

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.

A CAUTION.

TAKE care; crush not one germ of good
In rooting evil out;
Be sure the heart is understood
You are employed about.
The flower beside the weed oft grows,
And none at first the difference knows.

Take care; be cautious where you tread,
Along another's road;
It may with precious seed be spread
Fresh from the hand of God,
Walking the sunshine and the dew,
Which might be ministered by you.

Oh! who hath felt no sudden smart
At some remembered hour,
When, thoughtless of a yearning heart,
He lost the sacred power
Which then, and only then, was given
To win it to the truth and Heaven?

We each and all an influence
To work some good possess;
We daily may some joy dispense,
Some human spirit bless;
If we can give but love and prayers,
'Tis better far than gathering tears.

—Selected.

Notes and Comments.

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

WE should constantly bear this thought in mind: "God is measuring me." God cannot look upon sin with the least degree of allowance. "Thou art weighed in the balances, and art found wanting," will be a sentence pronounced against many of us. Deficiency is the destruction of the soul. The holiness and justice of God will bring out the sense of sin. There will come up in the heart the feeling, "I am lost." Of himself no man can supply a sufficiency that will meet the requirements of God's measuring line. It would seem as though all would realize the need of taking refuge in Christ, in order that his sufficiency may supply their lack in the day of Judgment. In Christ we may be complete; without him we shall be irrevocably lost.

HOW strange that all cannot comprehend that death is not the coming of Christ! "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." He is coming to wake the saints out of their sleep, not to close their eyes in death. Therefore, do not look to the hour of death for Christ's appearing. Look up. The time of the end is here. The signs in the heavens have already appeared. But few items in prophecy remain to be fulfilled. The time for Christ's second appearing is close at hand. We shall meet him with joy or with sorrow; which shall it be?

IT would be wise to obey God, and to receive the reward promised to the obedient in these words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14. These words were spoken with reference to the seventh-day Sabbath, and cannot by any possible interpretation be made to refer to the first day of the week. It follows that those who observe the first day of the week instead of the seventh, knowing, meanwhile, that the latter is God's sacred day, can have no lot nor part in the blessings promised by the Lord in the text we have quoted. How is it with you, kind reader?

IN Lev. 5:1-4, a soul is spoken of as something has hands, and can see, hear, and speak; while in 1 Kings 17:21, 22, the soul is spoken of as something that leaves the body at death, and as returning to the body as life again begins. Some affect to discover a discrepancy between these texts, and claim that the latter establishes the separate identity and existence of the soul. Let us see. In both of the cases referred to, the word "soul" is translated from the Hebrew word *nephesh*. This word has several significations. Gesenius defines it as meaning "living thing" or "living creature," or simply "a man" or "person," as used in Lev. 5:1-4, and as signifying "the principle of life as manifested in the breath," as used in 1 Kings 17:21, 22. This is consistent with the texts, and in harmony with all other texts on the subject.

STRANGE as it may seem, many persons labor under the mistaken impression that the gospel to the Gentiles differed materially from the gospel to the Jews, and hence the religion of the Gentiles was different from the religion of the Jews. Following this method of reasoning still further, they conclude that God has a Gentile church distinguished from the Jewish church, and hence a moral law for the government of Gentile Christians different from the moral law delivered to the Jews; furthermore, that there is a Sabbath for the Gentiles different from the Sabbath observed by the Jews, or no Sabbath at all for such Gentiles. This most fallacious reasoning is productive of great harm; and the sooner people can get their minds disabused of these errors, the sooner will they be prepared to comprehend God's great plan of salvation and their relation to it. It is charging God with great fickleness of character thus to attribute to him different methods of dealing with the human race.

THIS paragraph will be read by three classes of persons: 1. Those who, having taken upon themselves the vows of the Lord, are endeavoring to live the life of the righteous; 2. Those who have turned back from the service of God, forsaken his covenant, and lost their hope in Jesus; 3. Those, belonging to a larger class, who have never sought the Lord, who are out of the ark of safety, and are pursuing the broad way, without hope and without God in the

world. The Bible has something suited to each class. To the first it says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." To those thus addressed we say, Go forward! To the second class, the poor wanderer from God, the word is, "Return unto me and I will return unto you," "and heal all your backslidings, and love you freely." Come, then, discouraged soul, while you may, and drink anew of the waters of salvation. The Spirit and the Bride say, Come. To the unrepentant heart the message is, "Look unto me, and be ye saved, all ye ends of the earth." "Though your sins be as scarlet, they shall be white as snow." "Ho, every one that thirsteth, . . . and he that hath no money, come." "Seek ye the Lord while he may be found; call ye upon him while he is near." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Unconverted friend, will you believe? Reader, to which one of these three classes do you belong?

IN Job 19:26, Revised Version, the believer in the immateriality of the saints in heaven, finds that which he regards as valuable help in establishing his doctrine. The text reads thus in the new version: "And after my skin hath been thus destroyed, yet from [without, margin] my flesh shall I see God." The common version reads thus: "Yet in my flesh shall I see God." The margin of the common version reads thus: "I shall awake, though this body be destroyed, yet out of my flesh shall I see God." The word "without," given in the margin of the new version, seems to be unauthorized by any evidence that we can find. Its appearance in this connection is suggestive that some, at least, of the revision committee were believers in the doctrine of the immateriality of the redeemed saints. The evidences of a literal resurrection and a material existence of the redeemed, are too overwhelming to admit of any interpretation of Job's words that contradicts those doctrines. In the 27th verse of the same chapter of Job, he says: "Whom I shall see for myself, and mine eyes shall behold, and not another." Thus he shows his faith in a material existence after the resurrection, and that his resurrected body will have the organ of sight. But what is the signification of the expressions "from my flesh," and "out of my flesh"? We frequently hear such expressions as this: He saw the caravan from his house; or He watched the procession out of his house. We readily understand what is meant; viz., that the individual, occupying a position in his house, beheld such scenes. Bible characters, especially those of the Old Testament, were remarkably given to the language of imagery, and in this instance Job records his faith that his perceptive faculties would behold God "from" or "out of" his resurrected, glorified, and spiritual body. Not that he would see God after having been separated from his body, but, as the Holland Bible reads, he would "bodily see God." The same idea is conveyed in the text of the common version: "Yet in my flesh [while in my body] shall I see God." The Septuagint gives this idea: Yet with myself, or with my physical organs, shall I see God. The original Hebrew text conveys a similar idea. The doctrine of a literal resurrection, and bodily existence of the righteous in the new-earth state, is amply and clearly taught in the book of Job.

Doctrinal Articles.

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

GOD'S COVENANTS WITH MEN.

BY U. SMITH.

OUR last article on this subject brought us to the inquiry how the Gentiles may become partakers of the blessings of the new covenant, seeing it was not made with them, but with Israel and Judah. Two texts were referred to, showing that provision has been made whereby the Gentiles, through Christ, may cease to be Gentiles and become members of the commonwealth of Israel, and so be brought into covenant relation with God, and inherit the blessings to be secured by this arrangement. A few thoughts more may be in place on the same point.

The question may arise why the Jews are not now the people of God, since the new covenant was made with Israel and Judah. The answer is obvious. When Christ, the Seed, came, the work of God's grace among men assumed a new phase, and was placed upon a new basis. Christ was the great pivot upon which the whole plan of redemption revolved, the grand center to which all God's purposes and plans, promises and blessings for the race, converged. Through him all is to be obtained. Acceptance of him, as the embodiment of the Father's will, and the representative of the coming kingdom of glory, became thenceforth the one grand condition of connection with God. No longer was circumcision, nor any of the rites peculiar to the Mosaic system, necessary to connect a person with the family of heaven, but simply to accept of Christ, and believe and obey his teaching. No longer was it necessary to look to Jerusalem alone as the center of the true worship of God. Christ to the woman of Samaria said, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Then he proceeds to explain that everywhere he that worships God, who is a Spirit, in spirit and in truth, will be accepted of him. Beautifully is this sentiment paraphrased in the hymn:—

"From every place below the skies,
The grateful song, the fervent prayer—
The incense of the heart—may rise
To heaven, and find acceptance there."

But men everywhere can accept Christ without losing their nationality or changing their location. The condition thus became of universal application. The necessity no longer existed for the work to be confined to a single nation, and that nation kept distinct and separate from all other people, after the Seed had come to whom the promises were made. The genealogy of the tribes had been preserved, so that our Lord could trace his lineage through the tribe of Judah, and thus establish a vital point in his claim to the Messiahship; and when this was accomplished, the continuance of that system which like a wall had hedged them in from all other nations, was no longer called for. Then "the middle wall of partition" was broken down, and thus all, Jews and Gentiles alike, were placed upon the same footing. Eph. 2:11-22.

The Jews, then, must themselves believe in Christ to come into the new covenant. The covenant was made with that people; that is, those with whom it was established must be of that nation; and so they were. It was first offered to them. Luke 24:47; Acts 13:46. Christ said that he was not sent but to the lost sheep of the house of Israel. Matt. 15:24. "He came unto his own, and his own received him not." John 1:11. Enough, however, received him to form the nucleus of the Christian church. But the nation, as a whole, rejecting him and his gospel, were broken off as unfruitful branches from the trunk of the olive-tree, and the Gentiles, as branches from a wild olive-tree, were grafted in to take their place. Rom. 11:17.

A conception as ludicrous as it is erroneous is entertained by some relative to the reason why the middle wall of partition was broken down between the Jews and the Gentiles. They will have it that the wall was broken down to let the Jews out where the Gentiles were. They seem to look upon the Jews as a poor flock of starvelings, shut up in the Mosaic fold, devoid of sustenance, and particularly unfortunate in being subjected to the barren husks of a seventh-day Sabbath. But the middle wall of partition was at length broken down, and they were let out of that fold to partake of the rich heritage of the Gentiles, where they would find peace, mercy, and pardon, and the Sunday Sabbath established in all its glory.

This is precisely the reverse of the truth. The Gentiles had no heritage to share with any one. They had no blessings to offer upon any condition. Their pasture, compared with the spot where God had placed his people, was a waste, howling wilderness. We have already seen how Paul describes them as without God, without Christ, and without hope. Desirable condition, was it not? If that of the Jews was worse than this, what could it have been? The gospel was not in possession of the Gentiles. But the Hebrews had it. It was preached to Abraham, to Moses, and to that people all through their history; and all the blessings contained in it were included in the new covenant, which, like the old, was made, as we have seen, with the same people.

On the contrary, the middle wall of partition was broken down that the Gentiles might have the privilege of going in where the Jews were, to be partakers of their precious heritage of blessings and promises. Through Christ they enter in. He hath made both (Jews and Gentiles) one new man in himself, so far as they will accept of his work and his offering. Eph. 2:15, 16. The Gentiles who thus come in are no longer Gentiles, but members of "the commonwealth of Israel;" no longer far off, but nigh by the blood of Christ; no longer strangers, but "fellow-citizens with the saints." All this is most clearly explained by the apostle in Eph. 2, commencing with the 11th verse, which we ask the reader to examine till he grasps in full the import of that wonderful testimony.

That the Gentiles, when thus made nigh by the blood of Christ, are reckoned as Israel, Paul elsewhere very clearly shows. In Rom. 9:6, 7, he says: "For they are not all Israel, which are of Israel; neither because they are the seed of Abraham, are they all children [of God]: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

This shows, as clearly as need be expressed, that no prerogative whatever attaches to the fact that a person is connected by natural descent with Abraham. God has an Israel in the world to-day, but whether a man belongs to that Israel or not, is not determined by his natural connection with Abraham, but by his spiritual connection with Christ. The children of promise are the seed. And who are the children of promise? Let the same apostle, writing to the Galatians, answer: "Now we, brethren, as Isaac was, are the children of promise." Gal. 4:28. This he writes, not to Jews, but to Christians of the church of Galatia. It is the same as if he had said, "We, Christians, are counted for the seed; we, Christians, are therefore the true Israel, the only Israel whom God recognizes as his people on the earth."

In harmony with this, he testifies in another place (Gal. 3:29) to the Galatians: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." All, therefore, who are Christ's, are the children of Abraham, not literally, but in the spiritual sense of the gospel, and are accounted for the seed who are to share in the blessings promised to Abraham.

In language still more pointed, we hear him saying to the Romans (2:28, 29): "For he is not a Jew, which is one outwardly [the literal seed]; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

This testimony definitely settles the Jew question. Every true Jew is a child of God; and every child of God, of whatever name or nation, is a true Jew. If he is a Christian, if he has experienced the inward work of grace upon the heart, he is a Jew in reality, an "Israelite indeed." And this spiritual distinction is the only distinction taken into account in the promises and in the bestowment of future blessings of whatever nature.

Nothing need be added to these statements of inspiration, which are too definite to be misunderstood, and too plain to be held in doubt. Yet the same apostle uses a figure in Rom. 11, which beautifully illustrates this point, and is entitled to a larger place in the argument than we have space here to give it. In the chapter referred to, he takes a tame olive-tree as a figure of the Jewish people while they were the children of God; and he represents the Gentiles by a wild olive-tree. In his allegory the tame olive-tree, from lowest root to topmost bough, was an Israelitish tree, and was full of marrow and fatness; the wild tree was the ill-favored, gnarled, and worthless production of the wilderness. The Jews rejected Christ, and were, in consequence, rejected themselves of God. This is illustrated in the figure by the breaking off

of the branches of the tame tree. The way was opened for the Gentiles to become the people of God—represented by taking scions from the wild tree and grafting them into the tame tree. What change took place through this process?—The wild scions became a part of the tame tree. This the apostle notices is different from the ordinary process of nature, in which the scion retains the nature of the tree from which it is taken, and does not change to the nature of the tree into which it is inserted. But the grafting is all from the Gentiles into the Israelitish tree, not from the Israelitish into the Gentile; and the change is from Gentile to Israelite, not from Israelite to Gentile. Now, did this grafting change the tree, and make a Gentile tree of it? No one would be stupid enough to make such a claim. It was the same tree; but now the Gentiles are brought in to be a part of it, and thus partake of its root and fatness; that is, the blessings of the new covenant, or the promises of God through Abraham and his seed.

Having now shown the relation of the Gentiles to the new covenant, the answer to the questions why the new covenant was made, the changes it involves, and the object to be gained, must be deferred to another number.

THE TRUE ISRAEL.—1.

BY GEO. I. BUTLER.

WHO constitute the true Israel of God, to whom the promises of great blessings in the future are made? This question is one of importance. The religious world have been perplexed over it, and today are divided upon it; and to Adventists especially, is a proper answer desirable; for if the descendants of Abraham according to the flesh are yet all to return to the land of Palestine before Christ makes his second appearance on the earth, as some would have us believe, we should desire to know at once who they are, how many are included, and what are the prospects of their soon returning, since upon the nearness of that event would depend the nearness of the appearing of our blessed Lord.

So far as I know, there are but two answers to the question ever given: 1. The seed according to the flesh, those who are known as Jews the world over; 2. Those under the old dispensation, of the lineal descendants of Abraham, who believed and lived as Abraham did; those of the Gentile nations who were united to them by circumcision, and lived in the same manner; and, in the new dispensation, every true Christian, whether descended from Jacob through the flesh or not. We believe the latter answer to be the correct one, and in this article shall give some of our reasons for so thinking.

But first let us notice some conclusions which necessarily follow, if the first answer be the correct one, and a man is an Israelite in the sense of being entitled to the promises by virtue of the fact that Abraham was his ancestor.

1. Character has nothing to do with it; for we know that among those thus descended are pagans, atheists, infidels, and men of all characters; for it is notorious that all these classes have been found among the Jews, and are yet.

2. The children of the lost ten tribes, who were given over to heathenism before they left their own land, and who have undoubtedly been swallowed up and incorporated into those nations among whom they were scattered, will come in for their share, as well as those known as Jews; for they are just as really descended from Abraham as the others. We are not authorized in the Scriptures to separate these from the Jews; they come in just as really for a part in the promises as the others. The Jews were descended from Judah, but the other sons belonged to Israel as much as he. So, in the gathering which some are expecting will occur before the coming of Christ, every descendant of Jacob throughout the earth, whether known to man to have thus descended or not, must, according to this logic, be gathered to the land of Palestine. A very numerous, and we should say rather a motley, company, for so small a country as Palestine, this would be.

3. And as the apostle Paul says, "All Israel shall be saved," it follows, from this position, that every descendant of Jacob who has ever lived, will be saved, including Korah, Dathan, and Abiram, the millions who fell in the wilderness, the hosts of idolaters who bowed the knee to Baal and caused their children to pass through the fire, wicked Ahab, with Jeroboam, who caused Israel to sin, those who put to death God's prophets, Judas Iscariot, those who cru-

cified the Lord of glory, and all the thousands who perished at the destruction of Jerusalem,—in short, the greatest sinners the world has ever seen, will be gathered; for these are the literal descendants according to the flesh.

4. If fleshly descent thus decides the question, why should not all the Arabs, the descendants of Ishmael, another of Abraham's sons, the children of Keturah, Abraham's last wife, and all the Edomites, those descended from Esau, Isaac's other son, be reckoned in as entitled to the promises? Does not the very fact that they were not reckoned, show that some other principle besides lineal descent decides the question as to who are Israelites?

But it may be said that though the literal seed constitute the real Israel, only those of them who are truly good will inherit the promises, and that before they return to the land of their fathers they will be converted, and then it will be consistent for God to bless them. To which we reply, This grants the very point at issue; for in that case, belonging to Israel would be of no benefit so far as receiving the promises was concerned. They would only be given to those who had the requisite character after all, showing that it really is character that God looks at and blesses, and not a descent according to the flesh.

What evidence is there that the Jews, as a nation, are any nearer conversion now than they were eighteen centuries ago? Is the light of truth shining brighter? Are the means now employed more powerful than those employed by Christ and the apostles? Is a nation which has closed its eyes and ears stubbornly so long, likely to be in a favorable condition to be impressed easily? Do we not know that it is just the contrary? and that, as a nation, they have given themselves up to money-making, and as really worship the golden calf as did their ancestors in the wilderness? Will God force them to receive the truth whether they will or not? He has never yet adopted this course of action; and should he do it now, he would become what he says he is not, a "respector of persons." What claims have the Jews as a people, in reason, to special blessings at the hand of God? The only reason that could be assigned would be that of fleshly descent, and this would bring in many of the most abominable characters the world has ever seen, whose sins are greater because of the special light they had.

But it will be said, The Jews must return and have special blessings, because the word of God has said so. Well, that turns entirely upon the question, Who are the true Israel of God to whom these promises are made? It is simply begging the question to assume that it is confined to the literal seed, when, as we shall show, there is far more reason to take the other view, and that the literal seed have nothing to do with the promises by virtue of their descent.

God is the same yesterday, to-day, and forever. He says, "I am the Lord; I change not." He is just as jealous of his honor as ever. When he speaks, it is ours to obey. When he says, You shall keep my rest-day, we may not say, Nay, we will keep another day instead. When he has made a difference between the days by placing his divine blessing upon one, we may not say, There is no difference in them. When he says, You shall keep the seventh day, we may not say, We will keep the first, because it is more convenient. Doing this would be like going to another pool to wash, or to another river to dip ourselves. It would be setting up our wills in opposition to God's will. Can we do this, and say in our prayers, Not my will, but thine be done? Think of these things, dear reader. If the first day of the week was not intended by God when he uttered the Sabbath commandment, its observance cannot be according to his will.

THE REVIEW & HERALD PUBLISHING HOUSE.

THINKING that our readers will be interested to know something about the office from which the GOSPEL SICKLE is issued, we give herewith a cut of the same, together with a somewhat extended description of the publishing work in which S. D. Adventists are engaged at this place.

Battle Creek is a thriving city of some 15,000 inhabitants, situated about midway between Chicago and Detroit. The office shown on this page is located at the corner of Washington and Main streets, fronting the public square. The front on Main street is 120 feet, and on Washington street, 185 feet. In the rear an ell 40 feet in width extends back some 70 feet; and in the court thus inclosed on three sides is located the boiler room, containing four boilers, and the coal cellar. The building contains an aggregate of 50,000 square feet of floor space, which is entirely occupied by the workers, machinery, and various appliances necessary to carry on the business.

The building is constructed of brick, and is three stories high, exclusive of the basement and attic. The basement is used for storage purposes, for paper and other stock; also there are two large fire-proof vaults in which to store plates that it is desired to preserve. The greater portion of the first floor is occupied with

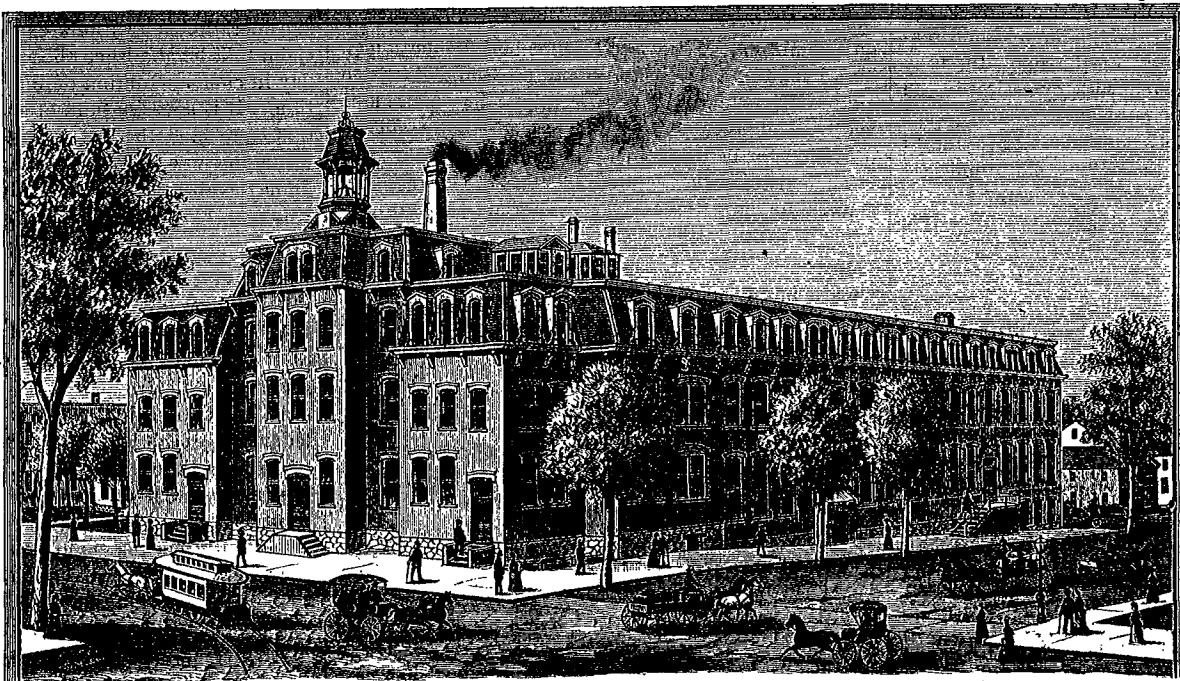
reach at least \$40,000 more than that; in order to be able to fill orders in the book trade, a stock of at least \$50,000 has to be kept on hand; the regular mail matter in papers, tracts, etc., aggregates 100 bushels per week; the capital employed in carrying on this business is \$150,000. Across the street to the right is another brick building 50 x 100 feet, not shown in the illustration, which is devoted to the business offices, sales-room, and the packing and shipping department. The small building seen immediately in the rear of the large building, on the right, is the wooden structure in which the entire publishing work was carried on when the work was begun at Battle Creek in 1855.

We have already named the regular periodicals issued from this office. Their aggregate circulation for this year will reach nearly 2,000,000 copies. The number of pages of books, tracts, and pamphlets, on denominational, health, temperance, and gospel topics, printed and bound ready for the market, last year, was 23,508,473. The list of publications comprises works in the several languages we have named, upon a great variety of themes, treating mostly upon the leading doctrines held by this denomination. As regards size and style, they embrace everything from a four-page tract to the most elaborately bound book of a thousand pages.

In addition to its own work, the Association does a great amount of work such as book-making, job printing, binding, electrotyping, etc., for outside parties, aggregating last year probably \$20,000.

Shipments of books and other printed matter frequently reach two tons per day.

Perhaps in future numbers we may give sketches of other important institutions in this place and in other parts of the world, owned and operated by S. D. Adventists; also descriptions of the work carried on by them throughout the world.



presses, paper-cutters, folding-machines, and other appliances connected with the printing department. The folding of printed sheets is all carried on in rooms upon this floor. The second floor is principally devoted to the editorial and proof-reading rooms, and the job printing and type-setting departments. In the corner nearest the observer is located the editorial room of the *Review and Herald* and GOSPEL SICKLE. In the left-hand corner are located the editorial rooms of the *Youth's Instructor*, the *Sanhedens Tidende* (Danish), the *Herold der Wahrheit* (German), and the *Sanningens Harold* (Swedish). Farther to the rear is the editorial room of the *Bijbel Lezer* (Holland). Ten editors are employed upon these periodicals, each having his or her special department. In the southeast corner of the building, second floor, is located the office chapel, a well finished and furnished room 40 x 55 feet, where the entire working force gather each Sunday morning for worship, preparatory to beginning the labors of the week. In this chapel are also held the weekly office prayer-meetings, Bible lecture classes, singing classes, etc. The wood-engraving department is also located on the second floor. Upon the third floor is located the bindery, and the electrotype and stereotype foundry. Both these departments are amply supplied with all the latest improved machinery and appliances for carrying on all kinds of work pertaining to those departments.

The machinery of the entire building is operated by an engine of 100 horse-power. The building is heated by steam and lighted by gas. The printing machinery consists of five large cylinder and five smaller job presses.

Some idea of the extent of the business carried on may be had from the following figures: Last year 450 tons of paper were used in the production of the various publications; the number of hands employed varied from 150 to 200; the book trade alone for last year was upwards of \$100,000, and this year it will

FAITH.

WEBSTER defines faith, as pertaining to theology, thus: "(a.) The belief in the historic truthfulness of the Scripture narrative, and the supernatural origin of its teachings, sometimes called historic and speculative faith. (b.) The belief in the facts and truth of the Scriptures, with a practical love of them; especially that confiding and affectionate belief in the person and work of Christ which affects the character and life, and makes a man a true Christian, called a practical, evangelical, or saving faith." There are said to be four kinds of theological faith—historical, temporary, the faith of miracles, and justifying, or saving, faith. It is manifest that the first three kinds of faith depend upon external evidence, and are quite synonymous with belief. Saving faith is that which is exercised when we accept Christ as our Saviour, and conform our lives to the requirements of the plan of salvation. By it we feel abundantly assured of the reality and worth of eternal, invisible things, and enjoy a satisfaction and confidence that God will perform what he has promised. We thereby feel as confident of these things as if they were before our eyes in actual possession.

The essential, supreme perfections of God, his unerring knowledge, immutable truth, infinite goodness, and almighty power, are the basis of saving faith. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17 Since faith is based upon the Scriptures, and the Holy Spirit was promised to guide us in their study (John 16:13); and since we are to implore the aid of the Holy Spirit (Rom. 8:26), it becomes evident that it is proper to pray for an increase of faith; but we need to do so understandingly, and to supplement our prayers by corresponding efforts on our part to obtain more faith. Instead of praying directly for faith, we should pray for a more complete understanding of God's word, and a realization of its importance, and our faith will be correspondingly increased. When Jesus and his disciples stood gazing upon the withered fig-tree, he delivered to them a whole sermon on the subject of faith, comprised in four words: "Have faith in God."



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

BATTLE CREEK, MICH., DECEMBER 15, 1887.

“THE SABBATH WAS MADE FOR MAN.”

THE interpretation of this statement of Christ's has been greatly perverted. Very many people reason that since the Sabbath was made for man, therefore man is lord of the Sabbath, and hence privileged to arrange its observance to suit himself. Acting on this principle, men try to justify the present observance of the first day of the week, by saying that the Sabbath of the fourth commandment is whatever day the church may select and decide shall be so celebrated.

But Christ enunciated no such principle; on the contrary, he stated in unmistakable terms that he was “Lord also of the Sabbath.” Webster defines “lord” thus: “One who is in a position of responsibility or power; a superior; a master; a ruler; a governor; a prince.” It would seem as though men would reason that since Christ is Lord of the Sabbath, they have no right to interpose their wills or desires in the matter. It would seem as though they would accept that statement of Christ's as equivalent to saying to them, “Hands off!” What right has man to meddle with that of which Christ said he was the Lord?

Several interesting queries arise concerning this question: 1. When was the Sabbath made for man? 2. Why was it made for man? 3. When did Christ become Lord of the Sabbath? 4. What were the functions of his office as Lord of the Sabbath?

The answer to the first question is easily reached, and, doubtless, with little or no disagreement among believers in the Bible; viz., The Sabbath was made for man when man was made. It would be most natural that in creating man, God would arrange for the complete and sufficient supplying of all his needs. Man was the last and crowning work of God's creation; he was God's masterpiece, if we may be allowed the expression; he was the only one of all the creations that was made in the likeness of the Creator. Man was endowed with faculties that were vastly superior to those given to any other created being of this earth, and he was given dominion over the entire earth and all that was therein. Immediately upon his entrance into existence, Adam found ample provision for all his temporal needs—food, air, employment. But he was without a fit companion, and hence that want was the first to be supplied. The next thing in order was to provide for his spiritual needs, and thus the Sabbath was instituted.

This brings us to the second question, Why was the Sabbath made for man? And, first, we notice that man was placed at the head of God's creative work for this earth, hence the necessity for a connecting link between him and the Creator. The Sabbath was primarily for this purpose. It was set up as a monument of God and his creative work; it was the Creator's great memorial of himself and his work, which, if man should always remember and properly celebrate, would ever keep him in right connection with his Maker. Secondly, it may be observed that man was endowed with a religious instinct, or faculty; he was so constituted that he would naturally worship something. Hence the necessity of supplying a means whereby he would be led to worship the only true object of worship. The Sabbath institution was eminently adapted to meet this condition. Thirdly, man was so constituted, and his employments were such, that his physical system demanded a day of rest and release from his daily pursuits as frequently as every seventh day. We believe the foregoing three reasons for the institution of the Sabbath have been placed in their logical order, and according to their importance.

It is evident that did none but the last-mentioned reason exist, the regulation of the day of rest would come within the province of man. But both the other reasons, each of which is of greater importance than the third, concern another party besides man; they concern the Creator himself. This fact alone should be sufficient to demonstrate beyond the possibility of doubt that it is not within the province of man to venture any change whatever regarding the

Sabbath institution; he has no right whatever to make the slightest alteration upon his own responsibility. The Sabbath was given by God as a compact between himself and man. God and man were the two parties to this compact; God was the party of the first part, and man the party of the second part. When two parties enter into a compact, neither has a right to make any alterations, upon his own responsibility, of any conditions in that compact, nor to impose any new conditions. How presumptuous, then, for any one to suggest that in this great compact between God and man, in which man's rightful position is that of an obedient suppliant, that the party of the second part has any right to add or make conditions upon his own responsibility! God has never relinquished his position as party of the first part to this great Sabbath compact. Whoever chooses to insist upon conditions that are in any respect different from those set forth by God, be they with regard to the day selected, the manner of its observance, or the reason for its existence, has parted company with the Creator, and formed a compact with some other power. It is within the province of God alone to make alterations relative to this great compact, but none have ever been made by him, or revealed to man.

There is special significance in the statement that the Sabbath was made for man. Of all God's creations, man alone was fitted to need such an institution, on account of the first two reasons before mentioned. The demand for physical rest and refreshment existed alike with the entire animal creation; but man alone had need of a connecting link to God, and of special provision for being kept from idolatry.

The existence of the first two reasons before given, stamps the Sabbath as God's memorial; the third, as a merciful and beneficent institution.

In considering why the Sabbath was made for man, we are not to take into account his fall and subsequent course in sin. The Sabbath was made for man as a sinless being, and calculated to meet demands that existed with him in that condition, and should continue to exist. The institution of the Sabbath, and giving it to man, was not in anticipation of his departure from a state of purity and perfect accord with the Creator. It was given with a view to continuing unchanged so long as the conditions should exist that first called it into being. There are doubtless none so perverted as not to admit that had man never fallen, the observance and celebration of the Sabbath would have continued unchanged in the slightest manner. Since God gave the Sabbath to, and arranged for its celebration by, a sinless race, we must look at it from that standpoint in order to interpret correctly its significance. Viewing the Sabbath from such a standpoint, it becomes evident beyond the possibility of cavil, that it could never become a memorial of redemption; for the question of redemption could not have had a bearing in its institution. Unless the fall of man materially changed the conditions which called forth a Sabbath institution, there would be no demand for any change to be made in the institution. That those conditions remained the same after the fall as before, and are the same to-day, needs no argument. Had man's fall resulted in new or different conditions relative to the demand of the Sabbath institution, then the new or changed institution should have come into existence as soon as those new and changed conditions existed. Thus if any change was to have occurred in the Sabbath because of the fall of man, the same should have been made in the Garden of Eden; for there is where man fell.

We now turn to a consideration of the third question; viz., When did Christ become Lord of the Sabbath? A little reflection will lead to the inevitable reply that he became Lord of the Sabbath as soon, at least, as conditions were such that the Sabbath needed a Lord. The Father and Son co-operated in the creation of the world. The Father said to the Son, “Let us make man in our image, after our likeness.” All things were made by Christ, and “without him was not anything made that was made.” John 1:1-3. Then Christ participated in making the Sabbath. The Sabbath was one of the blessings that was committed to man, but it was not included in those considerations over which he was given dominion. Mark this. Read Gen. 1:26-31, where is found a full list of all that man was given dominion over. The Sabbath is not there, and indeed it could not have been; for it was not yet made when Adam's dominion was committed to him, neither was it placed under his dominion when it was instituted. What-

ever authority man has ever exercised over the Sabbath, has been usurped.

When man fell, he lost the glory that had previously served as his covering, his hold upon immortal life for which he had been placed upon probation, and his dominion over the earth. The plan of salvation was immediately formed for the purpose of giving man an opportunity to recover what he had lost, God's only Son took upon himself the work of redeeming a lost race and a lost world. Thenceforth this was the great work that he was to be engaged in. It is reasonable to conclude that all interests pertaining to the fallen race and the lost world were committed to his care, and then it was that he became Lord of the Sabbath more particularly than ever before; for it is not too much to say that he was Lord of it when it was instituted. In the new probation given to the human race, the Sabbath was to be an important factor. Just to the extent that the race should properly observe the Sabbath, would it be kept from idolatry. Certainly, then, Christ must have had a lively interest in the preservation and proper observance of the Sabbath. He had undertaken to bring back to his Father a lost race of beings, and as the Sabbath was the great connecting link between man and God, he could not have been otherwise than intensely interested in having it preserved intact—just as it was instituted and committed to the race. This consideration shows how extremely fallacious is the claim that he abolished the Sabbath, and instituted a day in commemoration of his own work of redemption. It is accusing him of cutting the golden chain that connected the lost race with the very Being to whom he was trying to bring them back. Reflect upon the absurdity of the claim!

It was the Edenic Sabbath that Christ became Lord of, and he has never relinquished his office. Those who want to observe the Lord's day will have to keep the day of which he is Lord.

What were the functions of Christ's office as Lord of the Sabbath?—Manifestly to aid in its proper observance, keep it from being lost or misinterpreted, strip it of traditions with which it should become laden, and teach by precept and example the manner of its celebration. When the children of Israel were passing through the wilderness, it was Christ who went before them in a pillar of cloud by day. Ex. 13:21. When the cloud was lifted and moved on, they were to move; and where it stopped, they were to stop. Thus, in addition to the miracle of the manna, Christ also instructed them in the observance of the Sabbath; for the pillar would settle at the beginning of the Sabbath, and remain until it had ended.

When Christ came, he found the Sabbath heavily laden with superstitious burdens and traditions, until its merciful and beneficent design had been quite lost sight of. Its true character had become entirely perverted, and he addressed himself, upon every possible occasion, to the work of tearing away the rubbish that men had piled upon it. He sought to redeem the Sabbath from its almost lost condition, and bring it back to its true position. He came as the Saviour of the Sabbath, as well as of a lost race and world. He came not to destroy the golden chain between man and his Maker, but to strengthen it, and teach men how to take hold of it and make of it a blessing instead of a blight.

Christ's work pertaining to the Sabbath was in perfect unison with that of his Father in the institution of the Sabbath. When Christ healed the impotent man (John 5:1-16), the Jews accused him of having violated the Sabbath. His only reply to their charge was this: “My Father worketh hitherto, and I work.” He had direct reference to the Sabbath, because the accusation of the Jews pertained to that. His reply plainly signifies that in all his work pertaining to the Sabbath, whether by precept or example, he was acting in perfect accord with his Father; he was proclaiming the true nature and purpose of the same institution, founded upon the same reasons, that his Father proclaimed at the close of his creative work. He was redeeming the Sabbath from all it had suffered at the hands of a sinful race, and securing it and all its blessings to man, as originally designed. He was, in fact, re-proclaiming the Edenic Sabbath, and thus strengthening the chain that bound man to his Maker. Christ not only had a great care over the Sabbath while on earth among men, but he was solicitous for its welfare after his ascension. This is shown by the explicit instructions that he gave for the early Christians to pray that they might not be com-

pelled to flee from their homes upon the Sabbath when Jerusalem should be destroyed. It was the identical Sabbath of which he was Lord—the Edenic Sabbath—that he was thus guarding.

Christ committed to his apostles, and through them to all his followers since that time, the same identical work that he was engaged in. Those who have, to any extent, departed from Christ's example and teaching pertaining to the Sabbath, have been recreant to the trust reposed in them. May the Lord help us all to comprehend fully his divine will and purpose as regards the Sabbath, and fulfill the same.

G. W. M.

STATE OF THE DEAD.

1. WHAT is said of the knowledge of the dead as compared with the living?

"The living know that they shall die, but the dead know not anything." Eccl. 9:5.

2. Does the mind perish in death, or is it the body only?

"Also their love, and their hatred, and their envy, is now perished." Verse 6.

3. Do the dead communicate with the living on earth?

"Neither have they any more a portion forever in anything that is done under the sun." Same verse.

4. Do they know the condition of even their own children that are still living?

Of the dead it is said, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

5. What is done or known in *sheol*, the place of the dead?

"There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10.

6. Do any in the state of death remember God?

"For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Ps. 6:5.

7. Will good men praise the Lord as long as they have a being?

David says, "While I live will I praise the Lord: I will sing praises unto my God while I have any being." Ps. 146:2.

8. Did he expect to praise him when he was dead?

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

9. What is said of man's thoughts at death?

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

10. Are the dead represented as being in darkness and forgetfulness?

"Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Ps. 88:10-12.

11. Does the soul escape death and the grave?

"What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" Ps. 89:48.

12. Must the soul remain forever under the power of death and the grave?

"But God will redeem my soul from the power of the grave." Ps. 49:15.

13. Did David hope to awake from the sleep of death?

"I shall be satisfied, when I awake, with thy likeness." Ps. 17:15.

14. How does he describe the resurrection?

"For thou wilt not leave my soul in hell [the grave], neither wilt thou suffer thine Holy One to see corruption." Ps. 16:10.

15. Did he speak this of the resurrection of Christ?

Peter says of David, "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Acts 2:31.

16. Does the New Testament speak of the dead as being asleep?

Says Paul, "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13:36. Stephen prayed for his persecutors, "Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7:60.

17. Will those who sleep in death ever awake?

"And many of them that sleep in the dust of the earth shall awake." Dan. 12:2.

18. Who will come from heaven and awaken those who "sleep in Jesus"?

"We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the

trump of God; and the dead in Christ shall rise." 1 Thess. 4:15, 16.

19. Should the dead not be raised, what is the fate of those who have fallen asleep in Christ?

"For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18.

20. In case the dead are not raised, is there any hope for us beyond the present life?

"If in this life only we have hope in Christ, we are of all men most miserable." Verse 19.

21. Could the apostle see no advantage gained by suffering in the cause of Christ, if the dead rise not?

"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" Verse 32.

22. In that case, what infidel motto of life would he adopt?

"Let us eat and drink, for to-morrow we die." Same verse.

23. Did the Lord Jesus also make the future everlasting life depend upon the resurrection, giving us to understand that believers in him would be lost, should he not raise them up at the last day?

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John 6:39, 40.

24. Accepting all these testimonies as the word of God, can we believe that man is immortal by nature, that he lives right on while his body is in the grave, and is destined to live eternally, should there never be a resurrection of the dead?

R. F. C.

AN OLD LIE REVAMPED.

THERE is no being who will stick to a lie like the Devil. To nullify the force of the great truth of the resurrection of Christ, the Pharisees instructed the guard to say that while they slept the disciples came and stole the body away. The Devil is inspiring his followers still to repeat the same old nonsense. The *Banner of Light* maintains a department in which questions are answered by the spirits, through the mediumship of Miss M. T. Shelhamer. In its issue of Oct. 8, 1887, this question is asked:—

"When the friends of Jesus removed his body from the sepulcher, how did they manage to elude the vigilance of the Roman guards?"

In answer, the "controlling spirit" goes on to explain that there was an organization then existing (as they have been taught in the spirit world) called the "Essenians," "a body of men sworn to fealty, and composing a common brotherhood." "We are informed that Jesus of Nazareth belonged to this humble but potent brotherhood." There was "a solemn compact between its members, that whenever one of the body should pass from earth, his mortal remains should be cared for, and given what they termed sacred burial. It is true that guards were set around the place of sepulcher chosen by the Romans for his interment, and that those guards seemed to be vigilant and most trustworthy; yet this silent, potent brotherhood had means of overcoming the guards, rendering them useless. During the hours of the night, when it was determined that the body of Christ should be taken from the tomb and borne secretly away, the guards were overpowered; they were senseless for a time, through the potent influence brought to bear upon them by certain members of the Essene brotherhood, consequently the mortal form was taken away and placed from sight. It may be truly said of Jesus, that no man, save a very few trusted friends and brothers, knew his place of sepulture."

There, that will do! Instead of resorting to such a transparent and ineffectual make-shift, why not come out squarely and deny that such a person as Christ ever lived on this earth; *i. e.*, that the whole story of the gospel is a fable? Then the falsehood would not be bothered with the little truth it has introduced, to which it seems puzzled how to accommodate itself.

U. S.

DISGUISED INFIDELITY.

As a hypocritical professor of religion is worse than though he made no profession, so infidelity, under a profession of faith in the word of God, is worse in its influence than an open rejection of that word. Avowed infidelity would be feared and avoided by many a mind that would listen to the insidious at-

tacks upon revelation from one who professes to believe it.

To illustrate the idea, I will say that I once heard from a professed preacher of the gospel of Jesus Christ three lectures, in which he attempted to prove that Adam was not the first man of the human race, but that men had existed upon the earth hundreds of thousands of years before him, and that he was born of parents, as others are at the present day. He ridiculed the idea that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul;" and that God took a rib from Adam, and of it made a woman, and brought her to the man. He did not believe any such absurdity. But did he not believe the book?—Oh, yes! but all this was allegorical; it meant that man was then raised to a higher state of development than he had enjoyed during the previous hundreds of thousands of years of his existence. He thanked God for the book of Genesis; but if there was anything in it that conflicted with the sure light of geological science, it was no revelation to him—he did not believe it. He also thanked God for giving to the world such a man as Charles Darwin, a devout believer in God, who had done so much for the advancement of science among mankind. One would think from the encomium of the speaker that the man who holds that man was evolved or developed from the monkey, was truly one of the greatest benefactors of mankind.

Most Christian readers will wonder that such infidelity should be held forth by a professed believer in the Bible and a preacher of salvation through Christ. But let me tell you that all who favor the mystical mode of interpreting the Scriptures are accomplices in this work of helping in the progress of infidelity, and are in a degree responsible for the prevailing and increasing skepticism of our times. The Bible is a revelation to mankind, or it is not. If it is, its plain statements of facts, its promises and its threatenings, are to be taken at par—they mean what they say. But if these things are to be allegorized, spiritualized, rationalized, and mysticized, the Bible is not a revelation, but a riddle. All have an equal right to guess at its meaning; and, as a consequence, there may be as many creeds as there are persons. To make such a book a revelation, another one is necessary to tell us what this one means.

You may wonder that any one should allegorize the plain statements concerning the creation of man, as described above, so as to deny that man was formed of dust, while we see him turning to dust again; but if you make the threatening of death, in case of man's disobedience, to mean eternal life in torment, or something besides what God defined it to be,—a returning again to the dust out of which he was taken,—you are in a like position, and are aiding in the work of destroying faith and building up infidelity. And this remark applies to every interpretation which takes the license of setting aside a commandment of God, or an ordinance of the gospel.

The fault of factions and false doctrines is not in the Bible, but in this huge license of interpretation. This is the pillar and support of infidelity. If the Bible be thus assailed by its professed friends, what shall we not expect from its open enemies?

R. F. C.

HISTORICAL READING ON SUNDAY-KEEPING.—3.

BY ISAAC MORRISON.

WHEN was the Sabbath finally superseded by Sunday?

"The observance of the Lord's day was ordered while the Sabbath of the Jews was continued; nor was the latter superseded until the former had acquired the same solemnity and importance which belonged at first to that great day which God originally ordained and blessed."—*Ancient Christianity Exemplified*, by Lyman Coleman, chap. 26, sec. 2.

Says Gregory, Bishop of Nyssa, about A. D. 372: "With what eyes can you behold the Lord's day, when you despise the Sabbath? Do you not perceive that they are sisters, and that in slighting the one, you affront the other?"—*Dialogues on the Lord's day*, p. 188.

After the Sabbath and the Sunday had been esteemed in this way for some time, how did the seventh-day Sabbath finally begin to be regarded?

"The observance of the Lord's day as the first day of the week was at first introduced as a separate institution. Both this and the Jewish Sabbath were kept for some time; finally the latter passed wholly into the former, which now took the place of the ancient Sabbath of the Israelites. But their Sabbath, the last day of the week, was strictly kept in connection with that of the first day for a long time

after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing, until it was wholly discontinued."—*Ancient Christianity Exemplified*, chap. 26, sec. 2.

"But in time, after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and was finally denounced as heretical."—*Idem*.

What greatly helped to turn the Sabbath into a fast, to discontinue its solemn observance, and to elevate Sunday in its stead?

"Opposition to Judaism introduced the particular festival of Sunday, very early, indeed, into the place of the Sabbath."—*Neander's Church History*, p. 168.

Dean Dudley, in his "History of the Council of Nice, with a Life of Constantine," speaks as follows: "The best time for the Easter festival would have been the ancient day of the Jewish passover. It was opposed merely by a whim of Constantine, because, as a Roman, he hated the nation which his country had long detested and persecuted, that is, the Jews." Then he quotes from a letter of Constantine to the bishops of the world who could not attend the Council of Nice. It was in the place, declared improper to follow the customs of the Jews in the celebration of this holy festival. Let us, then, have nothing in common with the Jews, who are our adversaries. . . . Therefore this irregularity must be corrected, in order that we may no more have anything in common with the paricides and murderers of our Lord." Pages 4, 5, 112.

"Some of the Western churches, that they might not seem to Judaize, fasted on Saturday as Victorinus Petavionensis writes. We used to fast on the seventh day. And it is our custom then to fast, that we may not seem, with the Jews, to observe the Sabbath."—*Inquiry into the Constitution of the Primitive Church*, by Lord King, part 2, chap. 7, sec. 2.

When and by whom was the Sabbath of the Lord first forbidden to be observed?

Speaking of the twenty-ninth canon of the Catholic Council of Laodicea, Prynne remarks: "The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observance of it. . . . The Council of Laodicea, A. D. 364, first settled the observance of the Lord's day and prohibited the keeping of the Jewish Sabbath, under an anathema."—*Dissertation on the Lord's Day*, p. 32.

HOW CARDINAL GIBBONS WAS RECEIVED IN THE CITY OF NEW ORLEANS.

In this age of enlightenment and education, one would suppose that the superstition and man worship of the Church of Rome would rapidly diminish; but such is not the case, as is shown from time to time throughout our land. The greatest man of the Catholic Church in the United States, Cardinal Gibbons, visited our city a few days ago. I was on the same train that brought him in. When we arrived, he was received by a delegation of some of the first citizens of the city, who welcomed him by humbly bowing the knee and kissing his hands.

After a few days' sojourn in the city, a grand reception was given him, not second to any that would probably have been tendered any noted personage in the United States, the President not excepted. The hall was elaborately festooned with flags of every nation, loopings of which were fastened with golden crosses. In front of the beautifully trimmed gallery the papal colors were draped. Beneath a canopy, and upon a carpet of rich crimson velvet fringed with gold, was placed a throne, upon which sat this representative of Christ who had not where to lay his head.

For hours the surging mass passed by, and did him honor by bowing the knee and kissing his hand when opportunity offered. When his hand became weary, he held out his ring instead.

Among the first respects paid were those by a prominent man of the city, who is a member of a Protestant church; and he seemed to vie with those near him in extolling the Cardinal's virtues by speaking of his early life. Mothers lifted their infants that this great man of God (?) might touch them. One with a crippled son urged her boy forward for the Cardinal to place his hand upon and bless.

All classes passed before the throne,—white, black, Catholic, Protestant, and Israelite; no distinction was made, all were extended a share in this great privilege (?).

Before concluding the meeting, he was presented with a handsome and costly present. Among the reasons assigned for this token was the preservation of our country from trouble at the time he visited Rome. To the casual observer these occasional outbursts of honor to Rome have little significance; but to the keen-eyed student of prophecy they are brimful of meaning. God pity the blind!

New Orleans, La.

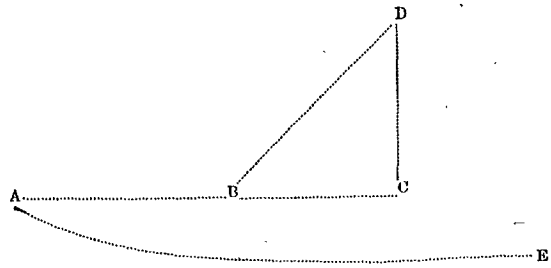
THOS. H. GIBBS.

THE DEATH OF SAUL.

The death of Saul did not occur on the morrow after his visit to the woman of Endor. Notice first, the phrase "to-morrow" signifies the day following the night during which it is spoken. See 1 Sam. 19: 10, 11: "And Saul sought to smite David even to the wall with a javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall; and David fled and escaped that night. Saul also sent messengers unto David's house, to watch him, and to slay him in the morning; and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain." And Acts 23: 31, 32: "Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle." Also Acts 20: 7-11: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Then Eutyclus fell out of the window and was killed, and Paul brought him to life again, etc. "When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." This text says that he preached till midnight, ready to depart on the morrow, and that he departed at break of day.

So it is plain from these scriptures that the term "to-morrow" means the day or light part of the time following the night, or dark part, and that it begins in the morning, or even at "break of day." Therefore, when the spirit told Saul, through the woman, "to-morrow thou and thy sons shall be with me," that is, that they should be dead, he meant by the word "to-morrow" the daylight division of time following that night.

In the second place, we want to understand the position of the two armies at that time, and their movements afterward; and to assist the reader in understanding this, I give a plan here of the places named, their relative positions and distances. There are five places named in the narrative; viz., Shunem, Gilboa, Endor, Aphek, and Jezreel; and they lay as indicated in this diagram.



NOTE.—A represents Mt. Gilboa; B, Jezreel; C, Shunem; D, Aphek; E, Endor. Distance from Mt. Gilboa to Jezreel, 4 miles; from Jezreel to Shunem, 3 miles; from Jezreel to Aphek, 4 miles; from Shunem to Aphek, 8 miles; from Mt. Gilboa to Endor, 10 miles.

Now, 1 Sam. 28: 4 says: "And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa." Thus the first day, Israel is in Gilboa and the Philistines in Shunem, seven miles apart. That night Saul went to Endor, ten miles, and inquired of the spirit; the spirit told him that he and his sons should be with him "to-morrow." Verse 19. Then Saul and his servants "rose up, and went away that night" (verse 25), back to Gilboa, making in all twenty miles that Saul traveled that night.

Second day (the to-morrow of verse 19): Chap. 29: 1: "Now the Philistines gathered together all their armies to Aphek [three miles from Shunem]; and the Israelites pitched by a fountain which is in Jezreel" (four miles from Gilboa). Now they are about four miles apart, for Aphek is about that distance from Jezreel. But while the Philistines were moving from Shunem to Aphek, passing "on by hundreds, and by thousands," their princes saw David and his men in the rearward with Achish, and objected to their going to the battle with them. Chap. 29: 2-5. Then Achish ordered David and his men to return to their homes; but it was too late in the day for them to start that day, so Achish said to David: "Now rise up early in the morning with thy master's servants that are come with thee; and as soon as ye be up early in the morning, and have light, depart." Verse 10.

Now the second day, the to-morrow of the spirit, is past, the battle has not yet been fought, and cannot be; for the two armies are four miles apart, and Saul and his sons are yet alive upon the earth.

Third day: Verse 11: "So David and his men rose

up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel."

At Jezreel was where Saul and the Israelites were, and there was where the battle was fought, and the Israelites "fled from before the Philistines, and fell down slain in Mount Gilboa." Chap. 31: 1. And it was not on the morrow after Saul inquired of the familiar spirit, as the spirit said it would be, so the "thing did not follow, nor come to pass," as it had said. Therefore the Lord did not speak by that spirit, and we are not afraid of him. Deut. 18: 22.

If you want to see a prophecy spoken by the Spirit of the Lord concerning "to-morrow," and fulfilled to the very letter, read 2 Kings 7.

So we find that on that point, as well as on every other, the Scripture proves to an absolute certainty that it was an evil, lying spirit, even one of the "spirits of devils" (Rev. 16: 14), that appeared to the woman of Endor, and communicated with Saul. —Alonzo T. Jones.

PROCEEDINGS OF THE GENERAL CONFERENCE.

The General Conference of S. D. Adventists convened for its twenty-sixth annual session, at Oakland, Cal., Nov. 13, 1887, with the president, Eld. Geo. I. Butler, in the chair. Delegates were present representing the following Conferences and Missions: California, Nebraska, Kansas, Michigan, Colorado, Wisconsin, Minnesota, Texas, Illinois, Ohio, New York, Upper Columbia, Kentucky, Maine, North Pacific, England, Tennessee, Pennsylvania, Iowa, Dakota, Indiana, New England, Norway, West Virginia, and the Pacific islands. The total number of delegates present was seventy-six, representing twenty-six Conferences.

The President addressed the Conference at length, relative to the present condition and prospects of the cause. The work is onward in every part of the field; everywhere there is a good degree of advancement and prosperity. The various standing committees were appointed, and the Conference proceeded to business, and herewith we give a brief digest of the transactions of the several sessions.

A week of prayer was provided for by the adoption of the following report:—

First, That an address be sent to the officers of the churches, Sabbath-schools, and missionary societies, setting forth the importance of the week of prayer, and urging them to work for a large attendance at the meeting appointed on fast-day, when they will also have plans to unfold before the brethren that will secure the co-operation of all the members, so that the following meetings of the week may be a success, and the Christmas offerings may be liberal. In order to accomplish this, we recommend that the address mentioned shall urge a special meeting of the officers of the church, Sabbath-school, and missionary society, on Sabbath, Dec. 10, in which they may pray together, and consult as to the best method of procedure.

Second, that a circular be published in the *Advent Review*, and be read in the churches on Dec. 10, setting forth the objects and importance of the week of prayer.

Third, that the following articles be prepared, to be read in each church during the week of prayer:—

1. A reading for fast-day, Dec. 17, setting forth the importance of devoting the week of prayer to the special work of seeking God.
2. Sunday, Dec. 18: Steps by which we place ourselves in a condition where God can accept us.
3. Monday, Dec. 19: The blessing of God, brought to us through faith; and the value of such an experience.
4. Tuesday, Dec. 20: The object of God's blessing, and how it can be retained.
5. Wednesday, Dec. 21: Missionary work in the home, church, and neighborhood.
6. Thursday, Dec. 22: Foreign missionary work in Great Britain and Scandinavia.
7. Friday, Dec. 23: Foreign missionary work in Central Europe, Russia, etc.
8. Sabbath, Dec. 24: The obligation, privilege, and blessing of giving, and also setting forth the branches of the work most in need.

Fourth, that the delegates composing this Conference do all in their power to enlist the interest and secure the co-operation of the ministers in their several fields of labor, to help forward this work.

It was also decided that the matter provided for in the foregoing report be translated into the German, Danish, and Swedish languages, for the use of the members of our churches of those tongues.

Reports from laborers in foreign fields being made the order of the meeting, Eld. W. C. White spoke of the work in the Central European field. The workers there are of good courage; their efforts have been blessed in the conversion of souls, and the plans of those who have had charge of the work in that locality have been greatly extended during the past year and a half. This field embraces Switzerland, Germany, France, Italy, etc. The workers may be in-

creased without increasing the call for means from this country. The outlook is very hopeful.

Eld. O. A. Olsen spoke of the Scandinavian work, embracing Denmark, Norway, and Sweden. He has met with less difficulties than he anticipated, and the success attending the efforts put forth has been far beyond his expectations. Denmark has nine churches of seventh-day observers; Norway, four; and Sweden, ten. The aggregate membership of the three Conferences is 810. They have found it difficult to furnish from their office of publication, books in sufficient quantities to meet the orders of canvassers. The work in this branch is self-sustaining; and the speaker had only words of courage and good cheer to offer concerning the cause there.

Eld. S. H. Lane spoke in regard to the work in England, which has now been in progress about nine years, and with which he has been connected some two years. He briefly recapitulated the work that has been done there, and related some interesting incidents which have occurred in connection with the progress of the cause in that field. He was certain that a great work is to be done in the British Isles in the near future.

Eld. J. O. Corliss spoke respecting the work in Australia. There are three churches and 150 observers of the seventh day there. He gave many interesting statements concerning the peculiarities of that field, and suggestions in reference to the further prosecution of the work there.

Eld. S. Fulton spoke of the work in Florida, where he has been laboring the past year. He thinks Florida a good field, on account of the large influx of visitors during the winter months. Some striking conversions from this class have already taken place. The summers there are not so oppressive as in some portions of the North, on account of the ocean and gulf breezes, and the summer is a more favorable time to use the tent than the winter.

In the matter of the distribution of laborers for the ensuing year, the following recommendations were adopted:—

That S. H. Lane take charge of the work in Florida and Georgia; that O. C. Godsmark accompany Bro. Lane to this field of labor; that a Conference be organized embracing the States of Florida and Georgia, at as early a date as may be consistent; that J. M. Rees continue to have charge of the work in North Carolina, devoting as much of his time to that field as can be spared from his duties in Tennessee; that J. P. Henderson, of Indiana, be recommended to go to Arkansas, to make that his field of labor; that Victor Thompson make Indiana his field of labor; that G. G. Rupert labor in Michigan, as the committee of that Conference may direct; that G. C. Tenney spend three or four months in the office of the Pacific Press, in the editorial and subscription book department, and then proceed to Australia to engage in the publishing work there; that A. D. Olsen take the place made vacant by G. C. Tenney in Minnesota; that W. B. White, of Minnesota, take the place made vacant by A. D. Olsen in Dakota; that J. W. Raymond act as president of the Pennsylvania Conference and Tract Society, and that L. C. Chadwick take the place on the Conference committee made vacant by Bro. Raymond; that D. E. Lindsey, of Ohio, labor in Delaware and Maryland; that in view of his state of health, E. H. Gates, of Ohio, labor in Colorado, and act as president of that Conference; that C. P. Haskell go to Ohio to labor, and fill the position on the Conference committee made vacant by the removal of Bro. Gates; that R. A. Underwood act as president of the Ohio Tract Society; that Samuel Fulton labor in the North Pacific Conference; that E. W. Farnsworth be released from the recommendation that he go to England, which was adopted at the last session of this Conference; that J. M. Erickson remove to Sweden, and make that his field of labor; that Bro. C. Nowlin labor in Wisconsin the coming year; that H. R. Johnson take the lead of the Scandinavian work in Iowa and South Dakota; that we recognize the good services of A. La Rue in the ship missionary work on the Pacific Ocean and its islands, and that he continue in the same; that H. P. Holsler go to Central Europe to act as treasurer of the Mission publishing house, and to take charge of the book sales department and the counting-room, to teach canvassers, colporters, and Bible workers, to help in the general work and in the field, as he may have opportunity, and also to act on the Mission Board as alternate in the absence of B. L. Whitney; that A. Barry, of Kentucky, go to Michigan to labor in that Conference; that D. A. Robinson go to London, to labor in that mission; that I. J. Hankins go to South Africa, to take the place in the mission there made vacant by the removal of D. A. Robinson; that William Arnold, now in Australia, go to England to help in establishing the canvassing work there; that John Fulton and wife be requested to spend a year at the Rural Health Retreat, at St. Helena, Cal.; that Samuel Fulton take the place made vacant in the North Pacific Conference by the removal of John Fulton to St. Helena; that D. T. Bourdeau go to New Orleans, and spend the winter in labor in that city; that R. A. Hart, of Battle Creek, Mich., go to Norway to assist in the publishing house in Christiania for a year or so, until efficient help be educated; that sister Carrie Mills go to Portland to take a position in the school and Bible work; that Eld. Oscar Hill and wife go to Alabama and Mississippi to labor; that furnishing labor to the Pacific Islands be referred to the General Conference Committee, with the recommendation that some one be selected to supply the urgent wants of that field.

Among the resolutions adopted by the Conference, the following are given as of general interest:—

Whereas, There has been, during the past year, steady and tangible progress in all departments of our work, notwithstanding increased obstacles thrown in its way, and more active opposition than heretofore on the part of those who desire to hinder its progress; therefore—

1. *Resolved*, That we recognize in this prosperity an evident token of God's willingness to respond to the prayers and efforts of his people, and a prophecy that his counsel will guide, and his hand defend, this his work in the future.

Whereas, The increasing demands for our publications have rendered it necessary that both the Central and Pacific Publishing Associations should increase their facilities by enlarging the offices of publication at Battle Creek and Oakland to nearly double their former capacity; therefore—

2. *Resolved*, That we commend the prompt action of the managers of both these Associations, in making this provision to meet the demands for our books and periodicals; and we regard this great increase in the circulation of our literature as cheering evidence that this message is soon to arrest the attention of this generation.

3. *Resolved*, That we hail with pleasure the addition to our other periodicals, of a paper in the Holland language; and we are particularly grateful to God for the success which has so far attended its publication, and for the marked progress of his work among that people.

Whereas, The great religio-political crisis in which will be involved the last conflict between truth and error, is even now overshadowing our land; and—

Whereas, In these troublous times the Lord by the prophet (Dan. 12:1) has assured protection to those only whose names are written in the book of life, and whose robes are washed in the blood of the Lamb; and—

Whereas, The success of the cause of truth depends not upon human efforts, but solely upon the power of God, which power can be secured only by bringing ourselves into such harmony with his will that we may become partakers of the divine nature; therefore—

4. *Resolved*, That we will, by the help of God, strive as never before to heed the injunction of the Scriptures, "Be ye holy; for I am holy," and so separate ourselves from all sin and impurity of heart and life, that the divine counsel may guide, and the divine power attend, all our efforts.

Whereas, The General Conference Association is a legally incorporated organization, capable of holding property and transacting business in any part of the world, and is therefore the proper body to look after the financial interests of all our missions, and other pioneer enterprises; and—

Whereas, This Association, in order to do the important work it is designed to accomplish, must have funds; therefore—

5. *Resolved*, That we recommend those who have means to donate to the general advancement of the cause, or money which they can loan temporarily, without interest, to deposit such means with this association, rather than with any other of our institutions which are more local in their designs and operations.

Whereas, The opening of missions in foreign lands involves much expense, and is attended with many difficulties; therefore—

6. *Resolved*, That we hail with much gratitude the progress of the work in the different countries of Europe, as seen in the organization of four Conferences, the establishment of three offices of publication, and the large interest that has been awakened all over Europe.

7. *Resolved*, That we approve of the efforts made in Central Europe, Scandinavia, and Great Britain in holding mission schools for the purpose of educating canvassers and colporters; and we hereby express our gratitude at the success of the canvassing work in those countries, as a potent means of bringing the truth before the masses.

8. *Resolved*, That we approve of the removal of the office of publication in England from Great Grimsby to London, and the opening of a depot for our publications in Paternoster Row; and we bid the mission workers there Godspeed in their efforts to establish the cause on a firm basis in the very heart of the English-speaking world.

9. *Resolved*, That a standing committee of five be appointed by the Chairman, to confer with the other committees which should be appointed in the various Conferences, in reference to the defense of those who may suffer persecution under oppressive Sunday laws, and also to direct in efforts that may be needed in various States to oppose the passage of such Sunday laws.

Whereas, Our increasing publishing interests in different parts of the world are in reality but one, whose object is to extend the glorious truths of the Third Angel's Message; and—

Whereas, United counsel and concert of action relative to the production of our publications is necessary to insure willing and harmonious efforts on the part of our people to extend their circulation, and also that God's Spirit may abundantly attend the work in the future; therefore—

10. *Resolved*, That an International Publishing Committee for the coming year, be chosen by this Conference, consisting of thirteen persons, whose duty it will be, at this session of the Conference, and as often thereafter as possible during the year, to confer together relative to the general interests of the publishing work as a whole, the improvement of our subscription books in particular, and the advisability of issuing other works that are suggested as necessary in the canvassing field.

11. *Resolved*, That we suggest the names of the following persons as members of this committee for the year 1888, the first to act as chairman of the committee:—

W. C. White, of Central Europe; O. A. Olsen, of Scandinavia; A. R. Henry, C. Eldridge, of Review and Herald; C. H. Jones, E. J. Waggoner, of Pacific Press; J. H. Kellogg, of Health Publishing Company; A. T. Robinson, of

South Lancaster Academy Press; E. M. Morrison, F. E. Belden, Salesmen; E. W. Farnsworth, D. T. Jones, and L. C. Chadwick, in the field at large.

The discussion upon resolution nine was especially interesting. A. T. Jones spoke at some length in reference to the character of the work being done by the National Reform Association, and the attitude we should take in reference to it. As Protestants we should oppose the enactment of all Sunday laws. When we assent to the enactment of Sunday laws, even those which make exceptions in our favor, we recognize the right of Sabbath legislation. All Sunday laws are oppressive. There should be protestants once more. Christ separated from the civil government all that pertained to our duty to God. The speaker gave quotations from prominent members of the association, showing the deceptive nature of its work, that it is committed to the proposed measures of the papacy, and the real attitude of the National Reform party toward Seventh-day Adventists, and their relation to S. D. Baptists. The question was further spoken to by E. J. Waggoner, who anticipated the deceptive work of Spiritualism and infidels in connection with the popular movement in favor of Sunday laws; also by L. T. Nicola, R. M. Kilgore, D. H. Samson, D. T. Jones, J. M. Rees, S. H. Lane, and E. W. Farnsworth.

The remarks and questions were pointed and interesting, and served to shed much light upon the evidences of the rapidly approaching crisis which awaits the truth of God and the people of this generation; and the machinations of those who are willing or unwilling agents of the enemy of truth and religious freedom.

The Chairman proposed to the Conference the practical question as to what would be duty for Sabbath-keepers in places where stringent Sunday laws exist, in reference to working or refraining from work upon the first day of the week. It was suggested by the Chair that steps be taken to bring out a proper answer to this question.

It was voted that the Chair appoint a committee of nine, to whom shall be referred the consideration of the question involved in resolutions four and nine, and an arrangement for a class discussion of the whole question, and the preparation of such a statement of the subject as will properly define the position which Sabbath-keepers should occupy in the various contingencies which may arise under the enforcement of Sunday laws. The Chair appointed as said committee, U. Smith, A. T. Jones, E. J. Waggoner, L. Mc Coy, D. T. Jones, J. M. Rees, J. N. Loughborough, E. W. Farnsworth, and A. R. Henry.

The election of officers for the ensuing year resulted as follows:—

For President, Geo. I. Butler; Secretary, U. Smith; Corresponding Secretary, Mrs. M. J. Chapman; Treasurer, A. R. Henry; Conference Committee, Geo. I. Butler, W. C. White, S. N. Haskell, O. A. Olsen, R. A. Underwood, U. Smith, R. M. Kilgore; Secretary of Department of Foreign Missions, W. C. White; Secretary of Department of Home Missions, E. W. Farnsworth; Secretary of Educational Department, W. W. Prescott.

In our next issue we will give reports of the proceedings of the several auxiliary organizations.

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A NEW book, just issued, has been laid on our table. It is called "Buds from Every Clime," and a casual glance at its title page reveals the fact that it contains choice selections of sketches, stories, and poems for children and youth. The volume is handsomely embellished with over one hundred beautiful illustrations, of which sixteen are full-page colored plates. The selections and contributions are of a high order, such as will inspire the youth with pure thoughts and noble aspirations. The sentiments all through the book are designed to be, as the name intimates, sprouting "BUDS" in the hearts of the young for the development of a good character. Many of the illustrations are extraordinarily fine, some of which have not before appeared in American print, being recently imported from Europe. They are designed not only to interest the young, but also to cultivate in them a taste for the beautiful in art and nature.

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THE GOSPEL SICKLE.

Battle Creek, Mich., December 15, 1887.

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We cordially solicit the co-operation of those who desire to forward all good works. We trust that those who are now regular subscribers will continue as such, and that they will do what they can to interest others in the paper.

Several new features are contemplated for the ensuing year, which it is believed will add to the interest and value of the paper.

Do not fail to give a very careful reading to the article entitled "The Sabbath was Made for Man."

We omit the usual report of the progress of the cause, and supply in its place a condensed report of the General Conference recently held at Oakland, Cal.

Back numbers of the SICKLE can be supplied in any quantity desired, as it is printed from stereotype plates, so that when an edition of any number is exhausted, more can be readily printed.

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