

THE GOSPEL SICKLE

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

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THE GOSPEL SICKLE

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For Terms, - - - See Last Page.

CONFLICT AND CONQUEST.

COURAGE, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble;
"Trust in God, and do the right."

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely—strong or weary,
"Trust in God, and do the right."

Perish "policy" and "cunning"!
Perish all that fears the light!
Whether losing, whether winning,
"Trust in God, and do the right."

Trust no party, sect, or faction;
Trust no "leaders" in the fight;
But in every word and action,
"Trust in God, and do the right."

Trust no lovely forms of passion;
Friends may look like angels bright;
Trust no custom, school, or fashion,
"Trust in God, and do the right."

Simple rule, and safest guiding,
Inward peace and inward light,
Star upon our path abiding,
"Trust in God, and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
"Trust in God, and do the right."

—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.

THOUGHT generally runs in the grooves of habit, and these habits are of our own manufacture. Right habits of action naturally lead to right modes of thought, and wrong habits of life lead in an opposite direction. Thus we see the idolater justify the worship of images, and the tobacco and opium eaters, with equal folly, discuss the virtues of the poisons they use. Error in action produces error in reasoning.

THE law of reciprocity bears universal sway. Everything that all persons think, say, or do, is in response to a demand. All demands come from one or the other of two resources—God or Satan. The secret of a perfect life thus becomes very simple; it is to respond to all of the demands made upon us by God, and ignore all those made by Satan. Just to that extent that one fulfills the suggestions made by Satan, is he a sinner. Hereby may we discover why it is so difficult for us to live without sin. Many times we are unable to discern the source of a sug-

gestion. Satan's work is counterfeit throughout, and in many instances he produces a counterfeit that so closely resembles the genuine as to be beyond the power of detection, at least by human beings. Man is a free moral agent, and has these two classes of suggestions and solicitations to choose from. Fortunate will it be for him if he secures divine assistance to that degree that he will be enabled to detect the true from the false at all times, and have sufficient strength given him from above to choose the true, and conform his life thereto.

THE greater one's opportunities for obtaining knowledge, the greater the responsibility there is resting upon him for being well informed; and the more information one has with regard to the teaching of the Bible, the greater will be his guilt if he goes contrary to that teaching. God will hold people responsible only for the manner in which they improve their opportunities for gaining a knowledge of him and his will, and the sincerity of purpose and willing obedience exemplified by them in following that will.

THE world is full of superficial Christians, and why is it?—Evidently because, principally, of the vast amount of superficial teaching and preaching that is given to the world. Most of the popular revivals of the present day are of a very superficial character. The foundation principles of Christian faith and doctrine are not dwelt upon and instilled into the minds of the people. The burden of the labor is, "Come to Christ." If true Christian faith and doctrine was set forth so that people could comprehend what it means to be a Christian, they would be enabled to come to Christ in an intelligent manner, and thus avoid the superficiality that is now so painfully apparent. They would then be able to give intelligent and Biblical reasons for the hope they entertain. Paul sets forth the value of the Scriptures in 2 Tim. 3:16, and the first point mentioned in the list is "doctrine." This is eminently logical. When a man proceeds to the erection of a building, the first matter that receives attention is the foundation. Doctrine is to religion what the foundation walls are to a building.

THE doctrine that the reward of the righteous is received at death causes the second coming of Christ to be largely or entirely lost sight of. To that extent, those who teach that doctrine are guilty of ignoring the importance of Christ's second coming; and if one is thus guilty, how can it be said of him that he loves that appearing? But those who teach the doctrine before named, have nothing in Scripture to support it; and when they come to offer to the Lord their reasons for such a hope, it is unavoidable that they will be ashamed of them.

THOSE who claim that Christ abrogated God's law, and proclaimed one of his own, which they assert to be the one we are now under, are placed in a serious dilemma to explain the nature of Christ's work as our Advocate. It is evident that, in general terms, the province of an advocate is to plead the cause of an offender before the offended lawgiver. He is supposed to take an interest in securing exemption from punishment for the offender. Now if Christ is the author of the law now binding upon mankind, how can he be our Advocate? It would

be greatly lowering the dignity of a lawgiver to be found pleading that one who had violated his law might be pardoned for that transgression. With whom could he plead for such an extension of mercy? He would be placed under the necessity of pleading with himself and against his own law. How much more sensible to accept the statement of the prophet, "The Lord is our lawgiver" (Isa. 33:22); and of James, "There is one lawgiver." Chap. 4:12. This leaves the work of Christ as our Advocate clearly defined, and free from the embarrassing relations caused by the position before referred to.

WHEN an individual tells a falsehood, the most natural thing for him to do is to proceed to so hedge about and protect that falsehood that people will not find out his sin. He will endeavor to so arrange circumstances that they will tend to substantiate what he has said. Satan is no exception to this rule; in fact, we may say that the propensity to tell falsehoods and then cover them up is satanic in its origin. Satan told the first lie in the Garden of Eden, and we may be sure that he has taken all possible pains since then to demonstrate to the world that he told the truth to Eve. We must not consider that he would tell a lie and afterward make no effort to conceal that lie. He told Eve that she would not die if she ate of the forbidden fruit, but that she would simply pass through a certain transition. He virtually said to her, "There is no death; what seems so is transition." Satan assumed a great task in thus disputing the truthfulness of the word of God, and we must expect to find him leaving nothing undone that would demonstrate to man the truthfulness of his words. He stated that man would not die, that is, would not cease to exist as an intelligent, conscious being, capable of voluntary action. In order for him to demonstrate to man that he had told the truth, it would be necessary for him to produce tangible evidence of the same, and how better could he do it than by some kind of a manifestation that would have the appearance of the return to this earth of deceased individuals? For, certainly, if a living person can be made to believe that he is holding intelligent intercourse with his friend whom he has seen die to all intents and purposes, he will become a willing convert to the claims made by Satan that there is no death. Hence the conclusion is a natural one that if it be in the power of Satan to produce such manifestations, they will be witnessed. And what do we find?—Judging by the frequent references to witches (Ex. 22:18; Lev. 19:31; 20:27; Deut. 18:19-12), we must conclude that such manifestations prevailed in very ancient times. In 1 Sam. 28:6-10 we have a specific account of a manifestation that was claimed to be the return of the spirit of a deceased individual, in an intelligent, conscious form, and the record is made in such a commonplace manner as to indicate that those manifestations were quite general. From that day to this there have been people who have claimed to have communication with the spirits of deceased individuals, and in many cases the evidences of the correctness of their claims are remarkably convincing; and thus Satan has been able to perpetuate and establish the lie he told to Eve nearly six thousand years ago. It is marvelous beyond comprehension to consider how remarkably successful he has been in making the human race believe his lie.

Doctrinal Articles.

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

THE NATURE OF THE SECOND COMING OF CHRIST.

BY U. SMITH.

WE spoke in No. 8 of the importance of the theme of the second coming of Christ, and the necessity of that event. We now come to the question of its nature. Is it to be literal? Will the Lord really return to this world in person? Or is the language which in so many different ways predicts the coming of the Lord, to be taken in a figurative or mystical sense, meaning death, conversion, spiritual manifestations, calamity and overthrow, either national or individual?

The next appearing of Christ is to be his *second* appearing. So Paul explicitly states it: "Unto them that look for him shall he appear the *second* time without sin unto salvation." Heb. 9:28.

Now we say that to make death the second coming of Christ, destroys this language of the apostle; for then we have as many second comings of Christ as there are deaths in the land. If it be said that the death of an individual is not the second coming of Christ in a general sense, but only to that individual, then we inquire, What was the first coming of Christ to that individual? If it is to individual experience that these predictions of the second coming of Christ refer, it must be also in individual experience that the first coming occurs; for these two comings are related to each other; and a second implies that a first has taken place. Now if death is to any individual the second coming of Christ, it is incumbent on those who take this view to tell us what constituted to that individual the first coming of Christ. Will they do it? No doubt they would willingly, if they could; but can they?

The same remarks apply to conversion.

The second coming of Christ was not the destruction of Jerusalem; for predictions written *after* that event prophesied of it as an event yet future. Rev. 1:7; 3:11; 6:16, 17; 14:14, etc.

To bring out in vivid light the absurdity of all theories which spiritualize the second coming of Christ, we have only to view them against the background of some of the plain declarations of the Scriptures concerning this event.

The first passage to which we call attention is one which the Christian reads with ever fresh delight. It is one which electrifies with joy every heart in which the love of Christ is found. It was spoken under circumstances which cannot fail to give a correct and vivid idea of the nature and manner of the return of our blessed Saviour; and it contains an enunciation of the truth so clear and forcible that it cannot well be evaded or ignored. We refer to the testimony of the angels to the men of Galilee, as they stood gazing up into heaven to catch the last view of their ascending Lord. When Jesus had finished the work which he had personally to accomplish on the earth, he led his disciples out as far as Bethany, bestowed upon them his parting blessing, and was taken up into heaven. And while in mute astonishment they gazed steadfastly up toward the cloud which had received him out of their sight, two men in white apparel stood by, bearing to them the very promise best calculated to comfort them in that sad hour of separation, and one which has been of equal comfort to the saints of every following age who have mourned the long-continued absence of the Lord.

Hear what the angel said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come IN LIKE MANNER as ye have seen him go into heaven."

Cheering words! Worthy to be inscribed in letters of gold! worthy to be worn as frontlets between the eyes, and engraven on every door-post, as no doubt they are deeply enshrined in every Christian heart.

Three points are made clear by this testimony:—

1. That the Lord will surely come again: he "shall come."
2. That this coming is to be in the person of Jesus himself: "this same Jesus."
3. That his coming is to be visible, in the clouds of heaven. Otherwise it would not be as they had seen him go into heaven.

Personally, bodily, visibly, he ascended. It was a literal transaction, seen with their natural eyes, accomplished in the light of day. They beheld him till a literal cloud hid him from their view. In like

manner will he come again. Literally the clouds will reveal him. All eyes shall see him. Even those which would gladly be buried forever from his presence beneath earth's massive mountains, will be compelled to look upon his majesty and glory. Blessed are those eyes which shall be prepared to behold in the Coming One a Friend and Saviour, and shall all him with the joy that shall be born of the certain knowledge that their salvation is at last accomplished.

ATTITUDE OF THE REFORMERS TOWARD SUNDAY.

BY GEO. I. BUTLER.

THE design of this treatise is principally to give a brief, connected view of the change of the Sabbath, and not to say all that can be said on the subject, or even present many things which would be of interest to an inquiring mind concerning the Sabbath question. And though the position the reformers took in relation to the first day of the week is not directly connected with the main object of these articles, we cannot forego a brief chapter on this subject. Our investigation of the rise of Sunday to prominence as a sacred day in the church, has thus far been wholly connected with the apostasy, which finally fully developed into the papacy. The rise of Sunday kept even pace with the work of corruption in the church, so that the highest point of Romish apostasy was contemporary with the highest degree of Sunday sacredness. The inquiring reader will be anxious to know what ground the great reformers took relative to this institution. We will answer but briefly, as our space is limited. We will, however, refer him to Andrews's "History of the Sabbath," published by the *Review and Herald*, Battle Creek, Mich., which gives full particulars.

The great Reformation of the sixteenth century arose in the bosom of the Catholic Church itself. Many of the reformers were priests of that church before the Reformation commenced. All of them had been trained up in its communion, and were accustomed to observe its festivals, and had, at first, full respect for its authority. They were, in short, good Catholics when they began the work of reform. From their earliest infancy they had revered the institutions of the church, and at first never dreamed of leaving the church or of rebelling against the pope. They doubtless would have remained in the bosom of the church had they not been so pressed by their enemies, till, driven to the wall, they had to take their stand.

Under such circumstances it could not be expected that these men in that age of reverence for the hoary past would be able to see all the errors into which the church had drifted, or come back at once to the complete purity of apostolic religion. These men were deserving of high honor for the great advance out of darkness which they did make, and God greatly blessed their labors. But reformation since their time has still continued, and doubtless will till the close of time. No men of any one generation are entitled to all the credit for the blessed light of our age. It has been gradually dawning.

Mosheim well says: "The vindicators of religious liberty do not discover all truth in an instant, but, like persons emerging from long darkness, their vision improves gradually." Dean Stanley says, "Each age of the church has, as it were, turned over a new leaf in the Bible, and found a response to its own wants."

The Protestants of the present day would not accept all that the early reformers believed. It is well known that Martin Luther and many others held fast to the doctrine of transubstantiation, that is, that the actual flesh and blood of Christ were in the consecrated bread and wine of the Lord's supper, after the priest had blessed it. Many things were held and tolerated which we would not now think consistent. It causes no surprise, therefore, that most of the reformers did not see all the truth of God's word concerning the ancient Sabbath. After a thousand years of such gross darkness, while tradition was generally reckoned to be of supreme authority, this would have been too much to expect.

But what was the position taken by them concerning Sunday sacredness? Did they regard it as the day which Christ had set apart as the Christian Sabbath? Did they consider there was any scriptural authority for it? that it was sin to do ordinary work upon it? or that there was any command of God that it should be kept holy? Or did they consider it merely a festival day, like Christmas, Good Friday, or other days appointed by the church? We quote, as follows:—

"In the Augsburg Confession, which was drawn up by Melancthon [and approved by Luther], to the question 'What ought we to think of the Lord's day?' it is answered that the Lord's day, Easter, Whitsuntide, and other such holy days ought to be kept, *because they are appointed* by the church, that all things may be done in order; but that the observance of them is not to be thought necessary to salvation, nor the violation of them, if it be done without offense to others, to be regarded as a sin."—*Cox's Sabbath Laws*, p. 287.

The Confession of the Swiss churches says on this point: "The observance of the Lord's day is founded not on any commandment of God, but on the authority of the church; and the church may alter the day at pleasure."—*Idem*.

Tyndale, the great English reformer, said: "As for the Sabbath, we be lords over the Sabbath, and may yet change it into Monday, or into any other day as we see need, or may make every tenth day holy day only if we see cause why!"—*Tyndale's Answer to More*, book 1, chap. 25.

Zwingle, the great Swiss reformer, says: "For we are no way bound to time, but time ought so to serve us, that it is lawful, and permitted to each church, when necessity urges (as is usual to be done in harvest time), to transfer the solemnity and rest of the Lord's day, or Sabbath, to some other day."—*Hessey*, p. 352.

John Calvin said respecting the Sunday festival: "However, the ancients have not without sufficient reason substituted what we call the Lord's day in the room of the Sabbath. . . . Yet I do not lay so much stress on the septenary number that I would oblige the church to an invariable adherence to it; nor will I condemn those churches which have other solemn days for their assemblies, provided they keep at a distance from superstition."—*Calvin's Institutes of the Christian Religion*, book 2, chap. 8, sec. 34, translated by John Allen.

These words from Calvin, the founder of the Presbyterian Church, the strictest observers of Sunday perhaps of any denomination, may surprise many. But we shall find that their views of Sunday strictness were of later origin. Certainly Calvin did not share in them; for it seems he was not particularly strict as a Sunday-keeper himself. Dr. Hessey says, "Knox was an intimate friend of Calvin—visited Calvin, and, it is said, on one occasion found him enjoying the recreation of bowls on Sunday."—*Hessey's Bampton Lectures on Sunday*, p. 201, ed. 1866.

Calvin had Servetus arrested on Sunday. John Barclay, a learned man of Scotch descent whose early life was spent near Geneva, published the statement that Calvin and his friends at Geneva "debated whether the reformed, for the purpose of estranging themselves more completely from the Romish Church, should not adopt Thursday as the Christian Sabbath." One reason assigned by Calvin being, "That it would be a proper instance of Christian liberty."

These statements have been credited by many learned Protestants, and we are not aware that they have ever been disproved. Knox was not such a believer in the sacredness of Sunday as Presbyterians are now. Thus we see the leading reformers were not believers in Sunday sacredness as many of our modern Protestants are. They considered it a church festival, and not as receiving its authority from the fourth commandment.

WHERE DID MOSES GET THAT LAW?

AN infidel, wishing to examine into the truth of the Christian religion, inquired of an elder of the Presbyterian Church as follows: "What books, sir, would you advise me to read?" "The Bible," said the elder. "I believe you do not understand me," resumed the unbeliever, surprised in his turn; "I wish to investigate the *truth* of the Bible." "I would advise you, sir," repeated the elder, "to read the Bible; and," he continued, "I will give you my reasons. Most infidels are very ignorant of the Scriptures. Now, to reason on any subject with correctness, we must understand that about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external." "And where shall I begin?" inquired the unbeliever; "at the New Testament?" "No," said the elder, "at the beginning—at Genesis."

One evening the elder called and found the unbeliever at his house or office, walking the room with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. The elder at length spoke: "You seem, sir," said

he, "to be in a brown study; of what are you thinking?" "I have been reading," replied the infidel, "the moral law." "Well, what do you think of it?" asked the elder. "I will tell you what I used to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that, having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai he played off some sort of fire-works, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural." "But what do you think now?" interposed the elder. "I have been looking," said the infidel, "into the nature of that law. I have been trying to see whether I could add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is perfect."

"The first commandment," continued he, "directs us to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, Preserver, and supreme Benefactor, we ought to treat him, and none other, as such. The second forbids idolatry. That certainly is right. The third forbids profaneness. The fourth fixes a time for religious worship. If there is a God, he ought surely to be worshiped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshiped, it is proper that some time be set apart for that purpose, when all may worship him harmoniously and without interruption. One day in seven is certainly not too much, and I do not know that it is too little. The fifth defines the peculiar duties arising from the family relations. Injuries to our neighbor are then classified by the moral law. They are divided into offenses against life, chastity, property, and character; and," said he, applying a legal idea with legal acuteness, "I notice that the greatest offense in each class is expressly forbidden. Thus, the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greatest offense must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity; and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbor."

"I have been pondering," he proceeded, "where did Moses get that law? I have read history; the Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks and Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from Heaven. I am convinced of the truth of the religion of the Bible."

"Thy law is perfect, Lord of light;
Thy testimonies sure;
The statutes of thy realm are right;
And thy commandments pure.

"Beyond the wealth of golden mines,
Thy precepts are my joy;
The way where thy commandment shines
Shall all my cares employ.

"Let these, O God, my soul convert,
And make thy servant wise;
Let these be gladness to my heart,
The dayspring to mine eyes."

God's commandments are very broad, covering, as they do, the whole duty of man. So very broad and so very important are they that the Saviour himself says of them, "If thou wilt enter into life, keep the commandments." The commandments of the Lord are not only broad, and to be kept, but the psalmist adds: "All his commandments are sure; they stand fast forever and ever." And if they all stand fast forever and ever, must not the fourth one also stand? Who will venture to say and teach that it does not? We read in Revelation, "Blessed are they that do his commandments, that they may have right to the tree of life." The Saviour, speaking of the commandments, says: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19. Hence our admission into the eternal city depends on our observance of God's law.

The Christian Life.

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

WE'LL TRUST IN THEE.

When the joys of youth are o'er,
Faded, to return no more;
When our path is darker grown,
And our hearts are sad and lone;
When no kindred smile we see,
Father, then we'll trust in thee.

When the storm-cloud darker grows,
And the lurid lightning glows;
When no earthly voice we hear
In the midnight tempest drear,
And no look of love we see,
Father, then we'll trust in thee.

When our locks are thin and white,
And fading eyes foretell the night;
When our brow is furrowed o'er,
And we near the parting shore;
When the vale of death we see,
Father, then we'll trust in thee.

—Selected.

TAKE THE BACK TRACK.

If one gets bewildered in a forest, there is one safe way out, provided he can see the tracks by which he came. If he takes the back track, it will conduct him to the place whence he started.

If the Christian finds himself far away from the path of peace, his only safe course is to remember his deviations and retrace his steps. Some wrong steps have been taken, divergent from the path of duty, or some duty neglected, perhaps seemingly small; but the effect has been a wide departure from the right way, clouds and darkness have obscured the sun, and the way is lost. There is but one way out of this darkness, and that is to return by the way he came to the very place where he left the straight path of duty. He cannot by a circuitous course find the right path at an advance from the place where he left it. He must go back to the very spot, and thence proceed, however rough that part of the way may seem to be.

Let that brother or sister that is in darkness call to mind the place where the light was left. God has given us light. But at some point the light was left, and an easier way was chosen; but without the least intention of departing wholly from the truth. The consequence of that false step has been darkness, growing more and more dense; and if this course is pursued, it will end in hopeless night.

Brother, sister, return to the light. Go back to the very place where you first diverged from it. Find the narrow path where you left it; and light and peace and joy will return, and the darkness of which you complain will have passed away.

R. F. C.

THE HEAVENLY HOME.

REV. H. BONAR, D. D., sets forth the "great city, the holy Jerusalem" (Rev. 21:10), the blessed and eternal home of all who love Jesus, in the following interesting way:—

1. It is a *great* city. "That great city," said John, gazing on it. Its circuit is vast—beyond Babylon or Nineveh, Paris or London. That "mighty city," says John, speaking of Babylon the great (Rev. 18:10), but this is mightier far. There has been no city like it. It is *the* city, the one city, the great metropolis of the mighty universe, the mighty city of the mighty God.

2. It is a *well-built* city. Its "builder and maker is God." Its foundations are eternal; its walls are jasper; its gates, pearls; its streets, paved with gold. It is "compactly built together," lying four-square, and perfect in all its parts, without a break, or flaw, or weakness, or deformity.

3. It is a *well-lighted* city. Something brighter than sun or moon is given to fill its heaven. The glory of God lightens it. The Lamb is its "light," or "lamp," so that it needs no candle, no sunlight. There is no night there.

4. It is a *well-watered* city. A pure river of water of life flows through its streets, proceeding from the throne of God and the Lamb. What must its waters be! What must be the rivers of pleasure there! Who in it can ever thirst? Its inhabitants shall thirst no more.

5. It is a *well-provisioned* city. The tree of life is there, with its twelve manner of fruits and its health-giving leaves. It has more than Eden had; it is paradise restored,—paradise and Jerusalem in one; Jerusalem in paradise, and paradise in Jerusalem.

6. It is a *well-guarded* city. Not only has it gates and walls and towers which no enemy can scale or force, but at the gates are twelve angels, keeping perpetual watch.

7. It is a *well-governed* city. Its king is the Son of God; the King of kings, Immanuel; the King eternal, whose scepter is righteousness; who loveth righteousness, and hateth iniquity. No misrule is there, no disorder, no lawlessness.

8. It is a *well-peopled* city. It has gathered within its walls all generations of the redeemed. Its population is as the sands or the stars,—the multitude that no man can number,—the millions of the risen and glorified.

9. It is a *holy* city. Its origin is heavenly, and it is as perfect as its builder. Nothing that defleth shall enter—no spot, or speck, or shadow of evil. All is perfection there, divine perfection.

10. It is a *glorious* city. The glory that fills it and encircles it is the glory of God. All precious stones are there; no marble or granite, such as we boast of now. All about is gold, and pearls, and gems. Everything resplendent is there.

11. It is a *blessed* city. It is truly the joyous city. It is the throne and seat of the Blessed One, and all in it is like him. Its name is Jerusalem, the City of Peace; its king's name is Solomon, the Prince of Peace. There is no enemy there, no danger, no sickness, no curse, no death, no weeping, no pain, no sorrow, no change forever." They that dwell in it "shall hunger no more, neither thirst any more" (Rev. 7:16, 17); for the ransomed of the Lord shall return, and come to it with songs; and sorrow and sighing shall flee away. Isa. 35:10. Blessed city! city of peace, and love, and song! fit accompaniment of the new heavens; fit metropolis of the new earth, wherein dwelleth righteousness! How eagerly should we look for it! How worthy of it should we live!

PEOPLE GET WHAT THEY GO FOR.

A RESPECTED friend, who sat at the same table for a time, on his return from church would always exclaim:—

"We did have such a splendid time; and Mr. — was so grand!"

"Well, my dear, what was his text?"

"Well really I thought I would recollect the text anyhow. But we *did* have such a splendid time! The house was crammed full; and whom do you think I saw there? Well, it was Miss —, and oh, you ought to have seen just how she was dressed!"

Then followed a minute description of this and that style, etc. Again we remarked: "Mr. — usually has a sermon full of excellent thoughts."

"Oh, he did lay it down to-day! He was so grand. I tell you he gave the *New York Trumpet* a sharp stab that made them all laugh."

"Do n't you remember his theme?" we asked.

"Why, my dear, what did he preach about! Now, I know just as well—ha, ha, ha, how they all laughed when the organist touched one of the keys just as Mr. — was going to pronounce the benediction."

Such persons always get what they go for. If one goes to church to meet friends and associates, to have a chat and a good time, he gets it. If one is in doubt whether to go or not, at one time concluding to go, and the next minute thinking he will remain at home, when he does go to church he will scarcely be able to tell for what purpose he went, and if he gets anything, he will be in doubt as to what it is.

"I think I will not go to church to-day; service is rather dull," says one.

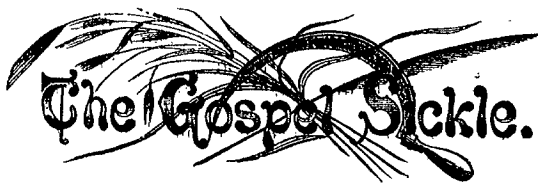
"But after all some one may be there that I want to see; besides, it does n't look right for one to stay at home habitually. I may be sorry if I stay at home."

Such persons are always sure of their reward, which is leanness of soul, and unfruitfulness of spirit. But when one hungers after the Bread of Life, and his famished soul thirsts for the waters of salvation, and he enters the house of the Lord with fervent desires ascending that God would visit his soul, and that the peace which passeth all understanding may keep his heart, then his soul will experience a refreshing from on high, which will fit him for the duties of the week. He will get what he goes for.

The Lord Jesus is always at church, inviting every one in the most tender language to come unto him. Does the sorrowing Christian go seeking and searching after consolation? He finds it. Does the yearning soul go to church breathing the silent petition, "Nearer, my God, to thee," and longing for the cheering experiences of a "higher life"? He gets them. Does the troubled sinner go to church to cavil, to spy, to criticize? His reward will be certain. The miserable husks of the prodigal son will fret his disquieted soul.—S. B. Todd.

Young people should acquire the habit of speaking and writing correctly, and should abandon as early as possible any use of slang words or phrases. The longer they put this off, the more difficult the acquirement of correct language will be; and if the golden age of youth, the proper season for the acquisition of correct language, be passed in its abuse, the unfortunate victim will most probably be doomed to take slang for life. One has merely to use the language he reads, instead of the slang he hears, to form a taste in agreement with the best speakers and poets in the country.

He knoweth that if my sufferings glorify His name, and encourage others to stand fast for the honor of Christ, my wages then are paid to the full.—S. Ruthford.



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

BATTLE CREEK, MICH., MAY 1, 1887.

WHAT WILL BECOME OF THEM?

This is a question asked by many persons with regard to those Christians who have died in the observance of Sunday as the Sabbath. They reason that if Sunday is not the Sabbath, and never was, then all who have closed their probation believing it to be such, were in error, and will be eternally lost. Those who bring up this question say, "If any will be saved who have died in the observance of Sunday, why may not I?"

With many this is a very perplexing question; but we think it is subject to a fair and consistent solution. Before proceeding to give that solution, however, let us examine the system of reasoning by which the foregoing conclusion is reached. Reflect for a moment on the result of laying it down as a rule that all will be lost who, at the time of their death, entertain and practice erroneous religious faith. The adoption of such a rule makes it necessary that in order for one to die in the triumphs of faith, with the full assurance that his title is perfect to mansions in heaven, he must be at that time completely and correctly informed with regard to the teachings of the Bible, and his practice must be in harmony therewith. He must needs have a complete comprehension of the will and mind of God concerning him, and be perfectly conformed thereto. This is probably a more rigid rule than any person would advocate. What, then, must be adopted as the governing principle in this matter? Is it not this: That God will hold human beings responsible only for the light that comes to them? This does not excuse willing ignorance, for none will dispute that we are all responsible for the use we make of opportunities that we have in this life. If one fails to properly use his opportunities for obtaining a knowledge of God's revealed will, it cannot be maintained that he will be excused for not knowing what God requires of him.

With the foregoing as underlying principles, it may be affirmed that those Christians who have died in the firm belief that Sunday was the Sabbath, and whose lives corresponded to that belief, and who conscientiously lived up to the best light they had in all Christian duties and privileges, have had the true principle of obedience implanted in their hearts. They kept the first day of the week, and possibly entertained errors on other points, because for the time being they labored under a misapprehension of what the law requires. In keeping that day they honestly supposed they were rendering obedience to the fourth commandment of the decalogue. The same principle must hold good in the case of those who have not observed any day of the week as the Sabbath, for the reason that they honestly supposed that God's law required nothing of the kind at their hands. Had those persons become convinced that the fourth commandment required the observance of the seventh day, whether they were keeping the first day or no day, would they not have immediately changed their practice accordingly?—Most assuredly they would, otherwise they would have demonstrated the inconsistency of their claim to being sincere, conscientious Christians, and hence would not come under the head of our former statement. For one to reject a plainly revealed Christian obligation, because, forsooth, the same will require a change in his own previously formed faith and practice, demonstrates that the principle of obedience is not deeply implanted in his heart, and that he is not in full covenant relation with God.

Therefore, leaving those honest, obedient, God-fearing persons before mentioned with the Lord, who will deal with all in accordance with the light they have enjoyed and the sincerity with which they have followed it, it becomes us all to look rather for the truth of our time, and to our own circumstances and obligations. Paul speaks of times of ignorance which God winked at, and other times of greater light, when he commanded all men everywhere to repent. Covering after covering, which the great apostasy has thrown over the law of God and other portions of his

truth, has been removed and men are accountable to God for the increasing light.

Martin Luther and many others of the reformers were men who feared and worshiped God sincerely and conscientiously, and were true Christians, as all Protestants must certainly allow; and yet they entertained errors in some particulars, as must also be allowed. They were only slightly removed from the darkness of Catholicism, and still clung to many dogmas not taught by the Bible or sanctioned by it. What shall be said of them? None will claim for a moment that they will be lost, and yet the most liberal professor of Christianity of to-day in the Protestant Church will not admit that it will do for him to teach and practice many doctrines that Martin Luther held up to the time of his death. Manifestly the principle must hold good that God will hold men responsible, in all ages and climes, for the light they enjoy and the sincerity with which they follow that light. This being the case, there is no occasion to be troubled as to the fate of those who have closed their probation in the possession and practice of errors. If the true principle of obedience was implanted in their hearts, and they were conforming their lives strictly thereto, they are safe; otherwise they would not have been truly obedient to more light from the word of God.

A person may heretofore have honestly kept the first day of the week for the Sabbath; or he may have just as honestly observed no day as the Sabbath; but when the clear light of God's Sabbath truth is brought before him, he cannot reject or refuse it with impunity any more than he can reject light with regard to any other command of God.

We think that all will admit that none have a right to take the life or example of any human being as a standard. The word of God is the standard for all generations, and all will be held responsible according to the light that shone upon them from that word. The questions of importance for each to ask, are, What does the Bible teach me in regard to my individual duty and responsibility? What interpretation of the Scriptures does my reason and judgment show me to be correct? What must I do to be saved? Consider these questions in the light of an impending Judgment, when every man's case will come up for examination, and a decision be rendered according to the deeds done in the body.

"THIS GENERATION."

MANY of the prophecies of Scripture are given as if the writer or speaker saw the things of which he speaks already done, or as if he were present, as an eye-witness, beholding the fulfillment. Hence events which were to transpire many centuries after the predictions were written, are spoken of in the perfect tense, as already accomplished, or in the present, as actually transpiring before the eyes of the prophet. As an illustration of this, we give the following, from Isaiah the prophet, written about seven hundred years before its fulfillment, in the rejection of Christ, and his death on the cross:—

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows." "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He is taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken." Isa. 53: 3, 4, 7, 8.

In this chapter the present, perfect, indefinite, past, and future tenses are all used in describing the events of the rejection and suffering of Christ, then centuries in the future. And instances of this kind might be cited to almost any extent. The prophets seemed to be carried by the Spirit into the future, and, taking their stand there, described events of the far future as really present.

Apply this principle to the predictions of the Saviour giving the signs of his second coming, and all is easy to be understood. After saying that the sun shall be darkened, etc., followed by the assertion, "And they shall see the Son of man coming in the clouds of heaven," he says, "Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." See Matt. 24: 30-34.

The term "generation" simply signifies the people

living upon the earth at one time. It cannot be defined as any definite number of years. The active, responsible inhabitants of the earth, at the time alluded to, are not all of them to die, and thus pass from the stage of action, until the promised event transpires. The demonstrative adjective "this" restricts it to a particular generation—those living upon the earth at the particular time specified. Where do the words apply?—At a time when the predicted signs have appeared. "When ye shall see all these things, . . . this generation shall not pass." This is the only reasonable view of the passage.

But it is thought that the generation spoken of must be that one living at the time the prediction was uttered. But the signs were not fulfilled during the lifetime of that generation. To solve this difficulty several inventions have been introduced. Some say the generation means the Jews as a people; others, that it is the generation of the Christians; and they find there are both Jews and Christians to the present day. But what kind of sign of the nearness of the second advent is the fact that there have been Jews and Christians on the earth for 1800 years? For aught there is in such a sign, it might be 1800, or 18,000 years more to the advent.

We are living at a time when the predicted signs in the sun, moon, and stars are historic facts. Now which is most reasonable: to suppose that Jesus came down to the generation that should witness the signs, when he says, "this generation"? or that we should go back to that generation living when the prediction was given, and which passed away before even one of the predicted signs was fulfilled?

But it is claimed that all must have taken place then, because the Saviour said, "When ye shall see these things." But Isaiah says in the chapter from which we have quoted, "When we shall see him [Christ], there is no beauty that we should desire him;" and "We hid as it were our faces from him." Was the prophet to live to see Christ?—No; he died without the sight. Who were the "we," then?—Those that were living at the time of the first advent and did see him. Again, the apostle Paul says, "We that are alive and remain unto the coming of the Lord." Was the apostle to live to the second advent?—No. Who, then, were meant by "we"?—Those who shall be alive at that time. So the "ye" to whom the language of the Saviour applies, are the people of the last generation, this generation, the generation to whom the fulfillment of the predicted signs is a matter of fact.

The advent messages of our day have proclaimed to the world the fulfillment of these signs. This generation have seen and heard; and this generation will not all pass from the stage of action; but some of them will "see the Son of man coming in the clouds of heaven with power and great glory." R. F. C.

THE SATANIC ORIGIN OF SPIRITUALISM.

THE most common objection urged against our view that Spiritualism is a last-day sign, a fulfillment of many striking predictions of the Bible concerning a miracle-working power which should arise just before Christ comes, is the fact that so many frauds and deceptions are found in connection with its manifestations. Even Spiritualists do not deny that such is the case. And so far has this had influence, that great numbers of intelligent people pass the whole thing over into the realm of fraud; and they really believe that jugglery, electricity, deception, and mind-reading can account for all the wonders of Spiritualism. Doubtless hosts of these, could they be really made to believe that there is anything in it more than natural, and that it is really miraculous, would fully accept its conclusions that it is the manifestations of the spirits of the dead. Hence such stand on dangerous ground, if, as we believe, Spiritualism is of satanic origin.

God will not permit this great delusion to manifest its utmost power till all have a chance to see its true character. Should it at once do what the Bible says it will do before the end,—bring down fire "from heaven on the earth in the sight of men" (Rev. 18: 13),—and thus be able to imitate those mighty works recorded in Scripture which were done by Elijah, and other miracles of a similar character, thousands of honest people would be swept into its ranks and would believe its teachings. But God does not permit this to come at once. He permits it to manifest itself sufficiently to attract much attention, and leaves it to show its lawless, blasphemous, godless character, and to show that its leading teachers and mediums

are not above fraud and deception of the most wretched kind, and that "lying spirits" constitute the sources of this "new revelation." Hence we read constantly in the papers of the glaring frauds being perpetrated by them, until they are becoming the laughing-stock of many intelligent people; and many doubt there being anything really miraculous about them.

But such forget that we are now in the transition stage of this great delusion, where God is permitting its true nature to become apparent. Instead of doubting the miraculous nature of some of these manifestations, this fact should teach us the appalling effect this terrible delusion has upon the morals of those who have to do with it, and hence we should learn of the real source from whence it comes, viz., the father of lies. Those who have no faith in spiritual manifestations simply because they fancy they are not real, will most likely have evidences enough to make them confirmed believers before the end comes; while those who reject them because their fruits are corrupt and their doctrines abominable, will not be in such danger when Satan shall deceive the world "by the means of those miracles which he had power to do." Here is an important consideration.

The Bible plainly teaches that when God's people shall be waiting and looking for the Lord, there will be those who shall be seeking unto "familiar spirits" and "to the dead" for knowledge. It says that such have "no light in them," and that they "shall be driven to darkness." Isa. 8: 19-23. It teaches that before Christ comes, Satan will work "with all power and signs and lying wonders," and that strong delusion will cause many to "believe a lie" and "be damned" at last. 2 Thess. 12: 9-12. It declares that during the perils of the "last days," amid the great dearth of true piety, "men of corrupt minds" shall resist the truth of God in the very manner that "Jannes and Jambres," the two magicians, "withstood Moses" when he would lead Israel out of Egypt,—which must imply miraculous power on their part. 2 Tim. 3: 1-9. It states that after the great persecutions of the papacy are in the past, and just before Christ comes, "false christs and false prophets" will arise and "show great signs and wonders," and "if possible" will "deceive the very elect." And it shows they will teach falsehood concerning the manner of Christ's coming, saying that it will take place in some secret way, instead of being plainly visible to all. Matt. 24: 22-27.

It shows also that the very agency which will gather the armies of the world to the "battle of that great day of God Almighty" will be the "spirits of devils working miracles," which will "go forth to the kings of the earth and of the whole world," just before Christ comes as a thief. Rev. 16: 14. This clearly shows that the great mass of the human family in the last days will be deceived by this miracle-working power, and that there is in store for them manifestations of far greater power than any which have been yet seen, or that have ever occurred in the world's history, by means of "lying spirits" which work miracles to deceive. And is it not startling to consider the progress already made by this delusion? All over the world these manifestations are witnessed,—in kings' courts, in the highest circles, among the great, the rich, and the educated; among scientists, scholars, poets, and statesmen. Such extracts as the following from the public prints of a few years ago should arouse attention:—

"What is called Spiritualism seems to be far more rampant in Europe than it is here. In London and the leading cities of Great Britain, spiritual seances are said to be an entertainment as common as kettle-drums and dinner parties. . . . They are very fashionable, and everybody who is anybody attends them. . . . Slade, whose tricks were exposed here, has received magnificent presents of watches, jewelry, and diamonds in Berlin. His seances have been attended in Germany and Russia by the highest nobility. In the capital of the former empire he exhibited to the chief police; and the court conjurer, who narrowly watched the proceedings, made oath that the phenomena were not tricks. . . . The imperial family of Russia and Germany, Bismarck, President MacMahon, of France, Gambetta, Gladstone, Disraeli, Browning, Carlyle, Tennyson, and all other renowned personages are reported to be Spiritualist."—*New York Times*.

"The czar consults the spirit world, and an intelligence purporting to be Peter the Great directs the present course of Russia. This important, if true, information is presented to the world by the Spiritualist editor of the *Boston Herald*. It is undoubtedly true that the czar and many of the principal personages in St. Petersburg have taken extraordinary interest in Spiritualism."—*Springfield Republican*.

"It would amaze you to learn to what extent it has become the fashion in families in every class of society to hold investigating seances in London. . . . So fashionable and interesting, and so generally established are these [seance] evenings, by being introduced by noble families and followed rapidly by others who have the luxury of a well-established home, that it is considered a privilege and a great personal compliment to be invited."—*Chicago Times*.

Extracts of this sort might be produced to almost any extent. We cannot, of course, believe all that Spiritualists claim concerning their progress. But such facts as these from the leading newspapers of our country, the great molders of public opinion, show what remarkable progress this delusion, this lying deceptive work, is making among the rich and great of the earth. When such facts exist as those connected with the settlement of the will of Cornelius Vanderbilt, the late great millionaire and railroad king of New York, we must admit that Spiritualism is getting a deep hold on the public mind. It was shown in the court that for years this sagacious financier constantly kept mediums under his employ to consult in all his speculations. The same was true of Mr. Ward, the millionaire of Detroit, Mich. We cannot in the space of this article argue the question at length whether or no the manifestations of Spiritualism are tricks of jugglery. If so, there was never seen such successful jugglery before. Sleight of hand has sometimes taken in the ignorant classes to a limited degree, and amused more intelligent people; but never before was it supposed to gather its dupes from the keenest, most sagacious and intelligent people, from the statesmen, judges of courts, scientists, skeptics, rulers of the people, shrewd financiers, and men of the world who are adepts in profiting from the gullibility of others.

G. I. B.

PROPHECY AND THE SUNDAY MOVEMENT.

We have recently noticed the special efforts at the enforcement of Sunday laws, now being made simultaneously in different places all over the country; and not only in our own country but also in England and France. We have at different times lately called attention to the tendency in this direction, in both Europe and America. The tendency has now become a fact. The enforcement of Sunday laws, and the prosecutions for Sunday work, becoming so general, and being engaged in by so many different classes from the highest to the lowest,—from preachers to saloon-keepers, from religionists to Socialists,—are forcing the attention of all to the truth that this is fast becoming the leading question not only in this nation but in the world. The papers, secular as well as religious, but more especially the religious, are discussing it.

It is especially remarkable how everything is bent to the recognition of Sunday. The whole tide of human events seems to be set in that direction, and every element is going with the current. Even the Jews, who, as a people, have stood for ages the most bitter persecution for their religion's sake, are in this readily yielding, and now willing to go with the multitude to do evil, are deserting the truth of God as to the Sabbath of the Lord, and are going over to the Sunday. The *New York Observer* says that "it is proposed to form a World's Day of Rest League, and a convention of representative Jews is advocated, which will endeavor to secure the transfer of the Jewish Sabbath to the first day of the week. It is urged that this uniformity would add greatly to the influence of the principle of resting one day in seven." We have no doubt that it will.

We wish some influence could be brought to bear that would greatly revive the old-fashioned principle of obedience to God. God gave a commandment that men should rest on the Sabbath of the Lord. He gave this commandment that there might be a uniformity. In the commandment he plainly declared that the seventh day is the Sabbath of the Lord thy God,—not the "Jewish Sabbath,"—and that in it—the seventh day—man should not do any work. Yet in spite of that commandment, the world sets about to form a World's Day of Rest League, to secure the world's worldly observance of the first day of the week, and to get the Jews to transfer the Jewish Sabbath to the first day of the week. Before these men of the world get their World's League formed, and have by it secured the world's uniformity in the observance of the first day of the week, it would be well for them to remember the word of God that says: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

It is one of the clearest possible proofs of the lack of real godliness in the professed church of Christ, that it mistakes all this ready favor of the world as the manifest favor of God, while the word of God declares that it is enmity with God. There could be no better evidence that Sunday is not of God than is furnished in this, that Catholics, Spiritualists, Socialists, labor unions, and all such, so heartily unite in favor of it. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord." No interest that works for the advancement of righteousness can be promoted by the favor of such elements as are now swiftly rallying to the support of the Sunday institution. This consideration alone demonstrates the unrighteousness of the Sunday cause.

And yet we are not in the least surprised that these things are so. We are not surprised that even the professed church of Christ should stoop to an alliance with the world to maintain by civil power the influence which she deems her right, but which, through her own worldliness and lack of self-respect, she has lost. We are not at all surprised that the church should endeavor to maintain by civil power the position before the world which she has lost by her own lack of the power of godliness. And that she has so lost her position, no stronger proof is needed than is shown in her willingness and even anxiety to ally herself with the world, that she, reinforced by the non-religious elements of the world, may wield the power of the world.

We say we are not surprised at any of these things, for we have for years expected to see the very things that are now seen throughout the so-called Christian world. For years we have not only expected to see an alliance between the church and the world by which the civil power would be wielded by the church in her own behalf, but we have expected to see the Sunday and its compulsory observance made the basis of the alliance. For years we have expected to see the Sunday, and the controversy concerning it, become the leading question in this nation. We have talked it and preached it, we have written it and printed it, when as yet the most strenuous advocates of the Sunday only accounted it as among the very least of the questions that pertained to Christianity. Yet now these very men concede all that we have taught, and they themselves claim that upon the preservation of Sunday hangs the destiny of Christianity in this nation; and that if it is to be preserved, the religious element must be re-enforced by the non-religious, and even the Socialistic.

For more than forty years, in public and in private, by speech and by print, Seventh-day Adventists have constantly taught that there would be the very condition of things which now is, and is impending, and this upon the authority of the word of God; in fact, from no other authority could such teaching have been derived, when it was as confidently urged so long before as it is now; when as yet there was apparently no probability of its coming to pass; and when even the supporters of Sunday themselves steadily refused to admit that there was any possibility, much less any probability, that it would come to pass.

The word of God contains a solemn warning that must be given to the world. It is the Third Angel's Message of Revelation 14. That message says: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Verses 9, 10. In years past it was known among Protestants that the beast is the papacy, "the man of sin," "the mystery of iniquity." Nowadays Protestants are not so ready to let it be known, yet it is the truth now as it ever has been.

The "beast" represents the papacy. The Sunday is the one grand institution which the papacy sets forth as the sign of its authority. It is by the establishment of Sunday instead of the Sabbath of the Lord that the papacy has thought to change the law of God. In thus changing the law of God, the papacy has virtually declared independence of the Most High. In thus presuming to put away an institution—the Sabbath—which rests upon the authority of

Jehovah, and putting in place of it an institution—the Sunday—which rests solely on its own authority, the papacy has exalted itself above God. In demanding the observance of the Sunday, which rests upon its own authority, instead of the Sabbath, which rests upon the authority of God, the papacy has usurped the place of God. In thus demanding obedience to its own authority instead of obedience to the authority of God, the papacy has usurped the obedience, and in that the worship, which is due to God. The commandment to keep Sunday holy is the first commandment of the Church of Rome. To keep Sunday is to keep the commandment of Rome, for there is no other commandment for it.

But there is mentioned the image to the beast. That which formed the beast of the prophecy was the union of church and State—the union of Catholicism and the State. An image to the beast must be likewise a union of church and State, but in this case a union of Protestantism and the State. This image to the beast is to be formed by the union of Protestantism and the State in the United States. But it is to enforce the worship of the beast and the receiving of his mark. See Rev. 13:11-17. As the keeping of Sunday is to keep the commandment of Rome and to recognize her authority, so to compel people to keep Sunday is to compel them to keep the commandment and to recognize the authority of Rome. To compel men to keep Sunday is exactly that for which the Protestant churches in the United States are now grasping for civil power, and working up the Sunday laws and their enforcement. It is to compel men to observe Sunday that the Protestant churches in the United States invoke the re-enforcement of the non-religious and Socialistic elements of society.

But to compel men to keep Sunday is to compel them to do homage to the papacy, and the papacy is the beast. To compel men to keep Sunday is to compel them to worship the beast. Therefore the Protestant churches in the United States are at present engaged in a movement to compel men to do what the word of God, by the Third Angel's Message, solemnly warns them not to do. The present movement of Protestantism in behalf of the Sunday is in the course of the fulfillment of Rev. 13:11-17; and the Third Angel's Message (Rev. 14:9-12) is God's solemn warning to all men against it, and his call to come out from among them and be separate, and to "keep the commandments of God and the faith of Jesus." It is for this cause that all these years Seventh-day Adventists have been preaching and publishing that there would be in the United States exactly what now is here; and this is only the beginning.

The fourth commandment of God says, "Remember the Sabbath-day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." The first commandment of the man of sin says, "Remember that thou keep holy the Sunday." Whose commandment are you going to keep? Whom will you worship? The Third Angel's Message is now the one thing of the greatest importance to the people of the United States and of the whole world; for the enforced worship of the beast is to be made universal.—*Signs of the Times.*

THE CHANGE OF THE SABBATH.

The Sabbath was instituted and set apart at creation (Gen. 2:2, 3); it was embosomed in God's moral law of ten words (Ex. 20:8-11), hedged in by immutable precepts. The law of the Sabbath declares the seventh day to be the Sabbath of the Lord, a memorial of creation, therefore binding on all who partake of the benefits of the creation.

That law which enjoined the seventh-day Sabbath was complete and perfect.

PROOF: "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, . . . with a great voice, and he added no more. And he wrote them in two tables of stone, and delivered them unto me," Deut. 5:22. "The law of the Lord is perfect." Ps. 19:7.

It was to exist forever.

PROOF: "The works of his hands are verily and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. "Concerning thy testimonies, I have known of old that thou hast founded them forever." Ps. 119:152. "My righteousness shall not be abolished." Isa. 51:6. "All thy commandments are righteousness." Ps. 119:172. But the practice of the great majority of Christians is contrary to the law of God, with respect to the fourth commandment. That precept enjoins the observance of the seventh day perpetually; the majority of Christians are keeping the first day. The Biblical and natural day begins and ends at sunset; but the first-day Sabbath begins and ends at a most unnatural time—midnight. Was this change wrought by legitimate authority? Did Christ or his apostles change the law? Let us consider the testimony of prophecy, and the testimony of its fulfillment, thus establishing the truth by a twofold witness.

PREDICTIONS OF CHRIST'S RELATION TO THE LAW.

"Then said I, Lo, I come, in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8.

"The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable." Isa. 42:21.

PREDICTIONS FULFILLED BY CHRIST AND THE APOSTLES.

"If thou wilt enter into life, keep the commandments." Matt. 19:17. Read also Matt. 5:17, 18.

"My meat is to do the will of Him that sent me." John 4:34. "I have kept my Father's commandments." John 15:10.

"Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19. "Teaching them to observe all things whatsoever I have commanded you." Matt. 28:20.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. "Ye have heard that it was said, Thou shalt not commit adultery; but I say unto you, That every one that looketh on a woman to lust after her, hath committed adultery with her already in his heart." Matt. 5:20, 27, 28. Revised Version. See also verses 21 to 26, where "Thou shalt not kill" is magnified.

NOTE.—Thus our Saviour magnified the law by his teaching, showing that it embraced motives and intentions; honored it in faithfully observing it; and finally died upon the cross to show the world that the law of God was so holy that a divine being must die to release man from its claims. The holiness, purity, integrity, and perpetuity of God's law can only be measured by the cross of Calvary; and God's wonderful love in giving his Son to die can be properly appreciated only by those who realize the justness, the holiness, and the immutability of God's law.

The apostles magnified the law and taught its perpetuity, stating that we shall be judged thereby.

PROOF: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. "Whosoever hateth his brother is a murderer." 1 John 3:15. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye and so do, as they that shall be judged by the law of liberty." James 2:10-12. See also Eccl. 12:13, 14; Rom. 2:12.

PREDICTIONS CONCERNING THE PAPACY AND GOD'S LAW.

The following scriptures have been held by all true Protestants as referring to the papal power:—

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time." Dan. 7:25, Revised Version.

Of the work of "the man of sin," "the son of perdition," and the "mystery of lawlessness," the apostle says, "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4, 7. "And they worshiped the beast." Rev. 13:3-8.

NOTE.—The only way one power can oppose another, or exalt itself above another, is by promulgating certain laws to be obeyed in opposition to the law of that other power. An exactly similar law would be co-operation and union, not opposition or exaltation; therefore the opposition must be in the difference between the law of the powers at variance. Thus also, the highest worship which can be rendered is explicit, willing, and intentional obedience. Therefore to "worship the beast" is to knowingly and intentionally obey his law in opposition to the law of God. In other words, it is to conform to the change which the papacy makes in the law of God, instead of obeying the unchanged law of God.

FULFILLMENT OF THESE PREDICTIONS BY THE PAPACY.

The change has reference to the fourth commandment, as will be seen by comparing the commandments as given in Ex. 20:1-17 as God spake them, and as they appear in the Roman Catholic catechisms, in which are taught the doctrines of that Church. All the commandments are in substance the same in each code, with the exception of the numbering. The first two are included in one in the Roman Catholic numbering, and the tenth is divided. Let us put the Sabbath commandment as God gave it by the side of the Roman Catholic version, as found in authorized Roman Catholic catechisms:—

GOD THE LAW-GIVER.

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD; in IT thou shalt not do any work: . . . 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.

NOTE.—The above is from the authorized catechism in use in England, approved by as high an authority as Cardinal Manning. Butler's catechism, in use in the United States and Ireland, is substantially the same.

The Sabbath commandment as given by God, enjoins the observance of the seventh day of the week, or Saturday; but as taught by the Church of Rome it commands us to "keep THE SUNDAY HOLY," a complete and radical difference. Thus Rome has, in changing the Sabbath from the seventh day to the first, and changing the commencement of the day from sunset (the Biblical and natural beginning) to midnight (the unnatural), changed the law of God, or endeavored so to do, and has seemingly done it for a time.

Rome claims this change of the Sabbath as the very mark of her authority, as many of her works would show. She so asserts it in "Abridgement of Christian Doctrine":—

"Quæ.—How proved you that the Church hath power to command feasts and holy days?"

ROME THE LAW-CHANGER.

Quæ.—What is the third commandment?

Ans.—The third commandment is, "Remember that thou keep holy the Sabbath day."

Quæ.—What is commanded by the third commandment?

Ans.—By the third commandment we are COMMANDED TO KEEP THE SUNDAY HOLY by hearing mass and resting FROM SERVILE WORKS.

"Ans.—By the VERY ACT OF CHANGING THE SABBATH INTO SUNDAY, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts ordered by the same Church.

"Quæ.—How prove you that?"

Ans.—Because by keeping Sunday they acknowledge the Church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

See also "Catholic Catechism of Christian Religion," "Catholic Christian Instructed," "Doctrinal Catechism," "The Shortest Way to End Disputes about Religion," etc.

Those who have kept the first day as sacred in the past, believing it to be the Sabbath, will not be condemned.

PROOF: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15:22. "And the times of this ignorance God winked at; but now commaundeth all men everywhere to repent." Acts 17:30.

There will be an increase of knowledge in the time of the end.

PROOF: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:4, 10.

A special message for the last days commands man to turn from the errors and false worship of men to the worship of the true God who created all things, of which creation the seventh-day Sabbath is his memorial.

PROOF: "Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth and the sea and the fountains of waters." See Rev. 14:6-14.

This threefold message develops a class who keep the fourth commandment.

PROOF: "Here are THEY THAT KEEP THE COMMANDMENTS OF GOD, and the faith of Jesus." Verse 12.

Those who truly love God, knowing his will, will do it. PROOF: "I thought on my ways, and turned my feet unto thy testimonies. I made haste and delayed not to keep thy commandments." Ps. 119:59, 60.

M. C. WILCOX.

Temperance Outlook.

WINE AND THE BIBLE.—5.

BY J. H. KELLOGG, M. D.

TEXTS WHICH ARE SAID TO FAVOR THE USE OF WINE (CONTINUED).

The Passover Wine.—Was the wine used by Christ and his disciples at the passover supper, just before the crucifixion, fermented or unfermented?

This is an interesting question; for all Christendom have for hundreds of years acted upon the supposition that the wine employed was fermented, and have used this kind of wine in the sacrament. If we can ascertain with certainty the character of the wine employed by the Jews in the passover feast, we shall be able to settle this question satisfactorily. Can we do so? The following facts seem to make the matter sufficiently clear:—

1. The process of fermentation is one of putrefaction, or decay. The ancients understood this, and were also acquainted with the fact that fermentation is occasioned by leaven, or ferment.

2. Not only leavened or fermented bread was forbidden during the passover, but all fermented things. Says Kitto, "All fermented substances were prohibited during the paschal feast of the Jews, and during the succeeding seven days." Hence the passover was called the "feast of the unleavened," the word bread not being found in the original.

3. If the body of Christ was necessarily represented by bread which was absolutely free from ferment or leaven, surely his blood—"which is the life"—should be represented by wine equally free from putrefactive elements.

In view of the above facts, we are certainly justified in the belief that the communion wine used by our Lord was wholly free from alcohol.

"For every creature of God is good." 1 Tim. 4:4.

Fermented wine is not a "creature of God." It is the poisonous product of a destructive process, and not the result of a creative act, so that it can in no sense be called a "creature of God." Unfermented wine, the fresh juice of the grape, is certainly good and wholesome, and it may with propriety be called a "creature of God;" for it is one of the products of his hands, as shown by Ps. 104:14, 15.

"Drink no longer water, but use a little wine for thy stomach's sake." 1 Tim. 5:23.

This text is regarded by moderate drinkers as their stronghold. Whenever reasoned with on the subject, they quote Paul's advice to Timothy, and apply the same to themselves, irrespective of the state of their stomachs. In the great majority of cases, the stomach makes no complaint until after the habit of wine taking has been formed. This fact alone is quite significant, but we would invite the attention of those

who seek consolation from this text to the following points:—

1. The fact that it was necessary for Paul to advise Timothy to "drink no longer water, but wine," proves conclusively that Timothy was not in the habit of drinking any kind of wine.

2. Paul recommended wine as a medicine for Timothy on account of some weakness of his stomach, and other infirmities. This would not be recommending it for the habitual use of well persons.

3. The wine that Paul recommended was such as would be good for Timothy's stomach, else he would not have advised him to use it. Alcoholic drinks are notoriously bad for even a healthy stomach. They interfere with digestion, and are one of the most prolific causes of dyspepsia. Unfermented wine, on the other hand, has just the opposite properties. It is a most wholesome article, and was much esteemed by the ancients for the very purpose for which Paul recommended wine to Timothy. The conclusion, then, is irresistible, that the kind of wine recommended by Paul was the unfermented juice of the grape. This position is confirmed by Athenæus, who recommended sweet wine "as being very good for the stomach." Paul certainly could not have recommended fermented wine to Timothy; for Pliny, Philo, and Columella, in speaking of fermented wines, say that they produced "headaches, dropsy, madness, and stomach complaints." Who will believe that Paul advised Timothy to use the very article that would cause his stomach to become diseased if it were not already so?

"Not given to much wine." 1 Tim. 8:3; Titus 2:3.

Moderate drinkers claim to find in these and similar texts ample support for their practice. They argue that Paul did not condemn the use of wine entirely, but only its excessive use. In 1 Tim. 8:3, Paul says, "Not given to wine," no qualifying word being used. The other expressions evidently do not mean that the use of intoxicating wine in any degree would be allowable. If such a rule of interpretation as moderate drinkers adopt were followed in explaining other similar expressions, we would have some very strange doctrines taught. For example, we read, in Eccl. 7:17, "Be not *overmuch* wicked." According to the rule referred to, we must understand this to mean that a man may sin in moderation if he is careful to avoid becoming excessively wicked. Such a doctrine would be fatal to Christianity, and obnoxious to reason. Any degree of indulgence in sin is wrong. Any degree of indulgence in intoxicating drinks is also wrong.

We may allow a literal interpretation of the text by reference to the fact that even unfermented wine may be used in excess, just as food may be indulged in to a gluttonous extent. Such use of wine may have been referred to by the apostles.

PROHIBITION PAYS.

THE following ingenious piece of alliteration applied to the prohibition question, is worth reproducing. It comes from the columns of the *Pittsburg Light*:—

Prohibition prevents poverty, protects property, promotes peace, produces plenty, provides pleasure, procures progress, perpetuates prosperity, prophesies paradise.

Prohibition palliates pain, prevents paralysis, precludes prostration, proscribes pernicious pestilential poisons.

Prohibition prevents pauperism, pollution, profanity, perjury, prostitution, parricide, polygamy, perils, pandemonium, perdition.

Prohibition precludes policemen, poor-houses, prisons, penitentiaries.

Prohibition promotes principle, probity, purity, piety.

Prohibition plainly pays, privately, publicly, personally, politically.

Prohibition positively proves practicable, potent, popular, predominant. Prophetically, prohibition prayers prevail permanently.

A PARABLE CONCERNING A SNAKE.

A FARMER once found a rattlesnake in his field. Having caught it and gagged it, and put it in a bag, he carried it home, and called his neighbors together, saying, "Behold, I have captured a snake, and it is big and strong; now, therefore, what shall I do with it?" Then one man rose up and said, "This is a very harmless-looking reptile. I think he might be allowed to go wherever he pleases." Another said, "My friends, do you not know that this harmless-looking serpent has a *sting*? Now, therefore, I move that all people, and especially all young people, be warned

faithfully to keep *out of the way* of the serpent, lest they be bitten." This counsel seemed to impress the assembly very favorably.

Then a third speaker began on this wise: "Since the bite of this reptile is so very dangerous, I would submit that it might be well to make certain rules and regulations; as, for instance, that he is not to go abroad on the day that is called Sunday; and that he must not be allowed to sting anybody who is not of age; moreover, that he shall not be let out from his cage at all until a council of citizens shall so decide. And finally," said this wise and thoughtful man, "I suggest that an oath be administered to our neighbor, the keeper of the snake, that he will faithfully fulfill all these provisions."

Now, it came to pass that the neighbors were so moved with these words that with one voice they cried out, "Let it be done, even as thou hast said!" And they were about to adjourn.

When, behold there came a cunning old man into the council, and hearing what had been done, he exclaimed, "Fools! fools! not to think of *killing* the snake! Give him to me, and I will crush his *head*!"

At this there was a great commotion. Some cried one thing and some another; but all were agreed that such proceedings would be contrary to their rights and liberties; for they loved the snake, though he was a deadly and loathsome thing. And, lo, he liveth to this day! He that is wise, let him interpret the parable.—*The Sower*.

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:—

OHIO.—Five converts reported at Portage River.

DENMARK.—Several new converts reported at Copenhagen.

TEXAS.—W. A. Mc Cutchen reports six adult believers at Austin.

DELAWARE.—Victor Thompson reports several converts at Frederica.

WISCONSIN.—Six new believers take their stand for the truth at Milwaukee.

ILLINOIS.—Five new members added to the Scandinavian church at Chicago.

MAINE.—S. J. Hersum reports an encouraging series of meetings at Lubec.

IRELAND.—Two converts receive baptism at Clones; four converts reported at Armagh.

INDIANA.—A series of meetings held at Millwood Chapel results in fifteen converts.

CONNECTICUT.—Reports of an encouraging nature are received from various parts of this State.

LOUISIANA.—E. Hilliard reports that the mission work at New Orleans continues to yield encouraging results.

SOUTH AMERICA.—Considerable interest is being awakened at Georgetown by mission work conducted by G. G. Rupert.

MINNESOTA.—Wm. Schram reports six additions to the company of believers at St. Paul; meetings are being held at Wadena.

ENGLAND.—S. H. Lane reports converts at Leeds, Blackburn, Wigan, and Liverpool, as the result of meetings held at those places.

WASHINGTON TERRITORY.—Thirteen believers sign the church covenant at Spring Brook; special meeting held with the church at Renton.

COLORADO.—Church at Boulder receives three accessions to its membership; meetings at Hillsboro result in eight converts; church of twenty-one members organized at Fort Collins.

MICHIGAN.—A series of revival meetings held at Battle Creek, results in a decided awakening of the church; six converts receive baptism; the membership of the church is now nearly 700.

SWEDEN.—A numerous company of colporters complete the regular course at the colporters' school at Stockholm, and engage in their chosen work in adjacent localities; much interest is reported at Dalarna.

IOWA.—Six converts receive baptism at Confidence; nine new believers sign the church covenant at Waukon; four converts reported at Hull; five families at Osage embrace the faith; church at Algona receives two new members.

KANSAS.—Several additional converts gained in Cherokee county as a result of special meetings; church of twenty-four members organized at Reeve, with a prospect of soon receiving a dozen or more accessions; W. H. Mills gives an encouraging report of the work in Lyon, Chase, Morris, Davis, and Wabunsee counties.

The Theological World.

... The pope still persists in his order for Dr. McGlynn to come to Rome.

... The eleventh annual Church Congress will be held in Louisville, Ky., opening Oct. 18.

... Prominent Roman Catholic dignitaries have petitioned the pope to canonize Mary Queen of Scots.

... The Chicago *Standard* calls Dr. McGlynn's resistance of the pope's authority the "new Protestantism."

... Among British non-conformists there is a growing sentiment in favor of the use of a liturgy in church service.

... The Salvation Army in England lately netted \$25,000 to meet a special need, by a "week of self-denial."

... The Turkish Government has given permission for the publication of a Christian newspaper at Constantinople.

... There are now in the mission fields of the world 2,400 unmarried, besides probably an equal number of married, ladies.

... The Moody Birthday Endowment Fund for the schools at Northfield is growing slowly toward the desired limit of \$40,000.

... France has withdrawn all financial aid from the Catholic schools, but continues to support the Protestant institutions of learning.

... An Englishman, now in this country, recently sent Mr. Moody a check for £5,000, with the suggestion that he should at once plan an evangelistic tour in India.

... The amount now annually raised for carrying on Protestant missions throughout the world, is estimated at \$12,250,000; of this sum, \$4,250,000 is raised in America.

... The annual report of the Salvation Army, recently issued, states that during last year 500,000 indoor services and 345,800 open-air meetings were held in the United Kingdom.

... The Chinese have made application for the free entry at San Francisco of a joss house. The joss is one hundred and fifty feet long, and is composed of wood, paper, tinsel, and metal.

... The general conference of the Mormon Church was held at Provo, Utah, April 15. Communications were read from several refugee presidents, which were noticeably silent on the question of polygamy.

... It is currently reported that there are over eight hundred Congregational churches without ministers, a very large portion of them so feeble as to be unable to support a minister. We speak upon the authority of the *Independent*.

... The non-polygamous branch of the so-called "Church of the Latter-day Saints" recently closed a general conference at the original Mormon temple erected at Kirtland, Ohio, fifty years ago. About seventy delegates were present. This organization now numbers 19,286 members.

... An Anti-secret Society Congress was held recently in Chicago. One hundred and thirty-seven delegates, representing thirteen denominations, were in attendance. Resolutions were adopted denouncing secret societies as inimical to the Church of Christ, and recommending various means of opposing them.

... "There is a bare possibility," says an exchange, "that it may interest those who are always harping on the old story that 'it takes two dollars to send one to the heathen,' to know that the state of commercial exchange is such that a dollar is worth more when it arrives at its destination than when collected in this country."

... A meeting of the Salvation Army at Savannah, Ga., on a recent Sunday, was the occasion of a serious riot. During the meeting some ruffians precipitated a fight, whereupon the whole company arose in a body, and a general *melee* ensued for twenty minutes, until the police arrived. Thirty men were more or less injured.

... A movement is on foot in Holland for the more strict observance of Sunday. By the measure proposed no work is to be allowed that is open to public view; no places of amusement are to be open before 8 o'clock P. M., nor are intoxicating drinks to be sold near churches where worship is being conducted, nor anywhere before noon.

... The London *Methodist Times* declares that there is an "ominous lack of local preachers" in the Wesleyan connection. It says there are 15,000 pulpits and only 10,000 local preachers. This, it declares, "is far below the proportion of other days. The stream that feeds both our ministry and our pulpits is slowly drying up." This is the darkest spot in the Methodist horizon, and everybody should face it at once.

... The pope received information March 24, from Vienna and Berlin, that during the term of alliance between Austria, Germany, and Italy, no attempt to subvert the papacy would be tolerated, and that the allied Governments would do all in their power to assure at all times the pope's liberty and independence.

THE GOSPEL SICKLE.

Battle Creek, Mich., May 1, 1887.

Again we remind our readers that the SICKLE is printed from stereotype plates; hence we can supply back numbers of any issue in any quantity desired.

In this issue appears an advertisement of the great Medical and Surgical Sanitarium at Battle Creek, which cannot fail to be of interest to many of our readers. It is with pleasure that we commend this institution to the confidence of all.

Zion's Herald makes this remark:—
"Fortunately no Christian is compelled to go to a human statute-book to learn what he may do on the Sabbath."

Wonder if our contemporary would be willing to adopt a similar test in ascertaining which day of the week is the Sabbath? And if he should consult the Bible, and the Bible alone, would he ever conclude that the first day of the week is the Sabbath?

Although the count of the votes cast at the recent election in Michigan on the prohibition amendment shows that the amendment is lost, it is quite generally claimed that in many places gross frauds were perpetrated, which, if eliminated, would certainly show a very fair majority in favor of the amendment. It is greatly to be hoped that a searching investigation will be made, and the fraudulent transactions thrown out, so that the true result of an honest and fair vote may be determined.

Sixty years ago we used to sing,—
"The Lord, the sovereign, sends the summons forth,
Calls the South nations, and awakes the North;
From east to west the sounding orders spread,
Through distant lands and regions of the dead;
No more shall atheists mock his long delay;
His judgments sleep no more;—behold the day!"

The author doubtless thought that it was atheists who would scoff at the doctrine of the Lord's coming; had he lived till to-day he would have known that it is professed Christians.

In this issue of the SICKLE we give another Bible reading on the Sabbath question, from the pen of Eld. M. C. Wilcox. The current reading gives a connected view of the pretended change of the Sabbath, showing that such a change was prophesied of, and was to be made by just such a power as history shows has attempted it, and has claimed for many years that it did actually accomplish that work. Reader, ponder this subject candidly and prayerfully, and ask yourself which you have the most regard for—the traditions of men or the commandments of God.

THE TRUTH WILL TRIUMPH.

The truth will not triumph in the conversion of the world, or in the salvation of all men, but in the sanctification and salvation of the people who are truly the children of God. It will triumph in the vindication of God's truth and righteousness—in the deliverance of his people, and in the signal overthrow of his enemies. The law of God, now despised and trodden underfoot, will be vindicated in the sight of all; and those who contend that it has been abolished or changed, will see their folly made manifest by the opening of the great day. They, too, who put far in the future the evil day, and have scoffingly said, "Where is the promise of his coming?" will find, to their utter astonishment and consternation, that the Saviour told the truth when he promised to come again, and gave signs by which his people would know when his coming was near; that his word is verified, and the doubter convicted of infidelity and condemned as the unalterable consequence.

These are solemn and fearful truths—truths which we now may learn, and escape the wrath to come, or may despise, and drink of the cup of trembling and fierce indignation. And all these weighty, momentous considerations hang upon the brittle thread of life, and on the improvement or misimprovement of a very brief period of time. In a little while, all preparations for that tremendous day will be completed, and, ready or not ready, all must meet the consequences of their conduct here.

Well will it be for those who have let the truth triumph in their hearts and lives, and thus have made the Judge their friend. They will triumph with the truth, while the truth triumphs over their enemies.

R. F. C.

OLD AND NEW TESTAMENTS.

THERE are some who profess faith in the New Testament, but hold that the Old Testament is no longer of much use, because it is superseded by the New. The New Testament, they say, is a sufficient guide to eternal life, and is all we need; and some have said that it would be just as well for us if the Old were out of existence. There is no known reason why they take this position, except that the Old Testament contains a verbatim copy of the fourth commandment of the decalogue, and the New Testament does not.

Do they not know that when Jesus said, "Search the Scriptures; for in them ye think ye have eternal life," he spoke exclusively of the Old Testament Scriptures? Not a word of the New was then written. Do they not know that the New is built upon the Old, as a house is built upon its foundation? that the Gospels were written expressly to prove that Jesus is the promised Messiah, or Christ, the Saviour of men? See John 20:30, 31.

In reading the New Testament we frequently find it saying, "It is written," "It is written;" and if we had not the Old, some skeptic might be foolish enough to ask where it is written. We might as well expect a house to stand with the basement wall torn from under it, as to think of accepting the New Testament as a revelation from God independent of the Old. It were better to take God's word of the Old Testament at par, and let its "perfect" law convince men of sin, before we preach the gospel of pardon through Jesus Christ; for Jesus said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The law which he thus indorsed entire, and confirmed for all time, was the law written in the Old Testament. R. F. C.

HOLINESS.

STRANGE as it may seem, there are many people in the world who claim a degree of holiness and sanctification that precludes the possibility of sinning, in the present or future. They base their claims upon their construction of 1 John 3:8, 9; 5:18, and a few other texts of similar import. But a reasonable, consistent view of those texts fails to supply any argument to substantiate the claims of our "holiness" friends.

The argument of the texts referred to is given to show the distinction between the sources of righteousness and unrighteousness; to show that the practice of right-doing is the consequence of being in harmony with God, and wrong-doing, in harmony with the Devil. One cannot perform an act that is at the same time in harmony with God and the Devil; that is morally impossible. When one is in the condition represented by the phrase "born of God," that is, when his motives and acts are perfectly conformable to the Spirit of God, it is manifest that he does not sin; for the moment he does sin, he is not in that condition. It is absolutely impossible for him to practice wrong-doing, and at the same time be in perfect harmony with God. To sin is to depart from God, and to do right is to depart from the Devil. The word from which "born" is translated, as used in the texts under consideration, is *gennao*, which in the sense as here used, is defined by Robinson to mean "to spring from;" "the source or manner." The word translated "seed" is *sperma* in the original, which Robinson translates as meaning "the germ or principle of divine life," as here used. Hence it is admissible to paraphrase verse 9 of the third chapter thus: "Whosoever lives in harmony with a principle that springs from God, doth not commit sin; for the principle of divine life remaineth in him: and he cannot sin because the principle that guides him springs from God." This is self-evident, and can be comprehended by a child.

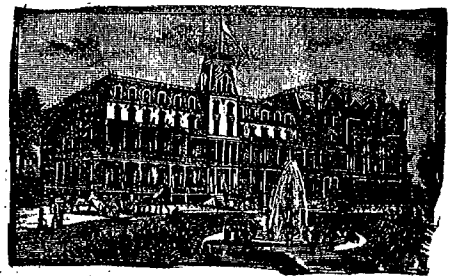
In his "New Testament for English Readers," Dean Alford gives a similar explanation, and adds, "The abiding force of this divine generation in a man, excludes sin; where sin enters, that force does not abide." The same interpretation applies to chapter 5:18. The doctrine of holiness or sanctification, as held by many people at the present time; viz., that they are beyond the possibility of sinning, not only has no foundation in reason or Scripture, but is directly opposed to the Bible. Take the case of Adam and Eve. Before their fall they were in a state of perfection beyond that which any person can hope to obtain in this life, and yet they committed sin. Moses was a man greatly beloved of God; and, judging from the most remarkable manner in which the

Lord used him in bringing the children of Israel out of Egypt, and the wonderful privileges accorded to him in being permitted to commune with the Lord upon Mount Sinai and at other times, we must conclude that he lived a life of holiness far exceeding any examples of the present day; and yet he sinned, and was thereby prohibited from conducting the children of Israel into the promised land. See Num. 20:10-12; Deut. 3:26, 27. When David was anointed, it is said that "the Spirit of the Lord came upon David from that day forward." 1 Sam. 10:13. According to our "holiness" friends, there was no danger of his sinning after that; but the history of his life and his own confessions show that he did sin grievously. Coming to the New Testament, take the case of Peter, our Saviour's disciple. We must conclude that he was a humble, devoted, and acceptable follower of Christ before the latter's betrayal; and yet we find Peter committing a grievous sin by denying his Lord. If the doctrine of "holiness," as advocated by the class of extremists before referred to, be true, then there is no meaning to the parable of the prodigal son; for there is represented the return to God of one who had fallen from grace,—the return of a backslider. If that doctrine be true, it would be very inconsistent for a believer in it to pray as Jesus taught his disciples. He would have no occasion to pray for the forgiveness of sin, or not to be led into temptation; for if he has reached a position beyond the possibility of sinning, he has no need to fear temptations.

The following scripture is directly opposed to the claims of our "holiness" friends: "There is no man that sinneth not" (1 Kings 8:46); "A just man fall eth seven times and riseth up again" (Prov. 24:16); "There is not a just man upon earth, that doeth good and sinneth not" (Eccl. 7:20); "For the flesh lusteth against the Spirit, . . . so that ye cannot do the things that ye would" (Gal. 5:17); "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. There are also many other passages of similar import. In Jer. 3:22 we find this language: "Return, ye backsliding children, and I will heal your backslidings." This proves the possibility of falling from grace. See also Mal. 3:7; Deut. 30:2; 1 Sam. 7:3; Hos. 14:1.

There is not a text in the Bible that, when properly understood, teaches the doctrine under consideration; and when we add to this the further fact that the Bible is full of the most positive evidence to the contrary, it is quite difficult to understand how any one can claim to believe it.

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