

THE GOSPEL SICKLE

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

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THE GOSPEL SICKLE

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For Terms, - - - See Last Page.

"VESSELS OF MERCY, PREPARED UNTO GLORY."

"VESSELS of mercy, prepared unto glory!"
This is your calling and this is your joy;
This, for the new year unfolding before you,
Tells out the terms of your blessed employ.

Vessels, it may be, all empty and broken,
Marred in the hand of inscrutable skill
(Love can accept the mysterious token).—
Marred but to make them more beautiful still.

Vessels, it may be, not costly or golden;
Vessels, it may be, of quantity small;
Yet by the Nail in the Sure Place upholden,
Never to sliver and never to fall.

Vessels to honor, made sacred and holy,
Meet for the use of the Master we love,
Ready for service all simple and lowly,
Ready, one day, for the temple above.

Yes, though the vessels be fragile and earthen,
God hath commanded his glory to shine;
Treasure resplendent henceforth is our burthen;
Excellent power, not ours, but divine.

Chosen in Christ ere the dawn of creation,
Chosen for him, to be filled with his grace,
Chosen to carry the streams of salvation
Into each thirsty and desolate place.

Take all thy vessels, O glorious Flier,
Purge all the dross, that each chalice may be
Pure in thy pattern, completer, diviner,
Filled with thy glory, and shining for thee!

—F. R. Havergal.

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.

DAVID was not a believer in the present popular view of the conscious state of the dead; he did not believe they were capable of returning to this earth and communing with their friends. When his child died, he said, "I shall go to him, but he shall not return to me." 2 Sam. 12:23. David would not have made a very good modern Spiritualist.

REFERRING to Matt. 5:17, some reason that, since Christ fulfilled the law, as he stated that he came to do, it thereby ceased to be of force. They reason that when once fulfilled, a law ceases to be valid—it no longer exists as a rule of action—it is effectually disposed of. Let us apply this method of reasoning to another portion of Scripture, and see what conclusion we reach. When Jesus came to John to be baptized of him in Jordan, "John forbade him." "And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Matt. 3:15. Now, if by fulfilling the law Christ disposed of it, caused it to be no longer valid, then, on the same principle, his fulfillment of all righteousness caused all righteousness to cease,

and there has been no righteousness since Christ's baptism. This proves more than any one will admit,—more than can possibly be maintained. It proves too much, and that which proves too much proves nothing at all; hence the proposition that Christ abolished the law by fulfilling it falls to the ground, and is shown to be untenable.

THE class of Sabbath-keepers known as Seventh-day Adventists are frequently accused of being great sticklers for the particular day, and of exhibiting a zeal in the matter amounting almost to pertinacity. This may be partly true, but the Author of the Sabbath himself has spoken of this very thing. Hear what he says: "Thus saith the Lord, . . . Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2. The Hebrew word *Khā-zāk*, here translated "lay hold," means "to bind fast; to hold fast, to cleave, to adhere firmly; to make firm, to strengthen; to be urgent, to press upon; to show one's self strong, courageous, brave," etc. (See Gesenius's Heb. Lex.) Its use is shown in a few texts as follows:—

"And while he [Lot] lingered, the men laid hold upon his hand." Gen. 19:16.

"And they caught every one his fellow." 2 Sam. 2:16.

"And caught hold on the horns of the altar." 1 Kings 1:50.

"Let him take hold of my strength." Isa. 27:5.

"They shall lay hold on bow and spear." Jer. 6:23.

"The people that do know their God shall be strong and do exploits." Dan. 11:32.

The word occurs some three hundred times after the examples here given. This explains why the S. D. A. people have a zeal in Sabbath observance amounting almost to enthusiasm. God has promised "a blessing" upon those who do this, who lay hold upon the Sabbath truth; and what God blesses is blessed, and he whom God makes strong, man cannot make weak.

A FEW years since, a priest in Sweden stated that "there was nothing in the Bible to prove that Sunday had become the Sabbath. It was a human ordinance, but the Lord had been content with it so many hundred years that he no doubt was pleased with it now." This is not a new thought. The Catholic "Catechism of the Christian Religion," speaking of the change by which "the Church" has substituted Sunday for Sabbath, says: "The uniform, universal, and perpetual tradition of all ages and nations attests the antiquity of, and consequently the divine assent to, the change." This suggests the question, How long must men transgress a commandment of God, substituting something else in its place, in order to get the divine assent to the change? How long must we substitute the theft for honest dealing, and falsehood for truth, ere the Lord will be pleased with it?

There were long periods of time in ancient Israel when they substituted their idols and the groves for the worship of the true God. Why did they not obtain divine assent to the change? We do not learn that God ever became pleased with it. God's law is declared by the pen of inspiration to be the

truth. Ps. 119:142. "All thy commandments are truth." Verse 151. The Sabbath commandment is one of them, and it reveals the truth that the seventh day is the Sabbath, or rest-day, of God. That any other day of the week is the Lord's rest-day is false; for he rested on no other day of the seven. Now the question resolves itself to simply this: How many ages and generations must a lie be repeated to become the truth, and God be pleased with it?

SAYS an objector, "The Sabbath law was given to the Jews at Sinai, consequently the Sabbath was a Jewish institution, and is not binding in the Christian dispensation." But let us see how this principle works when given still further application. The seventh commandment, which protects the marriage institution, was also given to the Jews at Sinai. Did marriage thereby become a Jewish institution, and not designed for the Christian dispensation? None will claim that such is the case; and yet one is just as plausible as the other. The fact is, that the Sabbath and marriage both had their origin in Eden, and were designed for the whole human race throughout the history of the world. The Saviour did not even call the Sabbath a Christian institution; he said it "was made for man"—that is, the whole human race. To call it a Christian institution is to limit its benefits and privileges to Christians as surely as calling it a Jewish institution limits it to the Jews. We believe it was made for man, and as such we endeavor to teach and practice its observance.

WE are warranted in making the statement that whatever God designed to reveal to mankind through the Bible, admits of only one correct interpretation. It will not do to admit the claim made by some, that one person can have one view of the teaching of the Bible upon an important subject, and another person have a still different view, and yet both be correct, both be equally satisfactory and pleasing to God. The plea that it makes no difference what a man believes if he is only sincere, is a mistake; our actions spring from our beliefs, and will be either right or wrong, according as those beliefs are right or wrong.

IN Psalm 119:86 David utters this prayer: "Let my heart be sound in thy statutes; that I be not ashamed." To be sound in the Lord's statutes is to rightly understand them, and have a deeply grounded principle of obedience thereto. By the statutes of the Lord must be comprehended his divine will as revealed to us in the Scriptures, and the doctrines upon various subjects that are thereby taught. To have our hearts sound in them is to understand them as God designed that we should. David's prayer for soundness of heart is that he may not be ashamed. We will have occasion to be ashamed of unsoundness of heart when we are called upon by our fellow-beings to give a reason of the hope that is within us, and when we are brought before the judgment bar of God. Every prayer should be accompanied with a promise on the part of the suppliant to do all in his power to answer his own prayer. God helps those who help themselves. Hence when we pray for soundness of heart in the Lord's statutes, we are in duty bound to give the best powers of our minds, and our most unprejudiced consideration, to those statutes, in order that we may become correctly informed.

Doctrinal Articles.

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

THE SABBATH QUESTION.

GENERAL OBSERVATIONS AND CONCLUSIONS.

BY G. I. BUTLER.

In our last article we briefly considered the messages of the three angels of Rev. 14, and especially the terrible threatening contained in the third angel's message. It was shown that the third message is now being sounded, and that we are rapidly nearing the time for its closing work. And we may now ask, What is the position of God's true people? "Here are they," says the third angel, "that keep the commandments of God, and the faith of Jesus." They keep them as God gave them, and not as an apostate church changed them. And for that work that church is threatened with wrath without mercy. God's true people will be distinguished by obedience to God in this crisis, and will not follow that power. It would be absurd to suppose that when Christ comes he would find his people, who are to be translated alive to heaven, following the work of this wicked power, in disobedience to God's law. We cannot, therefore, question the fact that the last great reform, the final conflict between truth and error, will be over the law of Jehovah. This issue is reserved as the last great test.

Would any say the issue is an insignificant one? They cannot truthfully do so. God has ever exalted his law as very sacred. He spoke and wrote it himself. Christ magnified it and called it "honorable." He says, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." In the very last chapter of the Bible, Christ, the Alpha and Omega, declares, "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. The wise man says, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. He says again, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. This law is not abolished by the gospel, for Paul says, some thirty years after the cross of Christ, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. This law is of universal application. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. So we might proceed and fill column after column with just such quotations, showing the immutability of God's "perfect," "holy, just, and good," "spiritual" law. Such are the expressions everywhere to be found in the blessed Bible concerning this law which the Deity promulgated in thunder tones from Sinai's summit, with a voice which shook the earth.

Oh, no! this great conflict in the last days concerning this law which demands the obedience of every man, the transgression of which is sin, is no small affair. The very foundations of morality and true reverence for God are involved in the conflict. This law will be the main point of the struggle. God's holy Sabbath, given to man at the creation of the world, kept for thousands of years by his people till changed by the man of sin, will have its proper position in the affections of God's people, who will be translated at the coming of Christ.

The light is shining on this subject already most extensively. The reform connected with the Third Angel's Message in the restoration of the Bible Sabbath is extending to all parts of the earth. It is being published already in the leading languages of the world. Printing-offices for its promulgation are to be found in the United States, England, Switzerland, Norway, and Australia. Observances of the true Sabbath are more or less numerous in the United States, Great Britain, Ireland, France, Switzerland, Germany, Italy, Russia, Norway, Sweden, Denmark, Holland, Roumania, and in some portions of Africa, South America, Sandwich Islands, Australia, and New Zealand. Its adherents are being rapidly increased by the extensive circulation of publications, and by the active labors of ministers, missionary workers, colporters and canvassers in every part of the globe. There has been a wonderful growth of interest in the Sabbath question in all parts of the

world very recently. It is becoming a live question; it must and will be heard. We live in an age of investigation, and there is no theological question being agitated to-day more plain or more important than this. Let the good work go on till hoary error is exposed in all its deformity, and precious, blessed truth shines out clearly to all mankind.

GOD'S COVENANTS WITH MEN.

BY U. SMITH.

THE word "covenant" is used to signify, "1. A mutual agreement of two or more persons or parties, in writing and under seal to do, or to refrain from, some act or thing; a contract; stipulation. 2. A writing containing the terms of agreement between parties. . . . 4. (Theol.) The promises of God as revealed in the Scriptures, conditioned on certain terms on the part of man, as obedience, repentance, faith, etc."

These definitions are from Webster; and as an example of the latter, or theological use of the word, he quotes the declaration of God to Abram, as found in Gen. 17:7: "And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

Considering the definition of the word "covenant," and looking at the condition of man, we can but be impressed with the condescension of God in consenting to enter into such an arrangement with him; for man never was in any condition to enter into a covenant with his Maker. He could pledge nothing to God, which God, as the Creator, had not before a right unconditionally to demand, and which man, as the creature, was not already under obligation to bestow. Yet God has condescended to count man's obedience a favor, and attach to it promises which it could never merit.

Let us consider, secondly, God's object in the covenants he makes with men. It can be nothing less than to secure complete harmony with himself on their part, and raise them to the highest degree of perfection and happiness of which they are capable.

The methods adopted to secure these ends next demand attention. As these must have operated from the very beginning of man's existence, we must look first at the condition in which he was originally placed. He was made upright, surrounded with every circumstance of favor, and told to obey and live. It is not formally stated that a covenant was made with Adam, but, all the conditions and circumstances existing, it is commonly held that such a covenant existed. So long as he continued to obey, so long he would continue in God's favor; and, the period of his probation at length ending, he would have been confirmed in uprightness and immortality; and the object of God in his creation would have been secured. And this being all wrought out on the one condition of obedience, this covenant is called a "covenant of works"—a name perhaps as appropriate as any other under the circumstances.

This plan the enemy of all righteousness undertook to destroy; this object he set himself to defeat. To this end he seduced Adam into disobedience, and the "covenant of works" was broken. This covenant, containing within itself no provision for the forgiveness of sin, no remedy for disobedience on the part of man, when it was thus broken, its object was defeated so far as the particular method was concerned by which that object was to be secured; namely, by unswerving obedience. But, as we have seen, there can be but one object in view in God's dealings with men; that is, perfect harmony with God and supreme felicity in that relation. And now the important question arises, Could any plan be devised by which this object could be secured by the same parties who had failed under the first arrangement? and if so, under what conditions?

The solution of this problem was the plan of redemption through Jesus Christ—a new covenant called "the covenant of grace;" the remedial work of Christ being all couched in embryo in the promise that the seed of the woman should bruise the serpent's head. Addressing the serpent, God said: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

It is important now to consider what place works have in this covenant of grace. Are these to be left entirely out of the account, as some seem to suppose? Inasmuch as the same result is to be reached that was, under the first arrangement, to be secured by works alone, it would seem natural to suppose that

the new arrangement would have some important relation to them. And, further, as the only failure under the first arrangement was a failure on Adam's part to maintain good works, it would seem reasonable to conclude that the new arrangement, being designed to remedy the failure of the first, should make provision for such a contingency in the future.

The measure of good works is the law of God. The standard of righteousness, the test of character, and the detector of sin is the law of God. "By the law is the knowledge of sin." Rom. 3:20. "Where no law is, there is no transgression." Rom. 4:15. "Sin is not imputed when there is no law." Rom. 5:13. "Sin is the transgression of the law." 1 John 3:4. Now Christ is manifested under the covenant of grace, to save his people from their sins, to take away sin, and to atone for our transgressions; but he does not stop here; for he takes away the carnal mind, which is not subject to the law of God and cannot be (Rom. 8:7), and gives the spiritual mind, which delights in the law of God. Rom. 7:22. From this it appears that every covenant which God enters into with men must be based on the condition on his part of obedience to his law. The theological definition quoted above from Webster, is therefore correct when it places obedience as the first of the terms upon which the promises are to be secured. We cannot conceive that God would engage to bestow favors and blessings upon any one who would not comply with his will.

So deadly was the virus of sin when once admitted, that it took less than sixteen hundred years to corrupt the whole living race of men, with the exception of the family of Noah. In his experience we find the first mention of the word "covenant" in the Scriptures. Gen. 6:18; 9:9-16. Eight times the word is used in this connection; but as this covenant pertained to the one specific purpose not again to destroy the earth by a flood of water, a discussion of it does not enter into our present purpose. It was, however, made with Noah because he and his family alone of all the people on the earth were found righteous in the sight of God (Gen. 7:1), and hence confirms the general principle above stated relative to the conditions upon which God enters into covenant with men.

Some two thousand years after Eden, we find a covenant brought to view looking in the same direction with the covenants already noticed, made with Adam. This was the covenant made with Abraham and his seed. Gen. 12:1-3; 15:18; 17:7, 8, etc. His "seed" Paul explains to mean Christ (Gal. 3:16); and the promise which God on his part engaged to accomplish, namely, that in Abraham all the nations of the earth should be blessed, the same apostle, writing by inspiration of God under the full light of the gospel, expands into a promise "that he should be the heir of the world." Rom. 4:13. This can be fulfilled only when he and his seed (Christ and all who are Christ's, Gal. 3:29) have come into possession of the earth, and all others are cut off. Then will be the time of which both David and Christ speak, when "the meek shall inherit the earth" (Ps. 37:11; Matt. 5:5), and that Peter refers to when he says (2 Pet. 3:13) that the righteous will dwell in the "new earth," for which we according to his promise (Isa. 65:17) are permitted to look.

When about to make this covenant with Abraham, God expresses the condition on his part in these words: "Walk before me, and be thou perfect." Gen. 17:1, 2. And the Lord told Isaac why he had sworn unto Abraham in the covenant he had made with him, in these words: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. Again God said of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the ways of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19. And this he said when alluding to the promise that "all the nations of the earth shall be blessed in him." Verse 18.

While these scriptures show the essential importance of Abraham's obedience in God's dealings with him, we must not overlook another element which shows the relation of faith to the great transaction; and that is, Abraham's faith, which was counted to him for righteousness, and without which he never would have received the promise, any more than he would have received it if he had not obeyed God. When Abraham had no child, and it had passed beyond the power of nature to furnish him an heir, God took him forth and told him to look upon the countless stars of heaven, and then assured him that such should be the number of his seed. "And he believed

in the Lord," the record continues, "and he counted it to him for righteousness." Gen. 15:6. Paul comments largely upon this in Romans 4 and Galatians 3, showing how Abraham, having this faith before his circumcision, might be the father of all the faithful though they be not circumcised, that the righteousness of faith, if they would believe, might be imputed to them also.

James, also, offers an important comment upon this, which should not be passed by. He says: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." James 2:21-23. This is a complete statement of the whole question. Faith and works are inseparably connected. By works was faith perfected; and then it was imputed unto him for righteousness, and he received that highest crown of honor possible to earthly life—the title, "Friend of God."

But hitherto the purpose of God had been gradually unfolded to the race. The covenants rested their prospective blessings upon the promise, and finally upon the oath, of God. But so far as their broad and ultimate application to the whole race of mankind was concerned, they had received no ratification; and this could not be given till the promised Seed should appear, through whom alone the promise could receive its complete fulfillment.

Meanwhile God was to make another covenant with the descendants of Abraham, subordinate and national, to keep them a distinct and separate people till the coming of the Seed, when the world should have reached such an age, and the plan of God such a degree of development, that the middle wall of partition could be broken down, and the means of grace go forth to reap a harvest indiscriminately from all nations.

A consideration of this point must be deferred to another number.

REDEEMER AND REDEEMED.—7.

We have set before the reader the repeated promise of the land made to Abraham and to his seed. And now we inquire, Did this promise receive its entire accomplishment in Abraham, Isaac, Jacob, and their seed according to the flesh? Or will the promise have its complete and ultimate fulfillment through Christ in the future immortal state in the eternal inheritance of all the redeemed?

The testimony of the holy martyr Stephen is to the point. In his defense before his accusers he states that Abraham did not inherit the land of promise. That portion of his appeal which relates to the promise of the land, reads thus: "Men, brethren, and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran, and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him." Acts 7:2-5.

And as further proof that the promise of the land was not fulfilled to Abraham and to his seed according to the flesh, we quote from Paul to the Hebrews: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10. Please notice these points:—

1. The apostle here speaks of the place, or the land, which Abraham should after receive for an inheritance. He did not receive it during his mortal life.

2. He sojourned in the land of promise as in a strange country, with Isaac and Jacob who were not inheritors, but simply heirs with him of the same promise.

3. In looking forward to the period when the promised land would be inherited, Abraham saw a city which hath foundations, whose builder and

maker is God. He did not enjoy such a city as this at any time during the period of his long life of one hundred and seventy-five years. Men have builded cities on the earth in past ages, and they have crumbled to decay. But no city has existed on earth of which it could be said that its builder and maker is God. This is evidently the new-earth city which will appear when the curse shall be removed, and the dominion of the earth shall be restored to all the redeemed. Rev. 21:1-3.

The golden city of God will be the grand metropolis of the immortal kingdom when all its component parts shall be brought forth and the entire family of heaven shall be gathered. Then, obedient to the call of the Redeemer—"Come, ye blessed of my Father, inherit the kingdom prepared for you"—the redeemed of all ages will come from the east, and from the west, and from the north, and from the south, and sit down with Abraham, Isaac, and Jacob in the kingdom of God.

The gospel of the Son of God was proclaimed to Abraham in the promise of the land to him and his seed; for this seed is Christ, as argued by the apostle in Gal. 3:16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." The promise to Abraham that in him all the families of the earth should be blessed, embraces Jesus Christ as the only hope of salvation of men from all the nations, as stated by the apostle in verse 14: "That the blessing of Abraham might come on the Gentiles through Jesus Christ." The faith of Abraham embraces Christ as its glorious object. This is seen in Christ's reply to the Jews, who boasted in Abraham as their father. "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56.

The promise of the land, as explained by Paul, was made to Abraham and Christ. But Abraham, though he should be heir of the world through the righteousness of faith (Rom. 4:13), was a sojourner in Canaan as in a strange country. He, with all the other examples of faith mentioned in Hebrews 11, "having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Verses 39, 40.

But when Christ and all the heirs of promise shall take the kingdom upon the new earth, then will Abraham and his seed inherit the promised land. "If ye be Christ's," says Paul, "then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Abraham, the father of the faithful, will be there. Christ, and all his, will be there. Then the promise to Abraham, that he shall possess the land, and that his seed shall be like the stars of heaven, and the sand upon the sea-shore, will have reached its ultimate and complete fulfillment.—*James White.*

It is not true that the gospel offers to any man immunity from the consequences of past transgression on condition of repentance and faith. Such a promise would be a very dangerous one, and the granted boon one of more than doubtful value. Indeed, it would be difficult to conceive of anything more disastrous to the moral well-being of the race, than a provision by which a man might violate the moral laws of life, and still avoid the penalty of the violated laws by regret, however sincere, or a new moral purpose, however earnest. What the gospel promises is the help of God to any soul which finds itself enmeshed in evil habits, whether of outward conduct or of inward thought, which are the consequences of transgression, and who desires deliverance and an emancipated life. It is the revelation of a law of life setting free from the law of sin and death. No man can neglect the education of his intellectual powers in his youth, and acquire the fruits of culture in his manhood by experiencing knowledge. Neither can a man neglect the education of his moral and spiritual powers, and acquire the fruits of moral and spiritual culture by experiencing religion. He may be born again, but if he is late born, he must bear, in the immaturity of his manhood experiences, the consequences of his early fault.—*Christian Union.*

We sometimes say that we know the meaning of a term, but that we cannot express it. Yet it would be truer for us to say that we are unable to express our meaning because we have not a clear knowledge of the subject. That which we know fully we can express clearly. So long as our ideas are confused, our language is likely to be. Clear speaking is a result of clear thinking.—*S. S. Times.*

The Christian Life.

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

PRECIOUS OINTMENT.

Do not keep your box of ointment,
Break it o'er your friends to-day;
Do not keep it in the darkness,
Half-forgotten, laid away.
Little deeds of love and kindness,
Do n't forget to give them now;
Do n't forget to smooth the pillow,
Bathe the aching, fevered brow.

Send your flowers to the living;
Do not keep them for the grave—
They may comfort some poor mourner,
They may strengthen, help, and save.
Send them in their fragrant beauty,
Show your friendship true and warm;
What would care a rosewood casket?
What would care a lifeless form?

Hearts there are with burdens laden,
Bearing bravely toil and care,
Ready to receive your kindness
Should you leave your ointment there.
Do n't forget the kindly counsel,
Do n't forget the loving tone;
They will make the cross seem lighter
To some sorrow-laden one.

All along life's rugged pathway,
Stretch your hand and lift your voice,
Bringing all your love and kindness,
Making every heart rejoice.
Keep your ointment ever ready;
Use it freely—there is room;
It will bring you richest blessings,
Smooth your passage to the tomb.

—Selected.

SWEET LIVES.

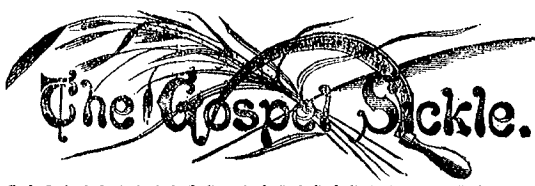
"Ah! lovely souls like those we've known,
Whose lives, one sweet endeavor,
All crowned with beauty and with bloom,
The hand of death did sever,
Their memory, like the new-mown hay,
Will linger round us ever."

In "Annals of a Quiet Neighborhood" there is this gem: "So for my part, I said to myself as I walked home, 'if I can put one touch of rosy sunset into the life of any man or woman of care, I shall feel that I have walked with God.'"

Walking with God! What a strengthening, comforting, beautiful thought! God by our side, helping us, guiding us, leading us safely, whether the way be smooth or rough. We cannot, perhaps, be like the mountains, grand, stately, magnificent, seen from afar and admired by the multitude; but we can be like the grassy dell, with sunshine and refreshment, fragrant with sweet flowers, and jubilant with the songs of birds. The helpfulness in the family circle, if given in a gentle, unobtrusive way, is a training which rapidly uplifts lives. Those are sweet lives which seek to remove obstructing thorns from another's rough path; and there is never a thorn thus removed from the path of another, without a rose being scattered on one's own. Mild forbearance in regard to other people's faults is a necessity to every sweet life; the suppression of unkind words, another necessity.

The sunshine of such lives brightens darkened homes, warms chilled hearts, and illuminates groping souls. Indeed, the power of such lives is wonderful. They point out the right path to the wayward feet, and beckon homeward the lost. They hold cups of water to parched lips, and offer the bread of life to human souls. They scatter good seed with generous and never-tiring hand. What a harvest of golden sheaves will be theirs!—*Christian at Work.*

We do not follow Christ because we wear a crucifix; we are not Christian martyrs because we put ourselves or are put to occasional inconvenience of a very superficial kind; we do not keep the ten commandments because we obey the first. Jesus Christ does not call us to a partial pledge. Upon this point he is very severe, both himself and his apostles teaching that if we offend in one we offend in all. If we have dishonored our father and mother, we have broken ten commandments in one; if we have taken that which does not belong to us, we have shattered the decalogue at a blow. Beware of partial morality, sectional respectability, rags and patches of orthodoxy. There are hardly any civilized men who are not apparently good in points. Some have pet commandments which they would not break for the world. Almost every man has chosen one commandment, and thinks in keeping that he is keeping the ten. There are persons who would not steal for the world, yet they would break all the other nine commandments as quickly as they could be handed to them. This is not obedience. It is the worst kind of disobedience. The man who will have nothing to do with the commandments at all may take to himself some kind of reputation for grim consistency; but he who palters with pledges and histories and vows and moralities, pleases himself, and is not exemplifying a spirit of unquestioning obedience. How, then, does it stand with men to-day?—*Dr. Joseph Parker.*



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

BATTLE CREEK, MICH., OCTOBER 15, 1887.

WAS MAN CREATED IMMORTAL?

NO BETTER answer to this question can be given than that which is found in the inspired account of man's creation. If any part of him is immortal, it is most reasonable to expect it to be distinctly noted in that account. Indeed, it is utterly unreasonable to suppose that the most noble, and the all important, part of him should be entirely omitted in God's account of his formation. Yet a revelation of an immortal part of man is entirely omitted, not only in the book of Genesis, but in all the Bible. Let us read the record of man's creation: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

Mark, it is not said that he formed man's *body* of dust, and breathed into it a living soul. The *man* was made of dust; and when he received through his nostrils the breath of life, the man of dust *became* a living soul. It is simply this: when life was communicated with the breath, the man who had no life before, became a living soul, or creature. Nothing is said of any immortal part. A living soul is not necessarily a never-dying soul. It may die; and this has proved to be the case with man.

It is not the term "living soul" which distinguishes man from the lower order of animals. These were called by Inspiration living souls before the term is used in respect to man. They were created first, and man, the nobler order, last. In Gen. 1:20, the fishes and fowls are denominated "the moving creature that hath life." In the margin we learn that the word "life" is from the Hebrew word for soul. Again, in verse 30, it is said, "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life [Heb., a *living soul*] I have given every green herb for meat." So it is not man alone that is a living soul, but the same is true of every living creature. Therefore, if the fact that man became a living soul proves him to be immortal, it also proves the same thing of every beast, bird, and reptile. Man's superiority over the lower animals does not consist in the fact that he is a living soul.

Neither does the breath of life elevate man above the brutes; for they all have it. Concerning the destruction of man and beast at the time of the flood, we read, "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land, died." Gen. 7:21, 22. Thus all that breathe have equally the breath of life, that which caused man to become a living soul. The literal Hebrew, as given in the margin, is "the breath of the spirit of life."

The same word in the original Hebrew or Greek, is sometimes translated *spirit*, and sometimes *breath*, in our English Bible. Where James says, "The body without the *spirit* is dead," we read in the margin, *breath*, instead of *spirit*. The death of man is also described in this way: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7. Again it is described thus: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. There is perfect harmony in these two statements. "Spirit" and "breath" in the two texts are from the same Hebrew word. The latter only adds the fact that in the day the spirit returns to God, the thoughts perish.

Therefore death is the very reverse of the process by which man was created and made a living being. He was formed of dust, and made alive by the breath which God gave him. Life, a thing which God alone can give, was communicated to man with the breath. This being taken away, he returns to dust. The same is true of the lower animals. Of them it is said: "Thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are

created." Ps. 104:29, 30. In harmony with these texts, Job has the following expression: "All the while my breath is in me, and the spirit of God is in my nostrils." Chap. 27:3. In explanation of the spirit in the nostrils, the translators give in the margin this note: "That is, the *breath* which God gave him. Gen. 2:7." And Elihu, the wise counselor of Job and his three friends, says: "If he [God] set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." Job 34:14, 15. There is a theory that the real man does not die at all. But we have seen from the divine record that *man* was made of dust, and the last testimony quoted says, "*Man* shall turn again to dust," if God take away his spirit, or breath.

It is useless to argue with any who are determined to maintain a theory which they have received through tradition; but if any one really desires to learn the truth in regard to the "breath of the spirit of life" in man, which leaves him at death, he can learn it from the texts quoted above, and from hundreds of others throughout the Bible. If Eccl. 12:7 proves that the spirit which returns to God is a living, conscious entity separated from the body, it proves that the wicked, as well as the righteous, go to God at death; for it speaks of mankind in general.

One thing more is offered as proof that man was created immortal, and that is, that he was made in the image of God. It is not necessary to discuss the question whether it was the moral or physical image, or both. The argument from it for immortality is this: (1.) Man was made in the image of God; (2.) God is immortal; (3.) Therefore, man was made immortal. Syllogisms after this model might be formed to almost any extent. Take one as a sample: (1.) God knows all things, from the beginning to the end of the world; (2.) Man was made in the image of God; (3.) Therefore man has all this knowledge. If this is not proof that man is infinite in knowledge, the other does not prove him to be immortal. Such arguments do prove one thing, and that is, the hopeless weakness of the theory which makes them necessary, and the utter want of Bible proof to sustain it.

R. F. C.

ONE MORE DODGE.

WE once met a man whose inventive faculties favored him with a novel device to save the testimony of Acts 20:7 to the side of Sunday-keeping. With a great flourish of trumpets he had claimed that the book of Acts set forth the first day of the week as the only Sabbath for this dispensation, and appealed to this passage to prove it. But when confronted with the fact that there is no other record in all the New Testament of a religious meeting on the first day of the week, and that this meeting was not held in the daytime, but in the evening, because there were "many lights in the upper chamber," he was exceedingly loth to give up the idea that this was a day meeting. So to get over the little matter of the "many lights in the upper chamber," he undertook to account for them on the ground that the disciples, for fear of the Jews, had to assemble privately, and bar their doors and *darken their windows* with heavy drapery, so that lights would be necessary even in the daytime! Thus he would have us understand that the service was held at about the usual hour of Sunday worship, 10:30 A. M. But how it was that Paul continued his speech from that hour till *midnight*, he did not tell us, and we are unable to imagine, unless it was that his hearers themselves became so bewildered in that day-darkened room, as to suppose that noon was midnight, and that the writer of the book of Acts was himself misled in regard to it. Nor can we imagine how Eutychus should fall into such a "deep sleep" right there in midday. Nor did our friend tell us which side of this heavy curtain Eutychus sat; whether he was on the outside of the curtain, having that between himself and Paul while he was preaching, and so fell out of the window, or whether he was on the inside of the curtain, and when he fell out, fell through the curtain, perhaps taking curtain and all with him.

At any rate, this novel supposition needs to be arranged in some way so that it will not come into direct conflict with truth, to have several mountains of inconsistencies under which it lies buried, removed from it, and to be given at least one leg to stand upon, before it can present any respectable claim to consideration.

U. S.

THE WORLD'S CONVERSION A FABLE.—NO. 5.

ANOTHER positive proof that the world will not be converted before the coming of Christ, is the clearly revealed fact that the great anti-Christ of prophecy is to have a continued existence in the world until the advent, and is to be destroyed by the blazing glory, the "flaming fire," in which the Lord Jesus shall be revealed from heaven.

This anti-Christian power is foretold in the New Testament as well as in the Old, and consequently acts its part in the Christian dispensation. Therefore, if it has arisen and is to exist to the end of the dispensation, that is, to the second coming of Christ, there is no possibility of the conversion of the world and a temporal millennium this side of that event; for as long as anti-Christ remains in the world, it is self-evident that the whole world cannot be Christian. If the whole world should unite to the Christian body, none would be left to constitute the anti-Christian body. Therefore, should the conversion of the world take place before the advent, the "man of sin" cannot, as Paul declares, be "destroyed by the brightness of his coming;" unless, indeed, he has a resurrection before He comes who has "the keys of death and of hell," that is, the resurrection power.

There can be no doubt with the student of prophecy, that Paul's "man of sin, the son of perdition" is the same power spoken of by Daniel the prophet in chapter 7, as the "little horn," and in the book of Revelation as "the beast." And whoever will compare these several descriptions of this "abomination of desolation" with the history of the world during the gospel age, will find that they point unmistakably to that power whose highest official is the pope of Rome. Its mouth speaking blasphemies, its unparalleled persecution of the saints of the Most High, and the long period of its reign, being twelve hundred and sixty years, constitute a description which *infal-*
libly applies to the papal power; because that no other power has ever existed that fills the description.

Of this power it is said, "But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:26. This text represents that the dominion, or civil power, of the papacy is taken away a little before the end, and that from that time it consumes away to the end, when, as the following verse shows, the kingdom of God is established, that power being utterly destroyed from under heaven. (See verse 27.) Paul's testimony harmonizes perfectly with this, and also proves that the "end" spoken of by Daniel, is the end of the gospel age, at the second coming of Christ. Says the apostle, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8. Thus it is proved that the great anti-Christ shall exist to the "day of Christ," and shall be destroyed when he descends to take vengeance on his foes and save his people. The present consuming, enfeebled, dying state of the papacy is a sure indication that the end is at hand.

Again, in Revelation 19, the personal coming of Christ is represented in symbolic language, as one coming from heaven upon a white horse, followed by the armies of heaven upon white horses—the holy angels that come with him. At this time, the beast so particularly described in chapter 13, which, as I said before, can represent nothing that ever existed upon earth but the papacy, is still here, and in array against the coming of the King of kings. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Verses 19, 20.

Thus it appears that, if we are to have a glorious millennium before the coming of Christ, the beast, with his mouth of blasphemy, if not his horns of power, will remain upon earth through it all, and also the false prophet that deceives the world with his miracles. Deliver us from such a millennium! Who knows but we are enjoying it now? The professed Christian world are following the traditions of the beast, and being deceived by the false prophet. And I am seriously inclined to believe that one of the leading deceptions of the false prophet is the doctrine of the world's conversion and a temporal millennium before the coming of Christ. While men are looking

for the "good time coming," and finally resolve to fight their way through to it, suddenly the parting heavens reveal the coming of the Son of God, and they find themselves fighting, or attempting to fight, against the King of kings and Lord of lords.

We have proved that so far from the doctrine of the conversion of the world being taught in the Scriptures, it is pointedly contradicted by the prophecies. It is a most deceptive and dangerous doctrine. What could be better calculated to deceive men, so that the day of the Lord should come upon them as a snare, or as a thief in the night? And thus it will be, notwithstanding all the thrilling warnings and exhortations of the word of God to watch and escape the danger. And can it be possible that almost every denomination of Christendom, and almost every professed minister of the gospel, are lending a hand to help on this fatal delusion? Oh that candid, truth-loving men and women knew (if they could bear the sight) the extent of prevailing apostasy in the professed church of the present day! If the apostle could say, when viewing the beginning of apostasy, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," well might he exclaim, when, by the Spirit, he saw the culminating point to which this apostasy is now approaching and has nearly reached, "In the last days PERILOUS TIMES SHALL COME."

Awake, dear readers, to the perils which surround you, threatening to engulf you in irretrievable ruin. Do not sleep over the subject of your salvation, and indulge in delusive dreams of the conversion of the very dregs of humanity, and of a "good time coming," till the thunders of the day of God that shall shake the heavens and the earth, shall awake you to the lamentable fact that "the harvest is past, the summer is ended," and you are "not saved." While mercy lingers, while yet our great High Priest stands before the throne of God in heaven, now is the time to make preparation to stand in that tremendous day which soon and suddenly will burst upon a world ripened in wickedness, and upon a professed church wholly departed from her God! O, hasten to make your escape!

R. F. C.

THE MEANING OF "SEVENTH DAY."

EDITOR OF GOSPEL SICKLE:—

In your issue of July 1, under the above head, there is an article taken from the *Light of Home*, professing to be a review of an article of mine. It does that article and me great injustice. The author, who is one of the editors of the *Light of Home*, says:—

"In a recent number of the *Northern Christian Advocate*, the Rev. Wm. Armstrong, in an article on the 'Christian Sabbath,' says:—

"The principal battle to be fought is in giving the true and plain interpretation of the fourth commandment. . . . This 'seventh day' only relates to and is fixed by the six days of labor. . . . The 'seventh day' depends upon the day in which the church, or the great body of God's people, begin the days of labor. . . . No one has the right to begin the days of labor for himself; he must, if he would not break the Sabbath, conform to the action of the great body of God's people. . . . It is the day of the commandment, and is the particular day after the church's days of labor. It is the sacred 'seventh day,' and exalts the church's day above all secular days of the State or traditional days. . . . He who works on this sacred seventh day, which the church keeps according to the commandment, because it is not the seventh day of the secular week, is a Sabbath-breaker."

"Now this is most excellent Roman Catholic doctrine, in so far as it appeals to the practice of the church, and it is a wonder that the writer is found in the Protestant ranks. He ought to wear the alba and stole, elevate the host, attend the confessional, and follow the other practices of the Roman Catholics, in order to be consistent with his statements."

The part of my article given above is a garbled quotation, and by being separated from the rest of the article, does violence to its spirit and deceives the reader. Far from being so intensely Romish as to turn the writer out of the ranks of Protestantism and relegate him to wearing the stole and alba, elevating the host, and attending the confessional, the doctrine of the article reviewed is guarded by the strongest of all Protestant doctrines, namely, the individual right and duty of following God's commandment and word, even if in doing it he stood alone.

A fuller section of my article for review would be as follows: "The principal battle to be fought is in giving the true and plain interpretation of the fourth commandment. All the adjectives of number have their meaning from that which precedes them. Jesus said that he would rise the third day; and Webster defines this word ['third'] as, 'The one after two of the same kind;' so that the 'third' in this text has no reference to any other third, or to any day in the secular week. Webster defines 'seventh' as 'one coming after six of the same kind or class. It cannot refer to any other seventh.'"

I go on to give the examples of Sampson (Judges 14:12, 15, 17), the circuit of the walls of Jericho (Joshua 6:14, 15), and the feast of unleavened bread (Ex. 13:6; 12:16); showing that in each case "seventh day" only meant the seventh day after the six mentioned in each case, and nothing more; and I add: "In the same common-sense way are we to interpret the language of the fourth commandment. . . . The fourth commandment contains a general principle. . . . God addresses his church, who are at the foot of the mountain. He says: 'I am the Lord thy God, which brought thee out of the land of Egypt.' 'Six days shalt thou labor. . . . The seventh day is the Sabbath.' According to the principles demonstrated, this 'seventh day' only relates to and is fixed by the six days of labor. We will do violence to common sense if we take any other view. The 'seventh day' depends upon the day in which the church, or the great body of God's people, begin the days of labor. Nor is the church limited by the commandment. She is not commanded to begin the days on Sunday or Monday; were that in it, it might have suited the Jewish people, but not all people. It is objected that this is any day, and no day in particular. The objector does not see the force of the general principle: (1) No one has a right to begin the days for himself; he must, if he would not break the Sabbath, conform to the action of the great body of God's people; (2) it is a very particular day, and not any day; it is the day of the commandment, and is the particular day after the church's days of labor. It is the sacred seventh, and exalts the church's day above all secular days of the State or traditional days. In it the church does all that God does, and should not ask to do more. God worked six days, or periods; so do we. He rested on the seventh day, or period, after his work; so do we. He blessed the 'seventh day' after his work; so do we. He sanctified (separated) this 'seventh day' from the six work-days; so do we. We keep the whole letter of the law, and he who works on this sacred seventh day which the church keeps according to the commandment, because it is not the seventh day of the secular week, is a Sabbath-breaker."

The reader will mark that everywhere I found action, not upon church commands, but upon the word of God, which is the very essence of Protestantism. But not satisfied with this care, I further guard my language with words that this writer could not misunderstand: "Does the great body of God's people keep the commandment? I see them work six days and rest the seventh. I follow them, BECAUSE I see that they keep the letter as well as the spirit of the law. If they worked seven days and rested the eighth, I would not follow them, but would be justified in ALONE following the commandment."

Now, I submit to the reader whether this is such good Romanism that I ought to get a snit at the milliner's and build a confessional box. It is the most ultra Protestantism, in its constant appeal to "the law and to the testimony;" but especially in making the individual sit in judgment upon the church, compare its action, and refuse to follow it unless it follows God's word. There is no doctrine of majorities here.

The writer further paraphrases my words: "This seventh day is no particular day of the week, but is the particular day the majority of you may at any time hereafter choose." Then follows a reference to "gods before me," which has no logic in it, even if this paraphrase were true. Then he adds the assertion (assertion only) that Jews and Protestants believed nothing of the kind. But the reader will see that I have not said what this paraphrase makes me say. I do say that this seventh day is the seventh day of the commandment week, the seventh day of which week is, and must be, fixed by the six days of labor.

Failing in his review of my article, he turns to a point unnoticed by me:—

"It is well known that the early Christians, those who were converted on the day of Pentecost, and for some years afterwards, were nearly or quite all Jews, and that these Jewish Christians continued to observe the seventh day of the week as the Sabbath."

He knows very well that I claim that all of these kept Saturday as the day of the synagogue, but also kept Sunday as the Christian day, and that I referred him to "Ruter's Church History," page 29, and to "Nander," page 186. This spoils his argument, namely, that the few Gentile converts ought to have conformed in the day to the Jewish majority; nor can I perceive in the history of the seventy years after Christ, chronicled in the New Testament, "the extreme hatred manifested by many of them toward all Jewish customs." Just the reverse seems to be true, for Jewish customs were forced upon all Jewish Christians, and even upon those but half Jewish (for example, Timothy and Paul, Acts 21); and a mighty effort was made to force them upon the Gentiles, even against the direct command of the apostles.

No good can ever come from misrepresentation and deception. Truth never seeks these tools, and deplores their being turned against her.

WM. ARMSTRONG.

COMMENTS ON THE FOREGOING.

We give place to the foregoing article from Mr. Armstrong, at his urgent solicitation. He feels that injustice was done him in the article that was published in the *Light of Home*, and afterward copied in

this paper. Not wishing to give any occasion for offense, we give Mr. A. the benefit of his conviction, and insert his letter entire, in order that our readers may have both sides before them.

The question involved is stated in the heading—"The Meaning of 'Seventh Day.'" Mr. A. lays down a very important principle to which we call special attention, as being a correct basis. He strenuously maintains "the individual right and duty of following God's commandment and word," even if in doing so one stands alone. We accept that principle heartily, and ask the reader to decide honestly and in the fear of God, after having read our comments, whether Mr. Armstrong or the writer most closely follows that principle.

There is still another principle laid down by Mr. A. that we fully indorse; viz., that "the adjectives of number have their meaning from that which precedes them." His manner of applying this principle is peculiar. He represents God as addressing his church at the foot of Mt. Sinai, and delivering to it, in common with others, the Sabbath law. According to Mr. Armstrong, the Lord then and there committed to his church the right, authority, and power of regulating the day of the week that should be selected as the Sabbath. He says to them, in substance, "You may labor six days, and rest the seventh, beginning this period of labor whenever you see fit. I commit this matter into your hands, to be regulated by you throughout all time. I place only one restriction upon you; viz., that you shall provide for six days of labor, to be succeeded by one of rest. So long as you continue thus to arrange and employ the time, in cycles of seven days each—six of labor, and one of rest,—you will meet the conditions of the Sabbath law that I hereby proclaim." Please re-read what Mr. A. says, and see if we do not fairly interpret his meaning.

But let us see what this doctrine will lead to. It will doubtless be granted by all that God would not impose obligations upon his creatures, and leave unsupplied the means whereby they might obtain definite and clearly understood knowledge with regard to those obligations. But according to Mr. A.'s reasoning, God placed an obligation upon the human race with regard to the observance of the Sabbath, making it obligatory upon them to observe as the Sabbath one day in seven, and then committed to men the right and privilege of interpreting that obligation to the extent of arranging the days of labor and rest. The particular portion of the human race to whom all others are to look for such interpretation of the Sabbath obligation, is designated by Mr. A. as God's true church. Has Mr. A. reflected that there may not be unanimity of sentiment as to what body of people is entitled to be called God's true church? Has he reflected that nowhere in God's word is it stated that this matter has been left to the church to decide? Has he reflected that there exists only his own assertion as evidence that God ever committed such a charge to his church?

In Isa. 8:20 there is given a sure test whereby we may know of the truth and validity of the claims put forth by any individual: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

The Sabbath law as spoken by Jehovah from Sinai reads thus: "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

The Lord speaks of something that is already his—"the seventh day is the Sabbath of the Lord thy God." Had he left it for his church to select that day, the commandment should read thus: "Whatever seventh day you select and designate as such, will thereby become the Sabbath of the Lord thy God." These are the words that Mr. Armstrong would put into the mouth of the Lord.

Why did the Lord bless and hallow the Sabbath day?—Because that in it he had rested. Thus we are taken back to creation for the institution of the Sabbath, which we conclude Mr. A. will accept. The record of the institution of the Sabbath is this: "And God blessed the seventh day and sanctified it." To sanctify is "to separate, set apart, or appoint to a holy, sacred, or religious use."—Webster. Thus it is

evident that the sanctifying had reference to future time, for time that has already passed cannot be set apart for any use whatever. What was it that God thus sanctified,—set apart, separated, and appointed to a holy, sacred, and religious use?—It could be nothing more nor less than each and every recurring seventh day of time, each and every septenary anniversary of the day upon which he rested. But Mr. Armstrong says not so; but that it was whatever day His church might afterward select.

It would be interesting to know whether Mr. A. claims that God originally committed to Adam and Eve the privilege of numbering and arranging the six days of labor and one of rest. If he could intrust that prerogative to his church 2500 after the fall, it would seem that he could intrust it to Adam before he sinned. And if he did commit this matter to Adam, the question arises, *When* did he do so?—Manifestly not until after the Sabbath was instituted. Adam was created on the sixth day; the next day was the seventh, and whatever information the Lord gave to him regarding the institution of the Sabbath, it is reasonable to suppose was given at least as early as the first day of the second week of time, which was the third day of Adam's existence. As "the Sabbath was made for man" (Mark 2 : 27), it is reasonable to conclude that he was made aware of that fact as soon as it was instituted. As Adam proceeded to obey the Sabbath law, even upon the basis set forth by Mr. Armstrong, he could not do otherwise than begin to number his six days of labor with the first day of the second week of time. Thus it would occur that when he came to the seventh day, he would celebrate it as the Sabbath; and, mark, this day would also be the first septenary anniversary of the day on which the Lord himself rested. Thus Adam and his posterity would continue to observe the numbering of the days in cycles of seven, and each recurring seventh day would also be a septenary anniversary of the day upon which the Lord rested. It could not be otherwise.

Now we ask, How would it be possible for a change to be made by God's church, in the day selected as the Sabbath, and it still observe the Sabbath law? The law is, *six days of labor* succeeded by *one of rest*. In any event, a change in the day selected as the Sabbath would involve a violation of the command "*six days shall thou labor*;" for in selecting another day the period of labor must necessarily be lengthened, or else shortened, when the change is made, or else two days in succession would have to be observed as Sabbaths.

To illustrate: God committed the Sabbath law to his true church at the foot of Mount Sinai. They began the numbering of the days according to the conditions of the command (accepting Mr. Armstrong's interpretation), and settled upon what is now known as the seventh day of the week, commonly called Saturday, as the Sabbath. As time passed along, a point was reached when it seemed advisable to drop the day selected at that time, and take the day following as the Sabbath, viz., Sunday. The reader will see at once that it could be done only by having one period of *seven* days of labor, or else at one time in the experience of the church, two days in succession would have to be observed as Sabbaths. In any event, the principle of the Sabbath law would be violated.

In adopting the new day, the first in the series would necessarily come after *seven* days of labor, instead of six, as the law prescribes, or else it would immediately follow a day of rest. Thus in no way would it be possible to get a new order of Sabbaths started without doing violence to the fundamental principle of the Sabbath law. And if the first of a series is wrong, all others, being dependent upon the starting point, must be wrong also. If the celebration of the first of this new order of Sabbaths was not upon a day sanctioned by the Sabbath law,—and that it was not we think all, even Mr. Armstrong himself, must see,—then the continued observance of the septenary anniversary of that day for any number of years that could be named, would not rectify the error. The continued repetition of an offense can never establish the act as righteous.

Thus according to Mr. Armstrong's own interpretation, there has been no possible opportunity for a legitimate change in the day selected as the Sabbath, since God proclaimed his law from Sinai. The conclusion is inevitable, that if we find any day other than that selected by God's church after receiving the law at Sinai, claiming to be the Sabbath of the Lord, it is an imposter, and obtained its position through fraud, and by violation of the Sabbath law.

What is the situation? We find a day, commonly

called Sunday, the first day of the week, claiming to be the Sabbath of the fourth commandment, and to have become such by a change that was made at least 1600 years after the law was given at Sinai (we give the reader the benefit of the earliest claims for Sunday sacredness). This "first-day-of-the-week Sabbath" does not claim to be the day of the week that was selected by God's church at Sinai as the Sabbath, but claims to be the one following that. And we find Mr. Armstrong championing this new day, and at the same time laying down an interpretation of the Sabbath law which proves it to be an imposter, and as having obtained its position by a violation of that law.

Mr. Armstrong says that if he should see the church laboring seven days and resting the eighth, he would not follow it, but be justified in alone following the commandment. Now he must acknowledge that when the change was made, the church *did* labor seven days and rest the eighth; or else he will have to take the other horn of the dilemma, and claim that it rested two days in succession. We are unable to see that one position is preferable to the other. We do not think that he will claim that one violation of the Sabbath law was permissible, and that a new order of Sabbaths built up on that violation will answer the requirements of the Sabbath law. Hence, according to his own statement, we do not see how he can do otherwise than to abandon the observance of the spurious day, and accept the genuine. Should he do so, it would give us great pleasure.

G. W. M.

LAW, GRACE, AND TRUTH.

"For the law was given by Moses, but grace and truth came by Jesus Christ." John 1 : 17.

Many interpret this text in this manner: Moses and those living in his time knew nothing of grace and truth, while Christ and his followers have nothing to do with the law. That such an interpretation is faulty, is evident from the following considerations:—

1. Moses followed the Lord; this was faith. He drank of the spiritual Rock, which was Christ. 1 Cor. 10 : 4. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward." Yea, he endured, as seeing Him who is invisible. This, certainly, was God's grace and truth that sustained and guided him, and this was the same grace and truth which were revealed by Jesus Christ. Christ, the true light, not only reveals sin, but also shines even unto the north, the south, the east, and the west. His light shines not alone from Bethlehem and Calvary into the future, but also back into the past.

2. God's grace and mercy were announced to Israel and Moses, and indeed all God's servants obtained mercy from the Lord. "And it shall come to pass, when he crieth unto me, that I will hear; for I am gracious." Ex. 22 : 27. "And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." Ex. 33 : 17-19. And again it is said: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34 : 6, 7.

The blessings of the Lord were proclaimed to Israel as well as the curses. "On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them." Num. 6 : 23-26. The blessing belonged to the believer and the curse to the unbeliever and ungodly, just the same as they do in our day under the new covenant. God is the same yesterday, to-day, and forever, the Father of light, who changeth not. "God is no respecter of persons; but in every nation he that fear-

eth him, and worketh righteousness, is accepted with him." Acts 10 : 34, 35.

3. Moses wrote concerning Christ: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." The Lord said unto Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18 : 15, 18, 19.

4. Christ did not abolish the law, but established it. Matt. 5 : 17-19.

5. Christ explained to his disciples what was written concerning him in the Scriptures, by Moses and the prophets. Luke 24 : 27.

6. Christ and Moses are not opposed to each other. They were seen, also Elias, on the mount of transfiguration, and conversed in perfect harmony. Yea, they held sweet counsel together, and talked of Jesus' departure from the earth, which he was to fulfill at Jerusalem. Luke 9 : 30, 31. The above-mentioned text simply denotes that the law was given by Moses. He was the instrument which God used among men to proclaim his law. But grace and truth came by Jesus Christ. If he had not come to this earth, then no man could have been saved. Then could neither Moses or any other have found grace in the sight of the Lord.

So, then, this is a sound and good doctrine, that grace shines from the cross of Christ to all nations, both to them that lived before he came in the flesh and to those who have lived since. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4 : 12.—*John G. Matteson.*

Temperance Outlook.

THE VICTORY OVER APPETITE.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9 : 24, 25.

Here the battle between self-control and selfish indulgence is set forth. There is work for us to do, stern, earnest work, to decide which shall obtain the mastery. All our habits, tastes, and inclinations should be in accordance with the laws of health and life. By this means we may secure the very best physical conditions, and have mental clearness to discern between the good and the evil.

There are many expensive indulgences that are at the same time very injurious. They derange the digestive organs, and destroy the appetite for simple, wholesome food, and sickness and suffering are the result. With dyspepsia and its attendant evils comes the loss of a sweet disposition. There is irritability, fretfulness, impatience; and harsh, unkind words are spoken, which may result in the loss of a dear friend. Thus the books of heaven show loss in many ways.

God is not unwilling that we should enjoy the blessings of life. He has placed in our hands abundant means for the gratification of natural appetite. In the products of the earth there is a bountiful variety of food that is both palatable and nutritious, and of these articles we "may freely eat." We may enjoy the fruits, the vegetables, and the grains which our benevolent heavenly Father has provided for our use, without doing violence to the laws of our being. Such a diet will nourish the body, and preserve its natural vigor, without the use of artificial stimulants and luxuries.

Intemperance commences at the table, in the use of unhealthful food. After a time, as the digestive organs become weakened, the food does not satisfy the appetite, and there is a craving for more stimulating food and drinks. Tea, coffee, and flesh-meats produce an immediate effect, and are freely indulged in. Under their influence, the nervous system is excited, and in some cases, for the time being, the intellect seems to be invigorated, and the imagination to be more vivid. But there is always a reaction. The nervous system, having been unduly excited, borrows power for present use from its future resources; and all this temporary invigoration of the system is followed by depression. The appetite, educated to crave something stronger, soon calls for tobacco, wines, and liquors.

The more the appetite is indulged, the more imperative are its demands, and the more difficult it is to control. The more debilitated the system becomes, and the less able to do without unnatural stimulants, the more the passion for these things increases, until the will is overborne, and there seems to be no power to deny the unnatural craving.

We are to be temperate in all things. Not only should we be careful to exercise judgment in the selection of proper food, but strict temperance in eating and in drinking is essential to the healthy preservation and vigorous exercise of all the functions of the body. But intemperance in eating, even of healthful food, will have an injurious effect upon the system, and will blunt the mental and moral faculties.

Parents are many times responsible in this matter. They educate the tastes of their children by indulging them in the use of unhealthful articles. They permit them to eat rich pastries and highly seasoned food, and to drink tea and coffee. They are thus laying the foundation for perverted appetites, and ruining the health of their children. They should help them in this respect, and not place temptation in their way.

Frequently mothers permit their children to eat candy and sweetmeats, and the habit thus formed, besides involving an unwise expenditure of money, is ruinous to the health. One mother said to me, as she placed a package of candy in her child's hand, "It is only five cents' worth." It was a very poor quality of candy, and highly colored. The child looked in my face with much interest, to see how I regarded the matter. Said I, "The lessons in the selfish indulgence of taste which you are giving your children, are setting their feet in an evil path. You, as their guardian and teacher, should be helping them to overcome. You should be teaching them to cease to do evil and to learn to do well."

Besides the injury that is done to the health, these indulgences of taste are in the end expensive. Though but a trifle may be spent at each time, they soon aggregate quite a sum; and this money might be spent for some useful purpose, or be given to the cause of God. Will you ponder these things, my Christian friends, and see if you cannot, by self-denial, and the better health that will come with the better habits, accomplish more with your life than you have done hitherto?

Christian women can do much in the great work for the salvation of others, by spreading their tables with only healthful, nourishing food. They can educate the tastes and appetites of their children; they can form in them habits of temperance in all things, and encourage benevolence and self-denial for the good of others. The moral sensibilities of Christians should be aroused upon this subject, that they may help those who are so weak in self-control as to be almost powerless to resist the cravings of appetite. If we could realize that the habits we form in this life will affect our eternal interests, we would be much more careful than we now are; and by our example and personal effort we might be the means of saving many souls from the degradation of intemperance and crime, and the consequent penalty of death.

Here is the battle before us, to subdue self and be temperate in all things if we would secure the incorruptible crown of immortal life. The prize is within our reach, and every one may win it who will strive lawfully. But how many who have had precious opportunities and great light and privileges, seem devoid of reason in regard to the purpose of life, and fail to realize the shame and confusion that will be theirs when they shall receive sentence according as their works have been! They might rise intellectually and morally if they would govern themselves; but this they will not do, for they love self supremely.

The lives of such persons are a shallow pretense. They do not aim at any high standard in personal character; but their attention is taken up with matters of dress, style, personal appearance, equipage, and sensuous enjoyment. Reproof and warning are refused or disregarded. They do not like the effort it would require, and so make no exertion to change their course. After looking in the mirror, they forget what manner of characters they found represented there, and pursue their accustomed round of folly, which they call "freedom" and enjoyment. They do not understand righteousness. If they would for a time change their course of action, and live a self-denying, godly life, being temperate in all things, they would have wisdom, strength, and power to live a noble, useful life.

To attain to such a life in this self-indulgent, lawless age, we must daily have the spirit of Christ. But

he is willing to bestow it upon those who range themselves under his blood-stained banner, fighting the battles of the Lord. There are precious victories to gain; and the victors in this contest against appetite and every worldly lust, will receive a crown of life that fadeth not away, and a blessed home in that city whose gates are of pearl and whose foundations are of precious stones. Is not this prize worth striving for? Is it not worth every effort that we can make? Then let us so run that we may obtain.—*Mrs. E. G. White.*

—The testimonies of a number of distinguished physicians of England are, that in cases of fever they lost twenty-three per cent when alcohol was used, and only five per cent when it was not used.

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:—

VERMONT.—Thirteen converts were baptized at the camp-meeting held at Vergennes.

NEW YORK.—The annual camp-meeting held at Utica was largely attended, and successful.

MAINE.—A series of meetings held at Bangor resulted in the conversion of nine worthy persons.

COLORADO.—The State camp-meeting at Greeley was quite successful; ten converts were baptized.

CALIFORNIA.—Meetings held at Alita, San Luis Obispo, and in Monterey county, result in eighteen converts.

NEVADA.—The camp-meeting for this State was held at Reno, and was well attended; nine converts were baptized.

INDIANA.—Nine converts baptized at Boggstown and added to the church; two new believers reported at La Fayette.

WISCONSIN.—Meetings held at Merton and North Lake awaken considerable interest, and result in the conversion of some.

KANSAS.—A camp-meeting held at Stockton a few weeks since was well attended, and successful; thirty converts were baptized.

DENMARK.—E. G. Olsen reports interesting meetings at Frederickshavn, where fourteen persons have recently embraced the faith.

NEW ZEALAND.—A new church has recently been completed at Auckland, where the interest to learn more of the truth is still growing.

TEXAS.—The number of believers at Black Jack Grove has been increased to forty-eight; meetings held at Campbell awaken considerable interest.

ILLINOIS.—At the State conference recently held at Springfield, it was voted to raise \$50,000 to purchase a site and erect a mission house in Chicago.

DAKOTA.—Five additional converts reported at Spearfish; church at Lakeside recently received seven new members; two converts were baptized at Millbank.

AUSTRALIA.—E. J. Burnham gives an encouraging report of the work in this far-off land; several have embraced the faith at Castlemaine, where meetings have been held.

OHIO.—At the annual State conference held at Cleveland, ten ministers and seven licentiates were commissioned to engage in public labors in behalf of the cause the ensuing year.

EUROPE.—L. R. Conradi reports that fifteen believers were recently baptized at Bienne, Switzerland; twenty-five believers reported at Zurich; several were recently baptized at Saratov, Russia.

MASSACHUSETTS.—At the annual conference recently held at New Bedford, six ministers, five licentiates, and fourteen colporters received their respective credentials and licenses to labor publicly during the coming year.

MINNESOTA.—H. F. Phelps reports a good interest in the health and temperance work at various points where he has labored in the State; the camp-meeting at Waseca resulted in several converts; the company of believers at Bluffton receive three accessions.

MICHIGAN.—Sixteen believers have signed the church covenant at Hesperia; the interest at Berville continues good, quite a number of conversions having recently taken place among the young people; the annual camp-meeting held at Grand Rapids was an occasion of great interest, nearly three thousand believers being in attendance; a series of tent meetings at Deckerville results in ten converts; church at Downington receives nine new members.

The Theological World.

... There are in our country sixty-eight tribes of Indians destitute of the beneficent labors of Christian missionaries.

... Of the 6,436 congregations that compose the American Presbyterian Church, no less than 1,201 are reported as vacant.

... At Hicksville, Ohio, recently, thirty-three members of the United Brethren Church were expelled for belonging to secret societies.

... It is announced that a general conference of all evangelical missions in Mexico will be held in the City of Mexico, January 31 to February 3, 1888.

... A seminary for the education of missionaries among the Jews has been established at Leipzig, the second of the kind in the world, the other being in London.

... The Roman Catholic Church has in Great Britain 1,600 chapels, 224 monasteries, 415 convents, 29 colleges, and 2,599 priests. The gains since 1870 have been as follows: chapels, 256; monasteries, 155; convents, 182; colleges, 9; and priests, 872.

... A letter from the Rev. J. M. Greene, of the City of Mexico, reports the brutal murder of three native Protestants of that place at the hands of a Catholic mob. The Protestants of the state are in great fear, and the outcome of the matter is awaited with much anxiety.

... In withdrawing from the Church of England, the curate of Penarth, Mr. Plater, says, in his letter published in the Welsh papers, "The prospect of greater freedom alleviates the pain of separation, and enables me to look forward hopefully to a ministry untrammelled by the fetters of priestcraft and dogmatism."

... A Christian missionary, on entering a new field in China, was kindly received by the mandarin, who promised to do all in his power to help him. "I have not heard your doctrine," said he, "but have seen it. I have a servant who was a perfect devil; but since he received your doctrine he is another man, and I can now trust him."

... The *Springfield Republican* says: "There is no manner of doubt that Spain intends to expel the Protestant missionaries and introduce Roman Catholicism on the Carolines. The arrest of missionary Doane, of the American Board, was but an incident of this deliberate usurpation of a field which has been cultivated by Protestant missionaries."

... There was quite a scene, recently, in the rooms of the New York Association of Methodists, where Dr. Mc Glynn delivered an address. He presented the Henry George land theories, saying they represented the cause of humanity. A minister offered a resolution, wishing Dr. Mc Glynn Godspeed in his efforts to diffuse the doctrines. Great confusion ensued, and the resolution was amended and then passed.

... The Youngstown (O.) *Daily Telegram* of September 9, contains an account of the Spiritualist camp-meeting at Cassadaga, N. Y., which says: "The attendance has been so large on some days as to entirely overflow the amphitheater. If Spiritualism should be proven false, the fool-killer would have to employ a large force of deputies; for it seems as though the majority of people now-a-days believe in it."—*Signs of the Times.*

... A recent number of the *Christian Advocate* has an article from Dr. Asbury Louny, relative to the prevailing religious sentiment in Rio de Janeiro. Catholicism is the established religion there, and the Doctor states that infidelity is very prevalent. He further remarks: "It is reported that the priests are more infidel than any other class. On one of their numerous holidays, a priest was observed practicing his absurd impositions upon the poor people. I was told that a gentleman asked him if he believed in these things. 'No,' he replied, 'but these poor devils do.'"

... Mr. Spurgeon has recently made a statement in reference to the increase of infidel teaching from non-conformist pulpits, which, in connection with recent movements in the training colleges of various dissenting bodies, ought to awaken a deep sense of alarm and increased watchfulness. In the August number of his magazine he says: "The case is mournful. Certain ministers are making infidels. Avowed atheists are not a tenth as dangerous as those preachers who scatter doubt and stab at faith. A plain man told us the other day that two ministers had derided him because he thought we should pray for rain. A gracious woman bemoaned in my presence that a precious promise in Isaiah, which had comforted her, had been declared by her minister to be uninspired. It is a common thing to hear working-men excuse their wickedness by the statement that there is no hell,—'the parson says so.' Meeting-houses are empty. The places which the gospel filled, the new nonsense has emptied, and will keep empty."

THE GOSPEL SICKLE.

Battle Creek, Mich., October 15, 1887.

The attention of our readers is called to the articles on "God's Covenants with Men," by Eld. Smith, that are now running through the *Sickle*. The question of the covenants is one that has always been a source of much perplexity in the minds of many; but we think that when properly understood, complete harmony will be seen to exist, and the true relation of the covenants to God's law will be discerned.

The Paris Municipal Council has been reading through the books used in the parish schools, in order to cut out all passages where the name of God occurs or any allusion is made to Christian doctrines. A full list of such passages was compiled three years ago, but the recent alterations in the course of studies have been the cause of a new revision. In the text-book of La Fontaine's fables, a verse running as follows, "The little fish will grow to full size if God but grant it life," is amended so as to read, "if one but grant it life."

In a song-book that was not long since quite popular in the Sunday-schools throughout the country, and may be yet in some localities for aught we know, is one song, the chorus to which runs thus:—

"Happy, happy Sunday, bringing peaceful rest!
Day of joy and gladness, our Father, God, has blest."

These words were written by a gentleman who prefixed the title "Rev." to his name, and who, therefore, should have been qualified to know something in regard to the subject. As we reflected on this singular chorus, the query arose, Where is the blessing? Where do we have any record of God's blessing being bestowed upon Sunday, or the first day of the week? God's own word, which should be our authority on such subjects, bears the following testimony: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work." Gen. 2:3. What right had the writer of the above-mentioned hymn to set aside this record, and make the broad assertion that God blessed the first day of the week? If there is any blessing or command for Sunday observance, the Bible should contain it. Where is it?

WHEN WILL SALVATION BE GIVEN?

A CORRESPONDENT writes:—

In Rev. 12:10 occurs the expression, "Now is come salvation," and by the connection it seems evident that the time referred to is during Christ's ministry upon earth. In Heb. 9:28 we read that "unto them that look for him [Christ] shall he appear the second time without sin unto salvation," thus indicating that salvation is not to be received until the second coming of Christ. How do you harmonize these two passages?

REPLY: Salvation, in the broadest and most complete sense of the term, is not to be received by the saints until the second coming of Christ. Strictly speaking, the meaning of Rev. 12:10 may be expressed by saying that now is come the means of salvation. It has always been customary, and may be witnessed continually, to speak of the means to an end as the thing itself. At the time evidently referred to in Rev. 12:10, Christ had endured the conflict with Satan, and had come off conqueror. The Devil had been completely foiled in his endeavors to cause a failure in any of the conditions of the scheme of salvation. Because of the complete success of all the conditions that were to be met by Christ's first advent and his ministry upon earth, it was eminently appropriate to use that expression, "Now is come salvation,"—now is secured, by the plainest and most incontrovertible evidence, beyond the possibility of failure, the conditions necessary to salvation.

CHRIST'S FULFILLMENT OF LAW.

In Luke 24:44 Christ speaks of having fulfilled that which was written of him in the "law of Moses," and in the prophets, and in the psalms." It is suggested by a correspondent that since the decalogue is not the law of Moses, and there is nothing written in it concerning Christ, we may conclude that in Matt. 5:17, 18 Christ did not refer to the decalogue.

It does not appear that such a conclusion is admissible. Matt. 5:17, 18 reads as follows: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily

I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." If it be granted that the law of Moses is here referred to instead of the decalogue, it follows that that law is still in force, because there are many Old Testament prophecies that have not yet been fulfilled, and some that cannot be until the new-earth state is reached. Neither have heaven and earth yet passed away. It was proper for Christ to speak of fulfilling the moral law. That law, being perfect, anticipates a perfect character in its subjects, and in supplying that perfect character Christ fulfilled the anticipations of the law; he furnished a perfect counterpart to it. The ceremonial law was typical in its nature, and being fulfilled by Christ, of necessity ceased to be obligatory. There being nothing pertaining to the moral law that was in any sense typical, its perpetuity was not affected by its fulfillment. It seems conclusive, however, that by the expression "till all be fulfilled," in Matt. 5:18, Christ had reference to the prophets and not to the law. He established the perpetuity of the law by stating that not one jot or tittle of it should pass away until all the prophecies should be fulfilled. This was equivalent to saying that it should never pass away, as some of the prophecies extend through the ceaseless cycles of eternity.

"PROFESSIONAL HEALERS."

UNDER the above caption, the *Philadelphia Messenger*, of Sept. 7, 1887, speaks very sensibly as follows, regarding a noticeable feature of our times:—

Over one hundred "Christian Scientists" publish their cards in the *Christian Science Journal* of Boston, announcing themselves as professional healers and teachers. This sect, as we may call it, has more than a score of "Institutes," in which it is presumed that "healing" is taught on "spiritual principles." They will do much to bring science and, if possible, Christianity, into disrepute. They will raise false tests, and fail so signally that those who rely upon them will come to doubt the efficacy of prayer in every case, when it is offered for the sick. The idea of an *Institute* in the time of the apostles for the acquisition of such power, when the gift of healing was granted with such discrimination, and to the exclusion of the gains such men as Simon Magus sought, is preposterous. But people can deceive themselves in such things as well as in any other. Indeed, it is just in this domain that those who doubt that the powers of the world to come have been brought to us in Christ, are likely to become mixed up, credulous, and afterward infidelic. The latest kink we have heard on this subject was the statement, earnestly made, that the laying on of hands, spoken of in the Bible, was nothing but the *massage* treatment now practiced in many cases with good effect.

ERROR DEEP-ROOTED.

If men's minds were like blank paper, it would be an easy matter to write the truth in them. If errors did not fill the mind, the truth could be as easily learned as a child could learn the alphabet. It is a greater task to get men to unlearn their errors, than to teach them the truth. False ideas fill the mind, which must be dislodged before there is any room for the truth. To expel these is the hardest of the battle.

"For error cherished long, e'en when confessed,
With deep reluctance leaves the human breast."

For example, a person has the popular idea of disembodied, human spirits, a sort of living entity which the Bible does not mention, and it seems impossible to make him see that the spirit that returns at death to God who gave it (Eccl. 12:7) is merely the breath of life which God breathed into his nostrils. The spirit in his vocabulary is an immaterial, conscious entity, living, acting, and immortal; therefore the plainest testimonies of Scripture, clearly defining the spirit of man, cannot find a place in his mind, because his mind is full of a false theory.

If he were rid of his false definition of "spirit," it would be easy for him to learn that, as man became a living soul when God breathed into his nostrils the breath of life, so when the spirit returns to God, and the dust to the earth as it was, it is merely the unmaking of man, or resolving him into the original elements; and is equivalent to the expression, "Thou takest away their breath, they die, and return to their dust." Ps. 104:29. "The body without the spirit [breath, margin] is dead." James. 2:26. Job says (chapter 27:3), "All the while my breath is in me, and the spirit of God is in my nostrils;" and then, in the margin it is said, "That is, the breath which God gave him." Gen. 2:7.

ROMISH TOLERANCE IN GUATEMALA.

If any one wishes to know whether the spirit which animates Roman Catholicism to-day differs from the spirit of that power in the Dark Ages, let him look to foreign countries under Romish dominion, where Protestantism is seeking to gain a foothold. Such a place is Guatemala. The Rev. Clark Hill, of this country, has succeeded in establishing there a Protestant church under the protection of President Barrillos. This Catholicism could not endure. So the leaders of the papal hierarchy, the Catholic archbishop and his friends, after making an effort to turn the government against Protestantism, in which they failed, have proceeded to San Francisco to procure means for the purpose of overturning the government. And Guatemala is by no means the only place where such intolerance is manifested. The case of missionary Doane, of the Samoan Islands, affords still more emphatic testimony on this point. Though backed by the American Board of Foreign Missions, he was, at the instigation of the Romanists, seized and imprisoned, his work stopped, mission schools broken up, and no steps left untaken to obliterate the results of his labors as far as possible. In the City of Mexico, too, three native Protestants have just met a most brutal death at the hands of a Catholic mob, and other Protestants are fearful of their lives. These are specimens of Rome's tolerance in these foreign lands; and he must be blind indeed who cannot see that Rome would pursue the same course in the United States to-day, did not our Protestant civilization stand in the way.—*Review and Herald*.

Condensed List of Books and Tracts.

BOUND BOOKS.

Thoughts on Daniel and the Revelation	\$ 3.40
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