

THE GOSPEL SICKLE

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

VOL. 2.

BATTLE CREEK, MICHIGAN, AUGUST 15, 1887.

No. 16.

THE GOSPEL SICKLE

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

EDITORIAL COMMITTEE:

URIAH SMITH, GEO. I. BUTLER, R. F. COTTRELL,
G. W. AMADON, AND G. W. MORSE.

For Terms, - - - See Last Page.

GATHERING SHEAVES.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

Hard is the life of duty that gathers the golden grain,
And oft from the grapes of beauty is pressed the wine of pain.
Treading the weary distance, climbing the mountain steep,
Bearing to those assistance that turn aside and weep;
Cheering the bowed with sorrow, whence the light of hope had fled,

Tolling of that glad morrow when Christ shall awake the dead;
Cheering the lone and dreary, comforting those that grieve,
We oftentimes grow weary gathering in the sheaves.

Many the lives that are dreary as the drip of November rain,
Lives that of sin are weary, hearts that are dead with pain,
Hands that are heavenward reaching, eyes that watch and wait,
Ours, by our earnest preaching, to open the pearly gate;
Ours to toil in the highway, in weariness and pain,
To glean in the hedge and by-way the heads of golden grain;
To toil with the strength that is given, till the dim and shadowy eve,

When we'll enter the bliss of heaven, laden with gathered sheaves.

But, oh! I grow a-weary, for hot is the day, and long,
And the way is rough and dreary as I toil with the reaper through,

And the burdens of care have bound me, and the dust of the way is deep,

And brothers are falling around me, they weary and fall asleep;
Their burdens serve for a pillow, they rest till the day is done,
'Neath the cypress and the willow they wait for their Lord to come.

While I'm toiling I am yearning for the coming of the eve,
When the harvest Lord returning, garners the gathered sheaves.
—L. D. Santee.

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.

FELLOWSHIP can exist only where there is oneness of aim and work; hence it is impossible for one to enjoy fellowship with God, and at the same time deal unjustly with his fellow-men, or engage in anything contrary to the character and will of God. It is simply preposterous to talk about fellowship with God, while we are unwilling to respond to his claims and requirements.

OBLIGATION to keep the moral law of God in no sense implies obligation to keep the "law of Moses," as the national statutes and typical law are termed, no more than obligation to obey the Constitution of the United States implies obligation to still obey the old, dead Territorial laws, which were once applicable here, but which expired or were abolished long years ago, when the Territory became a State. The first is general, universal, and the fundamental law of God's moral government; the second was a special, limited, secondary, and simply prudential law of the Israelites, "added because of transgressions,

till the Seed should come to whom the promise was made," and, which was a "school-master," simply to teach the rudiments of *faith* till Christ should come and offer himself a sacrifice for sin. The one was "ordained unto life," and must continue as the law of holiness until that life is found at the resurrection, when "Christ shall appear the second time without sin unto salvation;" the other was limited to the time of the sacrifice of Christ upon the cross, as it was a law peculiar to that people, and regulating those ordinances, etc., "which were a shadow of things to come." (See Gal. 3; Col. 2.) But because those old, temporary, Territorial laws were abolished, or expired by limitation when the Territory became a State, the Constitution of our general government did not therefore cease to exist. No more was the fundamental, universal moral law abolished by the expiration of the limited, temporary, typical, and civil law.

CHRIST is pre-eminent in the world's literature. How many of the books of the world would be here, were it not for the Bible? Take away all the books which have been written in reference to Christ, from Christian, infidel, and skeptical standpoints, and what would remain? The multiplicity of these books prove that Christ is a reality. Men of genius and brains do not spend their time and talent in discussing a myth.

WE hear a great deal said now-a-days relative to a union of all the different religious sects that bear the name "Christian." The plan that is talked of contemplates the formation of such a union as will bring these different bodies into general fellowship on leading principles, while agreeing to disagree on what are termed non-essentials. Those who are prominent in advocating and promoting such a union, claim that when consummated it will present to the world the one universal, united church of Christ; and as such it will continue to spread its influence and gain adherents until the whole world is embraced, and then will be the millennium,—a thousand years of peace and tranquillity, freedom from wickedness, war, or bloodshed; a time when all shall know the Lord, from least to greatest, and see "eye to eye." And yet, during all this time, denominational differences are to exist with regard to articles of faith and church polity! We confess our inability to comprehend how such a union can ever result in what is anticipated by its advocates. Christ prayed that his followers might be one as he and his Father were one. John 14:11. Certainly none will claim that such a union as is anticipated by the present movement will constitute an answer to that prayer. In the true, perfectly united church of Christ on earth, there will appear but one faith, one Lord, one baptism, one hope, one Spirit, one body. Eph. 4: 4, 5.

THE Sabbath, like marriage, was an institution of holiness, and the moral law enjoining it was a law of holiness, constituted before the sin of the race, and "ordained unto life;" i. e., to guide to that holiness of character which could be rewarded with eternal life. The transgression of the race did not abrogate the obligation to develop holiness of character; though that sin forfeited to man the reward of eternal life and rendered absolute holiness an impossibility, and hence rendered it impossible for him to

attain unto immortality without extraneous aid and additional facilities. Therefore that transgression did not affect man's relation to those institutions of holiness, or his obligation to be obedient to the law of holiness; though it did render necessary additional encouragements to obedience, and a plan according to which holiness might be imputed to him, to the end that he might yet participate in the forfeited blessings of eternal life.

MEN may discredit the Bible scheme of salvation as much as they choose, but the fact remains that millions have thereby found a peace and a joy and a sustaining power not met with through any other known agency. This cannot be explained or reasoned away by any system of logic. An acceptance of the Bible plan of salvation stands higher than any other known system of faith in supplying the demands of the human heart in times of distress and trial. In fact, there is absolutely nothing else that approaches the hope afforded by the Christian religion. It would seem that instead of refusing to accept it, men would everywhere receive it with joy, even for the blessings it affords in this life; it would seem as though they would make haste to secure to themselves this "better part," which will sustain them in this life as nothing else will, and in the hour of death take away its sting, and enable them to close their eyes in peace, and with the perfect assurance of living again, nevermore to die.

THE Old Testament looks forward to Christ through types; every lamb slain, every drop of blood shed, pointed forward to the shedding of blood upon Calvary. The journeyings of the children of Israel and their deliverance were only types of Christian experience and final deliverance. The prophecies of the Old Testament look forward to Christ's first, and also to his second advent. The New Testament looks back to the cross, and forward to the consummation and the crown.

THERE are some that say the law of God has been abolished, who live and act as if they believed what they say; while there are others that say the same thing, who act as if the fourth commandment only had been abolished, so that nine tenths of their conduct gives the lie to their profession. Which are the more consistent? Both contend for the like precious, or rather suspicious, faith; the one follows it to its legitimate result, the other refuses, in part, to live it out.

THERE is something very significant in the death of Christ upon the cross; and that is, the manifestation of God's justice in this act of infinite love. The justice of God requires that he should maintain his government by upholding the right, even in the very act of pardoning the transgressor. God, in giving his Son to be offered upon the cross as a sacrifice for our sins, that we might be redeemed, has not only exhibited to us his infinite justice, but has manifested his matchless love, mercy, and pity toward us. What the Scripture says of the love of God is all true; what it says of his willingness to forgive sin and save sinners is true; but, at the same time, his decision to uphold right, to maintain his justice, will not permit him to save the sinner without the death of Christ as the sinner's substitute, nor without repentance and faith on the part of the sinner.

Doctrinal Articles.

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

CHRIST'S COMING—IS IT NEAR?

BY U. SMITH.

IN our previous articles upon this subject, we have spoken of the importance, the necessity, and the nature of the coming of Christ, and the effect it will have upon the cases of the righteous and the wicked. We have shown that this coming is one of the fixed events in the plan and purpose of God concerning this earth, as revealed in his word; that it is to be personal and visible; that it is attended with the resurrection of the dead and the breaking up of the face of nature, and brings a complete end to the present order of things; and that while the wicked find it the end of all their hopes, and the opening of the pit of eternal night, the righteous find it the radiant gateway to everlasting life and unending joy.

These points being settled beyond the possibility of contradiction, we now reach a question of all-absorbing interest: Is that coming, with its associate events, now near at hand? Are these the last days? Is this the generation upon which rests the responsibility of preparing to meet, personally, this amazing change? All kinds and classes of evidence which have any bearing upon this subject, respond to this question with a decided and emphatic, Yes.

There are some considerations of a general nature which may be properly considered at the head of the long list of evidences on this question.

1. There are but few who will contend that the present state of things is to continue forever. Generations are not to succeed each other, each in its turn dropping into the tomb, through an interminable future. God's word plainly declares this, and affirms that there is a day of Judgment appointed to close up and review all these ages of human probation.

2. This matter being regulated by a fixed plan, we inquire what great features of the plan of salvation were to be developed before the end. The time thus far passed over may be divided into four periods, or dispensations: the antediluvian, the patriarchal, the Mosaic, and the Christian. The Christian age is to be the last; for Christ in his opening sermon plainly intimated that the system he came to introduce should last till heaven and earth should pass. There is no other dispensation in probation to succeed this; and this has already extended over 1800 years, which is longer than any of the dispensations that preceded it. Has not all been accomplished by it which it was designed to accomplish? Why may it not very speedily close?

3. Truth for the world has reached its full development. In various ways God has communicated his will to men. He has communed with them personally, and his instruction has been preserved by tradition among men. He has taught them through types and shadows, gradually leading their minds to the highest forms of perfect truth. Finally the gospel truths of the present dispensation have been taught in all their clearness, and the volume of the sacred Scriptures completed. And this the world has had for over eighteen centuries. There is no new revelation to be made. What further wait we for in this direction? So far, then, as the development in this part of the plan of redemption is concerned, who can say that we are not near the end?

4. There are two special covenants brought to view in the Scriptures, called the first and the second, the old and the new. The first was made with Israel when they were brought out of Egypt (Ex. 19:3-6), and continued in force till the first advent. The second was introduced and confirmed by Christ. This is to reach to the end, and introduce the church to the perfection of the heavenly state. Heb. 8:11, 12. Under this covenant we have lived already about eighteen and one half centuries. There is nothing further in this direction. Who can say that the time is not near when the perfect blessings of this covenant are to be realized? The conclusion is natural and consistent that that time must now be at hand.

5. The preaching of the gospel has compassed the earth, and penetrated to its remotest bounds. Commencing in Asia, and shedding its light at first upon the remotest East, it has come westward with the course of day, till, having traversed both hemispheres, it now looks from its watch-towers on our western coast, across the Pacific to the cradle of its beginning. What further can it do?

But, says one, the gospel has not yet converted the world, and therefore its work cannot be done. We answer that it has never been predicted that the gospel should convert the world. It is said that it should take out of the Gentiles a people for Christ's name (Acts 15:14), and that it should be preached in all the world for a witness unto all nations, and then the end should come. Matt. 24:14. And it has already been preached so extensively that the prophetic vision can be abundantly fulfilled which represents some as saved from every nation, kindred, tongue, and people. But little, if any, of Matt. 24:14 remains to be fulfilled. Surely the gospel has about finished its work.

6. Christ has certain well-defined positions to occupy, and offices to fill in the plan of redemption: (1.) As the author and introducer of the hope of salvation from sin; which hope was brought in when it was promised on the threshold of Paradise lost that the seed of the woman should bruise the serpent's head; (2.) As the invisible leader and instructor of the people all through the typical dispensation (1 Cor. 10:4); (3.) As our example and prophet here upon the earth; (4.) As our sacrifice upon the cross; (5.) As our great High Priest in the Sanctuary in heaven; and (6.) As glorified King over all, when the work is accomplished. The first, second, third, and fourth acts in this great plan were long ago completed. For over eighteen hundred years our Lord has acted as priest. One change more shall install him as king, and redemption will be finished. No man can show that his priestly work is not about to close. On the other hand, it can be clearly shown that it is now almost finished. The reign of Christ as king is near at hand.

WHAT SOME PROTESTANTS ADMIT CONCERNING THE CHANGE OF THE SABBATH.

BY G. I. BUTLER.

WE quote a few declarations relative to the change of the Sabbath from those who are not Catholics,—men who are in no wise interested to say anything which would favor the seventh day, but whom love of truth impels to speak as they do.

N. Summerbell, a noted minister and author in the Christian Church, and once president of Antioch (Ohio) College, says in his "History of the Christians," p. 418: "It [the Roman Church] has reversed the fourth commandment, doing away with the Sabbath of God's word, and instituting Sunday as a holy day."

Alexander Campbell, in a lecture in Bethany College, 1848, said: "Was the first day set apart by public authority in the apostolic age?—No. By whom was it set apart, and when?—By Constantine, who lived about the beginning of the fourth century."

The Chicago *Inter Ocean*, answering the questions, Who changed the Sabbath day, and when? and, Is Sunday the first day of the week? says: "The change of the day of worship from the Sabbath, or last day of the week, to Sunday, the first day of the week, was done by the early Christians; but the work was so gradual that it is almost impossible to determine when the one left off and the other began. It was not until after the Reformation that the change was confirmed by any legal enactment. In the first ages after Christ it does not appear that the Christians abstained from their regular business upon that day, but they were accustomed to meet early in the day, and indulge in singing and some other religious services. It was not until the beginning of the third century that it became customary for Christians to abstain from their worldly business and occupation on that day."

The *Christian Union* of June 11, 1879, answers the following question concerning the change of the Sabbath: "When, why, and by whom was the day of rest changed from the seventh to the first? Has the Christian Sabbath been observed since the time of the apostles?—Reader.

"Ans.—The Sabbath was changed from the seventh to the first day of the week, not by any positive authority, but by a gradual process. Christ was in the tomb during the seventh day. He rose upon the first. The Christians naturally observed the first day as a festal day in the early church, and, as gradually the Gentile Christians came to be the vast majority of the church, they cared little or nothing about Jewish observances of any kind, abandoned the Jewish Sabbath along with temple services and the like, and thus, by a natural process, the first day of the week came to take its place."

We make these quotations, not for any proof that the seventh day is the Sabbath, but that the reader may see the positions which intelligent persons are taking upon this subject. The high, puritanical claims concerning the change of the Sabbath by Christ and his apostles, basing it upon the fourth commandment, and seeking to sustain it by the authority of the Bible, are being abandoned by many well-informed persons. They see it cannot be maintained, for to do so they are compelled to place it upon the Catholic ground of "custom and tradition," and the "authority of the Church." It will be noticed that the extracts already given in this article, virtually place it there. It was a "gradual process;" it first began as a "festal day;" it grew up by a "natural process;" the "Gentile Christians" abandoned the Jewish Sabbath "when they came to be the vast majority of the church;" and so Sunday at last came to be observed as the Sabbath by the Catholic Church, from whence the whole Protestant world has received it. Well, this expresses as nearly the truth in the matter as we could reasonably expect from the eminent Protestant journal from which these expressions are quoted. It well knows that Sunday has no divine authority for its sanctity; if it had, it would certainly give it. Our readers who have traced this argument through, have found therein plenty of evidence that this "natural process" of the *Christian Union* was never secured until emperors, popes, and councils had used their utmost authority to force the Sunday-Sabbath upon the people; that men were placed under a curse, and sometimes whipped, fined, and imprisoned, yes, and the Inquisition with its tortures was resorted to, and some were burned at the stake, before the "natural process" was fully consummated, and the Sunday of "pope and pagan" fully recognized as a sacred institution.

We have now traced the process of changing the Sabbath from the seventh to the first day of the week, from the apostolic age, when it was ever regarded as merely a secular day; through the second century, when it began to be regarded, with Good Friday and other days, as a "voluntary festival" on which religious meetings were held and to which some little honor was paid by Christians, seeing that it was generally regarded among their heathen neighbors as a weekly festival day in honor of the sun. In the third century "custom and tradition" and the efforts of the bishop of Rome and his sympathizers, exalted Sunday still higher, and lowered the Sabbath in public estimation, by turning the latter into a fast and the former into a joyous festival. They had also by this time begun calling it by the honorable title of "Lord's Day," for which there is no warrant in Scripture. The process went on with still greater velocity during the fourth century, inasmuch as heathenism and Christianity at this time espoused each other in unholy wedlock. Then Constantine, a heathen emperor, issued a heathen decree making the "venerable day of the sun" a rest-day by imperial power, which Sylvester, bishop of Rome, cunningly sanctioned and enforced as a Christian institution by the power of the Catholic Church; and after a season the Catholic Council of Laodicea placed the observance of the true Sabbath under a curse.

With the perseverance of a sleuth-hound following his game, the Roman Church still pursued its work of putting down the Sabbath during the fifth, sixth, seventh, eighth, and following centuries, and elevating the Sunday in its place, by decrees of councils, curses of popes, crusades of extermination, tortures of the Inquisition, lying miracles, and rolls said to come from heaven, but really originating in the pope's palace. Wherever the papacy had the power, Sunday was established and the Sabbath of the Lord condemned.

When the Reformation arose, its leaders, though men whom God honored by making them a blessing to the world, had through early training so lost the Sabbath from view, and had such a great work of reform on other points to carry through under the greatest difficulties, that many of them did not embrace the Sabbath in their work of reform, though they attributed very little sacredness to Sunday, plainly stating that it stood on a level with such festivals as Easter, Christmas, Good Friday, and other church holidays.

Later, the Presbyterians took the positions held by our Protestant churches generally at the present time, that of trying to place the Sunday under the protecting ægis of the fourth commandment, and of Christ and the apostles,—positions never taught during the previous sixteen hundred years. This late invention to cover a hoary fraud is now very popular with many.

We have seen that various bodies of Christians in

different parts of the world not under the domineering influence of the papal see, still continued to keep the ancient Sabbath, long after the Catholic Church had changed it; but that church never neglected, in a single instance, to abolish its observance by persecution wherever it had the power to do so.

We have examined many Catholic authors relative to this change, and they ever agree that it was their church which changed the Sabbath; and they present this fact as one of its greatest claims to popular regard, and as the highest evidence of its ecclesiastical authority over all Protestant bodies. And, finally, intelligent Protestant authorities, with every reason for a bias in favor of Sunday, admit that its introduction was a gradual process, first as a festival day, then gradually coming into favor as a rest-day, but with no higher authority than the Catholic Church.

With a brief notice of several texts of Scripture speaking prophetically of this very change, and some general observations, we will close this treatise.

INFIDELS AND LAW-ABOLISHERS.

BY R. F. COTTRELL.

THE repetition of the Sabbath commandment in the fifth chapter of Deuteronomy is seized as a strong fort by both infidels and those who would have the moral law abolished. The former class proclaim a contradiction between this and the same commandment in Ex. 20; but the latter, it would seem, can never find the commandment as given by the voice of God at Sinai, and engraved by his finger on the tables of stone, but endeavor to prove from Deut. 5 that the deliverance from Egyptian bondage was the reason for instituting the Sabbath; and hence that the Sabbath did not exist from the creation, and is therefore only obligatory upon the Jews. One who reads the whole Bible can see that the creation of the world in six days, and the rest upon the seventh, is the reason for instituting the Sabbath; and that the gracious deliverance of the Israelites from Egypt was only urged as an *additional motive* that they should "KEEP the Sabbath day to sanctify it, AS THE LORD" had commanded them before, in Ex. 20. See Deut. 5:12. Now both the infidel and he that would abolish the Sabbath of God, can find a refutation of their position on this text in the following extract from Scott's reply to Payne:—

"The fourth commandment, as it stands in the fifth chapter of Deuteronomy, varies from the original law in the twentieth chapter of Exodus; hence it is inferred that the writer of these books received his materials from tradition, or invented them himself. But impostors do not admit such *apparent* inconsistencies, which may at all times be avoided with very little trouble; so that they are rather proofs of the writer's conscious integrity. In fact, Moses, when delivering a most impressive and pathetic exhortation, did not confine himself to the words which he had recorded as a historian. The people very well knew the original ground for hallowing the Sabbath, in honor of the Creator; and he thought himself at liberty to remind them of their obligation to Jehovah, their Redeemer from Egyptian bondage, and of the humanity due to their bond-servants; for this constitutes another important reason for hallowing the Sabbath. *Distinct motives* are not necessarily *inconsistent*. Mr. P., in writing his several pamphlets, might aim both to free mankind from *vulgar prejudices*, and to obtain celebrity for himself; and he might deem it proper on some occasions to insist on the one motive, and in different circumstances to bring forward the other, without being justly chargeable with inconsistency or self-contradiction."

REDEEMER AND REDEEMED.—3.

IN considering the results of the first transgression, we remark:—

II. Our first parents lost their hold on immortal life, for which they were put on probation. In obedience they would soon have developed righteous characters, been placed beyond the reach of sin, and would have secured endless life in favor with God. In disobedience they and their offspring passed under the sentence and dominion of death. "Dust thou art, and unto dust shalt thou return." Gen. 3:19. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

The death, resurrection, and ascension of the Son of God were events of great importance in the plan of human redemption; but with no one of these is the plan finished. The Redeemer was to make two distinct advents to this world. At the first advent he lived our example, preached his own gospel, wrought miracles to confirm his divine mission, died our sacrifice, rose from the dead for our justification, and ascended to the Father's right hand to plead the cause of the repenting sinner. But he will appear in this world the second time, to execute other parts of the grand scheme. The plan of redemption in its second stage provides for the resurrection of the just from the dominion of death and the grave to life immortal and eternal.

The moral fitness for the next life must be obtained in this. The change to immortality is not a moral change. It is simply an exchange of the corruptible body for one that will be incorruptible. This second stage in the stupendous work of man's redemption is expressed by the apostle thus: "Who shall change our vile body, that it may be fashioned like unto his glorious body." And the Redeemer will not complete his work of redemption in a manner to leave man invisible and immaterial. When redeemed, the just will stand in all the tangible perfection of Adam's unfallen manhood, with the exceeding glory of bodies fashioned like unto Christ's glorious, resurrected body. And the doctrine is made prominent in the gospel that the resurrection of Christ is a pledge to the church that all the righteous shall be raised at his second appearing.

In 1 Corinthians 15, the apostle bases the doctrine of the resurrection of the righteous dead and the future life of the just, upon the fact that Christ did rise from the dead. The apostle affirms, at the opening of the chapter, that Christ died, was buried, and "rose again the third day according to the Scriptures." Verse 4. He then argues: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Verses 12-18.

Evidently there were those in Paul's day who denied the resurrection of the dead, as there are many who reject the doctrine in our day. But the great events designed to immortalize the sacred fact of the resurrection of Jesus Christ from the dead, were rehearsed in the ears of the people, and kept fresh in the memory of the church. This great truth, that Christ did rise from the dead, and did walk forth from the sepulcher a triumphant victor over death, is the great central fact of the gospel, and constitutes the staple to which all gospel truth is fastened. Paul rests all upon the resurrection of Christ, and states that if he be not risen, his preaching was vain, the faith of the church was vain, they were yet in their sins, the apostles were false witnesses, and, as the climax, "they also which are fallen asleep in Christ are perished." Remove the grand staple of the resurrection of Christ, and all gospel truth and the hope of the church fall to the ground.

Demons held hellish jubilee over the tomb where Christ lay in death. Wicked men exulted, but with a degree of trembling, caused by the darkening of the sun and the rending of the rocks. So the sepulcher was made sure. The great stone which Joseph rolled to the door was sealed, and a watch was set to guard the place. But one of the holy angels that excel in strength came down and rolled away the stone, and the attending glory prostrated the strong sentinels to the ground like dead men. Jesus rose, and, as Paul states, "was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James, then of all the apostles." 1 Cor. 15:5-7.

Jesus arose with the marks of the crucifixion in his divine form, that he might be identified as the very person who had the nails driven through his hands and feet, and who had the spear thrust into his side while hanging on the cross. Thomas, who had settled into stubborn unbelief upon witnessing the death of Christ, said, "Except I shall see in his hands the print of the nails, and put my finger

into the print of the nails, and thrust my hand into his side, I will not believe." John 20:25. When he saw and felt the marks of the crucifixion, he exclaimed, "My Lord and my God!"

The evidences of Christ's Messiahship and divinity were such as to carry conviction to all minds, excepting those blinded by error and hardened by sin. And these evidences grew more overwhelming until he left the world from Olivet to appear in the presence of God for sinners. Matthew records a series of these evidences connected with his death and resurrection, which closes the sacred history of his first advent: "And, behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly, this was the Son of God." Chap. 27:51-54.

And not only was Christ in the world forty days after his resurrection, teaching, comforting, and confirming the disciples at certain seasons, but during this same period the resurrected worthies of past ages who came out of their graves after Christ's resurrection, were mingling with mortal men, and bearing testimony to his resurrection. And when Christ ascended, he took these resurrected ones with him, as affirmed by Paul in these words: "When he ascended up on high he led captivity captive." Eph. 4:8.

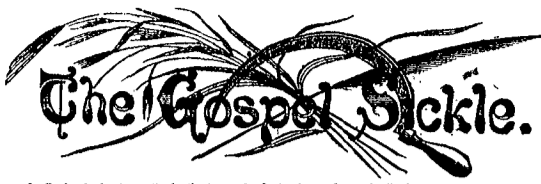
With these evidences of the resurrection of the Son of God before the reader, he will please return with us to Paul's argument. The apostle illustrates the relation of the resurrection of Christ to that of all his people at his second coming, by the beautiful figure of the first-fruits and the harvest as set forth in the typical law: "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. 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. 15:20-23.

The Hebrews were to present to the priest a sheaf of the first ripe grain, for him to wave before the Lord, to be accepted for them. The sheaf was taken from the first ripe grain, and was called the first-fruits. This sheaf typified the resurrection of Christ, while the remaining grain in the wide harvest field represented the resurrection of all his people at his second coming. And as the handful of ripe grain that was waved before the Lord was like all the grain that remained in the field until the general harvest, so Christ's resurrected form was a model of the resurrected bodies of his people.

The order of the resurrection mentioned by the apostle includes only Christ the first-fruits, and all the saints at his second coming. Forceful indeed is the figure, that as the first ripe grain waved before the Lord was a sample of all the grain that remained in the field until the great harvest, so the resurrected body of Christ was a model of the bodies of his people who should remain in the grave until the resurrection of the just at his second coming. "Christ the first-fruits," says the apostle, "afterwards they that are Christ's at his coming."

The testimony of Paul respecting the change to immortality at the second coming of Christ, is to the point: "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:20, 21. Notice two points in the text: First, in the future life, the fashion of the bodies of the redeemed is like the body of the Redeemer; secondly, the fashioning is done when he comes to raise the dead. "When he shall appear," writes another apostle, "we shall be like him." 1 John 3:2.—James White.

RESOLVE to be on your guard during the day, to speak evil of no one, to avoid all gossip, to have your conversation in heaven; to be contented, good-tempered, of good cheer; to deal justly and love mercy and walk humbly; in solitude to guard the thoughts, in society the tongue, and at home the temper. So will you be able to live to the glory of God, and be helpful to your fellow-beings to the greatest possible extent. God dwells with those of a contrite spirit.



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

BATTLE CREEK, MICH., AUGUST 15, 1887.

THE GREAT COMMANDMENT.

IN Matt. 22:35-40 we have the record of an interview between Christ and a certain lawyer who came to him tempting him, and saying, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The words, "Thou shalt love the Lord thy God with all thy heart," etc., are quoted from Deut. 6:5; and the words, "Thou shalt love thy neighbor as thyself," from Lev. 19:18. The first Christ calls the "first and great commandment;" and the other, the "second" commandment; and these are commandments "in the law;" but because Christ does not quote from the decalogue, some would argue that therefore the decalogue is not in any pre-eminent and special sense the "law of God." This is a specimen of that superficial, puerile kind of reasoning that looks only at the surface of things, and is more taken by sound than sense.

The lawyer asked only one question, namely, "Which is the great commandment in the law?" In his answer, Christ goes beyond the question, and thus gives us to understand that he covers the whole subject involved therein. Thus he tells which is the "great" commandment, and then imparts the additional information that this is the "first," and that to the system there belongs another which is the "second;" and that this second is like unto the first; namely, "Thou shalt love thy neighbor as thyself;" that is, it embraces the same great principle of love, only giving it another direction. In the first, our love is directed toward God; in the second, our love is directed toward our neighbor. And these two principles embrace the whole of the law of which he speaks; for if there had been a third, the logic of the situation would have compelled him to state it.

The duty of loving God, therefore, and loving our fellow-men, is the subject which he treats in answering the lawyer's question. But in stating these principles he does not quote from the decalogue. Very true; but have they therefore no connection with the decalogue?—No, says the objector, they are quoted from the law of Moses. But the law of Moses was abolished at and by the death of Christ. Were these principles abolished? Could they for a moment cease to exist? How any one could ever suppose these principles were nailed to the cross, is a mystery to us; and why they should so claim, is equally strange. Think of it! nailing to the cross the principles of love to God and love to man, and blotting them out as something "against us," "contrary to us"! Col. 2:14. The idea is preposterously abominable.

What, then, is the relation of these principles to the decalogue?—They are simply a summary of the two tables. Take the principle of love to God, and let any man try to formulate this into specific commandments; and we challenge him to do it with anything less than the first four commandments of the decalogue, or to show that anything more is required. We are to give to God the supreme position, caricature him by no images or idols, hallow his sacred name, and devote his time, the holy Sabbath, to such uses as he specifies. When we love him with all the heart, we shall do all these things. To do less is to come short, and it is not within the range of possibility to do more. And, conversely, when we do all these things from the heart, in that spirit which alone constitutes true obedience, then we love him with all the heart. And so with the second principle—love to our neighbor; the moment we try to carry that out into specific duties, we find ourselves writing down the last six commandments of the decalogue. We cannot do less, and we cannot go beyond them; for these cover all the social relations and duties of life.

We have, then, before us these two great facts: 1.

When we attempt to enunciate the primary duties involved in the two great principles of "love to God" and "love to man," by inexorable necessity we are confined to an enunciation of the ten commandments; for nothing else will express them; and, 2. Having stated the ten commandments, there we are compelled to stop; for these higher duties, comprehending all lesser ones of the same kind, cover the whole ground.

Here love has a field which is all its own. It may be illustrated by the following diagram:—

LOVE

To God.

To Man.

First Four Commandments. Last Six Commandments.

Go whichever way we will in this field, we find ourselves subject to limitations which cannot be passed. Beginning with the commandments and tracing our way upward, we end with love supreme. Beginning with love and tracing our way downward, we end with the commandments. And these principles, evolved into these commandments, cover every relation and every obligation possible to the human family outside of those duties and services which have been made necessary by the advent of sin. Why men, we will not say *cannot*, but why they *will not*, see that here is a class of relations and obligations as different in their nature, and as distinct, from the secondary duties growing out of man's changed relation to God when he became a sinner, as light is from darkness, is something we will not attempt to explain. But so it is, and that, too, in the very nature of things, nevertheless.

Now when God came down upon Sinai to declare his will in the ears of men, he did not limit himself to a statement of the two great principles of love to God and love to man; but, as it was most proper that he should do, stated the specific duties involved in those principles. But the principles, clad in the panoply of eternal immutability, lay back of them, and existed with them in their high position of honor and authority throughout the Mosaic dispensation, as they had existed before. This being the case, is it anything strange that Moses should have occasion to mention them frequently in connection with the system of which he was minister? It would be strange if he had not. But such mention did not make them a part of his system, did not transform them into shadows to meet their substance in Christ (Col. 2:17), did not render them weak and unprofitable principles which it was necessary for Christ to annul. Heb. 7:18. Whoever says it did, betrays a degree of mental inanity which is truly deplorable. It makes no matter, therefore, from what portion of the Old Testament Christ quoted his statements. That does not change their nature, nor destroy the fact that they are but an embodiment of the ten commandments themselves.

But further, our Lord was careful to state the relation which these principles bear to the commandments, by immediately adding, "On these two commandments hang all the law," the word *kremannumi* being defined "to hang upon, to be referable to, as an ultimate principle. Matt. 22:40."—*Bagster*.

We ask the reader, now, to consider what answer Christ could have given, other than he did, to the lawyer's question. The question called for a statement of the highest and most sacred principle involved in law. This at once takes us into the realm of moral duties which stand first in the list of obligations, and into those duties which we owe to God, which are the highest of this class. But, says the antinomian, if the ten commandments are the law of God, why did not Christ quote from the decalogue?—For the very obvious reason that it would be entirely wrong to discriminate between laws which come under the same principle; but, as we have seen, there are four which come under the principle of love to God, and six which belong to the principle of love to man. To quote any one of these alone would be but a partial and imperfect presentation of the subject. What does he do?—He takes the four commandments which specify our duty to God, sums them up into the grand principle out of which they all grow, and to which they all equally belong,—love to God,—and says that is the first and great commandment. Then he takes the last six, sums them up into the principle, love to our neighbor, secondary only to the other, and says that is the second. This covers the whole ground, and includes just the decalogue, nothing more. How beautiful and sublime was Christ's answer! It was a tenfold stronger testimony for the decalogue than it would have been if he had confined himself to any one of its single precepts.

All the typical services of the Mosaic system, and of all dispensations before Christ, were only secondary duties growing out of a violation on man's part of his moral obligations. All the duties peculiar to the gospel are of the same nature. And in one sense the prophecies also hang upon these two great principles, as they are but a declaration of the ways in which God has purposed to work to bring all things into harmony with these at last, gathering out and removing all things which are contrary to them, as offenses which cannot be tolerated in his kingdom.

That Christ had no reference to the law of Moses is evident from the order in which he brings these principles to view, calling love to God the first, and love to man the second. In the books of Moses they are not so given, and have no such enumeration. There the declaration, "Thou shalt love thy neighbor as thyself," was given first, and thirty-nine years before the other words, "Thou shalt love the Lord thy God," etc., were spoken. This shows that these words were only a commentary through Moses to Israel upon the moral law which God had given them, or a summing up of their principles, just as Christ mentions them. But Christ gives their order and relative importance.

James comments upon this same subject, and says that the law, "Thou shalt love thy neighbor as thyself," is the royal law; and then he shows that this law consists of particulars, two of which he quotes: "Do not commit adultery," and "Do not kill," thus demonstrating the fact that he refers to the decalogue, by bringing forward two of its precepts. James 2:8, 11. This law is to judge men at the last, however much they may seek to evade it now. Verse 12. And when face to face with that law, before the bar of God, they seek to plead the shallow excuses by which they now justify a violation of its claims, the guilt of their course and the despair of their souls will make them speechless. U. S.

THE PROSPECT FOR UNIVERSAL RIGHTEOUSNESS AND PEACE.

WHILE hundreds of ministers of the gospel throughout the country are preaching that a reign of universal peace is about to dawn upon the world, men of keen observation fail to see evidences that such is the case. In the *Christian at Work* for July 21, 1887, is the following editorial comment:—

"An International Arbitration Association is now sitting in London, which is putting forth its best endeavors to cause international disputes to be settled. No doubt, with all the difficulties in the way, the world is making advance in this direction. Whether the child is yet born who shall see a European compact for a simultaneous and proportionate reduction of armaments, may be seriously doubted."

In view of the unexampled preparations for war now going on all over the world, as exhibited in the manufacture of improved war implements, the invention of new guns and explosives, the fitting up of war vessels, etc., it seems beyond the vision of the most sanguine to look forward to the time when the nations shall learn war no more, when all questions of dispute shall be settled by arbitration.

With regard to the progress of universal righteousness, the same paper, in an article entitled "Crime and Education in France," speaks as follows:—

"Does education diminish crime? An article by M. d'Haussonville on the criminal classes of France in the recent issue of the *Revue des Deux Mondes*, tends to supply an answer to the question, which is exciting attention in England no less than in France, as it well may in this country, because of the revelations which it makes. . . . Comparing two equal periods near the two extremes of the present century—the years 1816 to 1820, and 1876 to 1880—of which we have statistical returns, the writer shows that cases of lawlessness and violence to officers of justice have increased from 3,344 to 14,965; cases of wounding, 8,426 to 18,446; thefts, from 9,871 to 33,381; cases of fraud and embezzlement, from 1,170 to 6,371; offenses of various kinds against morality, from 497 to 3,374; lastly, actions against mendicants and vagrants from 3,296 to 16,604. In all classes of crime the judicial statistics of 1884 show still higher figures."

The article from which the above extract is taken then proceeds to demonstrate that the great increase of crime and wickedness is not lessened by increased facilities for education; but, on the contrary, that those localities having the greatest advantages for education, and showing the greatest progress in education, show also the largest per cent of increase in crime. Says the writer, "It is often a terrible danger to know how to read; when the current literature, especially that of our journals, is for the most part morally corrupting. We can scarcely doubt that in-

citement to crime in all forms, and especially to licentiousness, has been increased to a frightful extent in recent times, through the impunity enjoyed by this infamous class of literature. The public conscience has been already so deteriorated by it that it will now tolerate indecent articles from which it would have shrunk with horror a few years ago."

Such is the condition of affairs in France, and such we believe would be conclusively shown to be the condition of this country, by carefully and impartially prepared statistics. None dispute that a larger percentage of crime and wickedness is now heard of than ever before; but some try to make out that this is occasioned by the improved facilities for transmitting information. It is more than probable, however, that the methods for transmitting information have always kept pace with other developments, whether of a commercial, social, or criminal character, and that the effort to attribute the apparent increase of crime to the improved facilities for disseminating information, is not supported by the facts in the case.

It needs but a casual glance at the columns of the newspapers of our country, to convince the most skeptical that we have reached a time of unparalleled crime, wickedness, and immorality. Fraud and embezzlement among officials in prominent positions prevails to an alarming extent, and but very few of the offenders are ever punished. In almost the entire catalogue of crimes an astonishing increase is visible. Suicide and insanity are also increasing to such an extent as to arrest the attention of the most thoughtful and observing, and cause them to exclaim, "What are we coming to?"

If these things are not in fulfillment of prophecies found in the third chapter of second Timothy, it is difficult to conceive what would be.

THE WORLD'S CONVERSION A FABLE.—1.

It is natural to the human heart to cherish that belief which is agreeable to its own selfish feelings and desires. That which promises temporal good is ardently desired by the carnal mind. Mankind have always loved to hear prophecies of good concerning themselves; and this demand for smooth things is the great secret of the thriving business and unequalled success of false prophets and teachers in all ages of the world.

The faith that a world of sinners, growing worse and worse, with the Bible in their hands, and its increasing light flashing in their eyes (if they do not close them), are, in fact, growing better, and are on the very threshold of conversion to God, and that righteousness is about to run down our streets like rivers, as naturally as the waters of Niagara pour over the precipice, is a most soothing and comfortable faith to those who are disposed to be lulled to sleep in an easy position, where they may, in their pleasant dreams, imagine they witness the truth of the saying of the blind watchmen and false shepherds, "Tomorrow shall be as this day, and much more abundant." Isa. 56: 10-12. Men in general desire the plan of salvation to be just wide enough to take them in without any special change; and next to the doctrine of universal salvation, as a somniferous potion with which to quiet the nerves of sinners in the church and out, is the teaching that the narrow way to life is growing broader and broader, or that the multitude in the broad way are becoming so much better than ancient sinners were, that they are about to enter the narrow way as a matter of course.

No one should give currency to a doctrine of this nature,—a doctrine so well calculated to flatter those whose affections are riveted to the present world,—without the best of evidence that it is true. Yet it is taken without evidence, and handed about without any apparent sense of responsibility. The present condition of the most highly favored and enlightened portions of mankind, so far from giving signs of the conversion of the world, justify the predictions of Scripture, that "in the last days perilous times shall come," that "evil men and seducers shall wax worse and worse," that "because iniquity shall abound, the love of many shall grow cold," etc.; and consequently unless the conversion of the world is most clearly taught in the sacred word, it is not deserving of the least confidence.

That there is a future glory for the earth, is true. Nothing is more clearly revealed. But the question is, When? Is it before the second coming of Christ, or after? Is it before the resurrection of the saints to immortality, or after? Is it before the present earth and elements melt with fervent heat in the "day

of judgment and perdition of ungodly men," or after? There will certainly be a time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," when the "people also shall be all righteous," and "shall inherit the land forever," and "the inhabitant shall not say, I am sick,"—in short, when the "tabernacle of God," having descended from heaven, shall be with men, "and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things" shall have "passed away." Will any of these things be realized during the present dispensation?

Ignorance of the clearly revealed assurance that the people of God shall, in their glorified state, "inherit the earth and dwell therein forever," has led many to think that those promises of future glory on earth are to be fulfilled in the last days of the gospel dispensation. They have thought it must be so, because of the erroneous idea that after the advent of Christ and the Judgment, the Lord would have no further use for the earth, but would burn it up, having transported the saints to some ethereal heaven, and consigned the wicked to an eternal hell, in some unknown part of the universe, created for the express purpose of eternal torture. Thus from ignorance of the plainly revealed doctrine of the destiny of the earth as marked out in prophecy, making it the place of recompense both to the righteous and the wicked, the way has been opened for fables to multiply, some of which, from a false standpoint, have a show of Bible proof. Of this class is the doctrine under consideration; but when viewed from the true standpoint, it will be found to have not the slightest foundation in the word of God.

The first proof I adduce is the fact that, at the second coming of Christ, the world will be found in a condition similar to that of the antediluvian world at the time of the flood. If they were all righteous, having been converted by the labors of Noah, "a preacher of righteousness," such will be the case with those living in the close of the gospel dispensation; and of course none will flee to the rocks and mountains to hide from the presence of the Lamb. In such case it cannot be a "day of wrath," for the Lord Jesus cannot "be revealed from heaven in flaming fire, taking vengeance on those that know not God, and obey not the gospel of our Lord Jesus Christ;" because none of this evil character can be found upon earth, the whole world having been previously converted to God.

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39. "Even thus shall it be in the day when the Son of man is revealed." Luke 17: 30.

This proof is too plain and positive to need an argument. Before the flood men had been going from bad to worse, till Jehovah could bear with them no longer; therefore he brought the flood, as an apostle says, "upon the world of the ungodly." These testimonies being true, the mass of mankind will be ungodly at the time of the second advent.

It may be said, in reply to this, that Satan, who will have been bound during the thousand years of the triumph of the church in the conversion of the world, will be loosed for a little season, and deceive and overthrow the mass of them that had been godly for a thousand years; and this accounts for the world's being found, at the advent, in the same ungodly state as were those in the days of Noah.

Those who will read Rev. 20 with care, will find that the first resurrection, in which all the "blessed and holy" come forth to "live and reign with Christ a thousand years," takes place at the time when Satan is bound; and the rest of the dead, the wicked, "live not again until the thousand years are finished." These, being raised from the dead at the time when Satan is loosed, are the subjects of his deceptive power, till fire comes down from God out of heaven and devours them. But this "second death hath no power" upon those that had part in the first resurrection, those who lived and reigned with Christ during the thousand years. Not one falls away from that blessed and holy number. Those that are deceived by Satan after the two resurrections, are those that were the subjects of his deceptive power in this life. Some have said that this vast multitude, "the number of whom is as the sand of the sea," are the chil-

dren that will be born to the righteous during the thousand years. But it seems to us that it would detract greatly from the glory and blessedness of that triumphant period, for the people of God to know that, at its close, their children would be cut down before their eyes by fire from heaven.

But we have seen that the first resurrection takes place when Satan is bound, at the beginning of the thousand years. This resurrection does not take place till the personal advent of Christ. "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. This text, in connection with Rev. 20, proves that the resurrection, to "reign with Christ," or to "ever be with the Lord," takes place at the personal advent of Christ, when *the Lord himself* shall descend from heaven. This is the time, and not a thousand years afterward, that the mass of men will be found ungodly, as in the days of Noah. And as the flood "took them all away," so these will all be slain in that great day of the wrath of God and of the Lamb; and after lying dead for a thousand years, during which the earth will be desolate of men, the saints, immortal and glorified, having been taken away to reign with Christ in heaven a thousand years, they will come up in the second resurrection to meet their final doom in the lake of fire.

It is at the second advent that, probation having closed, the saints are rewarded with immortality. "Thou shalt be recompensed at the resurrection of the just." Luke 14: 14. It is then that the people of God are changed from corruptible to incorruptible, and from mortal to immortal, according to Paul in 1 Cor. 15; and having received the gift of God, which is eternal life, they will be forever safe, forever with the Lord; first in heaven for a thousand years; then, returning to earth, witness the final conflagration in which the wicked are cut off (the earth is "reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3: 7. "When the wicked are cut off, thou shalt see it." Ps. 37: 34); and, lastly, enter upon the glorious inheritance of the renovated earth, and "dwell therein" and "reign forever and ever." Rev. 22: 5.

But the mass of mankind will be found unconverted at the coming of Christ, and will remain unconverted still; for he comes to reward every man according as his work shall be. Rev. 22: 11, 12. How fearfully deceptive, then, is the doctrine that the whole world will be converted before the coming of Christ!

R. F. C.

A NOVEL FEATURE IN RELIGIOUS WORSHIP.

An exchange relates the following remarkably novel feature in religious exercises:—

"A priest of Canicatti, in the province of Goigenti, Sicily, caused, a few days since, a terrible panic in his church, which resulted in a large number of women and children's being injured in the crush which followed. He brought about the calamity by introducing into his pulpit a man whose face was blackened, and whose head was furnished with a pair of horns, and who wore a long tail. This masquerading person appeared in the act of exploding fire-crackers, and the priest declared that he was the Devil."

If that priest were familiar with the Bible references to Satan, he would not attempt to palm off such a hideous-looking creature as above described, as that being. The Bible nowhere intimates that there is anything so frightful in the appearance of Satan as hoofs, horns, and a forked tail; on the contrary, it is stated that he was at one time a being of beautiful appearance and noble bearing. The prophet Ezekiel thus describes him: "Full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Chapter 28: 12-15. Again Isaiah speaks of him thus: "How art thou fallen from heaven, O Lucifer, son of the morning!" Chapter 14: 12. Jesus uses similar lan-

guage in Luke 10 : 18 : "And he said unto them, I beheld Satan as lightning fall from heaven." This, then, was the original condition of Satan—high and exalted, near the throne of God, and he was wise, beautiful, holy, and happy. Although it was more than six thousand years ago that he fell, and he has been busily engaged ever since in the vigorous prosecution of his iniquitous schemes to ruin mankind, we do not imagine that he has materially changed in his personal appearance. He is still very powerful to destroy human souls. To picture him according to the description in the paragraph quoted, we regard as a libel on his Satanic majesty, and even that we do not regard as admissible according to Scripture. We read in Jude 9, that when Christ was contending with him over the body of Moses, he "durst not bring against him a railing accusation, but said, The Lord rebuke thee." It would seem that if any one would have the right and privilege to bring a railing accusation against Satan, that person would be the Son of God; and certainly if he durst not, it ill becomes human beings to do so.

We are not defending the character of Satan; but the effort of the priest above referred to (and his action is practically duplicated by many professed Christian ministers in our own country—verbally, at least) results in great harm. Sensible people know that Satan is no such being as that, and rather than believe that he is, they are led to disbelieve the existence of a personal Devil; and that is just what Satan wants people to conclude; for if they do not believe he exists, his opportunities for leading them astray are greatly improved. We doubt not that it pleases Satan to have people represent him as that kind of a being; for he is thereby much better enabled to prosecute his work of destroying souls. It is well to recognize the fact that Satan is a personal, spiritual being, and that he has a large number of angels, all of whom are engaged with him in a warfare against Christ and his angels. This great controversy is over this earth and its inhabitants. It is all-important that we know something of the nature of Satan and his methods of work, so as to be the better able to avoid becoming his victims. The Bible supplies all needful information in this particular.

ORTHODOXY AND SPIRITUALISM.

THE *Banner of Light*, the great organ of modern Spiritualism, ventured a prophecy more than twenty years ago that is having a remarkable fulfillment. In the issue of that paper for Oct. 21, 1865, appeared the following statement:—

"SPIRITUALISM OR MATERIALISM.—This alternative is now before the world. The church and clergy must meet it, and choose between the two. They must embrace *Spiritualism*, or reject *immortality* [meaning, of course, the inherent immortality of man]. All who think that men and women live *as men and women*, after the death of the body, must inevitably be led to adopt the views of Spiritualists respecting that disembodied life. For fear they shall be regarded as Spiritualists, the clergy do not preach immortality one fourth as much as they did twenty years ago. They nearly ignore the doctrine of immortality, lest they be regarded as favoring Spiritualism. They will be obliged to cast it out of their creed entirely, and become materialists, or receive the ideas of Spiritualists in regard to the *location, occupation, relations, and needs* of men and women in that state."

Orthodoxy did not reject the doctrine of man's inherent immortality, but continued to claim it, and during the past twenty years it has been constantly preached from pulpit and press. And what is the result?—The adherents of Spiritualism have increased with amazing rapidity throughout the world. It is safe to say that there is not an instance on record of the rise of a system of belief, meaning as much as Spiritualism means, that has met with such wonderful success in gaining adherents as has modern Spiritualism. It has been accepted by men in all classes and conditions,—by professing church members as well as infidels, by men in high official positions in many nations of the earth, and by hundreds of the clergy. In fact, it is virtually accepted by thousands of men and women who are at the same time members in good standing in the popular churches. Many ministers preach much that is fundamental doctrine with the Spiritualists. It cannot be otherwise so long as orthodoxy holds to the doctrine of continued consciousness and intelligence after death. It is impossible for one who holds to this doctrine to withstand the advances and claims of Spiritualism,

and the result cannot be otherwise than as stated by the *Banner of Light*,—a virtual acceptance of Spiritualism.

The word of God presents the only antidote to the seductive tendencies of this system of iniquity. By that we are informed that immortality, or eternal life, is the gift of God "through Jesus Christ our Lord." Rom. 6 : 23. (See also 2 Tim. 1 : 1; Titus 1 : 2; 1 John 4 : 9, and many others.) This immortality will not be bestowed until Christ's second advent, and the resurrection. (See John 5 : 28, 29; 1 Thess. 4 : 16, 17, and others.)

NEHEMIAH'S ZEAL FOR THE SABBATH.

AMONG the righteous acts that Nehemiah did, to which he could look back with humble and holy satisfaction, and for which he could pray God to remember him, and spare him according to the greatness of his mercy, was that of enforcing the observance of the Sabbath, at a time when the Jews, who had brought God's signal frown upon them by violating his law, but were being restored to his favor and enjoying his blessings, were adding to their guilt by profaning the holy Sabbath.

An account of Nehemiah's commendable zeal for the Sabbath is found in Neh. 13. In the 19th verse of this chapter we see how particular he was about the time for commencing the Sabbath. He says: "And it came to pass, that when the gates of Jerusalem began to be dark, before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." The gates of Jerusalem beginning to be dark was doubtless caused by the sun's leaving them. This is made very clear by the French translation, which reads: "Therefore as soon as the sun had withdrawn itself from the gates of Jerusalem, before the Sabbath, the gates were shut by my commandment."

This passage is particularly interesting in that it shows: (1.) That Nehemiah looked to the sun to regulate the time for the commencement of the Sabbath; (2.) If it is borne in mind that Jerusalem was surrounded by mountains, and that the gates were placed under wide and high walls, the fact that Nehemiah caused the gates to be shut as soon as the sun left them, shows that he thought it necessary for the people to leave their secular employment some time before the Sabbath commenced. And since the Sabbath rests on the same foundation and authority that it did in Nehemiah's time, and is as obligatory now as it was then, Nehemiah's example is indeed worthy of imitation. May we be imbued with the zeal and manifest the strictness that this ancient servant of God evinced, that, like him, we may have the blessed assurance that we have done the will of God, and that we may be encouraged to implore his rich and great mercy to those who keep his commandments.—*D. T. Bourdeau.*

EMOTIONAL RELIGION.

GENUINE religion is not so much a matter of feeling as of principle. It begins in right thinking, develops itself in right acting, and ends in a condition of love to God and good will toward men. The attempt to violate this order, and to jump at once into the enjoyment of results which are only to be reached by long and patient labor, is a mistake which causes most of the discredit into which religion and its advocates have fallen with the world at large. The transient excitement produced by singing, praying, and impassioned exhorting, which multitudes esteem the chief element of religious experience, is found in practice to be of so little avail in making men honest and good that it has ceased to command the respect of sensible people, and the real article of which it is a counterfeit comes to be despised along with it.

Whatever gushing orators and sensational preachers may say to the contrary, it is no more possible, in the ordinary course of things, to pass directly from a state of sinfulness into a truly religious state, than it is for a confirmed invalid to be at once restored to health. There have, it is true, been cases of miraculous spiritual, as of miraculous corporeal, healing, but they do not occur often. The only means that can be relied on, as a rule, to effect a radical and permanent cure, requires time for its application. The spiritual teacher who promises instant salvation to his followers is as much of a quack as is the self-styled physician who advertises to cure diseases by simply giving his pills, without change of diet or interference with business. Both may succeed in giving temporary relief; but both in the end are sure to leave their patients worse off than they found them.

In religion, as in the management of bodily health, the one great point to be steadily kept in view is abstinence from sin. Every physician of experience knows that if men would only refrain from improper eating, drinking, and exposure, nine tenths of the sickness of the world would immediately cease, and the remaining tenth would not be slow in passing away likewise. The science of medicine is every day becoming less one of drug-giving and more one of regimen. To find out the cause of sickness and put a stop to it, is seen to be a much more sensible proceeding than to let the cause go on working, and only try to remedy its effects. When the teachers of religion come to the same conclusion, they will have reason to expect success in their efforts to reform the world, and not before. * * *

Of the ten commandments, all but one point out sins which are not to be committed, without saying anything of church-going, revivals, prayer-meetings, or hearing sermons. We are commanded not to worship other than the one true God, not to take his name in vain, not to labor on the Sabbath day, not to steal, nor tell lies, nor murder, nor commit adultery, and, finally, not to cherish even the desire of doing such things. It requires no argument to show that if men would only faithfully follow these few simple precepts, there would be an end of sin, and earth would become like heaven.

The difficulty is that, simple as these laws appear to be, they are amazingly hard to obey in practical life, and all sorts of expedients have been invented to get around them. In devising these expedients none have been more zealous than the ministers of religion themselves. One fiction which they have popularized is that it is impossible to obey the commandments, and that, therefore, obedience is not necessary. As if God would trifle with his creatures by enjoining upon them an impossibility! Another fiction is that membership in certain ecclesiastical organizations is a protection against the consequences of disobedience,—a kind of insurance policy, as it were, against hell fire. Another is, that no matter what sins we commit, Jesus Christ has suffered our punishment for us, and therefore we shall escape. To come fairly and squarely out with the scriptural doctrine, "The soul that sinneth, it shall die," is the last thing that seems to be thought of.

Of course it has been found that none of these devices are successful in producing that peace and joy and contentment which are the fruits of a truly religious life, and further measures have had to be resorted to to supply the deficiency. To continue the parallel of the body and the soul, the glow of health being wanting, its absence has been supplied by stimulants; just as the glutton takes brandy to relieve his indigestion, or as opium is administered to destroy the sense of pain. It is not too much to say that nine tenths of the existing machinery of religion has had its origin in the effort to produce a semblance of genuine fervor in breasts which are so filled with natural bad passions that there is no room for heavenly affections. The corporeal titillation of exquisite music and architecture, the thrill of oratory, and the rousing fervor of congregational singing, are made to do duty for the nobler and higher earnestness that results from a life of strict obedience to the law of God. And the consequence is that, with millions, religion, as we have said, has come to be regarded as an affair of the emotions alone, without any necessary connection with honesty and virtue.

It is seen that there is no incompatibility between the most fervid religious experiences and thorough scoundrelism in every-day life. Eminent church-going Christians and eloquent talkers about their love to Jesus, their sweet out-pourings of soul, and their ecstatic enjoyment of heavenly contemplation, are found to be none the less corrupt politicians, dishonest merchants, tricky lawyers, and bad husbands, fathers, and citizens generally. If abstinence from sin, in obedience to the divine laws, were made, as it ought to be, the chief and prominent element of religious life, all this would be avoided. If the world saw that the professors and ministers of religion were careful not to lie, defraud, indulge in revenge and adultery, nor in any way to wrong their fellow-men, they would respect them accordingly; and their display of religious emotion, instead of exciting contempt, as it now too often does, would lead to a desire to share in its enjoyment.—*Selected.*

We cannot love God without first believing him. Faith, therefore, stands first in order, and may be regarded as the intellectual condition of sonship. Love, taking a more inward and central position, is the emotional or affectional condition of sonship. So that, if faith stands first in order, love stands first in rank.—*Upham.*

WHAT you find to do, do it with your might. Be diligent in business; do one thing at a time, and finish what you begin. Let nothing divert your study of the interests of your employer. Make his interest your interest; he will, in time, if not at first, appreciate and reward your efforts. Be prompt, temperate, industrious; never "in the drag;" always up to time, or a little ahead.

Temperance Outlook.

"PROHIBITION DEPENDENT ON THE BALLOT AND THE MORAL COURAGE OF THE PEOPLE."

THE National Prohibition Bureau, with headquarters in New York City, is doing a noble work in scattering broadcast the most valuable temperance and prohibition literature. In a leaflet recently issued by the Bureau is the following able discussion of the above question:—

"An effectual prohibition of the liquor traffic demands positive, active, and aggressive measures. All thinking minds who are willing to see and appreciate the awful amount of crime and misery that is caused by rum-selling, readily admit this, and yet we find a large number of persons in both of the old political parties, and also in the Christian church, who spend their time, money, and influence to promote what is called 'non-partisan' temperance; and at the same time they delude themselves with the assumption that this duty covers the most important field of temperance work, entirely overlooking the more efficient power and means they possess of shutting up the allurements of the liquor saloons by the conscientious use of the ballot, which necessarily includes the selection of such rulers as are pledged to, and in sympathy with, the prohibition of alcoholic liquors as a beverage.

"What the liquor-dealer wants is to be let alone, with legal sanction; and we are fast learning the important and imperative lesson that political prohibition is the only effectual preventive. Anything short of this is a delusion and a snare, and a wicked pretext and excuse for a selfish adherence to old prejudices, and the fear of losing personal and political popularity. This is the Red Sea of difficulty that we are called upon to pass through before we can come into the promised land of Prohibition.

"The obligation for securing the prohibition of this terrible evil is upon us. As the liquor-saloon exists by the will of the people, there is nothing that is so entirely within our abilities as the use of the ballot for its annihilation; and certainly no other one thing has so great a demand on our action and generous impulses, or appeals more strongly to our Christian and patriotic sentiments, than the outrageous perversion of law and justice that is effected by the selling of this liquid poison to the people; and notwithstanding it may cost us some great personal sacrifice to overcome preconceived ideas, the magnitude of the work and the benefit humanity will secure through the annihilation of the curse of rum-selling, more than justifies the moral heroism required.

"But there will always be some doubting Thomases among the people, and even in the Prohibition ranks, unless they have the results of prohibition forced upon their attention, and see a large combination of the people already formed. These doubting Thomases stand ready to question the principle, and withhold their active confidence and co-operation; they want to see the principle of prohibition fully carried out, and all its advantages popularized, before they are ready to join the crowd and cry, Hosanna! But this was not the spirit that Christ wanted in his followers. In the cause of right, justice, and humanity we must have the spirit of self-sacrifice, a true faith, and indomitable courage to resist the clamor of self-interest and vicious appetites, and be willing to submit to the loss of personal comfort and popularity.

"Loyalty to the best interests of our country demands the exercise of a strong, defiant, and manly opposition to this curse of all curses, the liquor traffic, this monster of iniquity, which brings such an avalanche of debauchery over our whole land. We must be willing to call things by their right names, and not justify and cover up these open doors to perdition by the title of 'respectable' saloons.

"Christ said, 'Blessed are they that have not seen and yet have believed.' It is this faith in the right that makes us truly heroic. We must have the courage of conviction and the backbone of determination, to be entitled to the 'Well done, good and faithful servant!'

"We must, to some extent, be pioneers in the development of truth, to justify our claim to moral strength. We must have a righteous indignation for the mean, sordid, selfish duplicity practiced upon the people by the liquor-dealers and politicians of both parties, and also a holy horror for the wicked stupidity that is now being practiced under the garb of religion and in the name of non-partisanship, which furnishes the rum-seller with a justification, by a legal sanction or license, for a monopoly of crime.

"We must be pioneers of truth to justify our claim to moral strength, and our efforts should be on the line of, and with especial reference to, making our moral suasion secure legal sanction. To say that you cannot make men sober by law, is simply to cheat yourself and deceive others, and is arrant nonsense; there is no way to prevent drunkenness so effective as absolute law. Moral suasion enacted into law, which means a penalty for the crime of manufacturing or selling the dangerous liquid, is prohibition pure and simple. This is no new word coined for

the present emergency. It is as old as the decalogue; in fact, it is the very acme and gist of all law. Prohibition is legislation confirmed by penalties. Law has no stronger meaning than prohibition, and prohibition is the most effective and the only teacher of which the drunkard-maker takes any cognizance. Preaching, praying, or talking temperance is to him only moonshine. It is only enforced prohibition that will make him a law-abiding citizen.

"The use of politics as a means for the enactment of law to suppress vice, thus commencing at the very fountain or cause of crime, is true statesmanship; therefore, let the people demand prohibition as the acme of virtuous legislation, with a determination that on this question they will ask no more and will take nothing less. It is certainly a fallacious and Utopian idea to suppose that the liquor traffic of this country can be reached by a friendly effort to persuade those engaged in it to abandon their business; or that the beer and whisky sellers, and the political parties who are in league with them, will consent to the passage of any laws or the enforcement of any enactments that will damage their interests. 'Nay, verily!'

"A community that depends on law for its protection, must have the kind of law that will protect. A law that will apply to the liquor-dealer must be a law founded on morality. You cannot reach this question of rum-selling in any other way, and this is the very object and essence of a prohibitory law. Law is the best and only educator of the people, and the only educator for men who are engaged in a business that injures the community. The liquor-dealers' interests are all invested and devoted to the very object that the law would condemn, and the law must therefore be made effective by an enforcement of penalties, which will require a combination of the people, or, in other words, a party behind the law. Anything short of a positive and effective prohibition by law, and a party to enforce the law, will be a delusive, complicated, and dangerous experiment. All law, either local or general, constitutional, statutory, or municipal, is subject to the same necessity. Laws on the statute-books will not and cannot enforce themselves; and we cannot depend on parties whose interests and existence are linked with the liquor traffic, to enforce them. We must have a party whose object and interests are identified with and committed to prohibition. Therefore, the saloon must be snowed under so deep that no summer sun of political chicanery will ever be able to reach it; and as this terrible evil and curse of liquor-selling can be buried under an avalanche of ballots, let us all work and pray that the avalanche may come quickly."

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:—

GEORGIA.—Tent meetings held at Atlanta result in six converts.

IDAHO.—J. W. Scoles reports an interesting series of meetings at Moscow.

SWEDEN.—Tent meetings are in progress at Stockholm, with encouraging results.

COLORADO.—Tent meetings at Grand Junction result in a company of eight believers.

NEW YORK.—Eld. M. H. Brown reports several additions to the various churches that he has visited recently.

MICHIGAN.—Tent meetings being held at Armada; four persons have recently embraced the faith at St. Louis.

KANSAS.—Church at Windom receives four additional members; tent meetings at Marion result in a company of believers.

RHODE ISLAND.—Tent meetings are being held at Providence by two different tent companies, the results being favorable thus far.

MINNESOTA.—Tent meetings are being held at Winona with favorable prospects; church at Kasota receives three additional members.

INDIANA.—Meetings at North Salem result in the conversion of two persons, and the awakening of a deep interest with many others.

OHIO.—Five converts baptized at Bellefontaine; tent meetings being held at Mt. Vernon; church membership at Columbus increased to fifty-two.

WISCONSIN.—Six converts baptized at Cataract, also a like number at La Grange; church at Milwaukee receives three additional members; tent meetings are in progress at Ogdensburg.

VIRGINIA.—The tent meetings being held at Mt. Crawford result in a goodly company of believers, who are ready for church organization; three additions to the company of believers at Marshall.

PENNSYLVANIA.—Tent meetings being held at Round Top and Williamsport; J. G. Saunders reports the baptism of seven converts in Erie and Crawford counties; tent meetings in progress at Albion.

TENNESSEE.—A series of meetings held at Gleason results in a goodly number of converts; seven converts sign the church covenant at Lane; tent meetings being held at Barren Springs.

DAKOTA.—Tent meetings being held at Lisbon; at the Dakota Conference held at Mitchell, June 22-28, four ministers and three licentiates were authorized to labor publicly during the ensuing year.

The Theological World.

... Among the immigrants to this country in 1886 were 269 clergymen.

... A force of 2,000 colporters distribute sermons among the non-church-going population of Berlin, Germany.

... Rev. Mr. Tong, a Chinese Baptist preacher, delivers exhortations in front of a large pagan temple in Chinatown, San Francisco, every Sunday.

... Evangelistic work is being diligently prosecuted during the summer in Chicago by Major Whittle and Mr. E. W. Bliss. They use a large tent in which to hold meetings.

... The Chinese Government has ordered that every foreign missionary shall henceforth hold a passport from his own government showing his actual nationality. All other passports will be invalid.

... The Presbyterian churches in New Jersey have made arrangements to hold special missionary meetings in all parts of the State, ending November 19, for the purpose of arousing greater interest in foreign missions.

... The Congregation of the Propaganda is awaiting the report of a meeting of eleven American bishops, presided over by Cardinal Gibbons, before pronouncing finally whether the Vatican approves or condemns the order of the Knights of Labor.

... An international convention for the development and encouragement of practical Christian work, will be held in New York City, September 21-28, under the direction of the Committee for Christian Workers in the United States and Canada.

... The *Christian Advocate* speaks thus in referring to the Salvation Army methods: "If the Methodist Episcopal, the Baptist, and other churches were as energetic, zealous, and spiritually minded as they should be, and in earlier times were, and as deeply interested in the conversion of the abandoned as the Methodists were when they could get a hearing from no other class, there would be no need or place for any such irregular, guerrilla religious warfare."

... A new church recently organized at Fitchburg, Mass., has taken the name "Berean Church." By their covenant they agree to take the Bible as their only rule of faith and practice, church order and discipline, making Christian character the only test of fellowship and communion. They do not believe that any will suffer eternal pain or sorrow in another life, but that "the wages of sin is death." They believe in the doctrine of the second advent. Some of the members of the new church were formerly prominent in the Baptist Church.

... Speaking upon the subject of Church and State union, a writer in the *Christian at Work* says: "But chiefly the Romish Church has sold herself to the governments of earth. It is her policy in every land. Through her priests she controls her people. Everywhere she traffics with the civil power, to enhance her ecclesiastical prerogatives. In the United States she sells her votes to the party that is most subservient, and that gives the largest returns in the way of money and influence. In Ireland she, so far as she dares, throws her influence with the Home Rule party, to maintain her power over them. In Germany she sells her influence to despotic Bismarck, that she may increase the influence of her bishops. Such is her policy. Everywhere, for her own advancement, she bargains and traffics with the powers of the world. And it is to that shameless and persistent policy that she owes her worldly grandeur and power."

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THE GOSPEL SICKLE.

Battle Creek, Mich., August 15, 1887.

As the "Doctrinal Articles" for this issue are of unusual length, we omit the "Christian Life" department. But really all that appears in the SICKLE pertains in some way to Christian life, and should be applied accordingly.

It is an interesting fact that in 1808, Rev. Elias Smith, in the "first religious newspaper published in the world," viz., the *Herald of Gospel Liberty*, issued at Portsmouth, N. H., defended the view that immortality was God's free gift bestowed on the good alone through Christ at their resurrection, all the wicked utterly perishing and truly dying in the day of the second death. Thousands of his followers in the Christian connection held the same opinion.

The National Reform Association have a difficult problem on their hands to solve; that is, to show how we can have "a religious amendment" of our Constitution, and not have the laws under it dictate to any one in matters of religion, but be merely sanitary or police regulations, something entirely secular, and not religious at all; how the desired amendment can "place all Christian laws, institutions, and usages in our government on an undeniable legal basis in the fundamental law of the land," and yet not coerce any one in matters of religious faith or practice; how it can compel obedience to what they claim is the law of God, and yet not take the place of God to control men's consciences, but leave all to the free enjoyment of their religious rights. When the "Reformers" can make all this clear, we shall be glad to note it. Till then we shall believe that they mean that the majority shall be conscience for the minority in matters of religious faith and practice. R. F. C.

By the gospel is meant the good news of salvation through Jesus Christ. This includes, in general terms, the incarnation, birth, life, teaching, crucifixion, burial, resurrection, ascension, and second advent of our Saviour. All these features, excepting the last mentioned, are matters of history, and abundantly authenticated. The second coming of Christ is as much a part of the gospel as was his birth or resurrection; and in the event of its failure, the plan of salvation would be a failure. This is a feature that many are apt to overlook, and they preach the completion of each and every feature of that plan, and that all that now remains is for the good to die and go directly to heaven. The second, personal, visible coming of Christ is to be the grand crowning, triumphant event in the plan of salvation. That event will bring the great consummation of the plan of salvation,—the realization of the Christian's hope, viz., a resurrection from the dead to eternal life, or a change equivalent thereto. The second coming of Christ is emphatically the present truth for this generation, and will continue to be until he comes.

OBLITERATING DENOMINATIONAL DIFFERENCES.

At a recent Diocesan Convention of Episcopalians, held at Indianapolis, Ind., an incident transpired that may be taken as a good-sized straw, indicative of the prevailing wind as regards the breaking down of denominational differences. It is thus related by an exchange:

"During the observance of the holy communion, Dr. McLeod, of the Second Presbyterian church of that city, came in and occupied a seat near Dr. Bradley, rector of Christ church. Mr. Bradley invited the Doctor to commune with them, which he did. After communion service was over, and the Convention duly organized, Bishop Knickerbocker called the attention of the Convention to the fact that a distinguished member of the Presbyterian Church, in the person of Dr. McLeod, was present. His presence was acknowledged by the Convention rising to their feet. Dr. McLeod responded to the compliment by saying that to be received by such a gathering indicated that brotherly feeling that should prevail in all churches; for no matter what one or the other believes, they all are working for the same end."

The Doctor's remarks were received with much applause by the Convention.

This cry of "no matter what one or the other believes" is the watch-word of the day in promoting church union. Doctrine (what one believes) is to be

ignored. But we do not so read the Bible. Paul said, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith [belief], one baptism." Eph. 4: 4, 5. Again: "Be ye all of one mind." 1 Peter 3: 8. "Having the same spirit of faith [belief]." 2 Cor. 4: 13. After naming the gifts that were placed in the church, and their purpose, Paul says in Eph. 4: 13, intimating the length of time the same were to continue, "Till we all come in the unity of the faith [belief]." According to the Bible method of church union it makes some difference what one believes; and if so, the popular clamor for church union is on a false basis. If church union is effected on this basis, it is plain to be seen that it will not be the union of the true church of Christ; for when the Lord brings again his Zion, all are to see "eye to eye." Isa. 52: 7, 8. These people who are so loud in proclaiming that it makes no difference what one believes, have either forgotten or else have never read 2 Thess. 2: 12: "That they all might be damned who believe not the truth, but had pleasure in unrighteousness."

Yes, friends, it does make a difference what we believe.

REACHING THE UNCHURCHED.

COMMENTING on the above topic, the New York correspondent of the *Chicago Standard* says:—

"One way is to have churches open and ministers at home in the summer season. Closed churches are powerful preachers against the truths declared in them when they are open. Many persons who have sickness and death in their homes, and who go to half a dozen churches before they can find a minister to help them in their sorrow, by visiting the sick and burying the dead, come to feel bitterly toward the churches. But these persons are easily won when it is seen that some one cares for their sick children and for their own unsaved souls. Personal attention from the pastor at this time of the year in such cases will do more to win them to Christ than years of ordinary church work. Facts in two cases illustrative of these statements have come before us within the past few days. Closed churches and pastors long absent do much toward making true the charge that a great gulf exists between the churches and the poorer people in our cities."

The foregoing emphasizes the position that we have long held, viz., that the practice of summer vacations for preachers and the consequent closing of churches, is indicative of a low state of spirituality and a very meager interest in the welfare of the unconverted. Could the truth be known, we suspect that in the majority of cases it would be found that a love of personal comfort and the opportunity for pleasure-seeking are prevailing causes of the closing of churches during the heated term. In this we see 2 Tim. 3: 4, 5 fitly exemplified; men are "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

AUTHORITY FOR THE SUNDAY-SABBATH.

We find the following question and answer in the *Brainerd (Minn.) Journal*, of July 28, 1887:—

"EDITOR JOURNAL:—
"I wish to inquire whether it is claimed by the believers in a first day or Sunday Sabbath, that there is any scriptural authority for observing the first day instead of the seventh day as the Sabbath. Please answer through the *Journal*.
"Respectfully,
"INQUIRER."

REPLY: "We have never heard it claimed that there was any scriptural authority for a Sunday-Sabbath. The Jewish seventh-day Sabbath, commonly known at this time as Saturday, is the only scriptural Sabbath that we know anything about. The observance of Sunday as a day of worship was practiced by the early Christian Fathers, in commemoration of the resurrection of Christ and the descent of the Holy Ghost. The New Testament, while mentioning such a comparatively unimportant matter as the illness of Simon Peter's wife's mother, nowhere intimates a change of the Sabbath to another day. Those who keep the seventh-day Sabbath admit that the early Christian Fathers observed the first day of the week as a day of worship in commemoration of the resurrection of Christ, but they do not admit that this is sufficient authority for the overthrow of a Sabbath based upon the clear and unquestioned authority of the Bible."

It is seldom that an editor of a secular newspaper is found who is sufficiently frank and independent to utter his sentiments, especially when they are in such conflict with the popular belief and practice as are those of the editor of the *Journal*, above quoted. The general investigation of the Sabbath question that is now going on throughout the world, is con-

vincing thousands of worthy and intelligent people in all stations of life that there is no scriptural authority for the first-day-of-the-week Sabbath, and very many of them are acting upon their convictions and accepting the Sabbath of the Lord. The Reformation is still going on, and one of the particular features upon which reform is demanded at the present time is the Sabbath question. May all the honest in heart be led to a full acceptance of all the truth for this age of the world.

THE SYMBOLIC PROPHECIES RELIABLE.

WHENEVER a government is described in the Scriptures under a symbol, the description infallibly points out the government to which it applies; for it fulfills every specification given, and no other does. The one which fulfills every part of the description is the one intended, and of such there can be only one; so there is no necessity for a mistake. By this rule these prophecies have, by their fulfillment, proved themselves truly inspired; and hence they may be relied on as absolutely infallible.

For example: Take the description of the little horn of the fourth beast of Daniel's prophecy as given in chap. 7: 25. The Roman papacy has fulfilled every point in the description. It has spoken great words against the Most High, by assuming to itself the titles, attributes, and prerogatives which belong to God alone, even laying claim to infallibility. It has worn out the saints of the Most High by its cruel persecutions during the Dark Ages of its long and bloody reign, as is attested by the millions of martyrs it has slain. It continued its reign for a time, times, and a half, or 1260 year days, from A. D. 538, when the decree of the Roman emperor, making the bishop of Rome the supreme head of all the churches, went into effect, to A. D. 1798, when the pope was carried captive into France.

But I call particular attention to the point in the description, that he would think to change the times and the law of God. The fact that the papal church does claim the power and right to change the law of God, and that it has done it,—a thing that no other earthly government has ever claimed the power or right to do,—makes the application of the prophecy to that power most certain. Infidel France might and did assert that there is no God; but no other power except the papacy, professing faith in the God of the Bible, ever has claimed the right or ability to change his law.

But this power and right is the first article in the papal creed; that is, the first in importance. To the question, "How prove you that the Church hath power to command feasts and holy days?" the answer is, "By the very act of changing the Sabbath into Sunday."—*Abridgment of Christian Doctrine*, an approved Catholic work.

Again, another Catholic authority says:—
"Ques.—Have you any other way of proving that the Church has power to institute festivals of precept?"

"Ans.—Had she not such power, . . . she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—*Doctrinal Catechism*.

A few years ago a Roman bishop at Belfast, Ireland, speaking of this change of the law of God, said, "We, the Church, did that astonishing feat."

In this brief investigation we have found that the papal power is the one described under the symbol of the little horn of the fourth beast of Daniel 7. And if the reader will compare its description with that of the beast of Rev. 13: 1-10, he will see that the two are identical, describing the same power; consequently that the beast, against whose worship we are warned in Rev. 14: 9-11, is the papacy, the author of the professed change of the law of God. And any one who will study these prophecies, and compare them with the history of their fulfillment, will come to the conclusion that they are reliable, being given by the Spirit of God for our understanding and profit.

R. F. C.

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