

# 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.

### NEW EVERY MORNING.

Every day is a fresh beginning,  
Every morn is the world made new;  
You who are weary of sorrowing and sinning,  
Here is a beautiful hope for you,  
A hope for me and a hope for you.

All the past things are past and over,  
The tasks are done and the tears are shed;  
Yesterday's errors let yesterday cover;  
Yesterday's wounds, which smarted and bled,  
Are healed with the healing which night has shed.

Yesterday is a part of forever,  
Bound up in a sheaf that God holds tight,  
With glad days and sad days and bad days, which never  
Shall visit us more with their bloom and their blight,  
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot relieve them,  
Cannot undo and cannot atone;  
God in his mercy receive, forgive them!  
Only the new days are our own;  
To-day is ours, and to-day alone.

Here are the skies all burnished brightly,  
Here is the spent earth all re-born,  
Here are the tired limbs springing lightly  
To face the sun and to share with the morn  
In the chrisom of dew and the cool of dawn.

Every day is a fresh beginning,  
Listen, my soul, to the glad refrain,  
And, spite of all sorrow and old sinning,  
And puzzle forecasted and possible pain,  
Take heart with the day, and begin again.  
—Springfield Republican.

## 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.

Nothing is susceptible of clearer proof than that the present atmospheric heavens are to pass away; the elements of earth are to be melted by fire. 2 Pet. 3:10. In this lake of fire ungodly men will perish. Rev. 20:15. But beyond this, the heavens and earth are to be renewed, and none but the righteous will dwell therein. Rev. 21:5, 27.

The most stupendous corruption fund that exists in this country, is that in the hands of the liquor manufacturers and dealers. This fund, amounting to at least \$900,000,000 per year, is contributed by the patrons of the traffic, in return for which they receive that which pauperizes them to a still greater extent than the mere loss of the money. The tendency from the use of the liquors is to make people bankrupt in both morals and physical vigor. But the use made of this immense corruption fund works untold evil and disaster to our governmental affairs, from the smallest municipality up to the national organization. The unscrupulous holders of this fund use it in buying votes, and in all possible ways to

control elections and legislation in a manner to subvert their selfish and wicked designs. It is beyond the power of human calculation to estimate or conceive of the evil and disaster that our country suffers because of this gigantic corruption fund. Ah! why will men be so unaccountably foolish as to contribute to this fund, when they must know that it is but helping move forward the car of Juggernaut, that will ere long crush them also?

A GREAT many otherwise well-meaning people are given to making the Bible a kind of a conundrum book. If they discover the slightest chance to propound a query, however unimportant, they immediately set themselves about the task of framing a question that will puzzle somebody to answer. Indeed, they read their Bibles with a view to finding pretexts for such queries, and they dwell with much satisfaction upon their acuteness in making such discoveries. While a suitable spirit of investigation and desire to know the truth is right and laudable, we are afraid that many will eventually find that they have built a wall of queries that will shut them out of heaven.

If Col. 2:14-17, "blotting out the handwriting," etc., refers at all to the weekly Sabbath, it proves that it has been blotted out, and hence we have no Sabbath. Yet those who teach that the fourth commandment is perpetually binding, and that the keeping of the first day of the week is obedience to it, will quote this text to prove that they ought not to keep the day specified in the commandment, the seventh day! How logical the conclusion! How well fitted are men of such depth of intellect to be the leaders of the enlightened Christians of the nineteenth century!

MODERN Spiritualists do not agree with Job regarding the question of the re-appearance of those who have died. That good old patriarch said, in speaking of the dead, "He shall return no more to his house, neither shall his place know him any more." Job 7:10. Thus Job had no faith in the return of our departed friends in materialized forms, or in any capacity whatever; but Spiritualists claim the frequent and visible return of the dead, and their capacity to hold intercourse with the living. Whom will you believe, Job or the Spiritualists?

THE importance of giving careful attention to our words is attested by the fact that two of the ten commandments, the third and the ninth, pertain directly to the use of the power of speech. It is no wonder that our Saviour said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37. With what care, then, should we watch our words!

PAUL informs us that "by the deeds of the law there shall no flesh be justified." Rom. 3:20. And in verse 23 he says that "all have sinned, and come short of the glory of God." It matters not how perfectly one may keep the law of God; this will not justify him before God for his sins. Sin is a disease common to the whole human race,—a disease that will produce eternal death just so sure as it is not recovered from. There is an unfailing remedy, and that is the blood of Christ. Faith, repentance,

and a compliance with the necessary conditions will enable us to receive the application of that remedy, which will save us from the impending terrible fate. All who are saved in the kingdom of heaven will be so because they stand justified before the Father; but as they cannot be justified by their own righteousness (for "all our righteousnesses are as filthy rags," Isa. 64:6), they must so comply with the conditions of the plan of salvation that they may have Christ's righteousness imputed unto them. Christ's righteousness consisted of a life that was in perfect conformity in every particular to the law of God, the ten commandments; and as he is our great Exemplar, we should endeavor, to the best of our knowledge and ability, to follow in his footsteps, and keep that law also,—the fourth commandment with all the rest.

WE are taught to be ready always to give an answer to every man that asketh us, a reason of the hope that is in us. And certainly if we can give an answer to others, we must be able to know for ourselves on what our faith and hope are grounded. Our faith is to be tried. Each one must be prepared to stand the test for himself. He that endures to the end will be saved. Some depend too much upon others, and do not study the reasons upon which their faith is based. Such are in danger of being moved from their foundation. They have moved because others did; and if others fall away, they, having no root in themselves, are liable to go with them. It is to our interest to know for ourselves why we believe and hope.

NOT only is the Sabbath question one of the foremost topics of discussion before the religious world at the present time, but interest in this question is constantly increasing, and we may safely expect to see it occupy a still more prominent place in the future than it does now. Less than five years since, a prominent minister of a popular denomination was asked by a member of his church to preach a sermon on the evidences of the validity of the so-called "Christian Sabbath" (Sunday). He replied that that was not a debatable question; that it was thoroughly settled long years ago, and was not one of the live questions of the day. But now we see all over this country, and even in Europe, that this is a question of absorbing interest, and thousands of sermons are being preached, many columns written, multitudes of tracts, pamphlets, and books printed, all endeavoring to substantiate the claims of the Sunday-Sabbath; and the more this investigation goes on, the louder and more general arises the demand for the enactment and enforcement of civil laws for the observance of the day. These things furnish the most conclusive evidence that investigation reveals the fact that the Sunday-Sabbath is lacking support from the word of God, and hence the increased clamor for human support.

THE extent of the jurisdiction of the law of God is shown by Rom. 3:19: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." With such a statement so plainly made, it is quite incomprehensible how any can rise up and suggest that the law of God has been abolished and is not now binding on the human race. It is safe to conclude that with such persons the wish is father to their claim.

## Doctrinal Articles.

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

### WHAT CATHOLIC AUTHORITIES SAY ABOUT THEIR CHURCH'S CHANGING THE SABBATH.

BY G. I. BUTLER.

IN pursuing this subject further, we quote the language of John Gilmary Shea, LL. D., a representative man among Catholics, and an accomplished writer: "The Sunday, as a day of the week set apart for the obligatory public worship of Almighty God, to be sanctified by suspension of all servile labor, trade, and worldly avocations, and by exercises of devotion, is purely a creation of the Catholic Church." "Nothing in the New Testament forbids work, travel, trade, amusement, on the first day of the week. There is nothing which implies such a prohibition. The day, as one especially set apart, had no authority but that of the Catholic Church; the laws requiring its observance were passed to enforce decrees of councils of the Catholic Church." "For ages, all Christian nations looked to the Catholic Church, and, as we have seen, the various States enforce by law her ordinances as to worship and cessation of labor on Sunday. Protestantism, in discarding the authority of the Church, has no good reason for its Sunday theory, and ought, logically, to keep Saturday as the Sabbath, with the Jews and the Seventh-day Baptists. For their present practice, Protestants in general have no authority but that of a church which they disown."—*The American Catholic Quarterly Review*, Jan., 1883.

James Blake, M. D., another Roman Catholic, in a debate with a Protestant, thus drove the latter to the wall: "Christ never wrote, but God the Father did. He wrote the ten commandments on the tables of stone, and the only commandment he emphasized was that to keep the seventh day. 'Remember to keep holy the seventh day;' and there is no command so often repeated throughout the Old Testament. If the Bible alone be the gentleman's rule of faith, he is bound by this commandment; but does he observe it?—No, he does not. Why, then, does he not observe it?—Because the Church thought fit to change it. Here the gentleman admits the authority of the Church to be superior to the handwriting of God the Father; and yet he will look you in the face, and declare that the Bible, without Church authority, is his rule of faith."—*Review and Herald*, Feb. 27, 1884.

The following statements were made by a Catholic priest in the opera-house in Hartford, Kansas, Feb. 18, 1884, as reported in the *Hartford Weekly Call* of Feb. 22: "Christ gave to the Church the power to make laws binding upon the conscience. Show me one sect that claims or possesses the power to do so save the Catholic Church. There is none, and yet all Christendom acknowledges the power of the Church to do so, as I will prove to you. For example, the observance of Sunday. How can other denominations keep this day? The Bible commands you to keep the Sabbath day. Sunday is not the Sabbath day; no man dare assert that it is; for the Bible says as plainly as words can make it that the seventh day is the Sabbath, i. e. Saturday; for we know Sunday to be the first day of the week. Besides, the Jews have been keeping the Sabbath day unto the present time. I am not a rich man, but I will give \$1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. No, it cannot be done; it is impossible. The observance of Sunday is solely a law of the Catholic Church, and therefore is not binding upon others. The Church changed the Sabbath to Sunday, and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church. Is this not a living miracle—that those who hate us so bitterly obey and acknowledge our power every week, and DO NOT KNOW IT?"

These extracts from Catholic authorities might be much enlarged, but ought to be sufficient to show to any candid person the position taken by that church upon this point. It will be noticed that many of these come from catechisms and other doctrinal works which are officially issued by the Catholic Church itself. There can be no higher evidence of the position of a denomination than its doctrinal books put forth to teach its own people. Thus the Papal Church acknowledges, point-blank that it has dared to change the law of God by "substituting Sunday for Saturday." It puts forth this claim to all the Protestant world as *the highest evidence of its authority.*

### REDEEMER AND REDEEMED.—2.

It is when the sinner sees himself exposed to the wrath of God by the violation of the divine law, that he feels his need of Christ, and casts himself upon Christ's mercy as his only hope. And it is here that the repenting, confiding sinner finds pardon, peace, and joy in the Holy Spirit, as he seeks for that fullness of grace there is in the Redeemer. His life is now in joyous harmony with the exhortation of the apostle: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2. And as he travels on in the Christian life, and reaches out by faith for complete deliverance from the power of Satan, and for redemption from the dominion of sin, he reads his own experience in the triumphant words of Paul: "That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Col. 1:9-14.

This is redemption in its first stage. It is a deliverance from the power of darkness, and a translation above the corruptions of this world into the kingdom of Christ's abounding grace. Bible conversion is a great change. When men are understandingly convicted of sin by the very moral code given as a rule of life, and are led to Christ as their only hope of pardon and eternal life, they will, with very few exceptions, remain steadfast, and grow in grace. Why so large a percentage of the fruits of the popular revivals of our day immediately fall back, is because they do not experience Bible conversion. The moral code is not applied as the measure of sin, preparatory to their casting themselves upon Christ as their only hope of redemption from sin.

Those who are really converted as they enter upon the Christian life, will gain victories, add graces, and increase in spiritual strength as they pursue their journey home to their eternal reward. This is forcibly expressed in 2 Peter 1:5-11: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

But no one of the writers of the epistles expresses the high and holy attainments of the Christian life in stronger terms than John. He, as a proper witness in the case, testifies to what he had seen and heard as follows: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:3-7. The several points of thrilling interest in the foregoing words of the beloved John are:—

1. That the man who is redeemed from the condemnation and power of sin, and becomes a loyal subject of the kingdom of grace, enjoys fellowship with the Father, and with his Son Jesus Christ.

2. His union with Christ and his gospel does not separate him from the Father and his moral code. "I and my Father are one," says Christ. The divine law and the glorious gospel, though instituted for different reasons, and designed to serve different

purposes in the great plan of redemption, are in perfect harmony with each other, as are their divine Authors.

3. John bears the joyful message that Christians may hold fellowship with both the Father and the Son. The Jew is satisfied with his efforts to be in fellowship with the Father, and the majority of Christians hold that it is enough to be in fellowship with the Son. But the full measure of joy estimated by the apostle is to be in fellowship with both the Father and the Son.

4. God is light, and in him is no darkness. Christians may walk in the light as God is in the light. And if they thus walk, they will have fellowship one with another. Can a man enjoy fellowship with the Father, and walk in the light as he is in the light, while breaking the precepts of his moral code?

5. When in fellowship with both the Father and the Son, and walking in the pure light of God, it is then that the blood of Christ cleanses from all the stains of transgression. And again we inquire, Can the blood of Jesus Christ cleanse a man from all sin while he is living in transgression?

The apostle continues: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Before this cleansing work can take place on the mind and heart, the sinner must see his sins by the rule of life which God has given, must sorrow for his sins, must confess his sins, and must put them away by turning to the Lord in the path of obedience. It is then, and not until then, that the blood of Christ can be applied to cleanse the sinner from his unrighteousness.

The Christian heart exults that the sinner may repent before God of the transgression of his law, and may find in Christ a complete Redeemer. His heart and life may be in harmony with the law of God and the gospel of Christ, and in fellowship with the Father and the Son. He may walk in the light as God is in the light. He may be cleansed from all sin, and pursue the path of light that leads through the gates into the golden city, triumphant in the love of the Father and the Son.

But John speaks plainly, to guard against self-deception, and to keep high the standard of walking with God in his light. He warns: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." These are cutting words indeed, but safe for the church of Christ. And the beloved apostle seems to anticipate the depressing influence of his words on some trembling disciple, and, by way of giving further light and comfort, adds: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." In love he would speak plainly to warn the church against transgressing the law of God, and in love he would point the erring to our adorable Redeemer as the only means of redemption from sin.—*James White.*

### A BRIEF EXPOSITION OF EPH. 2:15, 16 AND COL. 2:14.

BY W. R. PATTERSON.

THESE texts constitute the very hone and sinew of Antinomian theology touching the law of ten commandments. That some people believe that they teach the abolition of the ten commandments, I have no reason to doubt. That many of the class who profess to believe this know better, or, at least, have the privilege of being better informed, is just as apparent.

To the question, Did Christ abolish the law of ten commandments at his death? we answer most positively, No; which answer is in harmony with the word of God as expressed in such passages as Ps. 40:8; Isa. 42:21, in the Old Testament; and Matt. 5:17-19; Rom. 3:31, in the New Testament. These are plain declarations of the word of God, and should forever settle this question.

But our Antinomian friends answer Yes to the above question, and quote as proof the scriptures at the head of this article, and some others which have, if possible, even less bearing on the question.

Webster defines "abolish" thus: "To do away with utterly, to put an end to, *destroy, make void, annul.*" His definition for "destroy" is, "To pull down, to bring to naught, to put an end to, to demolish, ruin, annihilate, kill."

Now let the reader, with Bible and dictionary, compare the passage under consideration (Eph. 2:15, 16) and the word "abolish," with Matt. 5:17 and the word "destroy" in the passage last quoted.

Christ says in Matt. 5:17-19 that he did not come to *destroy* the law. But our friends so construe the language of Paul in Eph. 2:15, 16 and Col. 2:14, as to make him clearly contradict the Saviour, and say that the death of Christ *did* destroy, *abolish*, or *blot out* the law. The only possible way in which these scriptures can be harmonized, is to admit the fact that the Saviour and Paul are speaking of different things.

Again, Rom. 3:31 states that faith, *i. e.* the gospel, does not make void but establishes the law. But Eph. 2:15, 16 and Col. 2:14 just as positively affirm that there was a law "abolished," "blotted out," "taken out of the way," "nailed to the cross." Let him who can take the position that God's law spoken from Sinai is the one brought to view in these scriptures, and harmonize the two passages, not to say anything of other scriptures.

Again: Christ pronounces a blessing on all who do and teach the commandments. Matt. 5:20. But the apostle says of the law mentioned in the other case, "Touch not, taste not, handle not; which all are to perish with the using." Col. 2:21, 22. Can any one believe the Saviour and the apostle Paul are speaking of the same thing? Let him who can, believe it.

Once more: "abolish" in Eph. 2:15 and "make void" in Rom. 3:31 express exactly the same idea, and are translations of the same word in the original. (See Critical Notes on these passages.) But the apostle asserts in Rom. 3:31 that faith does *not* make void the law, but *establishes* it. And the same writer, in the texts under consideration, asserts that the death of Christ did abolish (make void) the law. Cannot any one see that the apostle is not writing of the same thing in both cases? If he is, there is a hopeless contradiction. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

### THE THOUSAND YEARS.

The following statements, proved by the scripture references given, will show the Bible view of the thousand years of Rev. 20:—

1. The resurrection of the righteous will take place just prior to the thousand years. Rev. 20:4.
2. The resurrection of the wicked will not take place until the end of the thousand years. Rev. 20:5.
3. Christ will come before the thousand years, because he comes at the time of the resurrection of the righteous. 1 Thess. 4:16.
4. His coming will be personal and visible. Acts 1:9-11; Rev. 1:7.
5. At this time he will take all the righteous from the earth to heaven. 1 Thess. 4:17; John 13:33-36; 14:1-3.
6. They will reign with Christ on his throne during the thousand years. Rev. 3:21; 20:4.
7. The Judgment (to investigate and apportion the punishment of the wicked world) will be given to them. Rev. 20:4; Dan. 7:22; 1 Cor. 6:2, 3; Ps. 149:5-9.
8. When Christ comes to take the righteous, he will destroy all the wicked and leave the earth desolate. 2 Thess. 1:7, 8; 2:8; Jer. 25:26-33; Isa. 13:9.
9. This will be just prior to the binding of Satan, and just before the thousand years. Rev. 19:11-21; 20:1-3. This leaves no place for a world's conversion, nor for a time of peace on earth during the millennium spoken of in Rev. 20.
10. The bottomless pit where Satan is to be bound, is nothing more nor less than this earth in its broken-up condition as it will be after Christ comes. Rev. 6:14; Nahum 1:5, 6. The term "bottomless pit" comes from *Abussos*, which signifies "the deep," "the abyss," and is used in Gen. 1:2 to describe the earth when it was "without form and void." At the great day of God the earth will be brought into a similar condition. Jer. 4:23-27. Hence the term *Abussos* is used in Rev. 20 to describe the condition of the earth when it shall be the bounds of Satan's habitation.
11. Satan is not now limited to the earth, but goes through the air, and with his legions of demons (Mark 5:9; Jude 6) tempts the people of all nations. Eph. 2:2, 3. But during the thousand years Satan will be cast down to the ground (Isa. 28:17; Isa. 14:12), and, without a human being to tempt, he will roam in solitude. Zeph. 1:2, 3; Rev. 20:1-3.
12. After the thousand years the wicked will be raised, Satan will be loosed from his limited power,

and again go about his usual work, deceiving the nations. Rev. 20:5, 7, 8.

13. The city of God with all the saints, will come down from heaven and be on the earth at this time. Zech. 14:4, 5; Rev. 21:1-3; 20:9.

14. The wicked will be gathered around the city, and be burned up with fire from God. Rev. 20:9; Mal. 4:1; Ps. 37:10, 20.

15. The Devil and his host (his angels) will be destroyed at the same time. Rev. 20:10; Isa. 24:21, 22; Heb. 2:14; Eze. 28:17-19.

16. After this the earth will be free from sinners. All the universe will say, Blessing, and honor, and glory, and power, be unto God and the Lamb (Rev. 5:13), and the saints will enjoy abundance of peace forever and ever. Ps. 37:11.—*G. V. Kilgore.*

## The Christian Life.

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

### AFTER THE STORM.

After the storm, a calm;  
After the bruise, a balm;  
For the ill brings good in the Lord's own time  
And the sigh becomes a psalm.

After the drought, the dew;  
After the cloud, the blue;  
For the sky will smile in the sun's good time,  
And the earth grow glad and new.

Bloom is the heir of blight,  
Dawn is the child of night,  
And the rolling change of the busy world  
Bids the wrong yield back the right.

Under the fount of ill  
Many a cup doth fill;  
And the patient lip, though it drinketh oft,  
Finds only the bitter still.

Truth seemeth oft to sleep,  
Blessings so slow to reap,  
Till the hours of waiting are weary to bear,  
And the courage is hard to keep.

Nevertheless, I know  
Out of the darkness must grow,  
Sooner or later, whatever is fair,  
Since Heaven has willed it so.

—Selected.

### WHERE IS YOUR FAITH?

The importance of faith in the plan of redemption and salvation can hardly be over-estimated. "Without faith it is impossible to please" God. The promises are to those who believe. "He that believeth and is baptized shall be saved." "Being justified by faith," says an apostle. "Believe on the Lord Jesus Christ, and thou shalt be saved."

It seems that the first sin of our race arose from doubting the word of God. The tempter suggested a doubt of God's veracity: "Yea, hath God said?" etc. Then follows the positive denial: "Thou shalt not surely die." Now as doubting and unbelief resulted in sin, it is reasonable that faith in the word and promise of God should be made of great importance in the plan of saving men from sin. Unbelief leads us away from God; faith leads us back to God.

Faith is not sight. It takes hold of the naked promises of God. It does not believe that we shall be saved from our past sins because we have done so well in keeping the commandments of God, but because we simply rely upon his promise of pardon. We believe God. We believe his love toward us. We believe on his Son, who is set forth as a propitiation for our sins. Our sins were laid upon him. We believe it, and accept him as our Saviour. We believe in the efficacy of the blood that cleanseth from all sin; and are *freely* justified by his grace.

But faith does not release us from our obligation to obey God and keep his commandments. "Do we then make void the law through faith? God forbid! yea, we establish the law." If we simply believe for the remission of past sins, we acknowledge sin to be sinful, and the law which condemns it to be right. If doubt and unbelief lead to sin, faith leads us out of sin, which is the transgression of God's law, back to obedience. The person that is saved by faith from his transgressions, is no less careful to obey the good law that condemned him. He knows that it is right; that in justice it condemned him; and, consequently, it should be the rule of his future life. It was man's transgressions of the holy, just, and good law that nailed Him who did no sin, to the cross. To take license, then, to sin, would be to crucify the Son of God afresh. Those who appreciate his grace in their salvation, through faith in his blood, cannot do this. The law has been honored in the death of the sinless One for our transgressions of it. It has been magnified, lauded, praised, not only in the teaching of Jesus Christ, but in his death for its transgression. His teaching established every jot and tittle of

the law (Matt. 5:17-19), and his death for its transgression establishes it; and he that is saved from its curse by his death will praise, exalt, and establish it by future obedience.

Hence, while we realize the importance of faith in order to gain salvation, we will no less realize the importance of future obedience to the commandments of the law of God. While we rely solely on faith in Christ for pardon for the past, we should live as though our final salvation depended upon our future obedience. The saved in the kingdom of God will be those who have washed their robes of character and made them white in the blood of the Lamb. "The just shall live by faith;" and "the doers of the law shall be justified" in the Judgment.

There is present truth in the unfolding of the plan of salvation. Do we believe it? Where is our faith? Are we growing strong in faith and love? Ah! there is danger. Our faith must be made perfect by works. Shall we be so unwise as to let our faith die, choked out by the cares and love of the world, and finally fail of the great salvation which is so near? Those who lay hold on eternal life by faith, hold fast, and endure, will be saved. We may be saved; let us make it sure. R. F. C.

### THE NOBLER REVENGE.

HATH any wronged thee? be bravely revenged; slight it, and the work is begun; forgive it, and it is finished. He is below himself who is not above an injury.—*Quarles.*

It seems to me that the above extract expresses thoughts worthy the consideration of all. Why there is such a desire in the human heart to be revenged in the way that many feel, I cannot understand, when there is a way so much nobler and better, which will lift him so far above the one who has wronged him, which will broaden the mind, enlarge the heart, and better enable him to drink in the peace and happiness that such a course will bring. Why, then, will he choose the way of revenge, narrowing the mind, belittling the heart, and making himself unhappy and miserable, as well as those around him?

Especially would it seem that they would choose this better way of being revenged who profess to be followers of Christ. He came to offer to those from whom he received the most cruel treatment the human mind could conceive and the carnal heart inflict, a life of peace and joy here, and a home in the paradise of God. While he hung bleeding and dying upon the cross, suffering the most exquisite torture at the hands of those who slighted and scorned his love and mercy, he tenderly forgave them, and pityingly prayed, "Father, forgive them!" I say it would seem that such ones would not even think of cherishing for one moment a feeling of bitterness, hatred, and revenge. But, alas! how few of those even who make this profession, seem to have the spirit of the Master. Self rises up in defense at the smallest provocation, oftentimes when there was not even a thought of wrong on the part of the one who unwittingly offended. But self is so sensitive; it is pained at even the thought of being wronged. Satan ever stands ready to suggest evil motives of others, and feelings arise in the heart which, if cherished, grow into hatred, malice, and revenge.

Oh, what a work there is before such if they expect to overcome these things! It will take earnest, constant, determined work to put to death these uprisings of self. A few faint efforts, a simple desire on our part, is not enough. We must plead with God for so strong a desire to be like him that we will not rest satisfied until all these thoughts and feelings are confessed before him, and an unyielding determination awakened within us not to cherish them again for one moment.

If we truly feel that one has wronged us, instead of revenging ourselves, or yielding to self, let us try God's plan of being revenged: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." This is a truer, nobler, and more effectual way of being revenged, and will not only soften the heart of the offender, but our own. We shall then begin to feel more of pity and forgiveness than revenge; and feeling this ourselves, be ready to pray, "Father, forgive them!" Once tasting the peace and joy which this higher and holier way can give, we shall not be satisfied until we can enjoy it in all its fulness, be transformed into the image of Him who is the Author of every pure and noble prompting, and be fitted to dwell in his presence for evermore.—*K. A. Wilcox.*

HUMILITY and charity, like two pellucid gems, are not only beautiful in themselves, but they are invested with a power which philosophy cannot teach, rank cannot yield, wealth cannot purchase. They adorn human life in the spring of childhood, in the summer of youth, in the autumn of manhood, and in the winter of old age.—*James Doerret.*

LET there be no tendency to formalism in our praying. Let us not pray by the clock; let us not become mere praying machines, bowing, Mohammedan fashion, toward our shrine, when some muezzin calls; but let us commune with our God in business, on the street, when spiritual need calls, meanwhile not neglecting the assembling of ourselves together.—*Alliance.*



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

BATTLE CREEK, MICH., AUGUST 1, 1887.

## HOW WILL THE COMING OF CHRIST AFFECT THE RIGHTEOUS?

In response to the cry which was heard out of the land of Seir, "Watchman, what of the night?" the watchman responded, "The morning cometh, and also the night." Isa. 21:11, 12.

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

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

We noticed, in our last issue, how the coming of Christ will affect the cases of the wicked. It leaves them no hope. It is the end of all their pleasures, their ambition, their wealth, their power. It turns their laughter into mourning. It fills their cup of joy with the gall of bitterness. And amid the convulsions in which our world shall go back to its original chaos, they shall be swept from the face of the earth.

Now let the reader imagine conditions which are infinitely the opposite of all these, and he will have some idea of what will be given to the righteous at this time. To them it is the consummation of their blessed hope. Titus 2:13. It introduces them to that condition in which there are pleasures forevermore. Ps. 16:11. It is the fulfillment and satisfaction of their highest ambition. Phil. 3:12-14. It puts them in possession of that wealth which the Lord promised when he said, "All things are yours." 1 Cor. 3:21. It gives them the most glorious power a man can covet; for they triumph over death. 1 Cor. 15:57. It turns their mourning into laughter and shout and song. Luke 6:21. It takes their cup, and extracting every trace of bitterness, fills it to the brim and runs it over with exuberance of joy. Isa. 35:10. And amid the destruction of all things below, borne upward on the wings of those celestial beings revealed to us as the "morning stars" and "the sons of God" (Job 38:7), they will rise to be forever with the Lord. Matt. 24:31; 1 Thess. 4:17.

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

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

2. The coming of the Lord is the hope of the righteous dead; for it brings the resurrection. The resurrection is sometimes spoken of aside from its connection with the coming of Christ, and the promise of that event is ample and sure; but there are other

scriptures which show the inseparable connection between these two events, and that the resurrection cannot take place without the coming of Christ. See John 5:28, 29; 1 Thess. 4:16; 1 Cor. 15:52.

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

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

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

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

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

All the difference between the righteous and the wicked is summed up in this one expression—Christ an enemy, and Christ a friend. The one class have followed the leadings of the carnal mind, and have continued their opposition to him, and their alienation from him; the other have yielded to his holy requirements, and have found his forgiveness and favor. So the thought of his coming fills the wicked with alarm, but the righteous with joy. And the manifestations of the day of his appearing, which to the righteous will fill the whole heaven with untold splendors, will be to the wicked sharp arrows of indignation and wrath; and the brightness of his coming, to the righteous a glad vision of "the King in his beauty" (Isa. 33:17), will be to the wicked a "consuming fire." Heb. 12:29.

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

## THE MILLENNIUM.

"MILLENNIUM" signifies a thousand years. The term "the millennium," as used in the Christian world, has special reference to the thousand years mentioned in Rev. 20:4-7. Concerning this thousand years there are various theories. The leading one teaches that the whole world will be converted, and Christ will reign on earth spiritually a thousand years before his personal coming and the resurrection of his people. But many have learned from the reading of the Scriptures that this theory is false; that the second personal advent of Christ and the resurrection of the righteous dead take place at the beginning of the thousand years, as plainly stated in the text. These are called Pre-millennial Adventists. There are some, however, holding this view, who say

that the world is not to be converted before the coming of Christ, but that he is coming to convert the world; that probation will continue, and the gospel be preached by resurrected and immortalized saints during the millennium. They also hold the scriptural doctrine that the earth renewed, is to be the everlasting inheritance, the eternal abode of the saints.

The object of this writing is to show that this theory cannot be true, because it leaves no place for the fulfillment of a plain and prominent part of the prophecies,—that which foretells a period of utter desolation of the earth. The true theory will not ignore any part of the prophecies; but will find a place for the fulfillment of each prediction and harmonize the whole. But if Christ is to come and raise the righteous dead to immortality, to reign with them a thousand years upon the earth, and then the earth to be their eternal abode, those prophecies which foretell the utter desolation of the earth can never be fulfilled.

That the earth is to be desolated in the day of the Lord, so that there will not be a human inhabitant, we will prove by the way of questions and answers, thus giving the unadulterated, unsophisticated testimony of the Scriptures.

1. Will the earth ever be desolate?

"I beheld the earth, and, lo, it was without form, and void. . . . I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate." Jer. 4:23-27.

2. Will the sinners be destroyed out of it?

"Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. 13:9.

3. Will that day come as a destruction?

"Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty." V. 6.

4. Was the day of the Lord still future in Paul's day?

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:2, 3.

5. Will the nations be cut off so that there will be no man?

"I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed so that there is no man, that there is no inhabitant." Zeph. 3:6.

6. Will the Lord gather the nations, when the time of their destruction is come?

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Verse 8.

7. By what agency will they be gathered?

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. 16:14.

8. Will all the wicked of earth be slain?

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." See Jer. 25:29-33.

9. Will the earth be utterly emptied?

"Behold, the Lord maketh the earth empty, and maketh it waste. . . . The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." Isa. 24:1-3.

10. According to the parable of the tares and the wheat, how long will the righteous and the wicked inhabit the earth together?

"Let both grow together until the harvest." Matt. 13:30.

11. When is the harvest, as given in the explanation?

"The harvest is the end of the world." Verse 30.

12. When the Lord comes, how will he come to the wicked?

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8.

13. Will he then gather up his saints from the earth?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to

meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

14. Will the wicked escape destruction?

"The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5: 2, 3.

15. Will not even a remnant of them escape?

"And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. 19: 21.

16. When will the righteous dead be made alive?

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits: afterward they that are Christ's at his coming." 1 Cor. 15: 22, 23. "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20: 4.

17. What is the state of the wicked during this thousand years?

"But the rest of the dead lived not again until the thousand years were finished." Verse 5.

Here is the period of the earth's desolation. The righteous all being raised from the dead, changed to immortality, and gathered to those mansions in the Father's house which Jesus has gone to prepare, according to his promise, as the husbandman gathers his wheat into his barn; the wicked all dead, and not to live again till the thousand years are finished,—the time is found for the earth to lie desolate, without a human inhabitant, according to the numerous and emphatic declarations of the prophets. No theory of any age of probation to follow the coming of Christ and the resurrection, has any use for these prophecies, there being no place in them for their fulfillment, and any theory that precludes their fulfillment must be false, the Bible being true.

Sad it may seem that that millennium which has been the theme of so much anticipated glory to earth, will be in reality a millennium of utter desolation on account of sin! The prophet says, "The curse hath devoured the earth;" and it is "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

But let no true heart despond. There is an age of everlasting glory in reserve for this sin-cursed earth, as the Scriptures abundantly testify. Isa. 11: 1-9; chap. 35; 65: 17; Rev. 21: 1. Our friends, in their eager desire, have anticipated the time, placing it too near the present. It is natural for the human mind to rest on something good and agreeable, and skip over the hard spots, such as the time of trouble and the desolation of the earth in the day of the Lord. The age of glory will come after the thousand years are past, and the wicked have been raised and have suffered the second death, and the earth, which is "reserved unto fire against the day of Judgment and perdition of ungodly men," has passed through the fire, and comes forth renewed and glorious. The apostle, after saying that the earth and elements shall melt with fervent heat, says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Read 2 Pet. 3.

Happy will he be who shall hail Christ's coming with joy, having waited for him; or who, having died, shall have part in the first resurrection; for then the books will be closed, and beyond that there is no more offer of pardon to our rebel race. "Behold," says Christ, "I come quickly, and my reward is with me, to give every man according as his work shall be." R. F. C.

THE FOUR LAWS.

MANY cry out against the idea that two laws are brought to view in the Scriptures. Instead, they bring to view four different laws. These are, 1. The moral law; 2. The ceremonial law; 3. The law of sin and death; and, 4. The law of the Spirit of life in Christ Jesus.

1. The moral law is the law regulating our duties to God and to our fellow-men; 2. The ceremonial law was the law which, before the coming of Christ, regulated the methods by which faith was shown in coming Redeemer through types and offerings; 3. The "law of sin and death" is that "body of sin," the "carnal mind" in us, which is ever drawing and prompting us to do that which is evil in the sight of God; 4. The "law of the Spirit of life in Christ Jesus" is the new man, the spiritual nature implanted in us

by the Spirit of God at conversion, by which we are drawn and prompted to do that which is right in God's sight, which is in harmony with his will, or in accordance with his law.

The moral law is as enduring as the relations which it governs, and is as unchangeable as those relations. The ceremonial law was dispensational, and ended with the types and shadows that pointed to Christ. The law of sin and death dates from the fall, and is manifested in every sinful heart. The law of the Spirit of life in Christ Jesus dates from the adoption of the plan of salvation, and is manifested in every regenerate heart.

With three of these laws it will be seen that we still have to do. The moral law is the rule of life, and will be the standard in the Judgment. The law of sin and death is that which excites in us antagonism to the moral law; for the apostle says that "the carnal mind" is not subject to the law of God, and cannot be. Rom. 8: 7. With these two only do those have to do who pass through life, from accountable childhood to the grave, in an uninterrupted state of sin. Following the law of sin and death, they live under the condemnation of the moral law, and will reap at last the wages of death which this law pronounces upon all who transgress it. But there is provision made for those who do not wish to come into this condition, if they will receive it. Another law is provided, the "law of the Spirit of life," a new mind, spiritual, not carnal, which if received and followed will nullify the strength of the law of sin, and free us from its dominion.

With these facts before us, we are prepared to understand Paul's language in Rom. 8: 1-3, where three of these laws are brought to view:—

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

In the next verse the apostle tells us how we reach this desirable state of freedom from condemnation. He says:—

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." That is, the new nature which is given us through Christ Jesus, with its new motives, new impulses, and new desires, has so released us from the thralldom of our carnal desires and promptings to evil, which is the law of sin and death, that we are no longer led by it to do those things which are contrary to the law of God. We are free from the law of sin and death. But we do not come under this new law of life till we have sought pardon of our sins through Christ, and been converted. So, having received pardon for all our past offenses, and a new nature which gives us strength to resist the promptings to evil, and leads us in harmony with the will of God, there rests upon us no condemnation from the moral law. "There is therefore now no condemnation to them which are in Christ Jesus."

Taking this view of the subject, and bearing in mind these agencies, the whole question becomes exceedingly simple and free from difficulties. Yet, strange to say, the opponents of the law almost invariably apply the term "law of sin and death" to the moral law, the ten commandments. The point they wish to make is, that we are no longer under obligation to observe that law; and finding here a law from which we are said to be "free," they try to apply that to the law in question, and claim it in proof of their proposition. According to their position, therefore, the law of the ten commandments is sin. But what does the apostle say?—In chapter 7: 7 he rebukes this idea in the following emphatic language: "What shall we say then? Is the law sin? God forbid." Then to show to what law he refers, he immediately adds: "Nay, I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet,"—the tenth commandment of the decalogue. How preposterous the idea that God gave to men a law to keep, which was a law of sin, the result of following which would be death! Sin, John says, is the transgression of the law. In their confusion, these men would make the law and its transgression the same thing.

Happy they who can say that the law of the Spirit of life in Christ Jesus, the life and love giving Spirit of the Saviour, has made them free from the law of sin and death; that it has taken away from them all enmity toward God and his law, all desire to walk contrary to his commandments, but rather to do them. Such are the ones who, with Paul (Rom. 7: 22), "delight in the law of God after the inward man;" such

walk not after the flesh but after the Spirit, and rest under no condemnation; for they are in Christ Jesus. U. S.

HAVE YOU FAITH?

TEXT: "For had ye believed Moses, ye would have believed me; for he wrote of me." John 5: 46.

This is the language of Jesus to the Jews of his time. Those who did not believe him, did not believe Moses. Had this argument been used by a mere man, uninspired, its validity might be questioned; but no Christian will undertake to convict our Saviour of bad logic. The principle, then, is established by the highest authority, that those who do not believe the fulfillment, when the prophecy is fulfilled, do not believe the prophecy. Moses wrote of Christ in the following places: Gen. 3: 15; 12: 3; 18: 18; 22: 18; 49: 10; Deut. 18: 15, 18. The Jews professed to believe all that Moses and all that the prophets had written, and yet refused to believe in Him of whom they wrote, when he came in fulfillment of these prophecies, which were so many promises which the Lord had bound himself to fulfill. They could say, "We know that God spake unto Moses; as for this fellow, we know not from whence he is." John 9: 29.

Now when the Lord's promises mature, he fulfills them; when his obligations become due, he discharges them; and what he asks of us is, that we give him credit for what he has done; that when he redeems his promises, we acknowledge the receipt. If we do not do this, we displease him, because we do not believe his word. Thus those who rejected Christ, rejected also Moses and those that had written of Him. This is the Saviour's logic, and I accept it as good. The principle will apply in all parallel cases!

Daniel prophesied of four great earthly kingdoms, to be succeeded by the everlasting kingdom of God under the whole heavens. The four kingdoms have successively appeared, and all that was written of them has been accomplished, except the final act, which is their destruction. Those who do not believe this, do not believe Daniel; for he wrote of it.

In connection with these four kingdoms, the prophet particularly described the Roman papedom,—its unlikeness to other earthly governments, its blasphemy against God, its persecution of the saints, the long period of its reign, the taking away of its dominion, and the consumption of its power to the end. All this has occurred, except the "end." Those who do not believe it, do not believe the prophet; for he wrote of it.

In 2 Thess. 2, Paul speaks of this same usurper, describing it in a manner exactly similar, and plainly declares the coming of the Lord at the time of his destruction. "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." All that Paul says of the papacy has been done, except its destruction by the glory of the second advent of Christ. Those who do not believe this, do not believe Paul; for he wrote of it.

The Lord Jesus himself, when asked what should be the sign of his coming and of the end of the world, foretold the darkening of the sun and moon and the falling of the stars, as signs that his coming was near. These miracles of power have appeared. Those who do not believe this, do not believe the words of our Saviour; for he said it and caused it to be written. Moreover, he said, "When ye shall see all these things, know that it is near, even at the doors." Those who choose to know nothing about the period of his advent, neither believe nor obey his word.

Several definite periods of time are given in prophecy. Those who do not care to understand them, disregard and disbelieve the prophecies containing them. The Author of prophecy deemed it best to give them for our profit. Such reject the proffered benefit.

For the completion of prophetic time, the apostle John prophesied of a time-message to be proclaimed to the inhabitants of earth, declaring the hour of Judgment come. This proclamation has been made, and it was not "done in a corner." Those who do not believe this proclamation, do not believe the prophecy of Revelation; for John wrote of it there, and his words have been verified—it has been done.

Following the Judgment-hour message, the prophecy predicts the announcement of the fall of Babylon. This announcement was made in 1844. Those who do not believe this announcement, do not believe the prophecy; for it is there written.

After the first and second, the third and final warning was predicted in the prophecy. This is now be

ing given, the work corresponding in every particular with the prophecy. Those who do not believe this message, do not believe the apostle: for he wrote of it.

Thus I have briefly applied the principle laid down by our Saviour, to a few points of prophecy. All can see that if the reasoning is true in one case, it is in another; and to dispute it is to dispute our Lord Jesus Christ. This reasoning is founded upon the fact that the prophecies are infallible—that they point out persons, things, and events so accurately that there is no need of mistaking their fulfillment.

No one but Jesus ever filled the description given of the Christ in Moses and the prophets. He filled every description exactly; therefore had the Jews believed Moses, they would have believed Jesus. The same remark is true of the other points of prophecy I have noticed. If what I have claimed as fulfillments are not the fulfillments, it can be shown that they are not. Otherwise, God has interpreted his own word by the fulfillments, as I have claimed, and there is no avoiding these conclusions, but by refuting the reasoning of the Son of God.

The word of prophecy promises certain events to transpire. In process of time they transpire. We believe them—our faith accredits their fulfillment; or we stand convicted of infidelity—we do not believe the prophets. Have you faith? R. F. O.

### THE RESURRECTION.

TEXTS: "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

"And the serpent said unto the woman, Ye shall not surely die." Gen. 3:4.

Thus the statement of the Devil stands opposed to the word of God, and the record of six thousand years attests the truthfulness of the former asseveration and the falsehood of the latter. Modern theology has taken up the strain, and opposed the immortality of the soul to the Bible doctrine of the sleep of the dead, as necessary to preserve the identity of the individual in the resurrection. To make the position tenable, metaphysical reasoning is resorted to, with some show of plausibility, were it not opposed to the omnipotence of God. It is claimed that the constituents of some dead bodies are absorbed by the plants, and, in turn, enter into the constituents of man, beast, and fowl; or, being resolved into their original gases and elements, sparkle in the dew, glow in the rainbow, or form a portion of the dust of the ground. It is also claimed that every septennial period during man's life witnesses an entire change in his physical organization. Allowing this latter position to be correct in the main, it is evident that the new particles that from time to time enter into the constituents of the body, become so incorporated with the old as to occasion no break in his individual existence.

But, says one, will the same individual who falls under the dominion of death be brought up in the resurrection? We reply, Yes. To create a new race of beings exactly like certain others who once lived and died, and reward them for virtues they never possessed, or punish them for sins they never committed, would, we think, be a sublime piece of deception, such as none but an enemy could perpetrate. The resurrection of Jesus is a pledge of the resurrection of all mankind. And how was Jesus raised? Was a new being created exactly like Jesus, bearing the marks of the crucifixion, while he who suffered the agonies of Gethsemane and the cross for us remained forever in the tomb? "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18.

The resurrection of Lazarus and others while Christ was on earth, though not to immortality, was in kind like that which will take place at the last day. It was a re-organization and a re-animation of the partly disorganized and inanimate body. "Thy brother shall rise again," said Jesus to the sorrowing Martha. "Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." John 11:23-25.

Had Jesus been present on the day of Lazarus's death, no one would question his ability to restore him to life. Would it have been a little more difficult on the second or third day, and was it still more difficult on the fourth day, when corruption had evidently begun its work? And how would it have been at the end of a week, or a year, or a thousand years?

Did Jesus deceive the mourning sisters by creating a being exactly like Lazarus, while he who had died still remained in the tomb? In the resurrection at the last day, will Martha's faith prove to have been misplaced?

In all examples of the resurrection that we have on record, the same persons that had died were brought up again from the dead; and all the promises of eternal life for the dead are based upon this principle. See John 6:39, 40, 44, 54; 1 Cor. 15:16-18. In the midst of the desolation that sin has wrought in our earth, this hope has cheered the faithful of all time. It was the hope of Abraham, of Jacob, and of David. In sublime terms Job thus anticipates that day: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27. When amid afflictions the hope of Israel had nearly died out, God, by the mouth of his prophet, gave unmistakable assurance of a resurrection from the dead, and final possession of the promised inheritance. See Eze. 37:1-14.

It is the hope upon which the Christian's faith is based. 1 Cor. 15:16-18. It is that which cheered the martyr at the stake; and, though his ashes should be scattered to the winds, he knew that his persecutors could not scatter his dust beyond the mighty power of God to re-organize.

"Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 20:8.—A. Smith.

### TIME.

How little is time appreciated by many, except to be used for selfish purposes—for profit, for pleasure, for ambition! But in the light of eternity, how few estimate time as it should be estimated! how few weigh this invaluable treasure in a proper balance! Our most valuable blessings are seldom appreciated until they are withheld from us for a time. The manna became by constant use so little valued that the people complained, murmured, and rebelled, while eating of this heavenly food.

Time is continued to us day by day; our season of probation is lengthened out; shall we undervalue this great blessing, and let the precious opportunity of repentance escape? There is a point of time in the life of each of us, which, if improved, would set our feet in the straight and narrow path that leads to a future life of glory, immortality, and infinite, unspeakable happiness in the presence of God, of Jesus Christ, and of angels, and of the just made perfect, in heaven.

There was a period of time in which the antediluvians were warned of a coming deluge. At a certain set time the deluge came; and at a certain appointed time the waters of the flood were assuaged, and earth again smiled in beauty and glory, although it was deprived of its former magnificence. So, for a long period, good men looked forward to the time when the Messiah should come; and when that time arrived, that glorious One appeared. For a time he was the present Saviour. Good men rejoiced with joy unspeakable; the unfortunate and the poor were relieved. But time flew relentlessly on, and the Messiah was here on earth personally no longer.

Since that time, good men have looked down the distant ages for the fulfillment of the predicted signs of his second coming. Those signs in sun, moon, and stars have taken place, and now they know he is near, even at the doors. Soon he will come in all the glory of his father. Yes, the time is near; a little while, and all the elect will be safely landed on the shores of paradise.

Time will run as before its steady course. A thousand years will the sun count in its annual circuits, while the poor, ruined earth lies in utter desolation and without inhabitants. Then the resurrection of the wicked will take place, the earth be in flames, and the last sinner consumed. Time will not stay, but will rush on to final victory.

The time will come when all these events will be past, and the purified earth will bloom as when first from the hand of the Creator. Time will verify the truth of prophecy, and will prove that Jehovah will do as he has said by the words of all his prophets.—Joseph Clarke.

### THOUGHTS ON JOB 14:21, 22.

THE fourteenth chapter of Job is a wonderful testimony to the sleep of man in death: "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Verse 12. This plainly declares that the sleep of man shall continue till the heavens pass away, which Peter says shall be with a great noise. 2 Pet. 3:10. David said he should be satisfied when he should awake with the likeness of the Lord. Ps. 17:15. So David is yet asleep, and the time for him to be satisfied has not come. Acts 2:34; 13:36.

But does not the close of Job 14 forbid the sleep of the real man in death when it says, "His soul *within him* shall mourn"? Does not this plainly indicate consciousness in death? Let us read verse 21 of this chapter: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." This is the sleep of death, certainly. Now does the next verse contradict this? "But *his flesh* upon him shall have pain, and his soul *within him* shall mourn." The first clause of this verse shows that the condition of man in death is not the subject matter of the verse, while his soul *within him* mourns, his *flesh* upon him has pain. This text, if it relates to man in death, proves that his flesh is in a state of conscious suffering,—an idea that is absurd, and that no one believes.

What, then, do the words of verse 22 signify? One of two views must be taken: They either relate to man before his dissolution, and are descriptive of the pains of death; or have reference to man when raised from the dead to suffer for his sins. In the first case, they might pertain to mankind in general, *i. e.*, to both the righteous and the wicked. In the latter case, they can relate to the wicked only. But in either view, they cannot relate to the man while sleeping in death. It is the whole man that is conscious; his flesh suffers as well as his mental nature.—J. N. Andrews.

### Temperance Outlook.

#### AXEL GUSTAFSON ON MORAL SUASION.

ONE of the staunchest and most active temperance workers in England at the present time is Mr. Axel Gustafson. His principal work is being done through the *Christian Commonwealth*, a journal of high standing and wide circulation. The *Commonwealth* has heartily espoused the cause of prohibition, and is doing right valiant service, with Mr. G. to conduct that department. In a recent issue of that journal, Mr. Gustafson discusses at length the question "Is Moral Suasion Sufficient?" We make the following extract from the article:—

"To say that temperance must be kept out of politics because it is a moral question, implies, as an accepted principle, that morals and politics are foreign to each other, and ought so to remain. But politics is merely a concise term for the science of government. Politics was defined by the great American statesman, Charles Sumner, to be 'the application of morals to public affairs.'

"If moral questions are foreign to politics, why do we seek by political means to secure the making and the execution of moral laws? Why do we complain of any immoral transactions resulting—according to this theory—from a natural and legitimate use of political power? Why do we condemn the politician who puts party before principle, who buys or sells votes, or betrays governments, or plays at shuttlecock with war and peace, in the interests of private monopolies? Intelligence and sincerity alike must reject, as unworthy of consideration, the plea that the moral character of the temperance question shuts it out of politics.

"Then, it is affirmed that this gigantic evil will melt away as snow before the south wind if we will persuade the people to abstain! If religion, with its promises of heaven for well-doing and hell for ill-doing,—if the religion of Christianity, so widely preached and taught by the best educational organizations, has not in now nearly two thousand years succeeded in making even a majority of professed Christians truly religious, what hope is there of saving the world from the drink-curse by persuasion only? If this persuasion plea were logical, then why not abrogate existing laws against murder, theft, rape, incendiarism, and other crimes which practically are almost wholly the harvest of drink, and which cannot be necessary if we can persuade away the drink itself? Certainly, moral suasionists cannot consistently advocate the making of any new law against crime.

"Moral suasion arguments can only reach those

who not only desire to be true, but who have clear judgments as to what is true living, and the force of will necessary to become, and to continue to be, pure and true. For one of the worst evils produced by drink is the blurring of the judgment and the unnering of the will, so that its victim is in these respects, and far sooner than he realizes it, like a rudderless ship, driven hither and thither by the winds of opportunity and temptation.

"The great Philadelphia preacher and temperance reformer, Rev. Albert Barnes, in the beginning of this century said: 'You may go far in the temperance reform by moral suasion; but it has failed in removing the evil, and from the nature of the case must always fail, just as anything else would, while the State throws its protecting shield over the traffic, and while there are men who will take advantage of such protection, and resist your arguments and soothe their consciences with the plea that what they do is legal.'

"Said the noble Governor Dutton, of Connecticut, in 1854: 'Moral suasion is useless, except with moral men. When men are governed merely by appetite or love of gain, moral suasion has no effect. Legal suasion saves breath and labor, and accomplishes the object in the simplest possible manner.'

"What methods will carry temperance reformation to full and abiding success?—Both methods, moral suasion and legal prohibition. I recently summarized the answer to this question in these words: They co-operate and complement each other. Moral suasion deals chiefly with the drinker; prohibition, with the drink supplier. Moral suasion is chiefly concerned with the welfare of the individual; prohibition, with the welfare of society. Moral suasion says to the individual, Do right for right's sake; prohibition says to society, You shall not have the means of destroying the individual. Moral suasion is useless except with moral people; prohibition provides moral safety for those whom moral suasion cannot reach."

WHO TELLS THE TRUTH?

THE Minneapolis Tribune of May 7 says: "It is extremely doubtful whether prohibition can ever be made to work even tolerably in the larger towns and cities of Iowa." After making this doleful prediction, the Tribune trots out, or drags out, that nearly ridden-to-death hobby of high license; then claims that it would be no "backward step" to modify the present law, which means to legalize crime because some men will be criminals! Is the wish that prohibition can't be enforced, father to the thought?

But there are two sides to this question. Dr. Talmage has recently made a tour through Kansas and Iowa, and gives as his deliberate opinion that an honest man cannot get a drink of intoxicants in Kansas or Iowa. Perhaps the editor of the Tribune could get a drink in either State. Dr. Talmage says again: "I tell you, prohibition does prohibit. All the talk you hear to the contrary is dishonest talk. Moreover, prohibition has come there to stay. The young men of these States are proud to be called Prohibitionists. The evil influence of strong drink is taught in their common schools, and all the young men in Kansas or Iowa are either Prohibitionists or loafers. One reason for the present immense immigration of good families to these States, is that there are fewer temptations for young people. Fathers and mothers have bethought themselves what a grand thing it would be to rear their families away from the everlasting stench of rum with which so many of our cities are accursed. The pauperism, the crime, the vagrancy of these States are becoming less and less."—Minneapolis Review.

VICIOUS LITERATURE.

NEXT to alcoholic drinks, the greatest curse of this land is its vicious and vile books and papers. In the name of all that is good and pure, we beg those parents who read this to pay careful attention to what their children are reading, and not only forbid the bad, but supply the good. It is impossible, in this age of cheap books and cheaper papers, to keep a child from reading. He will read, whether you know it and desire it or not. And if he does not read it himself, he will hear it read. So you must talk to him, and help him, and furnish him good books and nice papers, and an attractive room in which to sit down and enjoy himself at home, and to which he can invite his friends and have a good time with them. Do the same for your girls, and try to make them happy at home.

—The advance sheets of the criminal statistics of Iowa, prepared by the Secretary of State, show some interesting facts in regard to the effect of prohibition upon the number of crimes. In fifty-one counties of the State, there was not a single person committed to the county jail during the entire year.

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:—

MAINE.—Elds. Webber and Osborne engage in holding tent-meetings at Bangor.

CONNECTICUT.—Five new members added to the company of believers at Berlin.

PENNSYLVANIA.—Tent meetings are being held at Pennsburg, Williamsport, and Wampum.

MARYLAND.—Meetings held at Walkersville result in five converts, with a prospect of several others.

OHIO.—Church at Wheelersburg receives three new members; four converts receive baptism at La Grange.

MICHIGAN.—Church at Cedar Dale receives one new member; tent meetings at Tecumseh result in five believers.

DAKOTA.—Annual camp-meeting held at Mitchell proves a success, there being about 450 believers in attendance.

WASHINGTON TERRITORY.—Two converts reported at Chevalis, as a result of Bible readings and colporteur work.

NEW ZEALAND.—Encouraging reports received from the church at Kaeo; church at Auckland receives ten new members.

VERMONT.—Mission work opened at Burlington under the management of F. S. Porter, who reports two new converts.

TENNESSEE.—Elds. Rees and Marvin report five converts at Springfield, as one result of tent meetings held there by them.

ITALY.—Eld. A. C. Bourdeau reports three companies of believers in the Piedmont Valleys, and others much interested.

VIRGINIA.—Tent meetings at Mt. Crawford result in awakening a deep interest among the people, and several embrace the faith.

INDIANA.—Meetings at Morocco result in four converts, and a deep interest among many others; seven new converts reported at Fountaintown.

NEW YORK.—Cheerful reports are received from the mission at Albany; also from meetings held with the churches at Watertown and Brownville.

NOVA SCOTIA.—Eld. I. E. Kimball reports six new believers at Halifax; interesting meetings are being held at Tancook Island, with encouraging prospects.

TEXAS.—A series of meetings held at Wilson's Chapel result in eighteen believers; thirty-five converts reported at Black Jack Grove, as a result of tent meetings.

CANADA.—R. S. Owen reports interesting tent meetings at Lachute, P. Q., with a fair prospect of success; one new member added to the church at South Stukely.

WISCONSIN.—Tent meetings are in progress at Loyd; church at Milwaukee receives two new members; Eld. Sharp and others are holding a series of meetings at North Prairie.

ILLINOIS.—The French church at St. Anne has recently received ten new members on profession of faith; encouraging reports are received from Kankakee, Pittwood, and Watseka.

MINNESOTA.—At the annual State Conference held at St. Paul, fifteen ordained ministers, fifteen licentiates, and six colporters received their respective appointments for labor in the Conference for the ensuing year; church at Owatonna increased to fifty-two members.

KANSAS.—Twenty believers sign the church covenant at Coney; church of sixteen members organized at Louisville; tent meetings at Wichita result in several conversions; four new members added to the church in Cherokee County; four persons receive baptism at Ft. Scott; church at Palermo receives six new members.

NORWAY.—The first camp-meeting held by S. D. Adventists in Europe convened at Moss, June 14-21, and was quite largely attended and generally very successful; the European Council was held at the same place and time, and plans laid for the more successful prosecution of the work for the ensuing year; the Norway Conference was also organized at the same time, consisting of four churches, with a total membership of about 250.

IOWA.—Tent meetings being held at Agency City and West Liberty; church of fourteen members organized at Fairfield, and one of ten members at Croton; tent meetings in progress at Council Bluffs; at the State Conference held at Des Moines, June 8-14, twelve ministers and seven licentiates were authorized to labor publicly for the ensuing year; fifty-eight converts received baptism at the camp-meeting held at the same time and place.

The Theological World.

... In England, it is said, Roman Catholic schools teach their pupils to argue controversially in favor of their religion.

... In Somerset County, Maine, is a minister who has his sermons printed, and sends a copy to each member who is absent.

The pope has deputed two eminent priests to go to Ireland and make an extended and detailed investigation of the social and political condition of the people; and report the same to him.

The native Christians of Tinnevely, India, have sent a letter to the Church Missionary Society expressing their sympathy with the persecuted Christians of Uganda, Africa, and remitting \$400 for them.

It is reported that Cook & Sons, of London, have undertaken to conduct personally a religious pilgrimage of Mohammedans from India to Mecca. The Government is understood to make the arrangements with these agents.

It is stated that during the reign of Queen Victoria, the Church of England has built six thousand churches and places of worship. Seven dioceses have been created, and \$405,000,000 subscribed voluntarily in the last twenty-five years for church purposes.

Dr. McGlynn, the recalcitrant Catholic priest of New York, has been formally excommunicated, the charge against him being refusal to obey the positive command of the pope, given January 17, and refusing to go to Rome to defend himself when peremptorily summoned.

Pastor Schueller, who for more than twenty-five years has been at the head of the Syrian Orphans' Home in Jerusalem, reports that during the season just closed there have been more tourists and pilgrims in Jerusalem than in any single year during his life in the holy city. There were about thirty thousand pilgrims.

The Christian at Work is authority for the statement that the total disbursements of the State to Roman Catholic institutions in New York City, for the past twelve years, foots up \$8,052,528.48, one half of which may be set down as a pure gratuity. The remainder was used in support of the poor, mostly children, under the care of Roman Catholic Protectorates.

The question of church dis-establishment is being agitated in France. The Government now pays about \$11,000,000 annually to the Roman Catholic Church, this being in accordance with an agreement made at the beginning of this century. The Government is exceedingly anxious to devise some method whereby this vast sum may be retained in the treasury; hence the consideration of church dis-establishment.

Mormon missionaries who have been laboring in South Carolina, have succeeded in converting about twenty-five families of poor whites in the neighborhood of the Savannah River. They preached that all who did not profess Mormonism before 1893 would be destroyed by fire, and that no woman could obtain absolute perfection in the future state who died unmarried. Many citizens were indignant at this preaching, and notified the preachers that they must leave the community.

Says the Congregationalist: "We are not sure but that it will be felt sometime by Protestants that they cannot and ought not to be satisfied to allow their children to be educated in schools that are so nearly non-religious. These common schools in the former days were, in many places at least, a great power religiously; but in our efforts to accommodate all classes, we have whittled down in this matter till there is not much that can be called religious, and far too little in the way of instilling the principles of morality in any positive and effective way."

The Christian World, published in London, remarks as follows: "Not only is there no dominant church in America, but there is no fashionable religion as with us. A man's personal creed, apart from his character, is hardly taken account of in public life or private business, nor do people put themselves to the trouble of ascertaining whether their President is an Episcopalian, Congregationalist, Baptist, or Methodist. Among them, the support of their own worship and the necessity of religious equality are as fully recognized as the claims to civil rights and universal representation. And see how wonderfully, as well as noiselessly, they have grown up and prospered!"

At the National Educational Association held recently at Chicago the following resolutions were adopted:—

Resolved, That the attempt to separate the cultivation of the moral and intellectual powers, which prevails to a certain extent in the school system of today, is unphilosophical, injurious to children, and dangerous to the State. And further,

Resolved, That in the judgment of this Association the Bible should be recognized as the text-book of ethics, and that the word of God, which made free schools, should hold an honored place in them."

## THE GOSPEL SICKLE.

Battle Creek, Mich., August 1, 1887.

In our next issue we shall begin the publication of a series of articles from Eld. Cottrell, on "The World's Conversion a Fable."

We are sure that our readers will find much of interest and encouragement by a careful perusal of the series of articles now running through the SICKLE from the pen of Eld. White, entitled "Redeemer and Redeemed." It is always encouraging to dwell upon the home of the saved, and how they will attain it. The series consists of nine articles, and we are safe in assuring our readers that they will increase in interest.

Doubtless the articles from Eld. Butler in our last issue and the present number, on the testimony of Catholic authorities with regard to the change of the Sabbath, will surprise many of our readers; but let it be noticed that nothing but authentic and well-established statements are given; and if they militate against the sacredness of Sunday as the Sabbath or Lord's day, it is no fault of ours. We trust our readers will weigh these matters carefully, and ask themselves how they will stand in the great Judgment day with a record of having observed the first day of the week, knowing, as they now do, of its origin and true character. Do they think that God will accept such action as a full compliance with the spirit and letter of the fourth commandment? May they all be given grace and strength to decide for God and his holy day.

Considering the size of the SICKLE, our readers will agree with us that it contains a large variety of reading matter, all of which is prepared with great care. The publishers aim to make this journal progressive; to have it treat upon the important religious themes that are especially interesting at the present time; as receiving the attention of students of prophecy, and Bible subjects in general. On many great religious questions there is now going on a revolution of sentiment throughout the world, and on all such the SICKLE aims to champion the right, and thus help in the continuance of the Reformation that began in Martin Luther's day. We cordially ask all to aid in securing for the SICKLE the widest possible circulation. Show the paper to your neighbors and friends, and call their attention to the important questions upon which it treats. Have you obtained new light upon Bible teaching? Then help others to be similarly blessed. Again we say, Help circulate the GOSPEL SICKLE, and we believe God will bless you in so doing.

Dr. McGlynn denies the legality of the action of excommunication against him, and gives utterance to the following sentiments with regard to the efficacy of excommunication in general:

"But then, they say they have excommunicated me. No; no man can do that. There are only two beings in all the vast universe that can separate me from God. One is that infinite, wise, good, and merciful Being, our Heavenly Father. He could do it. But he never will until I consent first to separate myself from him.

"Then there is only one other being in all the universe, and that is Edward McGlynn. He can separate me from Him. I am conscious that I am frail, that I am very weak, but I am intensely conscious that I am only desirous of doing in all things the will of God. I will trust in his infinite love, in his infinite power, in his infinite goodness to all men, all women and children. I would also suffer perpetual banishment, permit myself to be burned at the stake, rather than permit anything to separate me from the holy will of God, my Maker, my Master, and my Saviour."

With regard to the "Roman Machine," Dr. McGlynn made the following quite remarkable statement:

"As long as the church in America gives the pope to understand that it will stand no interference on his part in politics or policies here, that it will allow no Archbishop to say that an American citizen shall never make another political speech or attend any political meeting without permission from the Propaganda, then I say all will be well. Let the Roman machine, of which the pope is a mere puppet, clearly understand this. Let them know that its adherents are not to be sold for the purpose of reviving the pope's temporal power, which is to-day as dead as Julius Cæsar."

At present the excommunicated priest seems to

have quite an extensive following, but it remains to be seen how long it will continue.

There is no occasion for any to be in the dark with regard to the motives and methods of the manufacturers of intoxicants. In a recent issue of the *Brewers' Gazette*, the official organ of the Northwestern Brewers' and Malsters' Association, we find the following very significant words of warning:—

"There is a matter which brewers and distillers should attend to forthwith. They should look after the precious text-books treating upon the effects of alcohol upon the human system, foisted upon school boards by Prohibitionists. These books have been prepared with one end in view, and consequently truth is completely ignored in them. *The trade should have a text-book upon the subject, carefully prepared by a thoroughly scientific man, giving concisely and plainly all the effects of malt and spirituous liquors, their uses and abuses, and spare no trouble nor expense in bringing it under the notice of school boards. \$50,000, or even \$500,000, so spent would be well spent.*"

Such "pointers" as the above may serve to open the eyes of all to the fact that liquor manufacturers and dealers will not scruple to use any means within their power to defeat measures for the proper education of the rising generation with regard to the nature and effects of alcoholic stimulants. They well know that the success of their business depends largely upon the degree of ignorance that can be maintained among the masses on this point, and it may be expected that they will do all in their power to prevent the subject from being made a prominent study in our public schools.

## THE PLATFORM OF CHURCH UNITY.

At the recent Presbyterian General Assembly at Omaha, Neb., the following propositions were adopted, looking to universal church unity:

"1. All believers in Christ constitute one body, mystical, yet real, and destined to grow into the fulness of Him who filleth all in all."

"2. The Universal Visible Church consists of all those throughout the world who profess the true religion, together with their children."

"3. Mutual recognition and reciprocity between the different bodies who profess the true religion, is the first and essential step toward practical church unity."

This is rather a broad platform, or, at least, has that appearance upon the surface. There is one very important feature, however, that is left for interpretation; viz., as to what constitutes the "true religion." In general terms, it would of course be similarly interpreted by Catholics and Protestants, as the Christian religion. But in the event of such a union of Church and State as the National Reformers are endeavoring to accomplish,—and with a remarkable prospect of success,—it is easy to see that important details will undoubtedly be imposed that will give occasion for some to be denounced as heretics who are by right entitled to equal recognition with others. That such is the fixed intention and stated purpose of these National Reformers, is evident from many of their public and published statements.

There is one particular in which the foregoing platform of church unity is very loosely stated. The second proposition is that "the Universal Visible Church consists of all those throughout the world who profess the true religion." Thus a mere profession is all that is necessary; the question of possession is of no consequence. This is lowering the standard so as to suit the masses of ungodly people as completely as they could wish. When the time comes that a profession of religion will be a necessary qualification for citizenship (and such a time seems to be not very far distant), it will be very acceptable to politicians to have the standard placed so that a merely nominal profession will fill the bill. But woe be unto the churches when they open their doors as wide as this new platform anticipates; for although they may receive large accessions to their membership, it is inevitable that spiritually they will occupy a very low plane, and fully supply the exemplifications given in Rev. 18:2.

## CATECHETICAL ABOMINATION.

Under the auspices of the great M. E. Church, there is published a *Picture-Lesson Paper*, for the children, bearing the imprint of both the New York and Cincinnati Methodist publishing houses. The two inside pages of this paper, containing the lesson for the children, consisting of questions and answers,

and comments upon the subject, is called "Berean Leaflet." It is so called, we presume, to give the idea that the authors, like the Bereans of old, have searched the Scriptures to see if "these things are so," and to carry the impression that what is taught is based upon the plain and strict teaching of the word of God. How appropriate the heading is to what is taught in the sheet, the reader may judge from what we present below.

The number we have before us is dated June 5, 1887; the lesson is on Ex. 16:4-12; and the subject is "The Manna." What we quote from the "questions and answers" and comments, is verbatim. We are particular to state this, as we are quite sure the reader would hardly be inclined to believe it, unless we emphasized it. Speaking of the gathering of the manna by the Israelites, the lesson says:—

"8. Where did they find it?

On the ground every morning.

"9. How often did they gather it?

Every day except Sunday.

"10. Could they keep it over night?

Only Saturday nights.

"11. Why was this?

So they need not break the Sabbath.

"12. What did God want to teach them?

To trust his care."

We have emphasized a few words in the foregoing answers; but in the leaflet itself the entire answer is made emphatic, by being printed in bolder-faced type. In his comments upon this portion of the lesson, the writer says:—

"It was called 'manna.' Every morning, except Sunday morning, they had to gather it fresh. It would spoil if they tried to keep it any night except Saturday night. Then God kept it from spoiling, for he wanted to teach the Israelites to keep the Sabbath holy."

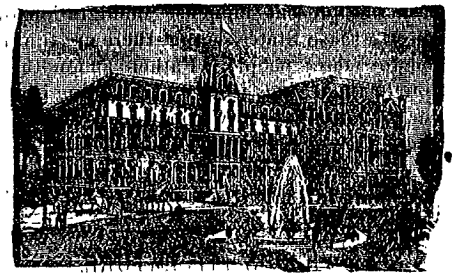
A previous number of this same publication—the "Berean Leaflet"—contained the instruction that Nehemiah caused the gates of Jerusalem to be shut on Sunday. Neh. 13:19.

This is philo-Sundayism gone to seed. Cannot some one inform this writer that the Jews never kept Sunday? It is cruel to instill such ideas into the minds of the innocent children who are not prepared to detect the error. When the lips of the teacher pervert knowledge, and that which is so far from truth is deliberately set forth as the teaching of the word of God, what can be done?

It was suggested by our correspondent that some one comment on this who was skillful in the use of adjectives. But there are no adjectives equal to the occasion. So we leave the reader to moralize according to the emotions of his own heart, as he looks upon the picture.

U. S.

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