the face of his wife, who had been so true and faithful to him; then his children were brought, whom he had so often fondled, and whose charming prattle had so frequently fallen upon his ears, but whose beaming countenances he had never beheld. He then exclaimed, "O why have I seen these things before inquiring for the man by whose skill I have been enabled to behold them! Show me the doctor!" When he was pointed out to him, he embraced him with tears of gratitude and joy.

So when we reach heaven, and with unclouded eyes look upon its glories, we shall not be content with a view of these. No; we shall say, "Where is Christ?—he to whom I am indebted for what heaven is. Show me him, that with all my soul I may adore and praise him through endless ages."

## The Christian Life.

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

### HEAVENLY MANSIONS.

BY P. ALDERMAN.

Look up, lonely pilgrim and weary,  
Bright mansions are waiting above;  
No heart can conceive of their beauty;  
They are builded in infinite love.

There are mansions on earth, all resplendent  
With carvings and paintings of art;  
But sin and death enter their portals—  
And dwell there the weary in heart.

But the golden-paved mansions of heaven,  
The feet of no vile one have trod;  
No sin can the pearly gates enter,  
They wait for the people of God.

O pilgrim, grown weary with toiling,  
The rough journey soon will be past,  
And safe in the mansions immortal,  
The tired shall enter at last.

I'll watch for the glorious morning,  
Whose dawning already appears,  
The dawning the prophets discovered,  
Down through the vista of years.

See Jesus preparing the mansions  
For all who are loyal and true;  
And, "Watch!" was the message he left us,  
"Soon I am coming for you."

LISTEN not to Satan, telling thee existence is hard. It is hard when thou beginnest. It is hard to resist sin, it is hard not to follow thine own will, it is hard to save thy soul; but it is harder far and unendurable to lose it and the sight of God.—*Dr. Pusey.*

A GENTLEMAN called upon a rich friend for some charity. "Yes, I must give you my mite," said the rich man. "Do you mean the widow's mite?" asked the solicitor. "Certainly," was the answer. "I shall be satisfied with half as much as she gave," said his friend. "How much are you worth?"—"Seventy thousand dollars." "Give me then your check for thirty-five thousand; that will be half as much as she gave, for she, you know, gave her all." The rich man was cornered. Covetous people often try to shelter themselves behind the widow's mite.

WHAT a wondrous book this Bible of ours is! When you have read it through a score of times, you may only have strolled over the surface, looked at the land, or plowed, at most, the upper soil. If you take one passage and dig for the treasure that coucheth beneath, you will find it inexhaustible. The Book has in it a matchless fullness. It were as possible to measure space, or grasp the infinite in the hollow of your hand, as to investigate the entire compass of Holy Scripture. It is high; I cannot attain unto it. It is broad; I cannot reach its boundary. But oh, what an abundance of provision, and what a fullness of comfort there are stored up in the promises of God's word!—*Spurgeon.*

### TRUST AND WORK.

Do your work, but do it in quietness and confidence; do your duty, but do it without this corroding anxiety; and He who even in the desert spreads his table for the birds, who clothes the flowers in their embroideries of beauty, will feed and clothe you. That trust which, unconsciously, God's humbler creatures show, that do you show reflectively and consciously. Trust in God for these lower things, because he gives, and will give, and has given to you higher things than these. Do not degrade and drag down your life in the mire by the spirit of mean, selfish, grudging, untrusting accumula-

tions. If you seek first the kingdom of God, all these other things, or things transcendently better than these, shall be added unto you.

There is nothing wrong in your trade or your merchandise, or in your daily work to earn your own living; that is altogether right. So far from being a rival in business to these, the seeking of the kingdom of heaven is a divine law which should regulate, a divine temper which should pervade and transfigure them. Only for the sake of all that makes your life worth living, the sake alike of your temporal and eternal happiness, do not seek the dross of earth more, and love it better, than the gold of heaven.

Let conscience and faith enter into every necessary act of your daily life. Learn to discriminate the transcendent. Learn to feel habitually that the life, the true life, the spiritual life, is more than food, and that the body is more than raiment. Let justice, goodness, kindness, purity, be your aim; not the selfish scramble of scheming competition, not the brutal appetences of sensual desire. Do not let your daily necessities blunt the edge of your ideal aspirations; do not sink into groveling appetites or money-making machines. Man lives indeed by bread, but he does not live by bread alone.—*Archdeacon Farrar.*

### LAY UP YOUR TREASURES IN HEAVEN.

"LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." According to the divine plan, the work of converting sinners is to be performed through the instrumentality of those who are in harmony with the character of Christ. Those who feel the necessity of giving their hearts wholly to the Lord, who are willing to sacrifice everything of a worldly nature, always considering how they can best honor and glorify God, will be instruments through which the Lord can work mightily for the salvation of souls. A disposition to covet earthly possessions will never be entertained by those in whom the Spirit of God dwells. Instead of seeking for earthly happiness, their aspirations will tend toward things of a heavenly nature, and by their willingness to sacrifice all they possess for the upbuilding of Christ's kingdom, they declare plainly that they are strangers and pilgrims on earth, seeking a better country, that is, a heavenly.

We are standing upon the very verge of the eternal world. Earthly treasures are heaped up around many, and they are nearly buried beneath the rubbish of this world. Soon they may be cut off as cumberers of the ground. Those who are transferring their treasures to the kingdom of God will be free from the blood of souls, and when the Son of man shall appear, they will receive the reward of eternal life, and enjoy the society of angels, which will be regarded by them as a prize of far greater value than all the riches which the world can bestow.—*Selected.*

### SANDY FOUNDATIONS.

How many people there are who are building their hopes of heaven upon sandy foundations, the day of Judgment only will tell. The Saviour gives expression in Matt. 7: 24-27, to the following language: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."

So the Saviour's sayings are not only to be heard but kept; and the man that keeps his sayings is likened unto a wise man who builds upon rock, while the man that hears and does not is compared to a foolish man who builds upon sand. The Saviour's sayings are many, and whoever keeps those sayings will certainly find that in being a follower of Christ there is something to be done. The Christian religion means labor in the Lord's vineyard; and as we think of the work before the Christian, and see how few real sacrificing laborers there are, we can come to no other conclusion than that many souls will wake up at the last day to realize that the foundations upon which they have built, have been erected upon sand.

The religion of Christ means more than a profession, more than a mere belief, more than good wishes for the prosperity of his cause. A "God bless you," a "Depart in peace, be ye warmed and filled," will not relieve the suffering; nor will good wishes build up the cause of Christ. Faith is good, but the fruits of faith must cluster upon its branches. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Truly, he that heareth and *does*, builds upon

rock; while he that heareth and *does not*, builds upon sand. Shall we not take heed how we build? Shall we not have a sure foundation?—*Gospel Trumpet.*

### BURDEN-BEARING.

THE idea of patiently bearing the ills and encountering the calamities of life which the dispensation of Providence intends for our good, and of which we are to make proper use, is something which the worldly-minded cannot entertain, and against which even the Christian will sometimes revolt. But it is a truth, taught frequently and impressively in the word of God, and the experience of which has borne rich fruitage in the history of many of the most excellent of the earth, "All things work together for good to them that love God." It was a great attainment when the apostle was able to say: "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

But owing to the selfishness which is such a marked and strong feature of human nature, it is still more difficult to feel it a duty and make it a pleasure to exercise self-denial and to bear burdens for others. Yet this is the law of Christ, to be obeyed equally with all his other commands. In this he has given us in his own person the most illustrious example. He was wounded for our transgressions, and bruised for our iniquities. He gave himself for us. He bare our sins in his own body on the tree. In this we are to imitate him in our conduct toward others. "Every man shall bear his own burden;" but we are also told, "Bear ye one another's burdens, and so fulfill the law of Christ." In the "English Pulpit of To-day," Rev. A. Wallace Williamson, of St. Cuthbert church, Edinburg, truly says:—

"To this it is, my brethren, that the law of Christ calls you. You must renounce your own will, and bow to the will of God. You must give up your own freedom, and find it in a greater and nobler freedom. You must bear the burdens of others or you cannot bear your own. You must lose your own life, if you would truly save it. And when the fire of divine charity burns within you, and you behold the need of your fellow-man by the light of that flame, then only are you born to the true life of man, showing that divine life which quenches the sense of suffering self in the ardors of an evergrowing love,—a love which is within you as a mighty yearning, which can no more exist alone than can the branch apart from the vine, or the member from the body; which sends you forth with a divine incitement to deeds of active love, to a growing sense of brotherhood, to bear the burden of your fellows, and so to live, if need be, to agonize and die, to rise to that higher life which throbs through your soul as the life of the vine is shed through the branches; and you are no longer a branch bearing no fruit, nor a useless member, nor a stone out of place, but a living stone in that living temple which is the type of glorified humanity, that temple of which Christ is the chief corner-stone, 'in whom ye also are builded together for an habitation of God through the Spirit.'"

Here is comfort and encouragement for those who are often discouraged and almost cast down by the cares and perplexities in which they are often involved because of others, and who, when toiling almost to exhaustion in behalf of those whom they love, have been overtaken with disaster in some of its many forms. They are treading in Christ's footsteps and doing the work that he did; let them seek to feel and manifest the same spirit that filled his heart and shone forth in all that he did, notwithstanding the "contradiction of sinners" and the infirmities and weaknesses and shortcomings of his own followers.

And if we cannot deny ourselves, if we are unwilling to do our part in bearing the burdens of others, if we cannot mourn with those that mourn and weep with those that weep, we give strong evidence that we do not belong to Christ. If we do not the works which he did, and in the same spirit, how can we claim to be his?—*Presbyterian Banner.*

OUR perplexities and griefs are never alleviated by complaints and murmurs. By dwelling on our sorrows we only magnify them, and make their burden seem heavier still. "When the flail of affliction is upon me," says a thoughtful writer, "let me not be the chaff that flies in Thy face, but let me be the corn that lies at Thy feet." Our Lord has taught us, by his own patient humiliation and suffering, that even the greatest hardships, the severest trials, and the keenest griefs are to be borne in meekness and uncomplaining silence.—*Selected.*



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

BATTLE CREEK, MICH., FEBRUARY 1, 1887.

### STEPS BY WHICH SUNDAY ROSE INTO PROMINENCE.

SAYS Josephus, "There is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting the seventh day has not come."—*Against Apion*, b. 2, par. 40.

Says Gillfillan, "The Greeks and Romans, according to Arctius, consecrated Saturday to rest, conceiving it unfit for civil actions and warlike affairs, but suited for contemplation."—*History of the Sabbath*, p. 200.

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

Archbishop Usher says: "The very Gentiles, both civil and barbarous, both ancient and of later days, as it were by *universal* kind of tradition retained the distinction of the seventh day of the week."—*Usher's Works*, part 1, chap. 4.

Hesiod (B. C. 870) says, "The seventh is sacred." Homer (B. C. 907) says, "Then cometh the seventh day that is sacred." Tibullus says, "Bad omens detained me on the sacred day of Saturn."

We come now to one of the most interesting discoveries of modern times. In the investigations of the ancient ruins of Nineveh and Babylon during the last fifty years, many marvelous things have been brought to the light of day, things showing an extensive knowledge of the arts and sciences lost for ages, among them, ancient monuments and tablets, on which historical facts were sculptured. Learned men have after much investigation been enabled to read these inscriptions, and many facts have been obtained which corroborate the records of the Holy Scriptures. Among others, records have been discovered showing conclusively that in those early times the seventh-day Sabbath was observed. We quote from the *Congregationalist* (Boston), Nov. 15, 1882: "Mr. George Smith says in his 'Assyrian Discoveries' (1875), 'In the year 1869, I discovered among other things a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked out as days on which no work should be undertaken.' Again in his 'History of Assur-bani-pal' he says, 'The 7th, 14th, 19th, 21st, and 28th [days of the month] are described by an ideogram equivalent to *suhu* or *subum* meaning 'rest.' The calendar contains lists of work forbidden to be done on those days, which evidently correspond to the Sabbaths of the Jews.'"

H. Fox Talbot, F. R. S., one of the learned Assyriologists of Europe, says of the fifth "creation tablet" found by Mr. George Smith on the opposite side of ancient Nineveh, on the bank of the Tigris, and now to be seen in the British Museum: "This fifth tablet is very important, because it affirms clearly, in my opinion, that the origin of the Sabbath was coeval with the creation. . . . It has been known for some time that the Babylonians observed the Sabbath with considerable strictness. On that day the king was not allowed to take a drive in his chariot; various meats were forbidden to be eaten; and there were a number of other minute restrictions. . . . But it is not known that they believed the Sabbath to have been ordained at creation. I have found, however, since the translation of the fifth tablet was completed, that Mr. Sayce has recently published a similar opinion. See the *Academy* of Nov. 27, 1875, p. 554, also "Records of the Past," vol. 4, pp. 117, 118."

A. H. Sayce, in his lectures before the Royal Institution concerning Assyrian tablets discovered in the excavations on the site of ancient Babylon, says, "The Sabbath of the seventh day appears to have been observed with great strictness; even the monarch was forbidden to eat cooked meat, change his

clothes, take medicine, or drive his chariot on that day."—*Northern Christian Advocate*.

Here we have testimony, which could be greatly multiplied, showing that away back in the earliest ages the Chinese, Phœnicians, Assyrians, Babylonians, Arabians, Greeks, and Romans, and many other nations, did regard the Sabbath as a sacred day. The farther we get back the more sacredly they seemed to regard it. It is not surprising that Abraham, who came from Assyria, was a Sabbath-keeper. These tablets were engraved long before histories, in the ordinary sense of the term, were written; or at least none so ancient are extant, unless it be the books of Moses. Yet these facts were preserved all these ages on the tablets of stone, and now come to light as testimony from the most ancient nations of the sacredness of the Sabbath.

But let the thoughtful reader notice the striking fact that when idolatry came to fully prevail and sun-worship became general among all the nations but the Jewish, the Sabbath gradually disappeared, and the Sunday, the "memorial" of idolatry, took its place in the general esteem. It is in the earliest record of these nations we find references to the Sabbath. In the later ones we find very few. Satan, the author of false worship, put down the Sabbath wherever his influence was paramount.

But God chose the children of Abraham, because he kept his charge, his commandments, his statutes and his laws; and he surrounded them with special circumstances, customs, and ordinances, to keep them from the heathen nations around them, till the "seed," Christ, should come, through whom all the nations of the world should be blest, by the calling of the Gentiles again. God gave himself to that people, and with himself his great "memorial," the Sabbath, which kept in mind his work at creation. The other nations once had it; but through their idolatry God and his memorial were nearly forgotten by them. Satan tried his best to rob God's chosen people of this keepsake, but because of God's chastisements and the constant warnings of the prophets, he could not quite accomplish this work.

After Christ came and the apostles were sent to the Gentiles, they carried with them, as we have shown, the Sabbath of the Lord. The early Christians kept it as Christ and the apostles had done; and as Christianity spread abroad to all the nations of the earth the two "memorials" once more came in conflict. The Sunday "holiday of all pagan times" was entrenched among all the nations. The people everywhere regarded it as a special day of pleasure and recreation. It came every week. This fact made it difficult for those who kept the seventh day as the Sabbath, something in the same manner as it makes it difficult now for those who turn from the observance of Sunday to the keeping of the Sabbath. All who have tried it know well how hard it is. Gradually, after a generation or two, the sense of sacredness began to weaken, and feelings of expediency were cherished. The great struggle between the two memorials then began, and continued, as we shall see, till the Sabbath of the Lord was generally put down.

These influences are well presented by a clergyman of the Church of England, Mr. Chaffe, who published in 1652 a work in vindication of first-day observance. After showing the general observance of Sunday by the heathen world in the early ages of the church, he thus states the reasons which forbid Christians from attempting to keep any other day: "1. Because of the contempt, scorn, and derision they thereby should be had in, among all the Gentiles with whom they lived. . . . How grievous would be the taunts and reproaches against the poor Christians living with them and under their power for their new-set sacred day had the Christians chosen any other than the Sunday. . . . 2. Most Christians then were either servants or of the poorer sort of people; and the Gentiles, most probably, would not give their servants liberty to cease from working on any other set day constantly, except on their Sunday. . . . 3. Because had they assayed such a change, it would have been but labor in vain; . . . they could never have brought it to pass."—*The Seventh-day Sabbath*, pp. 61, 62.

These reasons present powerful inducements which we cannot deny to those who regard expediency more than principle. The early church had begun already to apostatize from God, and to accept traditions in preference to the Scriptures. Many of the early Fathers had been heathen philosophers. It ever comes natural for human nature when it changes its religious belief, to take with it more or less of the old notions and practices. Gradually the church began

to be less strict in its observance of Bible truths, and to conform more and more to the spirit of the world around them. No Protestant will dispute this in reference to their regard to many of the gospel requirements. Many thought by uniting more or less with their heathen neighbors they would be more likely to convert them. In this way the Sabbath partially lost its sacredness, and the first day gained in position and influence.

Mr. Morer, after stating the fact that the first day of the week, as we have quoted, had long been the "memorial" of sun-worship, as its name, "Sunday," implies, places before us the reasons why the church was led to adopt it: "These abuses did not hinder the Fathers of the Christian church simply to repeal or altogether lay by, the day or its name, but only to sanctify and improve both, as they did also the pagan temples polluted before with idolatrous services, and other instances wherein those good men were always tender to work any other change than what was evidently necessary, and in such things as were plainly inconsistent with the Christian religion; so that Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, . . . the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel."—*Dialogues on the Lord's Day*, pp. 22, 23.

It is such politic reasoning as this which has always led to apostasy and conformity to the world. It finally fully developed into the Roman Catholic Church, a mixture of heathenism and Christianity. This conformity to the heathen custom of regarding Sunday as a festival day, was carried so far that many thought the Christians worshiped the sun as a god; so that Tertullian, one of the Christian Fathers, defended them from this charge. He answered that though they worshiped toward the east, like the heathen, they did it for another reason than sun-worship. He acknowledged that these acts—prayer toward the east, and making Sunday a day of festivity—did give men a chance to think the sun was the god of the Christians.—*Apology*, chap. 67, and sec. 16.

Tertullian is therefore a witness to the fact that Sunday was a heathen festival when it was adopted by the Christian Church, and that they were taunted with being sun-worshippers.

When we see the striking changes which have occurred in the manner of observing Sunday within the last one or two hundred years, even where nearly all regard it with more or less sacredness, and when we note the general laxity of practice as compared with the strictness of our ancestors, we cannot wonder at the changes which two or three centuries produced when strong influences were brought to bear against the Sabbath and so many other perversions of Bible doctrines were introduced. Thus we see how these two causes—the general regard for Sunday as a weekly heathen holiday, and the difficulty of keeping the seventh day where Sunday observance was almost universal—would powerfully tend to discourage those who kept the Sabbath, and gradually undermine it in the esteem of all.

G. I. B.

### THE SEAL OF THE LAW.

"BIND up the testimony, seal the law among my disciples," Isa. 8:16. This prophetic command is to have its fulfillment in the time of waiting for the return of the Lord, and of looking for him. The next verse says, "And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." An apostle says, "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. It is when the people of God are looking for this second coming, and last-day Spiritualists are saying, "Seek unto them that have familiar spirits" (Isa. 8:19), that the testimony is to be bound up, and the law sealed among the disciples. This is evidently the work of the last message from Heaven before the day of wrath, the fearful warning of Rev. 14:9-12.

The testimony and the law in the text are one. By pleonasm the same thought is repeated in other words for the sake of emphasis. That the two are identical is seen in verse 20, where they are represented in the singular number. "To the law and to the testimony; if they speak not according to *this word*, it is because there is no light in them." The testimony is that law of ten commandments which was placed in the "ark

of the testimony," being written on two tables of stone. See Ex. 25: 16; 31: 18.

This testimony has been broken, and must be bound up; wounded, and must be healed. The seal has been taken from this law, and it must be restored to the true disciples of the Lord. The wounding, the maiming, of the law did not occur in the Jewish dispensation. Even down to the present day the Jews hold the ten commandments as the perfect and immutable law of God. However much they have transgressed, they have never maimed the decalogue. It was after the "falling away" in the Christian church, which resulted in the great apostasy, and the development of "the man of sin," that it ever entered the human mind that men had the power to change the law of God; therefore the text could not apply to any time before; for there was no wound in the law to be bound up.

But the Roman Church does teach that this law of God has been changed by the Church. Her leading men teach as follows: "The Church, by virtue of the power she has received from Christ, abolished the Jewish Sabbath, and substituted Sunday in its stead." "During the old law, Saturday was the day sanctified; but the Church. . . has substituted Sunday for Saturday." A Roman bishop at Belfast, Ireland, recently said, speaking of this change, "We, *the Church*, did that astonishing feat." And the mass of the Protestants of to-day hold that the Sabbath of the law has been abolished, or changed to another day, and that to commemorate another event than the creation,—an event which, to their minds, seems to eclipse the work of the Creator.

This mutilation of the perfect law of God is the reason why the testimony must be bound up, the law sealed. This reason did not exist before the apostasy of this dispensation; therefore the command to bind up and seal can apply nowhere else but to these last days. The command is prophetic; it is a prophecy that such a work will be done at the proper time; and at the present time we see it being done by the actual preaching of the Third Angel's Message, the final warning against the worship of the beast and his image. Rev. 14: 9-12.

The law has been mutilated by taking away its seal. The seal is that which marks a law as genuine, and thus gives it authority. Every man having the right to command must have a mark or token of his authority. Should the President of the United States issue an order, and simply sign his name to it, it would be of no force. His name alone is not sufficient to enforce obedience; it must be accompanied with his title of office—"President of the United States." This tells who he is, and shows the extent of his jurisdiction. His right to command extends throughout the United States, and no farther.

Now there is something connected with the law of God precisely analogous to this. As there may be many men in the United States bearing the President's name, from whom he must be distinguished by his title of office; so "there are many that are called gods," from whom the true and living God must be distinguished. In the Sabbath precept, and that alone of the entire decalogue, we find that which distinguishes the Creator from all "the gods that have not made the heavens and the earth." Jer. 10: 11. The seal of the "living God" is the fact that he is the Creator of all things. This fact is stated in the Sabbath commandment, and in no other of the entire law. The reason for the giving of this commandment is, "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." Ex. 20: 11. Take this from the law, and there is nothing left to show who is the giver of it. It might be some other god. But in this he reveals himself as Creator; and being the Creator of all things, he has a right to rule, a right co-extensive with the universe which he has created.

The great papal apostasy corrupted the word of God by removing this seal from his law. To abolish the ancient and only weekly Sabbath of the Bible, and to substitute a memorial of another event in its stead, as the Roman Church claims to have done, is to leave the Creator and his memorial out of his law. Thus have men, to the extent of their power, robbed from the living God the seal of his law. For this reason is the prophetic command given, "Bind up the testimony, seal the law among my disciples." This is a prophecy that such a work would be done; and now we see it being done.

It is a remarkable, a truly wonderful thing, and would be utterly unaccountable, had not the proph-

ecies foretold it, that now, after the church has slumbered for centuries apparently satisfied with a mutilated law and counterfeit Sabbath, a rival of that of the Creator, there should be in this latter half of the nineteenth century a general awakening all over the earth on this important subject, and people in almost every nation returning to the observance of the long down-trodden Sabbath of the Lord. There is no reasonable way to account for this fact but by recognizing the hand of God in the fulfillment of the prophecies of the restoration of his law in the last days. The promise of God is being fulfilled; the testimony is being bound up, the law is being sealed.

It is not some cunningly devised fable that is leading people of all nations to forsake the prevailing customs of their fellows, to suffer inconvenience, reproach, and persecution. It is the Spirit of God leading them back to his word, the only sure refuge in the stormy time that is just before us, the only secure covering in the day of wrath. "I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. . . His truth shall be thy shield and buckler." See Ps. 91.

R. F. C.

### NO. 3. DID THE LAW EXIST BEFORE GIVEN AT SINAI?

It is becoming quite common among the professedly religious teachers of the present time who argue against the Sabbath of the Lord, to take the position that the law of ten commandments did not exist prior to the time they were given on Mount Sinai. This position, when viewed in the light of both reason and revelation, is found to be not tenable. If it was true that we were without law for twenty-five hundred years, then it follows that sin was unknown; for Paul says, "Where no law is, there is no transgression." But was it a sin for Eve to partake of the forbidden fruit, or for Cain to slay his brother?—Yes. Then there must necessarily have been a law in existence.

Again, in Rom. 5: 13, Paul says that "sin is not imputed when there is no law." Did God impute sin to the antediluvians?—Yes; it was because of their sins that they were destroyed from off the earth, as all are aware. Every imagination and thought of the heart had become corrupt. Gen. 6: 5. By what standard did God evidently measure sin?—By the law; for "sin is not imputed when there is no law." From this no candid person can take exception.

But we have more positive proof, if possible, than this, in the case of Abraham. God, in renewing to Isaac the covenant that was made to Abraham, gave as his reason: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26: 5. This establishes, beyond a doubt, the fact that there was a law in Abraham's time; for he obeyed it. "But," says one, "How do you prove that it was the law of ten commandments?"—Why from these facts: 1. Murder, (Gen. 4: 8-12), adultery, (Gen. 39: 9), and every other sin was prohibited; 2. We have a plain, and positive command for the Sabbath (Gen. 2: 2, 3); 3. The ten commandments cover every sin; 4. God has never had any other law; for he says of himself, "I am God, and change not;" and 5. John, the beloved disciple, exhorts his brethren to walk in the commandment which they had heard from the beginning. 2 John 6. The only beginning of which we have any account, is when "God created the heavens and the earth." Gen. 1: 1. Thus John recognizes the fact that the same law which was binding in his day had existed from creation.

Vain, indeed, are the efforts of man to abolish the law of Jehovah. He hath founded it forever. Ps. 111: 9, 8; 119: 152. As is expressed by Mr. Elliot in his work entitled "The Abiding Sabbath," "Long should pause the erring hand of man before it dare chip away with the chisel of human reasoning one single word graven on the enduring tables by the hand of the infinite God."

GEO. THOMPSON.

### LITERAL ETERNAL LIFE, AND LITERAL DEATH.

THE Bible clearly teaches that the reward of the saved will be literal eternal life, or immortality, with all its attendant blessings; and that the sufferings of the lost will terminate in literal death. In Rom. 6: 23 we have eternal life and death in antithesis: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." If we can show

that the words "eternal life" are used with their literal meaning, it follows that the antithetic word "death" is also literal in meaning.

In consequence of sin, the Lord passed sentence of literal death upon our first parents, Adam and Eve. For nothing can be plainer than, "Dust thou art, and unto dust shalt thou return." Gen. 3: 19. On the very day that they sinned, they received sentence of literal death and were driven from the tree of life. The whole tenor of Bible teaching is that the Son of God stepped in between an offended God and offending man, and the sentence of death was not immediately executed upon our first parents. Says one, "The sentence of death could not reach farther than to Adam's body; for his soul, being immortal, could never die." What is the soul? Any one who will lay aside traditional teaching and carefully study the scriptures in which the word "soul" occurs, will arrive at the conclusion that the word "soul" in the Bible is variable in meaning, and refers either to the whole man, or else to some attribute of the man, as life, mind, etc. When used in relation to something else than the body, it often means the attribute life. Is the Bible soul immortal?—No. We read in Eze. 18: 4, 20, "The soul that sinneth, it shall die." The invention, "the death that never dies," is equal to a sight that never sees, a motion that never moves, or a cessation that never ceases. A better invention would be, a dying that never reaches death; but it would only be an invention after all.

In Ps. 89: 48, we read: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" In Rev. 16: 3, we read: "And every living soul died in the sea." According to the Bible the soul is as mortal as the body.

Beginning at Abel's lamb and tracing the plan of salvation, we find that "the wages of sin is [literal] death." "All those animals that were slain for sin-offerings died a literal death. Their blood could not atone for sin, but they served as so many indexes pointing to "the Lamb of God, which taketh away the sin of the world." Christ, "the Lamb of God," never sinned, but he was made "to be sin for us." "Christ hath redeemed us from the curse of the [broken] law, being made a curse for us." Gal. 3: 13. On the cross, he paid the penalty of our transgressions of God's law. The death of Christ speaks in thunder tones, "The wages of sin is death." "But," says one, "the son of Mary died a literal death on the cross, but the Son of God went with the thief's soul to paradise." But the soul of Jesus did die. In Isa. 53: 10, we have the words, "When thou shalt make his soul an offering for sin;" and in verse 12 we have, "Because he hath poured out his soul unto death." In Matt. 20: 28, we read: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life [Greek, *psuche*; English, "soul"] a ransom for many." *Psuche* is the only Greek word that is anywhere translated "soul" in the New Testament. Again, in John 10, Jesus repeatedly speaks of laying down his life (*psuche*, "soul") for his sheep. Verse 11, "The good shepherd giveth his life [*psuche*, "soul"] for the sheep." Verse 15, "I lay down my life [soul] for the sheep." Verse 17, "Because I lay down my life [soul], that I might take it again."

Does he say that he will lay down his body, that he may take it again?—No; he did lay down his body, but he laid down his life (soul) also. But people sometimes object to the Greek Testament, and insist upon the English. Let us look closely at the English. "Because I lay down my life, that I might take it again." Does the life belong to the body, or to the soul, or to both? Will any one say that the soul has no life? Place the life in the body, or in the soul, or in both, and this scripture declares that he laid down his life. Jesus has paid the penalty, literal death, for our sins. "Who was delivered [to death] for our offenses, and was raised again [to life] for our justification." Rom. 4: 25. Then the saved will rise in the resurrection justified from all sin. They will then, and not till then, have literal eternal life with its attendant blessings.

That the saved will not have eternal life, or immortality, till they are raised from the dead, is easily proved. In 1 Cor. 15, Paul first gives a synopsis of the gospel and goes on to show that the resurrection is the hope of the gospel. In verse 19, he says, "If in this life only we have hope in Christ, we are of all men most miserable." He evidently did not believe in the popular theory of the soul, but put all his hope in the resurrection. In verse 32, he deals a death-blow to this heathen doctrine, and looks to the res-

urrection as his only hope of a future life: "If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? let us eat and drink; for to-morrow we die." A heathen philosopher would have reminded Paul that his soul would go to Elysium at death, and that the resurrection was of no consequence.

In verses 52-56, we learn that the saved will get the victory over literal death at the resurrection: "For this corruptible must put on incorruption, and this mortal must put on immortality." Now if one should claim that the incorruption, immortality, or eternal life, is not literal, it would follow that the resurrection will not be literal. Paul does not here use the words "eternal life," but Dan. 12: 2 does say "everlasting life," and Luke 20: 36 says, "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." The proof is conclusive that the words, "immortality," "incorruption," and "eternal life," are all literal or primary in meaning: "For thou shalt be recompensed at the resurrection of the just." Luke 14: 14.

In Eze. 18: 26, we have the first death and the second death mentioned in the same connection: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for the iniquity that he hath done shall he die." We know that this first death is literal, and the language itself conveys the idea that the second death is also literal. In Matt. 16: 25, we read: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." The Greek word here translated "life," is *psyche*, meaning "soul," or "individual life." The same word, *psyche*, is used in Matt. 10: 39, Mark 8: 35, and in John 12: 25. But in John 12: 25, we have both the present and the future life in the same sentence; "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." What can be plainer than these words of Him who spoke as never man spoke.

Reader, which would you rather believe, the words of the Lord Jesus, or the teachings of heathen philosophy from the mother of harlots? Remember, dear reader, that Babylon has corrupted the whole Christian world. Look here, "Because she made all nations drink of the wine of the wrath of her fornication." Rev. 14: 8; 18: 3. What is the matter with the people? Why are so many different doctrines taught?—Because the people are drunken with the wine (false teachings) of Babylon. The Bible, the Bible, is for the instruction of Christians.—*Epsilon*, in *Signs of the Times*.

### CHRIST SHALL DESTROY THE WORKS OF THE DEVIL.

"For this purpose the Son of man was manifested, that he might destroy the works of the Devil." 1 John 3: 8. This text states in very plain words the object for which God sent his own dear Son into this world, and for which Christ endured and suffered so much. He will destroy the works of the Devil. How important that we have a clear conception of what constitutes the works of the Devil; or are able clearly to distinguish between the works of Christ and the works of the Devil!

This would be a good way to decide the Sabbath question. All Bible readers will acknowledge that the seventh day was once sanctified and blessed, was once the Sabbath. All that we need to decide now is: Was that work the work of the Devil, or was it the work of Christ? If the sanctification of the seventh-day Sabbath was the work of the Devil, then those are correct who teach that Christ has abolished the ancient Sabbath; for Christ came to abolish or destroy the works of the Devil. But if Christ is the author of the seventh-day Sabbath, then you have made a fatal blunder in attributing that to Christ which really is the work of the Devil, namely, the attempt to destroy or abolish the seventh-day Sabbath. It is evident that the seventh-day Sabbath once existed. It is also evident that some one has tried to abolish or change the same. Now, be not satisfied before you have clearly ascertained whether this is the work of Christ or of the Devil. Daniel predicted that the little horn, or papal power, should think, or attempt, to change times and laws. The great head of that power is certainly the Devil.

The Sabbath cannot be classed among shadows and ceremonies; for it existed before ever sin existed, and there could be no figures of atonement as long as there was no cause for atonement. If our opponents there-

fore persist, without the least Scripture testimony to that effect, in claiming that the seventh-day Sabbath is abolished or destroyed, we would urge upon them to prove that Satan is its author. But if they will not, they represent Christ as destroying his own work.

Christ was the author of the Sabbath. Proof: "By whom were all things created." Col. 1: 16. "By whom also he [the Father] made the worlds." Heb. 1: 2. "All things were made by him." John 1: 3. "The Sabbath was made for man." Mark 2: 27. Then Christ did make the Sabbath for man at creation. Christ was the agent by whom the Father made this world. He gave light to the sun, and he gave sanctity to the seventh day. Blind men may argue that they see no light about the sun. Blind professors of religion may argue that they see no sanctity about the Sabbath of the Lord. But that the blind do not discern the light, has not impaired the splendor of the sun. It shines as brightly as ever. So, likewise, the seventh-day Sabbath is as holy as ever, in spite of all the slander and abuse that has been poured forth against it by the spiritually blind.

In spite of all the hallucinations and counterfeit splendor of a rival Sabbath, the day which was sanctified at creation still shines with unimpaired splendor, although a sin-polluted atmosphere is not so well adapted to the display of its glory and a correct idea of its sanctity, as the pure and holy air of Paradise. And the fact that there is still a people in the earth who celebrate this *divine* institution, after such powerful attacks of the enemy, is a strong proof of the truthfulness of the word of God, and the genuineness of the work among God's remnant people. The Sabbath of Jehovah has risen above the raging surges of nearly six thousand years. It will stand the storm a little longer, and soon the unpolluted atmosphere of the new earth shall reflect all the rays of its everlasting glory, and every heart shall rejoice at its splendor, when all flesh shall worship before the Lord from Sabbath to Sabbath.

Dear reader, decide in your own mind the question, Is the seventh-day Sabbath the work of the Devil? Christ came to destroy the works of the Devil. Beware lest you take sides with the enemy.—*Selected*.

### "ETERNAL FIRE"—AN EXPLANATION OFFERED.

ON this phrase Dr. Whitby remarks:—

"This fire may be called eternal, not that the bodies of the wicked shall be ever burning in it, and never be consumed by it, since this cannot be done without a constant miracle; but because it shall so entirely consume their bodies that they shall never subsist again, but shall perish, and be destroyed forever by it."

Again, with reference to the word "eternal," we know that it sometimes has the sense of "final," or nearly that sense. Because this destruction is eternal, it does not follow that the act of destruction is to be always going on, but rather that the state of destruction is such that there is no recovery from it. Thus, if a man were destroyed for a year, and then restored, it would be punishment for a year; if for a hundred years, it would be a century of punishment; if for a thousand years, it would be a millennium of punishment; but if he was destroyed never to be restored throughout eternity, it would be eternal punishment. That such is to be the case, we learn from the word of God.

"The apostle [Heb. 6: 2] speaks of 'eternal judgment.' We are not to infer from this that the Judgment day is never to expire; but simply this, that whereas earthly judgments are temporal in their character and results, here shall be a Judgment where everything wrong shall be made right, and the decisions of which shall not be subject to alteration or reversal; hence, it is an eternal Judgment. So, also, a punishment where there is neither reprieve nor restoration, may be fitly called an eternal punishment."—*Pauline Theology*, pp. 60, 61.

Bancroft, the learned Unitarian, says:—

"We read of eternal redemption [Heb. 9: 12], not that God will be forever redeeming men; but that the blessed effects of redemption will be eternal. In the same sense we may understand the punishment of eternal fire, of eternal destruction, etc.; not that the act of destroying, or the fire of consumption, will be perpetual and eternal, but the effects will be. A destruction which will never be reversed, may, with strict propriety, be called an everlasting punishment."

BELIEF IN ETERNAL MISERY TENDS TO INFIDELITY.

Of the truth of this statement, the case of the Earl of Shaftsbury furnishes a remarkable instance. This personage was a noted skeptic and unbeliever.

"There is a tradition," says Dr. Kippis, "that among other difficulties which occurred to him in regard to the Christian revelation, he was startled at the idea of its containing the doctrine of the eternity of hell torments; that he consulted some eminent churchmen whether the New Testament positively asserted that doctrine; and that upon being assured that it did, he declared himself incapable of assenting to a system of religion which maintained a tenet so repugnant to all his views of the great government of the universe." *Biog. Britan. London*, 1789.

Thousands of thinking men, whose biographies will remain a secret till the great day, have been driven into the same oblivious state of mind as Lord Shaftsbury, — ay, and by the same doctrine, too. G. W. A.

## Temperance Outlook.

### THINK OF IT.

THINK of the desolate, poverty-stricken homes that exist to-day, on account of intemperance; of the children that are calling for bread, and none to be had, because somebody drinks and is out of employment, or else spends his money at the saloons. Think, too, of the little ones who are to-day out of school, poorly clad and poorly warmed, because somebody drinks and does not provide for the wants of his family. And think, also, of the mothers, with pale faces, care-worn and haggard, and eyes full of tears, all for no other reason than that somebody drinks, and has become such a slave to whisky that his love for it has more power over him than his love for his wife and children.

Men thirst for strong drink, they give all they have for it, and at last sink themselves almost to the lowest level that it is possible for men to reach. Yet, notwithstanding all this, the traffic in this body and soul destroying evil is legalized by the laws of a so-called Christian government. And men whose names are on the church books, and who claim to have been regenerated, born of the Spirit, will sign petitions praying the courts to grant men license to deal out to men that which causes so much evil, so much poverty and wretchedness; and our courts stand ready and willing to grant such license, not because the law says they *must*, but because it says they *may*.

Is there no balm in Gilead for this great wrong?—There is a remedy. The people have the right to say that this evil shall no longer be sanctioned and tolerated; they have the authority to say that the traffic in whisky shall not be legalized and sanctioned by the laws of our country. Our welfare as a people and a nation depends upon the exercising of this right. Will they exercise it?—We believe they will. May the time hasten when such action shall be taken.—*Temperance Advocate*.

### "WHAT WILL THE HARVEST BE?"

You ask a man who is planting potatoes what kind of vegetables he expects to see come up, and he will tell you quickly that it is a fixed law that the seed sown will bring forth its own kind. Thousands of good citizens have been sowing high-license ballots, and the result is a crop of saloons. Some may argue that high-license ballots bring forth better fruit than low-license ballots, but still the fact remains that saloons are the result. What would be the effect of a shower of Prohibition ballots?—*Not saloons!* and that is one of the strongest reasons that can be given for voting the Prohibition ticket. In planting seed we must always take into consideration, the question "What will the harvest be?"

Once get bad seed into a field, as, for instance, that of the Canada thistle and there is no end of trouble. The seed of high-license brings forth a temporary addition to the finances of a town. You may talk for hours to a close-fisted voter, and you can't shake out of him the idea that as the liquor traffic exists you might as well get all the revenue you can out of it to help pay the town expenses. As to the "after-claps" he will take his chances. This high-license seed also brings forth a sentiment that will be hard to put down, that claims that compelling the payment of a large fee will result in putting men at the head of saloons who have character, and thus give respectability to what would otherwise be immoral. Whenever you hear of a man whose morals have been improved by frequenting saloons, please write us a letter, giving his name,

whereabouts, etc., and we will immediately inform Mr. P. T. Barnum that a curiosity can be secured that will take the place of the lamented Jumbo.

The saloon-harvest is awful to contemplate, and the fruit daily gathered into our police station-houses is sickening to behold. Why the crop is increasing can only be accounted for by the large amount of seed planted. Will not the good men of this country think the matter over carefully, and stop sowing that which brings forth such terrible results? If the harvest of bad seed-sowing is so terrible in this life, what will be the effect of the sight of the great harvest-field of sin when the day comes for gathering in the sheaves on the morning of the Judgment day? If we had the power of portraying it, we would ask to be excused. The word "awful" is too tame. We have not the knowledge of language to begin to describe it.

As you sow, so will you reap. A farmer knows better than to sow poor grass-seed; he has too much respect for the cattle that will have to feed on the grass that springs from it. Voters, have you less regard for your boys than the farmer has for his cattle? Don't you know the boys of this country will eat of the fruit of your seed-sowing? As you see them, one after another, taking into their stomachs that which ruins soul and body, does it ever occur to you that it is partly the result of the seed you have sown at the ballot-box?—*Temperance Echoes.*

"MORAL SUASION AND PROHIBITION."

THE Minneapolis (Minn.) *Review*, a staunch advocate of the prohibition cause, discourses thus upon the above topic:—

"The *Review* has no disposition to disparage moral suasion, or to induce anyone to relax his or her efforts to 'save the fallen, and prevent others from falling.' We will go as far as any others in that direction; but moral suasion alone is very discouraging to those who are anxious to see the country redeemed from the drink scourge. First, that seething caldron of iniquity, called the saloon, will make about ten drunkards while the reformer is saving one. Secondly, work along the line of moral suasion has never aroused the liquor power to open opposition, though the friends of the rum demon have been often challenged to defend their murderous work. But when you begin to talk about suppressing a traffic that has no redeeming qualities except the money there is in it, then this hydra begins to show its heads, and dart its forked, poisoned tongues at those who believe the interests of the home and society are paramount to the financial interests of a few 'artists in human slaughter.' The liquor dealers' paper, *The Champion*, threatens the country with a 'bloody civil war, unless Congress interferes and puts a stop to State prohibition.'

"This is conclusive evidence of the value and efficiency of prohibition. We know that our bullets have hit the mark, from the howl of rage that comes up from the ranks of the foe. 'Bloody civil war,' and for what?—To enthrone a power that is reeking with the slime of political corruption; that is the cause of nine tenths of the crime and pauperism of the country; that murders manhood and blights the home; that knows no law but that of avarice. Threats of 'bloody civil war,' assassinations, and mob violence will reveal to a now indifferent public the animus of this robber power; and when it comes to the bloody war, the comparatively few knights of the toddy bowl will think it would have been an advantage to them if they had never been born."

INTER-COLLEGIATE CONVENTION.

THE recent Inter-collegiate Convention held at Cleveland, Ohio, is one of the significant signs of the times as regards the temperance movement. The *Cleveland Daily Leader* made the following mention of the convention:—

"This gathering is an epoch of great and important moment to the cause of prohibition in the nation. These young men in training for teaching others, have come also to pledge themselves in association for the contest in the great national battle against associate and legalized crime, and to enlist for the impending conflict. Patrick Henry's energy and zeal marks the whole membership, and the body will organize permanently for the war."

As indicative of the sentiments that prevailed in the convention, we give the following extract from the opening address by the chairman, Glenroie McQueen, of Princeton Theological Seminary:—

"It appears that another 'irrepressible conflict' is upon the American people. Once again emancipation is the issue. A vile system of outrage and robbery is fast converting the so-called freemen of America into a race of slaves. The liquor traffic has bred a disease which is preying upon the very vitals of our nation. Civil rulers seem to have formed an alliance

with the 'prince of darkness.' Legislation has declared that the great drink-crime is not a crime. But honest men know wrong is wrong in spite of legislation to the contrary."

If this movement receives the co-operation of colleges generally throughout the country, and is taken hold of with activity, it will most certainly have a powerful effect in molding public sentiment and in helping to abolish the liquor traffic.

—Yesterday the temperance question was a moral question only. To-day it is a political question in the fullest sense of the word. To-morrow the drink traffic will have been outlawed, and the principles now advocated by Prohibitionists will be a part of the fundamental law of the land.—*The Lever.*

—John Wesley was an eminent illustration of the truthfulness of the assertion that total abstinence from strong drink promotes health and comfort, and better enables people to go through labor and toil. There never was a man that throughout a long life worked harder with body and mind than he did. No beer nor wine drinking preacher in England ever preached so many sermons, or traveled so many miles as this water-drinking man of God did.—*Morning Dew-Drops.*

Notes from the Field.

"The field is the world."

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

NORWAY.—Two new believers have been added to the company at Laurvig.

NORTH CAROLINA.—J. M. Rees gives an encouraging report of labor at McBride's Mills, where a small church was recently organized.

DENMARK.—Eld. E. G. Olsen gives a cheering report of the work at Copenhagen; the church has been encouraged, and others are becoming interested.

WEST VIRGINIA.—A series of meetings held at Walker's Station resulted in a company of twelve converts, who signed the church covenant; meetings are in progress in Kanawha county.

MISSOURI.—A new church building is being completed at Rockville; the church at Sedalia has recently received five new members; protracted meetings are in progress at Nevada, where four converts have united with the church.

WISCONSIN.—At Debello a series of meetings has lately been held by Elds. Smith and Sanborn, resulting to the encouragement of the church and the awakening of much interest in the community, with favorable prospects.

DAKOTA.—Meetings held at Helmick result greatly to the profit of the church, which had become somewhat backslidden; three additions to the company at Arlington are reported, and two at Brookings; meetings are being held at Bushnell.

MICHIGAN.—Reports received from Ravenna state that ten believers have signed the church covenant; profitable meetings have been held with the church at Muskegon; meetings held in the vicinity of Big Rapids are resulting favorably.

INDIANA.—F. M. Roberts recently closed a series of meetings at Hepton, one result being a company of nine believers; M. G. Huffman holds meetings with the churches at Pleasant Lake, South Milford, and Indianapolis with encouraging results.

KANSAS.—The church at Ft. Scott has recently received four more accessions; favorable reports are received from Dora, Cherry Vale, and Altoona; at the last-named place a new church is about to be erected; meetings held at Phillipsburg result in eight converts, according to latest reports, with many more interested.

SWEDEN.—Elds. O. A. Olsen and O. Johnson recently visited several of the churches in Sweden, organizing Sabbath-schools and missionary societies among them; they also held meetings in several new fields, the result being to awaken much interest among the people. Their labors were successful to a very satisfactory degree; a school of instruction for colporters has been established at Stockholm; the church at that place has recently received several new members. At Upsala, in Sweden, the work of colporters has resulted in several believers,

The Theological World.

... The Alabama Senate has passed a law forbidding the running of freight-trains on Sunday.

... Archdeacon Farrar has expressed himself as willing to recognize the validity of the orders of all Christian ministers.

... Cardinal Gibbons is about to go to Rome to receive the red hat, and to consult with the pope on the labor question in this country.

... Eld. Cooper, a Mormon evangelist, is making converts at East Delavan, Wis., and intends building a Mormon church in the spring.

... Archbishop Ryan, of Philadelphia, announces that under decrees of the Baltimore Council, balls for charitable purposes are prohibited by the Catholic Church.

... Hereafter no Roman Catholic in the archdiocese of Cincinnati can play on the organ or sing in the choir of any Protestant church, under pain of being refused the sacrament.

... Disestablishment in Great Britain, said to be pushed by unconscious influence from this side of the water, goes on apace. It is reported as likely to be accomplished for the Welsh Church in the next Parliament.

... Says the *Catholic Mirror*: "The American is rejoicing over the fact that many Baptist ministers do not believe the Bible to be inspired. It is a singular thing to be pleased at. Most skeptics even regret the loss of faith."

... A Lutheran preacher at Oshkosh, Wis., announced from the pulpit on a recent Sunday that he would preach a sermon the next Sunday, devoted to the consideration of the order of the Knights of Labor, and if after that his members persist in belonging to the order, he would expel them.

... In a recent lecture at Toronto, Ont., on the question, "Does Death End All?" Mr. Joseph Cook gave to the audience his opinion of Spiritualism and Swedenborgianism. He said: "I am an anti-Swedenborgian and an anti-Spiritualist, as I think nothing can be found in them but the Devil."

... The *Catholic Review* is authority for the statement that sixty of the Catholics of England who suffered death under Henry VIII. rather than to acknowledge the royal supremacy, are shortly to be declared beatified. The *Chicago Interior* thinks that three hundred and fifty years is a fearfully long time for people to wait in purgatory, when it was so easy to get them out at any time.

... The *Congregationalist* remarks that "the increasing spirit of unity between the different denominations had a novel illustration the other day in an Iowa town, where the Presbyterian and Methodist churches, led by their respective pastors, played a match game of ball with each other." That this indicates a spirit of unity is evident; but is it not a union of "lovers of pleasures more than lovers of God"?

... Much interest is taken in the rumor that a number of new saints will presently be added to the Romish calendar, with all the customary preliminaries. Among the candidates are reported Sir Thomas More, Cardinal Fisher, and Father Brechmans, of the Jesuit Society. It is said that a strong opposition to any increase in the calendar list will be made by the non-Italian influence at Rome.

... Sidney E. Adams, President of the Y. M. C. A., and Augustus H. Holmes, were arrested at Buffalo, Thursday, charged with violating the Sunday law, in that they, in operating their oil refinery, employ men who perform servile work on Sunday. The complaint was made by the proprietor of a theater, who was recently arrested on charges preferred by Adams and Holmes for giving Sunday performances.

... Professor Woodrow, who was recently removed from his professorship in Columbia (S. C.) Theological Seminary, has appealed to the General Assembly, "before which body," says the *Christian at Work*, "it is to be hoped this much-vexed question will be settled like a pot of good coffee." That, we suppose, is but another way of wishing that it may appear well on the surface while the bottom is full of useless dregs.

... The premonitory but sure symptoms of an early reunion of the Northern and Southern Presbyterian churches daily becomes more and more manifest. A convention of the representatives of the two churches in Florida, soon to be held, will promptly resolve itself into a committee of ways and means for the more rapid advancement in that State of the Presbyterian Church as a unit. The reunion leaven is working rapidly. It is a good leaven, a leaven of righteousness.—*Interior.*

THE AMERICAN SENTINEL,

AN EIGHT-PAGE MONTHLY JOURNAL.

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## THE GOSPEL SICKLE.

Battle Creek, Mich., February 1, 1887.

## THE ANDOVER DIFFICULTY.

ALTHOUGH the "Andover case" has been practically brought to a close, so far as the investigation is concerned, the public are still discussing its several features. The difficulty, as our readers are doubtless aware, arose from a disagreement in the teaching of the offending professors with a certain article of the creed of the Seminary. It is also claimed that they were not true to what they had subscribed to. The following is the particular article of the creed in controversy:—

"That the souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; that their bodies still united to Christ, will at the resurrection be raised up to glory, and that the saints will be made perfectly blessed in the full enjoyment of God to all eternity; but that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake that burneth with fire and brimstone forever and ever."

It is not at all strange that Bible students should be led to disagree with the sentiment of such a "creed;" the mystery is how any can accept of the same in full, who are familiar with the teaching of the Bible. But the teaching of the offending professors is quite as difficult to harmonize with the Bible as is the article of the creed before quoted. They were attempting to establish what has been denominated the "new theology," the crowning dogma of which is future probation, and herein they were found at variance with the article of the creed that has been given. That which aggravated the offense of the professors was the fact that they had previously subscribed to the following pledge:—

"And, furthermore, I do solemnly promise that I will open and explain the Scriptures to my pupils with integrity and faithfulness; that I will maintain and inculcate the Christian faith as expressed in the creed by me now repeated, together with all the other doctrines and duties of our holy religion, so far as may appertain to my office, according to the best light God shall give me, and in opposition not only to atheists and infidels, but to Jews, Papists, Mohammedans, Arians, Pelagians, Antinomians, Arminians, Socinians, Sabellians, Unitarians, and Universalists, and to all other heresies and errors, ancient or modern, which may be opposed to the Gospel of Christ, or hazardous to the souls of men; that by my instruction, counsel, and example I will endeavor to promote true piety and godliness; that I will consult the good of this institution and the peace of the churches of our Lord Jesus Christ on all occasions; and that I will religiously conform to the constitution and laws of this Seminary, and to the statutes of this foundation."

It is not to be wondered at that some of the professors of that great educational institution broke over the bounds of such rigorous restrictions; but it is to be lamented that in breaking over those bounds they did not get hold of and accept the true teaching of the Bible that would have corrected the erroneous article in the creed, instead of jumping from the frying-pan into the fire, as it were. Such, however, is apt to be the result of entertaining errors; one error is sure to lead to another.

## AROUND THE WORLD.

You tell me that the fourth commandment could not be designed to bind mankind all over the earth to the observance of a particular day, because the day does not begin at the same moment of absolute or independent time in all places, so that in traveling around the globe we either gain or lose a day. From this you argue that the universal observance of a definite day is an impossibility.

You tell me also that you conscientiously observe the first day of the week as the day of the resurrection of our Lord Jesus Christ, this having been the practice of the Christian church from the beginning.

Now I invite you to travel with me. Let us make the circuit of the earth together. The journey finished, we mutually arrive at our starting-point, congratulating each other, and being congratulated by our friends, on the successful termination of our extended travel; each, however, holding his former views of Sabbath-keeping obligation, you feeling conscientiously bound to the keeping of the first day of the week, I to the keeping of the seventh.

If I now find myself in difficulty, do not you? and if you can find your way out, cannot I?

We traveled with the sun, westward; and, each contending strongly for our day, respectively, we refused to change our reckoning when the ship's crew changed theirs, while crossing the Pacific, which would have brought us in harmony with all mankind from the eastern coast of Asia to the western shore of America; and consequently we find ourselves strangely out of harmony with our neighbors and friends. You are "keeping Saturday for Sunday," and I am keeping Friday, the sixth day, instead of Saturday, the seventh.

Now, since we have been convinced by sailing around the world that the observance of "any one day in seven" fully meets the demand of the commandment, I propose that you retain your reckoning without change, and I will move mine forward one day, and we will both keep the day named by God in the commandment, and which the Jews in Palestine, and thence scattered all over the world, have always felt themselves bound to keep; unless you can give some good reason why you should move your Sabbath forward one day, and I mine two, in order to keep a day which God never commanded any person on earth to keep.

R. F. C.

## WHY DO THEY NOT TELL ABOUT IT?

ACCORDING to the theology of the present day, as soon as a person dies, he soars away from this terrestrial sphere into the realms of eternal joy. If this be true, I have often wondered that those who have died, and been raised from the dead, have neglected to tell us of the wonderful and beautiful things which they saw in glory.

Take the case of Lazarus. He had been dead four days, and consequently, if the teaching of the present day be true, he had enjoyed the bliss of heaven for four days. He had associated with God and sinless angels, and had walked the golden streets of the New Jerusalem. Men naturally like to tell of wonders they have seen when on a journey. Is it not strange, then, that Lazarus did not tell us of the beauties of heaven, and the glory that surrounds the eternal God? Why did not his sisters, Martha and Mary, say, "Now, brother, you have been permitted before the rest of us to see heaven. Tell us of some of its beauties. Is it a lovely place? Did you have a talk with any of our old friends? Did you hate to leave when Jesus called you?" Such questions would have been very natural and proper. But did they do so?—No; and why?—Because they did not believe him to have been in heaven, but dead and moldering in the grave. It will be noticed that when Jesus called, Lazarus came forth from the *grave* (not heaven), bound. John 11:44.

Other cases might be cited, such as Jairus's daughter (Mark 5:38-42), the widow's only son (Luke 7:12-15), etc. None of these ever intimated that they had been in heaven and returned. How absurd is the idea that a person once within the jasper walls of the city of God, should be called away to earth again, to dwell with sinful beings! Such, however, is true if man is immortal and goes to his reward at death. Does God's holy book teach such a dogma?—No, indeed; it is a branch plucked from the tree of heathenism. The dead are unconscious (Ecc. 9:5, 6), and will remain so until the voice of the archangel shall rend the tomb and call them to consciousness.

When we think of the countless host of righteous beings that are slumbering in the tomb, and know that no power but that of the divine Son of God can call them to life, how it magnifies our views of the Saviour's glorious office! He passed through the tomb, and secured the keys of death. Were it not for this one act, the claims of infidelity that "death is an eternal sleep" would be correct. Paul tells us that unless the dead rise again, our faith is vain, and the dead in Christ are *perished*. 1 Cor. 15:16-18. Our only hope is in the resurrection, and we are bidden to comfort one another with this hope, 1 Thess. 4:13-18.—*Geo. Thompson, in Review and Herald.*

## WHY ROME LOVES DARKNESS.

THE Roman Catholic idea of the dangers of intellectual culture, may be gathered from the following passage in the *Dublin Review*:—

"We are far from meaning that ignorance is the Catholic youth's best preservative against intellectual danger, but it is a very powerful one, nevertheless, and those who deny this are but inventing a theory in the very teeth of manifest facts. A Catholic student of intellectual tastes, whether in a higher or a lower rank, may, probably enough, be tempted to idleness, frivolity, gambling, and sensuality; but in none but the very rarest cases will he be tempted to that which (in the Catholic views) is an immeasurably greater calamity than any of these or all put together, viz., deliberate doubt on the truth of his religion. It is simply undeniable, we say, that the absence of a higher education is a powerful preservative against apostasy; and those who watch over souls will reasonably refuse to bear a part in withdrawing that preservative."

We are free to say that we believe the more intellectual culture abounds among the laymen of the Romish Church, the more will they be likely to drop Rome's superstitions. But there is nothing contrary to true culture or intelligence in the unadulterated gospel of Christ. Of course, the perverted gospel that Rome proclaims, thrives most luxuriantly on the soil of ignorance. There is, undoubtedly, danger in educating human beings in the knowledge of books, if the wisdom of the Book of books is withheld from them.

A little human knowledge serves at times to make men self-satisfied, and in their pride of intellect they refuse to consider their need of the knowledge that alone insures life eternal. A man would surely need very little intelligence, however, to make him doubt the truth of a religion that would classify such doubt as "an immeasurably greater calamity" than idleness, frivolity, gambling, and sensuality "all put together."

God puts the sensual and the unbeliever in the same catalogue. They are alike hell-bound, the children of wrath, only to be saved by turning from their evil ways and seeking pardon through Christ. The Church of Rome has much to answer for in forcing such falsehoods as it does upon a people whom it purposely keeps in the darkness of ignorance.—*New York Observer.*

## CONSISTENCY.

CONSISTENCY is a rare jewel. Truth is consistent with itself; but error has as many heads and horns as the Apocalyptic dragon. This is well illustrated by the following veritable—

## CREED.

Article 1. I believe that the Sabbath has been changed to the first day of the week.

Article 2. I believe that Sunday is the true seventh day, and that it should be observed.

Article 3. I believe that we cannot tell what day the seventh day is.

Article 4. I believe that we are only required to keep one seventh part of time.

Article 5. I believe that the commandment to keep the seventh day is abolished.

Article 6. I believe that those who keep the Sabbath of the fourth commandment will fall from grace.

Article 7. I believe that every one should be fully persuaded in his own mind, whether to keep the Sabbath or not.

Reader, the foregoing is not a mere fancy sketch; I have met with a large number, who, in the course of a single conversation, have avowed their faith in all the articles of the above creed. There are plenty of such all round you. Is this your creed? If so, permit me to point you to a better one. It consists of ten articles, and may be found in Exodus 20. Allow me to recommend this creed to you as infallible, it having been given by Jehovah in person, and written with his own finger on stone. You will find in its fourth article all the errors of the foregoing creed pointed out. What men have said of certain creeds of their own construction, may be said of this in truth: "If a man keep not this, no doubt he shall perish everlastingly."—*J. N. Andrews.*

THE late Dean Stanley was once traveling in a railway car, when a blustering man exclaimed, "I'd like to meet that Dean of Westminster. I'd put a question to him that would puzzle him." "Very well," said a voice out of another corner; "now is your time, for I am the Dean." The man was rather startled, but presently recovered, and said, "Well, sir, can you tell me the way to heaven?" "Nothing easier," answered the Dean. "You have only to turn to the right and go straight forward."

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