

THE GOSPEL SICKLE

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

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For Terms, - - - See Last Page.

SATISFIED.

"I shall be satisfied when I awake, in Thy likeness."

"I shall be satisfied;" not where the shadows
Are falling heavily along my way;
Where bright hopes fade, and fondest ties are severed,
And cherished idols turn to crumbling clay;
But where the sun of joy is ever shining,
Where all the loved and lost of earth will dwell,
Where sweet harp-music on the ear is ringing,
And angel voices the glad chorus swell.
Gladly I turn from all I've loved beside;
There I shall rest, and shall be satisfied.

Shall these be satisfied? the soul's deep yearning,
High aspirations, longings unexpressed,
Like a tired bird, its upward course oft winging,
Then sinking downward to its lowly nest?
Yes; when our joyous flight with stronger pinion
Shall be unfettered by these mortal fears,
When we shall range through nature's wide dominion,
And catch the far-off "music of the spheres,"
Our soul-thirst quench where living waters glide,—
Then, in His fullness, we'll be satisfied.

"I shall be satisfied;" not while the conflict
Must every day be waged with self and sin,
Defeated often, yet pursuing ever,
Fightings without, and doubts and fears within;
But, when the warfare shall at last be ended,
If I, through grace, shall with the victors be,
My name within the book of life be written,
And with his jewels Jesus calls for me,
Though in the dust my moldering form shall hide,
I shall come forth, and then be satisfied.

Yes, satisfied; not now, indeed, while darkly,
As through a glass obscure, that land I see;
Not now, while Jesus' image is but faintly,
Alas! how faintly, shadowed forth in me;
But oh! when, all undimmed, its matchless beauty
Shall burst upon my wondering, dazzled sight,
When I awaken in his likeness holy,
His spirit pure, and form of glory bright,
Then evermore with him I shall abide,
And in his presence shall be satisfied.

—M. A. Davis.

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.

IN Gen. 26:5 the Lord, in talking to Isaac, sets before him the holy life and example of his father, as an incentive for him to live righteously also. We must not imagine that the special blessings bestowed upon Abraham were so bestowed because of any merit that he possessed; they were not given as a reward, but he received them through God's free grace. We should live righteously, not with a view of *meriting* divine favors, but in order that God may be pleased to mercifully bestow his grace upon us. Grace is unmerited favor.

RECENTLY the writer heard it preached again that the ten commandments were abolished by Christ, being nailed to his cross. It was iterated and reiterated with emphasis, "Ye are dead to the law by

the body of Christ." We were not told definitely what that meant, but the simple were left to infer that the law was dead, and not the converted sinner. We would like to be informed how being dead to the law by the body of Christ affects the commandment "Thou shalt not steal," or any of the ten, except the fourth. Does not the text mean that we have been put to death by the law in the person of Christ, or simply that Christ died for our transgressions of the law—that believers are delivered from its penalty, because Christ has died as their substitute? If he did die for our sins, what conclusion shall we draw? Is the law dead that put Christ to death for our sins? Shall we say that we are not in duty bound to serve God by obedience to his law? Does the apostle draw that conclusion?—Far from it. He concludes that "we should serve in newness of spirit," and not merely by outward obedience to the letter of the law. He teaches salvation from sin by the grace of God through faith. But he asks, "Do we then make void the law through faith? God forbid: yea, we establish the law." Grace has abounded to the believing, repentant sinner. What then? "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" "Sin is the transgression of the law;" consequently those who do not continue in sin, turn and keep its precepts.

THE wise man said, "Whoso diggeth a pit shall fall therein." We recently noticed a forcible illustration of this proverb. The editor of the *Vermont Baptist* issued a pamphlet in which he endeavors to maintain that the first day of the week is now the Sabbath, instead of the seventh. One of the points that he claims is that "historically the first day of the week has become the Sabbath according to the prophecy." A writer in the *Signs of the Times*—a Seventh-day Adventist—reviewed the pamphlet, and upon the point we have stated, speaks as follows:—

"As the pamphlet does not cite either history or prophecy, we will look at the only prophecy of the change of the Sabbath given in the Bible. It is found in Daniel 7:25, where it is prophetically said of the papacy, 'He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.' The history referred to is the history of the establishment of the Catholic Church. Here do we find the only authority for such a Heaven-defying work. The world has long followed in the wake of this church, but the time of its domination over the law of God has passed, and now the Lord calls upon his people to take their feet from his Sabbath."

The editor of the *Vermont Baptist* evidently did not realize the full significance of the claim he set up for first-day sacredness, otherwise he would have been more guarded. It hardly seems probable that an advocate of Sunday sacredness, knowing the facts in the case, would set up the claim that "historically the first day of the week has become the Sabbath according to the prophecy."

THE idea that the atonement for the sins of the world was completed on the day when Christ rose from the dead, is an error which is very prevalent in the orthodox world of to-day. It is an error which is often made to do duty in supporting the Sunday-Sabbath institution, on the ground that, as redemption is a great and glorious work, the day on

which it was completed is especially worthy of our commemoration. For having held and publicly taught a different view, Seventh-day Adventists have been denounced in bitter terms, and accused of denying the atonement altogether. But now comes the popular and entirely orthodox *Independent*, with an editorial on "The High Priest of the Gospel," in which it takes the same position, as witness the following extracts:—

"What became of this High Priest after he had made his sin-offering on earth, the just suffering for the unjust? and what further has he done and is he still doing as the 'High Priest of our profession'? The apostle tells us that 'when he had by himself purged our sins,' he 'sat down on the right hand of the Majesty on high.' He also says that 'we have a great High Priest that is passed into the heavens, Jesus, the Son of God,' and that this High Priest 'is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.' He further tells us that 'he ever liveth' in heaven, 'to make intercession for them' that come to God by him. His office as High Priest was by no means ended at his death. He rose from the dead, and after forty days ascended into heaven, and is there now, and for centuries has been there, as the High Priest of the gospel system. Suffering and death on earth did not complete his work. The sequel thereof was to be in the heavenly world, whither he went when he left the earth by ascension."

And again:—

"His [Christ's] work on earth, as also that in heaven, is a work of salvation. What he did and is doing for us we cannot do for ourselves. His sacrificial service as our High Priest lies at the very foundation of our deliverance from the condemnation of God's law. It is only by understanding his priesthood as taught in the Bible that we can understand how the guilty are to be saved. To discard this doctrine is to dispense with that which God has made vital in the plan of human salvation."

This is just what Seventh-day Adventists have taught, and just what ought to be apparent to any one from a candid investigation of Paul's letter to the Hebrews, and the typical sacrificial service of the old dispensation.

THE heart is deceitful above all things, and desperately wicked." This truth alone can account for the fact that men, supposed to be sane, can boldly and blasphemously presume to take the position that the ten commandments have been abolished by Him who gave them, or that they have been changed in the least jot or tittle by divine authority. To suppose that the great God, the maker of the heavens and the earth, should give a law for the moral guidance of mankind, and afterward take it back, or change it in the least, is a thought too wickedly absurd to be entertained by any unperverted mind. The believer in the Bible who can receive and cherish it, must do so in violation of his own better judgment, provided he has any intelligent appreciation of the revealed character of God. As it is impossible for a chaste virgin to become a harlot without first violating her own natural sense of modesty, so a man must do violence to his better judgment, and his moral sense must be awfully perverted and degraded, before he can take the position that the only code of primary law ever given by God, and which was engraved by his finger in the imperishable tables, and of which an apostle of Christ has said it is "holy, just, and good," was abolished or changed in the least. That a man made in the image of God, and professing to believe the Bible as his word, could ever debase his God-given faculties to such an extent as to take part in so vile an imputation against his Maker, is a mystery unsolvable, except from the fact that sin has fearfully depraved and perverted the mind. "The heart is deceitful above all things, and desperately wicked. Who can know it?"

Doctrinal Articles.

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

FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS.

BY U. SMITH.

SEVENTH-DAY ADVENTISTS have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason to every man that asketh them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as we know, entire unanimity throughout the body. They believe,—

1. That there is one God, a personal, spiritual being, the Creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.
2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only Mediator in the Sanctuary in heaven, where, with his own blood, he makes atonement for our sins; and this atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as Priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; etc.
3. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practice.
4. That baptism is an ordinance of the Christian church, to follow faith and repentance,—an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and, through that, of the resurrection of all the saints at the last day; and that no other mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6:3-5; Col. 2:12.
5. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: first, a moral change, wrought by conversion and a Christian life; second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, we are changed to immortality in a moment, in the twinkling of an eye. John 3:3, 5; Luke 20:36; 1 Cor. 15:51, 52.
6. That prophecy is a part of God's revelation to man; that it is included in that scripture which is profitable for instruction (2 Tim. 3:16); that it is designed for us and our children (Deut. 29:29); that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path (Ps. 119:105; 2 Peter 1:19); that a blessing is pronounced upon those who study it (Rev. 1:1-3); and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history, and the special duties required at their hands.
7. That the world's history from specified dates in the past, the rise and fall of empires, and the chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes.
8. That the doctrine of the world's conversion and temporal millennium, is a fable of these last days, calculated to lull men into a state of carnal security, and to cause them to be overtaken by the great day of the Lord as by a thief in the night; that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears, the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares.
9. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire,

not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand three hundred days of Dan. 8:14, terminated in that year, and brought us to an event called the cleansing of the Sanctuary.

10. That the Sanctuary of the new covenant is the tabernacle of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which our Lord, as great High Priest, is minister; that this Sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation (Heb. 8:1-5, etc.); that this is the Sanctuary to be cleansed at the end of the 2300 days, what is termed its cleansing being in this case, as in the type, simply the entrance of the High Priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the Sanctuary the sins which had been transferred to it by means of the ministration in the first apartment (Heb. 9:22, 23); and that this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world will be finished, and the second advent of Christ will take place.

11. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament (Num. 10:33; Heb. 9:4, etc.); that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true Sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

12. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before Paradise was lost (Gen. 2:2, 3), and which will be observed in Paradise restored (Isa. 66:22, 23); that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms *Jewish Sabbath* and *Christian Sabbath*, as applied to the weekly rest day, are names of human invention, unscriptural in fact and false in meaning.

13. That as the man of sin, the papacy, has thought to change times and laws—the laws of God (Dan. 7:25)—and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56:1, 2; 1 Peter 1:5; Rev. 14:12, etc.

14. That as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion.

15. That, as all have violated the law of God; and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

16. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Cor. 12 and Eph. 4; that these gifts are not designed to supersede, or to take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and to work a transformation in the heart and life; and that those who deny to the Spirit its place and operation do plainly deny that part of the Bible which assigns to it this work and position.

17. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three messages of Rev. 14, the last one bringing to view the work of

reform on the law of God, that his people may acquire a complete readiness for that event.

18. That the time of the cleansing of the Sanctuary (see proposition 10), synchronizing with the time of the proclamation of the third message, is a time of investigative judgment, first, with reference to the dead, and, secondly, at the close of probation, with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation—points which must be determined before the Lord appears.

19. That the grave, whither we all tend, expressed by the Hebrew *sheol* and the Greek *hades*, is a place of darkness in which there is no work, device, wisdom, or knowledge. Eccl. 9:10.

20. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Ps. 146:4; Eccl. 9:5, 6; Dan. 12:2, etc.

21. That out of this prison-house of the grave, mankind will be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second coming of Christ; the wicked, in the second resurrection, which takes place a thousand years thereafter. Rev. 20:4-6.

22. That at the last trump the living righteous are to be changed in a moment, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord.

23. That these immortalized ones are then taken to heaven, to the New Jerusalem, the Father's house in which there are many mansions (John 14:1-3), where they reign with Christ a thousand years, judging the world and the fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years (Rev. 20:4; 1 Cor. 6:2, 3); that during this time the earth lies in a desolate and chaotic condition (Jer. 4:20-27), described, as in the beginning, by the Greek term *abussos* (*ἀβυσσος*) bottomless pit (Septuagint of Gen. 1:2); and that here Satan is confined during the thousand years (Rev. 20:1, 2), and here finally destroyed (Rev. 20:10; Mal. 4:1); the theater of the ruin he has wrought in the universe being appropriately made for a time his gloomy prison-house, and then the place of his final execution.

24. That at the end of the thousand years the Lord descends with his people and the New Jerusalem (Rev. 21:2), the wicked dead are raised and come up upon the surface of the yet unrenewed earth, and gather about the city, the camp of the saints (Rev. 20:9), and fire comes down from God out of heaven and devours them. They are then consumed root and branch (Mal. 4:1), becoming as though they had not been. Obad. 15, 16. In this everlasting destruction from the presence of the Lord (2 Thess. 1:9), the wicked meet the everlasting punishment threatened against them. Matt. 25:46. This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth which are now" are kept in store, which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Peter 3:7-12.

25. That new heavens and a new earth shall spring by the power of God from the ashes of the old, to be, with the New Jerusalem for its metropolis and capital, the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Peter 3:13; Ps. 37:11, 29; Matt. 5:5.

SOMETIMES when persons are convinced of the claims of the fourth commandment, and stand halting, not knowing whether to follow convictions of duty and obey God, or to tread in the steps of the multitude and do evil, they are questioned by friends as to what course they intend to pursue. We hear them reply, "Oh, I'll pray over it," meaning, no doubt, that they intend to wait for the Lord to give them more light—some visible sign—which shall prove beyond a doubt that he insists upon their complying with his requirements. To such, the words of the Lord to Joshua are applicable: "Get thee up;" for the written word is a light to our path, which if we walk in it, will bring the witness of God's Spirit of our acceptance with him. It is God's prerogative to command; it is our duty to obey. The gospel is not designed to bring the Lord to our terms, but as we have been the offending party, it becomes us to accede to his conditions with the greatest alacrity, and be able to say with the

psalmist, "I made haste, and delayed not to keep thy commandments." It is possible for us to be deceived by thinking that God will at last overlook our sins; but we cannot mock God. He will render to every one the fruit of his doings. If any sow to the flesh here, they will reap corruption; but all who sow to the Spirit here, shall reap everlasting life.

FAITHFUL ABRAHAM.

BY H. I. FARNUM.

"Ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Long, long ago, when earth was young,
While yet its curse was light,
An old man lived and wrought among
Its hills and valleys bright.
In patriarchal form and strength
Arose the government;
When lo! a "Friend of God" at length
Ruled in the Orient.

Earth's treasure graced his generous hand—
Its silver and its gold,¹
And flock and herd of pastoral land
Were in his ample fold.
Mid blandishments of wealth, of fame,
Of care, of happiness,
Grave things and minor bore the same
Impress of faithfulness.²

A century and fifty years³
He talked with righteous Shem,
Who lived and walked with ancient seers,
Yea, eldest one of them.
Methuselah with Adam stood
While centuries lay in state,
But fell asleep before the flood,
When Shem was ninety-eight.⁴

Thus Abram knew of Paradise,
And all its beauties rare;
He understood the mournful price
Of one dark purchase there.
The fearful wages, pain and death,
Could only come by sin;
But sin itself is but a myth
Until a law begin.⁵

The Saviour's death for man attests
That law was known in Eden;
Alike, in character, it rests
With changelessness of Heaven.⁷
And Abram's faithfulness arose
From love and loyalty
To Him who shields and honors those
Who honor equity.⁸

For God himself this witness bore:
"I will my servant bless;"⁹
I am thy fortress evermore,
Thy faith is righteousness.¹⁰
Because my voice thou hast obeyed,¹¹
And kept my precious charge,
Walk where I lead, nor be afraid;
I will thy name enlarge.

"My law in honor thou hast held
While nations disobey;
I trust thee; thou hast ne'er rebelled,
Seeking a crossless way.
Come thou abroad,¹² and, one by one,
Tell all the glittering stars;
Or number, by the shining sun,
The sands of ocean bars.¹³

"The families of all the world,
A blessing find in thee,
Because the Rebel's flag is furled
By thy posterity;
And countless as the stars of night,
Or sands of restless sea
(Delivered from the Spiller's might),
Thy children shall be free.

"This goodly land,¹⁴ afar, anear,
Where'er thine eye shall fall,—
My holy word, I pledge it here,
That thou shalt own it all."

But Abraham¹⁵ a city sought,
With walls of jasper spanned;
And he, a pilgrim, dying, bought
A tomb in Hebron's land;
Yet God's own lips assurance gave
That all this earth shall be
His sinless home, without a grave,
Through all eternity.

O heir of earth! O child of sin!
Take heart, though stranger thou;
Redeeming love has grafted in
The foreign olive-bough.¹⁶
And now the promises are thine
The richest and the best;
No longer from afar they shine,¹⁷—
We near the promised rest.

If thou art Christ's,¹⁸ thy brother he,
And joint heir with earth's Lord,
The city sought awaiteth thee
By his prevailing word.
Yea, groves and bowers¹⁹ we love too well,
In land of change and tears,
Their pristine youth the warblers tell
The long, perennial years.

When Israel's outcasts²⁰ come with song
From tomb²¹ or desert strand,
They'll move²² no more, but flourish long
In their own happy land.²³
The heavens ring, as angels sing
The purchase of the Lamb;
All gathering home, no more to roam,
Sit down with Abraham.

The²⁴ city fair, from azure air,
Abode of peerless hills,
To earth descends, and glory blends
In this metropolis.
Behold "all Israel safe at home,
Singing in Zion's light,
And²⁵ Jesus, crowned, upon his throne,"—
His by redemption's right.

¹ James 2:28; John 15:14. ² Gen. 13:2. ³ Gal. 3:9. ⁴ Gen. 11. ⁵ Gen. 5:4-21. ⁶ Rom. 4:15; 1 John 3:4. ⁷ Ps. 111:7, 8. ⁸ 1 John 3:22. ⁹ Gen. 12:8. ¹⁰ Gen. 15:6. ¹¹ Gen. 26:5. ¹² Gen. 15:5. ¹³ Heb. 11:12. ¹⁴ Gen. 13:14, 15. ¹⁵ Heb. 11:10, 9. ¹⁶ Rom. 11:17, 24. ¹⁷ Heb. 11:13. ¹⁸ Gal. 3:29. ¹⁹ Isa. 55:12, 13; 60:13; 65:21-25. ²⁰ Ps. 147:2; Isa. 61:11. ²¹ Isa. 26:19. ²² 2 Sam. 7:10. ²³ Isa. 65:17-19; 66:22; Rev. 21:1-4; Isa. 60:14, 19-21. ²⁴ Rev. 21:2, 3, 10. ²⁵ Rev. 11:15; 21:22-27; Isa. 60:13, 14, 19-21.

The Christian Life.

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

SET YOUR STANDARD HIGH.

Few, if any, ever surpass their ideal, or rise above the standard they erect for themselves. Men oftener fail to reach it. The picture upon the canvas never excels in beauty and symmetry the ideal of the artist's mind. The marble statue is never more nearly perfect in form than the sculptor designed it to be. A building never surpasses the plan of the architect. Thus it is in education and character-building. He who starts out in life with no standard before him, with no ideal of excellence to which to attain, will never rise very high in the sphere of usefulness and worth. Every one, when starting in life, should choose a profession or an occupation, place high his standard, and then bend all his energies to accomplish his purpose.

I now have in mind those with whom I associated in my boyhood days, and some, too, who occupied very humble positions in life, but who are now filling positions of trust and honor. One, especially, I recall, an Irish boy, who left his home in the city of New York, came west, and worked as a farm hand long enough to earn means to purchase necessary clothing and books, and to pay his tuition for one term of school at the academy in the city of C—. He started with a purpose to succeed, and soon rose to the first place in his classes. At proper hours there was not a more mirthful and jovial fellow in the school. This won for him the title of "The Wild Irishman." He soon secured the friendship of classmates and professor, mastered the common branches, took up higher studies, and when I last heard from him, he was a successful teacher. He had an ideal position to strive for in life, and he reached it. Another, the son of a Minnesota farmer, studied hard winters, and worked on the farm summers. He soon ranked among the best teachers in the country, and is now on the Pacific Coast, commanding a salary of one hundred dollars per month. Another was a young man whose circumstances compelled him early in life to shift for himself. For a time he obtained employment in a grist-mill. All the spare time he could get from his work he occupied in studying law. First he read Blackstone's works, then others in regular order, and to-day he is regarded by the legal profession as one of the best, though still young.

I recall one of my schoolmates, a Bohemian by birth, whose parents left their native land when he was a mere lad, and found a home on the prairies of Minnesota. He early gave evidence of a desire and determination to become a man among men. I have known him to walk one and one half miles to school when the thermometer registered from twenty to forty degrees below zero, clad in a coat of jean, pants of blue denim, common leather boots without overshoes, thin vest and shirt, and no underwear. He, like those mentioned above, studied and worked hard, was faithful and honest, and much respected by all. His father died while he was yet young, leaving him the care of home and mother. By industry and economy he increased the size of the home farm, built a fine stone house and a large barn, came into possession of a large tract of land in Dakota, rose in honor and position among his townsmen and in the country, and is now held in high esteem.

We might mention others, but these suffice to illustrate the grand and glorious truth that when one has noble aims and purposes, and then exerts himself, he will succeed. But without noble aspirations, content to occupy a position of servitude, one should not expect to attain anything above the standard he himself erects.

This rule is no less true in matters of Christianity

and morality. The word of God furnishes one perfect Pattern, only one standard of excellence and perfection. If the young Christian would rise to that position of acceptance and usefulness which Heaven will approve, he must, early in his religious experience, "seek those things which are above." None should be content with the low, groveling pleasures of earth. God says, "Be ye holy; for I am holy." It is the Christian's privilege, nay duty, to add strength to strength, to imitate more and more the example and character of our divine Lord. This should be his study, his aim, his standard, his ideal life and character.

Young reader, what is your life? What object have you in view? Have you placed your mark high in points of education, purity, and usefulness? If not, begin now. Waste not your God-given faculties while all around you are avenues to prosperity and honor.—J. M. Hopkins.

NO GOSPEL—THEN WHAT?

You stand upon that darkest spot in all the earth,—by the side of the open grave! It is the dizziest, awfullest gulf the eye of man ever looked into. What means it? Have you hope in your poor heart as you stand there, shivering, stricken soul? Where do you get it from? Whence comes it to you? Have you light there in your darkness? Out of what cloud or from what sky does it shine? Actually, my friend, put the Bible where many do put it practically, and what light or hope have they or can they have? What does nature say to you as you stand there in that dark, drear spot? That pleasant sunlight—brightest, sweetest thing in nature—in answer to the question, "If a man die, shall he live again?"—what has that fair sunlight to say? If there is hope in nature, surely it will be found there. What say the green fields to that question, the ripple of bird-songs, the whispering winds, the fair landscape outstretching broadly beneath the eye? What say the deep, calm blue heavens of the daytime, or the profound star-depths at night? Ah, the world is dumb! Its sounds are all empty chattering or dull, mumbling mockery. Put away the gospel, and man dies in despair, and grimly we bury him out of our sight as a beast!—W. J. Skillman, in *Christian at Work*.

OUR CROSSES.

"No man hath a velvet cross," was Flavel's assertion, years ago; and it is just as true now as then. Only He who giveth it to us, and he who beareth the cross know its weight. God only knows the strength needful for every burden. When we have felt that we were sinking under the weight of great sorrow, his hand has been placed beneath us to lift us. Sickness, pecuniary losses, the loss of our loved ones, weigh heavily upon us. Separation in this world from those that are dear to us saddens our hearts beyond endurance, had we no strength but our own. To be misrepresented by the many, and to be maligned if only by a few, are all crosses which we are loth to bear; but when we remember that each cross borne adds luster to the crown, we should welcome them, or at least be able to say, "Thy will be done."—Sel.

It is as true with regard to spiritual things as to worldly, that idleness opens the way to numberless temptations. We should less frequently be grieved by accounts of Christian people running into the wilderness to see only a reed shaken with the wind, if more followers of Jesus endeavored, in the Master's strength, to preserve a due balance between meditation and work. Of late, in certain sections, too much prominence has been given to the habit of introspection; and wherever this tendency to look within upon self rather than without and unto Jesus, is indulged in, there is at least a grave risk of the development of vain imaginings which can only lead the heart away from the Saviour. Perhaps there never was a time in the history of the church of Christ when it was more incumbent than now to obey the Lord's own command, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not;" and to dwell lovingly upon the comforting assurance, Lo, I am with you always, even unto the end of the world.—*The Christian*.

As soon as Lot became aware of the intended destruction of Sodom, it became his bounden duty to warn the inhabitants, especially those of his own family, and admonish them to flee for their lives. This he did in an emphatic manner. His words were, "Up, get you out of this place." This lesson should come to us with peculiar force as we see the rapid approach of the time when the wicked world will be destroyed. Especially should we be solicitous for our relatives and intimate friends, and help them to realize the necessity of fleeing from the wrath to come. This lesson should incite us to more zeal in the missionary work. Lot did not even wait until morning, but went immediately and warned his sons-in-law and his daughters. We should act with equal promptness.



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

BATTLE CREEK, MICH., APRIL 1, 1888.

PETER'S VISION.

THE query often arises, what the vision shown to Peter, as recorded in Acts 10:9-16, is designed to teach. He beheld a great sheet let down from heaven, full of all manner of beasts and creeping things, and a voice said unto him, Arise, kill and eat. Peter objected on the ground that he had never eaten anything common or unclean. The voice answered, "What God hath cleansed, that call not thou common." This occurred thrice; and the vessel was taken up again into heaven.

A correspondent writes: "It is claimed by some that this does away with the distinction of meats as clean and unclean. What is your understanding of it?"—We understand that that is just what it does teach, so far as that distinction was governed by the ceremonial statutes of the Jewish law. This conclusion seems to follow necessarily from the circumstances of the case. This vision was given to prepare the mind of Peter to respond to the invitation of Cornelius, and go down and preach the gospel to the inhabitants of Cæsarea. But Cornelius and those with whom Peter would there come in contact, were Gentiles. The Gentiles ate those things which were forbidden by the Jewish law, and hence were considered by the Jews unclean. And they could not associate with them; for by their law he who even touched an unclean animal was just as unclean as if he had eaten of it. Hence neither Peter nor any of the Jews considered it lawful to associate with the Gentiles. And this was all right. But now the Lord tells Peter not to consider the Gentiles any longer unclean on account of their manner of living; but to go with the messengers of Cornelius, nothing doubting, and preach to them, eat with them, and associate with them, as with any other people. What was this but saying to Peter that the distinctions formerly required by the Jewish law were no longer binding?

But let us see now what the vision does *not* teach. Bear in mind that the point in question is simply what was required by the letter of the ceremonial law of the Jews, which among other things forbade the touching of anything unclean, and of course precluded association with the Gentiles because they did not regard it. And while Peter was taught that the distinctions which regarded the Gentiles as unclean were to be considered no longer in existence, he was not taught that all kinds of animals were therefore equally good for food, and that there was no distinction between them from the standpoint of health and hygiene. This was not the object of the vision. A distinction in this respect exists, like the moral law, in the very nature of things; and neither Peter nor any one else could draw from the vision the conclusion that the hog is a fit animal to eat, or that mice and rattlesnakes should form an acceptable part of one's dietary.

This sanitary distinction between meats existed before the Jewish law was promulgated. The Jewish ritual pertaining to distinctions between clean and unclean was largely based on these distinctions, but did not give rise to them. And when that law passed away, those distinctions still remained. Food unhealthful then is unhealthful still, and should be religiously discarded. And although it does not now make a man unclean to touch a hog, it does not promote his health any more now than then, to eat him. And this distinction is all that we now need to regard in order to fulfill the injunction to eat and drink "to the glory of God." U. S.

EVIL—NOT FOREVER.

"AND the children of Israel did evil again in the sight of the Lord."

This text is found in so many places that it is needless to mention any one place in particular, and too great a task to enumerate all. And the significance is sad and woful; and but for the fact that there is a brighter, more hopeful side of the subject, it would be truly disheartening.

What a blind and rebellious people were the children of Israel! After God had shown them mighty signs and wonders in Egypt, and had so evidently come to their deliverance from bondage, as he had promised to Abraham, shielding them from evil while he plagued their enemies, the Egyptians, yet instead of trusting in God in the time of apparent danger, they were ready to reproach the servant of God through whom their wondrous deliverance had been wrought, asking the question, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" Nevertheless, God opened a passage for them through the sea. They sang his praise, but soon forgot his works.

The next time we hear of them, they are murmuring against Moses and Aaron, and wishing they had died in Egypt "by the hand of the Lord," as if he was their enemy, and seeking to take away their life; but their kind and longsuffering God mercifully provides for their wants, giving them manna, a wholesome and nutritious food, and also sends them flesh food for their lust, and to cure them of their longing for the flesh-pots they had left in Egypt. Thus he taught them a good lesson, which they ought to have remembered.

How long do they remember it? In a very short time they are chiding with Moses, accusing him of bringing them out into the wilderness to die of thirst. God gives them another evidence of his power and love, by giving them a fountain of water from a desert rock.

And when he had brought them to Sinai, and they had made a solemn covenant with the Lord to obey his voice, and had heard that voice from the mount proclaiming the commandments of the moral law, after pledging themselves again to keep these commandments, in a few days they are saying, "Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." And they make the similitude of an ox, that eateth grass, and worship that which their own fingers have made!

But we will not trace them in their marches and countermarches in the desert and through the land of Gilead and Bashan, on the east side of Jordan, but come to their history after they are settled in their promised inheritance.

God had specially warned them against mingling with the nations of Canaan and worshiping their gods, denouncing curses against them should they do so. But said he, "Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree; and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place." Did they heed these instructions?—They did not. At various times good beginnings were made. Judges and rulers would arise that were reformers, and would work in the right direction, but they would fail to make a clean breast of it. The fashions of heathen neighbors would prevail; and they are found worshiping Baal, Ash-toreth, Milcom, or Chemosh, or the golden calves, or some other abomination; and the groves are replanted and the images set up, and the high places are thronged by a mongrel host of worshipers.

This is the general character of the progress of that highly favored people. Were God's chosen people the worst of any on earth?—No; they were the best. But their picture is the picture of fallen humanity. How much better we would have done in their circumstances! Would we? Where are the people who are doing better, in view of their circumstances and surroundings? You admit that their portrait fits the wicked world in our day. Is it not the picture of the churches? Are not they conformed to the world, and following its fashions? Not only other churches, but our church, too. Reader, you and I are of this sinful, backsliding race.

But there are those now, as anciently, that are reformers. They lead out in some good work of reform. Hope is indulged. There are favorable indications; but soon it is found that their reform is going stern foremost toward perdition. This is the case every time. There are no exceptions. There is no confidence to be placed in human nature. The fashions of an ungodly world control the people now as much as in the days of Israel. It is as true now that "the children of Israel did evil again in the sight of the Lord" as it was then. People now would have their groves and high places and images, if it were only

the fashion. This is evident from their following other foolish and disgusting fashions which prevail.

Well, then, what is the use of working for reform?—Because some will be gathered out and saved. Some will hold on to reform, if others do slide back. Some of Israel were saved by God's merciful dealing with them. Some will be now. The faithful and enduring have gone safely through, and so it will ever be. There is the same motive to labor in behalf of humanity that induced the Son of God to come into the world to seek and to save that which was lost.

Let all who have the good of humanity at heart labor on. Their labor will not be in vain in the Lord. Soon the fruit of all this toil will be seen in the immortal kingdom of God. Then it will not be necessary to say that the children of Israel did evil again in the sight of the Lord. The time hastens on; and while we desire its coming, let us still labor that others, as well as ourselves, may have a part in that inheritance that will never be defiled by sin. R. F. C.

SCRIPTURE METHOD OF RECKONING THE DAY.

In a preceding article we promised to speak of God's time-pieces, as pointed out in Holy Writ, for the reckoning of the days.

In Gen. 1:14 we read: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." This text is important as giving us information regarding the relation of the heavenly bodies to our earth. By reading the 16th verse, we learn that in harmony with the will of God as expressed in the text quoted, he made the sun, moon, and stars. These, then, constitute God's great time-pieces for this earth, regarding the reckoning of "seasons," "days," and "years." It is by consulting the position of these heavenly bodies that we may ascertain what season it is, and what time in the season; the beginning, progress, and close of the year are also ascertained by the same method. The varied and varying positions of these heavenly bodies, from the standpoint of our earth, are caused by their own motions and those of the earth itself. In the process of ascertaining the progress of seasons and years, the sun, moon, and stars may be consulted with profit. The question arises, Is it necessary to consult the sun, moon, and stars in the reckoning of the twenty-four-hour period of time denominated a "day"? or is the sun alone sufficient? A few moments' reflection will show that not the sun alone, but also the moon and stars, must needs be consulted in the reckoning of the day period. If what is called the rising and setting of the sun were uniform throughout the globe, as regards the times of occurrence, the year round, and one year after another, this, perhaps, would be all that would be necessary; but it is a well-known fact that in some regions the sun is visible for months in succession, followed by a long period when it cannot be seen at all. In such regions it is necessary to consult the stars during the long periods of darkness, in order to know when the days begin and end. All this is anticipated in the sacred record. "And God said, Let there be lights [sun, moon, and stars] in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." Stars rise and set the same as does the sun, and people who live in the most northern habitable portions of the globe, must, during the long period of darkness, reckon their twenty-four-hour days by consulting these risings and settings, just the same as we in this latitude reckon by the risings and settings of the sun. During the long period when the sun remains above the horizon, in those northern regions, it rises and sets with regularity, the same as it does with us, with this difference: it does not entirely disappear. It sinks, apparently, toward the horizon, and presently reaches its lowest point; this is its setting. Then it apparently rises, and continues to rise for twelve hours, when its zenith is reached, and it again begins to approach the horizon. It no sooner "sets" than it commences to rise. These simultaneous settings and risings are twenty-four hours apart.

Thus has been indicated the methods whereby the beginning, progress, and close of the days may be ascertained in those latitudes that do not have the same regular and continual daily visits from the sun that our latitudes have. It is plain to be seen that although God appointed the sun as the special ruler over the light part of the day, and the moon over the dark part, it is nevertheless necessary, in some regions, to consult the stars also, in determining the

beginning and close of the days. It is furthermore evident that the statement to the effect that each twenty-four-hour day consists of a period of darkness followed by a period of light, is not universal in its application; there are portions of the earth where, for several months together, each day of twenty-four hours is wholly dark, and again wholly light. At this point the objector interposes the assertion that the rule heretofore adopted of reckoning the days from sunset to sunset is useless and impracticable, because it cannot by any possibility be universal in its application. This is not by any means a necessary, or even a reasonable conclusion. Holy Writ does not set forth the order of a succession of light and darkness as the one universal rule in reckoning the days; such a rule is applicable only in those portions of the globe where such regular succession of light and darkness occurs. The one universal rule set forth in the Scriptures for the reckoning of the days, is that already quoted, which requires that the stars be consulted in some regions, as well as the sun.

The subject should be considered from its true standpoint. What causes the days? Surely, not the rising and setting of the sun, moon, or stars. Days are caused by the revolution of the earth upon its axis—each revolution measuring off a day. The apparent positions of the sun, moon, and stars are simply indications to the inhabitants of earth, informing them of the progress of the earth's revolutions—telling them when a revolution begins, and when it is completed. They may be compared to the hands on the face of a clock or watch, except that their changes in position, to us, are due to the movement of our earth, and not to the movements of the heavenly bodies themselves.

To a very large portion of the habitable part of the globe, the sun is an all-sufficient indicator regarding the commencement and ending of the days. The sunsets are twenty-four hours apart, or approximately so, and thus is furnished to man a great natural time-piece. In all such regions each twenty-four-hour day consists of a period of darkness succeeded by a period of light. In other regions, the position of other heavenly bodies can be consulted with the same accuracy in measuring the revolutions of the earth, and thus the days may be reckoned with equal facility and exactness. The only difference is that in such regions the days are not regular and uniform as regards the light and dark portions. But seven of the days in the polar regions constitute a week of precisely the same length as seven of the days at any other point of the earth's surface, and the seventh can be observed as the Sabbath with no more difficulty than in other regions. Likewise is it true that the beginning and close of each seventh day are as readily determined there as elsewhere.

We have dwelt somewhat at length on the foregoing points, in order to free the subject from all possible difficulties, and make clear the full significance of the words found in Gen. 1:14, before quoted. Several queries that have arisen may as well be noticed at this point:—

1. As the record in Genesis states that the sun, moon, and stars were not created until the fourth day, what caused the light, or period denominated "morning," of the three previous days?

Fortunately we are not left to conjecture regarding this question. The language of sacred history is clear and explicit: "And God said, Let there be light: and there was light." It was God's creative power that caused the light of the first four days of creation week, and that of all succeeding days has been caused by the same means. If we attempt to enter God's laboratory to discover the details of his work, step by step, as regards actual material used and methods employed, we are entering forbidden domain, and shall be none the wiser for our effort. We are too apt to confine the power of the Creator to the employment of agencies, forgetting that he is the Author of all natural agencies. If God employs certain agencies, it is not because he is compelled to do so, but simply because in his wisdom he has seen fit to create those agencies and commit to them such functions. Just so in the creation of light; God was not dependent upon the sun to supply light to the earth for the first four days of the creative week, any more than he has been since that time. The Creator is greater than any of his creations, and if he should see fit to remove the sun and provide for its functions to be performed by some other means, he could do so with as perfect ease as he called the sun into existence. It must be evident that God could have provided for a succession of light and darkness upon the earth before the sun's influence was brought to bear

upon it, and such act be no more remarkable than the exhibition of his power in creating the sun and endowing it with its present functions.

2. Why, necessarily, must each day begin with the darkness, and how could such an order have been established?

While these may be interesting themes to speculate upon, it is sufficient for us to know that the order of a succession of darkness and light, as we now witness, was established, and is in successful operation. We have the record in Genesis to the effect that such a succession was established, and that "God saw that it was good." To say the least, it is the height of nonsense for man to question the possibility of the establishment of a phenomenon that he daily witnesses, and extremely presumptuous for him to attempt to subvert a plan that God pronounced "good." Since God has not seen fit to reveal the exact method by which he established the present order of the succession of darkness and light, and there is no other method whereby such knowledge may be obtained, it appears much as though the interrogations of these over-inquisitive persons will have to remain unanswered.

3. Were the days of the creation week of Genesis 1, literal twenty-four-hour days?

The day is caused by the revolution of the earth upon its axis. If the earth has maintained a uniform rate of speed in its motion ever since it began its revolutions, the days have all been of uniform length. Only upon the hypothesis that the motion of the earth was different during creation week from what it has been since then, or that the sacred record is untruthful, can it be maintained that the length of the days of that week were other than literal twenty-four-hour days. Only he who is prepared to demonstrate that the earth has ever changed its rate of speed since put in motion by the hand of an almighty Creator, should claim that the days of creation week differed in length from the days of the present time.

In the sacred record, the sun, moon, and stars are not introduced until the fourth day. Then their influence was brought to bear upon the earth, and they were commissioned to serve the inhabitants of this planet "for signs, and for seasons, and for days, and years." The conclusion is not easily avoided that the laws governing the length and character of the "seasons," "days," and "years" here spoken of, had already been enacted and put in force.

But let us not suppose for a moment that the only purpose of God in creating the sun, moon, and stars was that they might perform the functions mentioned for this earth. This would be the height of egotism on our part, and would wonderfully belittle God's wisdom in his creative work. Never in this mortal state will man be able to fathom the purposes served by the myriads of celestial bodies that we look out upon from our narrow confines.

In a future article further consideration will be given to the intimations of Scripture regarding the time for commencing and closing the day.

G. W. M.

WE AGREE WITH HIM.

A MINISTER in Hillsboro, O., having read a little tract in favor of the Sabbath, sends us a card stating his opinion of the same. He pronounces it sophistical in general and particular. As one of the particulars, he states the following:—

"God does not command any particular twenty-four hours of absolute time, synchronous all over the earth in beginning and ending."

This is just what we believe, and just what we have always taught. In every exposition of the Sabbath question touching the question of difference of time on different meridians of longitude, we have been careful to explain how the Sabbath is adapted to this difference, inasmuch as, as our friend states, God does not require the same absolute time, synchronous the world over. This is not saying, however, that God does not require a particular twenty-four hours for the Sabbath on every meridian of longitude, the earth around. This is required; and the particular twenty-four hours are those that constitute the particular seventh day of the commandment, which does not, contrary to all the regulations of nature, flatten itself out all over the earth at once, but under the leadings of God's great chronometers, the earth and sun, proceeds in its order, like the other days of the week, upon its majestic march around the world. And we are to keep it when it comes to us, and dismiss it when it departs. We are not to follow it around the world. It can take care of itself in other places, or rather, in other places it

is in other hands. Our duty is canceled by paying it our respects while it is here with us. There is no way to create a difficulty here except by misrepresentation; and our friend files in with the long line of opposers, and resorts to the same artifice. He continues:—

"To carry out the S. D. A. views we must find out exactly the longitude of Eden, and exactly how many weeks and days since creation, and then begin and end our Sabbath (whatever the local time may be) by the meridian at Eden or Jerusalem; else some will be observing the sixth day and others the seventh, or some the seventh day and others the first."

He says this must be done to "carry out Seventh-day Adventist views." Indeed! Will he tell us where S. D. Adventists have ever set forth any such views? Nothing of the kind has ever been intimated by tongue or pen, in public discourse or printed page, from any S. D. Adventist, as expressing our views. But it may be said, "Although you do not expressly teach this, your view necessarily involves this." And again we have to exclaim, Indeed! What, then, is our view? We say just what the Bible says; nothing more and nothing less. It says that the seventh day is the Sabbath, and we are to keep the seventh day. And because the Bible says so, we say so too; and where the Bible stops, we stop. We insist that our view is the Bible view. Now, if our view involves the position that the same absolute hours "synchronous all over the earth," are required, the Bible view involves the same. Why, then, does he not say, "To carry out the Bible view, we must find out exactly the longitude of Eden," etc. That would place him in his true light; but in that light he would not like to appear.

All this talk about "absolute time," "the meridian of Eden," "Jerusalem," etc., is the sheerest claptrap. What have we to do with the day on that side of the globe? We live in the United States of America, a good way from Jerusalem, and some way, we judge, from Eden. Now why any one should insist upon our keeping the day as it comes to Palestine, instead of here at our own door, is what we would like to know. Why not regulate all our days in the same way, as well as the Sabbath, and go by Palestine time in everything? If the Lord had said that all men everywhere must rest while the seventh day is passing the meridian of Jerusalem, then we would calculate Jerusalem time, and rest while the day was passing that meridian, without reference to the day here. But he gave no such command. He made the instruction general to all men, wherever they might be on the surface of the globe; and the direction in reference to the day applies to the days they have respectively, not to days which somebody else has.

The twenty-four hours constitute a definite body of time. They come on, make their circuit around the earth, and go off, as well defined and progressive in their movement as a train of cars from Battle Creek to Chicago. And we have to do with the day as it comes to us and is passing us, but have nothing to do with it in any other quarter of the globe. When our friends will leave Asiatic time to Asiatic people, and deal with American people on the basis of American time, they will show either better heads or better hearts.

It may not be out of place in this connection to reiterate a few facts concerning the day and its reckoning:—

1. According to Bible computation, the day begins and ends at sunset the world around. But there is not an inch of land or water between the arctic and antarctic circles that does not pass this point of sunset, and change its day every twenty-four hours. This we may call the movable division between the days, since, as the earth revolves, it appears to travel around the earth from east to west. But it is evident that there must also be a spot or dividing line where days have a fixed end and beginning, where two days, so to speak, abut together; and this point is not movable, but goes round with the earth instead of passing like the movable sunset line over its surface. This line has been fixed, theoretically, on the 180th meridian from Greenwich, Eng., and practically not far from it. This line is called for the sake of convenience, "the day line." In crossing it going west, navigators carry their reckoning forward one day, as they step from the old day which is going off on the east of the line, into the new day which is coming on west of it. And in crossing it eastward, they drop their reckoning back one day, inasmuch as they step from the new day which is coming on west of the line, into the old day which is going off east of it. Hence there are always two lines on the earth which

mark the division between different days—one the traveling sunset line, and the other the permanent day line.

2. There are always two days on the earth at the same time. There is only an instant in which a single day compasses the earth; and that is when the sunset line and the day line coincide. Then immediately a new day comes on, and the old, as all places are brought up to the sunset line, passes off and gives place to the new, till the earth has made a complete revolution, and the sunset line and the day line again coincide.

3. Although it takes a day but twenty-four hours to pass any given point, and no people, no matter where they are on the earth, receive more than twenty-four hours for a day, each day consumes forty-eight hours in coming on and disappearing entirely from the earth. We can easily follow two days round in imagination, and see how this would be. We take our stand upon the day line as the sun is setting, and a new day is coming on at its point of beginning. Let us suppose this new day is Monday. Resting its beginning on the day line, it commences its journey, Sunday retiring before it. When the motion of the earth has brought the day line fifteen degrees from the sunset line, one hour of Monday is on. When it has revolved thirty degrees, two hours of Monday are on, and so on, one hour of Monday being added for every fifteen degrees, till the day line, with the beginning of Monday, reaches again the sunset line, and the twenty-four hours of Monday are then around the world. But it has taken twenty-four hours to do this, and the first hour has reached the terminus of its circuit, while the last, or twenty-fourth hour, is just beginning its journey around the world. The first hour of the day has but time to salute the last; for it must disappear at the sunset line, which introduces a new day, and Tuesday is thrust in, joining its first hour hard to the last hour of Monday. The earth rolls on fifteen degrees, and one hour of Tuesday is on, and one hour of Monday has disappeared. How do the two days then stand numerically?—There is one hour of Tuesday upon the earth, and twenty-three hours of Monday. Fifteen degrees more are covered, and then there are two hours of Tuesday on, and twenty-two of Monday, and so on; every fifteen degrees of motion adding one to the hours of Tuesday, and taking one from the hours of Monday, until again the day line bearing the beginning of Tuesday reaches the sunset line, and then Monday has all disappeared, and Tuesday is around the world, to begin instantly to give place to Wednesday.

And so the days succeed each other, all definitely placed in their order of succession, sharply bounded in their beginning and ending, and controlled in their progress by inexorable law. And any one can tell just where the days are, their relation to each other, how much remains of one day and how much is to come of another. By this arrangement it is possible to keep definite days; by any other it would not be. And with the present arrangement the idea of keeping a seventh part of time is simply an absurdity.

Let us apply these facts to the question of "absolute" "synchronous" time in reference to the Sabbath. When the sunset that introduces the Sabbath passes the day line, we in the longitude of Michigan are in the sixth day, and have some eighteen hours more of that day to pass before it will be ended. Now, if at that point we should begin to rest, we would be keeping the sixth day, not the seventh. That sunset, bringing the beginning of the seventh day, sweeps onward westward through Asia, and reaches Jerusalem. But at that point the sixth day is with us still, and has some six hours yet remaining before it fills up its complement and gives place to another day. Should we begin to rest then, we would still be keeping hours that belong to the sixth day, not the seventh, as the commandment enjoins. That sunset bringing the commencement of the Sabbath, sweeps westward still, and at length reaches our shores. Then the sixth day has ended and the seventh begun; and then we keep it, till another setting sun brings us to a new day.

We said as a heading to these remarks, "We agree with him." The reader will now understand how far. We agree with him only in his truthful declaration that "God does not command any particular twenty-four hours of absolute time, synchronous all over the earth." We do not agree with him when he tries to fasten upon us the misrepresentation that we hold that the Sabbath commandment does require, or even has required, such absolute time.

v. s.

HISTORICAL READING ON SUNDAY-KEEPING.—NO. 9.

BY ISAAO MORRISON.

Does the Catholic Church claim that Sunday-keeping is one of its unscriptural institutions, which the early Protestant reformers, in inconsistency with their profession as reformers, have left untouched?

"You are a Protestant, and you profess to go by the Bible, and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments. You believe that the other nine are still binding; who gave you authority to tamper with the fourth? . . . The present generation of Protestants keep Sunday holy instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on backward, from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country, left this particular portion of Catholic faith and practice untouched."—*A Question for all Bible Christians.*

Has the Catholic Church taken God's name and God's day, and the reason for keeping the day, out of the commandment, and put in its place another day, for another reason, and in honor of another person? and does it admit that the change is without Bible authority?

"It is worth its while to remember that this observance of the Sabbath [Sunday]—in which, after all, the only Protestant worship consists—not only has no foundation in the Bible, but is a flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It is the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday, in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."—*Plain Talk about Protestantism, p. 213.*

"But Sunday is not the Sabbath day. Sunday is the first day of the week; the Sabbath day was the seventh day of the week. Almighty God did not give a commandment that men should keep holy one day in seven; but he named his own day, and said distinctly, 'Thou shalt keep holy the seventh day;' and he assigned a reason for choosing this day rather than any other,—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says, '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.'"—*A Question for all Bible Christians.*

Do Protestants follow the example of the Catholic Church in taking God's name and God's day and the reason for keeping the day out of the commandment, and keeping, instead, another day, for another reason, and in honor of another person? and do they admit that they do it without Bible authority?

"The Christian Sabbath, in form and spirit both, is quite another day from that contemplated in the fourth commandment. The Christian Sabbath is distinctly commemorative only of Christ's rising [work]; the Jewish Sabbath is distinctly commemorative only of God's resting [rest]. The Christian Sabbath comes on the first day of the week; the Jewish Sabbath, on the seventh."—*Charles H. Parkhurst, D.D., at Madison Square Presbyterian church, New York, Jan. 24, 1886, and published in the Christian Union of May 20.*

"Jesus, after his resurrection, changed the Sabbath from the seventh to the first day of the week, thus showing his authority as Lord even of the Sabbath (Matt. 12:8), not to abrogate or break it, but to preside over and modify, or give new form to it, so as to have it commemorate his resurrection when he ceased from his redeeming work, as God did from his creation work. Heb. 4:10. When Jesus gave instructions for this change we are not told, but very likely during the time when he spake to his apostles of the things pertaining to his kingdom. Acts 1:8. This is probably one of the many unrecorded things which Jesus did. John 20:30; 21:25."—*Binney's Theological Compend Improved [Methodist], by Rev. Amos Binney and Rev. Daniel Steele, D.D., p. 171.*

"It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."—*Idem., p. 181.*

Does the Bible thoroughly furnish us in every Christian duty, so that we may be perfect Christians?

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

"Escape to the mountain." Even after Lot had gotten out of the city, it was necessary for him to hasten to a safe distance; it would not do for him to linger near the city. Just so with those who have been converted, and have taken upon themselves the vows of Christianity—they must get up higher, nearer God and their Saviour, and above the low level of their former sinful living, or they will be in danger of losing their spirituality and falling back into their old ways. The command given to Lot is to every child of God—"Escape to the mountain."

Temperance Outlook.

FERMENTED OR UNFERMENTED WINE: WHICH SHOULD BE USED IN CELEBRATING THE LORD'S SUPPER?

This question has excited considerable discussion of late, and seems not to be entirely settled yet, among all churches. A recent writer in the *Detroit Journal* argues the question quite conclusively, in reply to a ministerial correspondent of that paper, who claims that fermented wine should be used. Referring to the positions taken by the said minister, the writer in question speaks as follows:—

"The conclusion of our learned divine then is, that fermented wine, as we 'know' it, and nothing else, can be lawfully used in the celebration of the Lord's supper. I most respectfully deny the soundness of this doctrine, and refuse obedience to such a precept, and for the following reasons: First, There is no warrant in Scripture for any such assertion; and, second, What there is of Scripture on this subject is directly opposed to it.

"I here quote Christ's words as reported by the three evangelists when he instituted this holy ordinance. Matt. 26:26-29: 'And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.' Mark 14:23-25: 'And he took the cup, and, when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.' Luke 22:17, 18: 'And he took the cup, and gave thanks, and said, Take this and divide it among yourselves, for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.'

"St. Paul afterward, in 1 Cor. 11:25, 26, when recalling the institution of this ordinance, says, 'After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come.' And in the 27th and 28th verses of this 'cup,' using no other word in reference to it (the cup), and none whatever as to its contents.

"I quote these verses, not of course for the enlightenment of the Reverend Doctor, but that others not so familiar with the Scriptures bearing on this subject may see the force of my brief argument. These are all the texts which the Scriptures give us relative to this matter, and from which we can form an opinion. We see, then, that Christ never used the word *wine*, or any similar or equivalent expression, . . . in connection with the last supper. His language in every instance is 'the fruit of the vine.' Now, fruit of the vine is not fermented liquor, any more than that strong cordial known as orange cordial . . . is the fruit of the orange. We are all in the habit of using the juice squeezed out of the orange, and out of the lemon, as pleasant beverages, and we call them lemonade or orangeade. And in the same way the people in that oriental country were in the habit, and still are, of using the fruit of the grape (that is, the grape juice, pressed into the cup) as a common household beverage. Thompson, in his late work, 'Labrador, Damascus, and beyond Jordan,' recognizes and asserts this as one of the customs in those regions. History, as far back as the Egyptian kings, and back of them into both classic and Bible story, tells us of this same usage, and of the cup-bearer who stood by the king, doing this very office. The meaning, therefore, of Christ, when he spoke of the fruit of the vine in connection with his memorial supper, was simply partaking of the fresh juice of the ripened grape, as it was pressed into the cups upon the table before him. Certainly there is no statement, no assertion, no evidence, that this 'fruit of the vine' was wine in any form, much less fermented wine, which Christ never by word or act approved or commended.

"Before Dr. Radcliffe's position can be accepted or even favorably considered, he must bring us scriptural proof in its support, not mere speculative guess-work and theory. He doubtless will refer me to Christ's miracle at the marriage in Cana, when he converted water into wine. But there is no evidence that this wine was fermented. From the record it appears that it was of a very superior and different character from the ordinary wine then in use. If it was 'wine,' it probably never had its counterpart on earth before or since. It was doubtless a 'wine' with the fermented 'devil' left out. At all events, it is for Dr. Radcliffe, and others who hold the like opinion (if any such there are), to show that what Christ used at the supper was actually fermented wine. How is he ever to do this?"

THE CORRECT POSITION.

THE *Signs of the Times*, published at Oakland, Cal., was asked the following question:—

"Is it right, in hauling freight to the stores, to haul liquors and tobacco? When we haul our hay to town, we generally get back loads. We have hauled some whisky and beer to——, and the other night there was a man beaten to death with a club, while under the influence of liquor. What shall we do when we get an order for a load of groceries, and in it there is liquor?"

The reply given is to be commended for the straight-forward, uncompromising position taken, which we regard as the only safe and honest one. The *Signs* says:—

"We imagine that when the writer of the above sees his question in plain, cold print, he will be able to answer it for himself. We can give only one answer. Any argument which would justify him in hauling the liquor, would also justify him in selling it. The responsibility cannot be evaded by saying that men might injure themselves or others with anything that they might haul. People might kill themselves on flour and potatoes, but they do not do it very often, and the object of those things is to maintain life. But the sole object of liquor is to injure men, and to put them in a condition where they will injure others.

"We do not usually give direct answers to questions that are asked on matters of conscience, as we prefer to let people be conscience for themselves; but we have no hesitation in saying that the proper thing to do with whisky is, to let it alone. 'But then we should not get any freight to haul.' Well, if so, then live on the profits of your hay, and go home without any back loads. You will not starve to death. If you do, no matter. Remember that the martyrs might have lived a great deal longer than they did, if they had been willing to do wrong in order to live. When it is absolutely impossible for a man to get a living without committing crime, or aiding others to do so, that is an evidence that he has lived as long as the Lord wants him to."

—In his report of the condition of the New York State Inebriate Asylum, Dr. Turner says, that "out of 1,400 cases of delirium tremens, 980 had an inebriate parent or grandparent, or both." His belief is that if the history of each patient's ancestors were known, it would be found that eight out of ten of them were free users of alcohol. One fearful case is recorded where a drunkard was the father of seven idiots.

—It is the *habitual* thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as have the thoughts which we harbor.—*P. W. Teal*.

—An agent of the London Missionary Society, writing from Bengal, tells of a temperance society in India which has on its committee Hindoos, Mohammedans, and Christians.

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:—

MISSOURI.—Several converts reported at Kansas City, as the result of the mission work there.

FLORIDA.—Three new members added to the church at Moultrie, and a Sabbath-school organized.

COLORADO.—Church organized at Silver Cliff; meetings being held at West Cliff give promise of good results.

OHIO.—A good report has been received from the Cleveland mission, particularly in the sale of denominational literature.

MINNESOTA.—H. F. Phelps reports the organization of a thrifty health and temperance society at Amor; meetings held at Luce result in several converts.

KANSAS.—Several converts reported at Marvin; church of thirty-two members organized at Deer Creek; church at Amboy receives three new members.

WEST VIRGINIA.—Meetings held at Amos have resulted thus far in a company of ten believers, and the organization of a Sabbath-school of twenty-five members.

PENNSYLVANIA.—Revival meetings have recently been held with the church at West Pike, with encouraging results; a series of meetings is in progress at Chalfant.

IOWA.—Two converts reported at Ames, and the organization of a tract and missionary society; interesting meetings held at Parkersburg, Carpenter, Mona, Forest City, Algona, Ruthven, and Spencer.

GEORGIA.—The work of the Atlanta mission continues prosperous; meetings held with the believers at Austell, Senovia, Reynolds, Perry, and Quitman resulted favorably; a series of meetings is in progress near Reynolds, with encouraging prospects.

MAINE.—S. J. Hersum reports several converts at South Lubec and Houlton, as the result of meetings held at those places; Eld. Goodrich reports meetings held with the churches at Portland, Deering, Freeport, Brunswick, Bath, and Richmond, which were attended by the blessing of the Lord, and numbers were converted and added to the churches; Eld. Webber reports several converts at Bangor.

MICHIGAN.—W. C. Wales reports a series of meetings at Byron Center that are resulting in much good; Eld. Starr reports profitable labors with the believers at Burlington, Decatur, Coldwater, Jefferson, Parkville, Ceresco, Bedford, Convis, Pine Creek, and elsewhere; at Decatur a new house of worship is nearing completion; the company at Pine Creek are awaiting church organization; revival meetings held with the church at Hazelton resulted favorably, backsliders being reclaimed, sinners converted, and the church much refreshed; a series of twenty-six meetings held at Otsego yield very encouraging returns.

INDIANA.—Eight converts reported at Forest Chapel, as one result of a series of meetings held there; C. F. Jenkins reports meetings at Pleasant Grove, Mt. Ayr, Morocco, and Brookston; the general State meeting held at Indianapolis in February was quite largely attended, and very successful. The following is an extract from the report of this meeting:—

"A company lately canvassed Richmond for 'Great Controversy,' and reported about four hundred copies sold in that city, and as many are interested in the truth. Some are already keeping the Sabbath as a result of the work there. One director reported ten new Sabbath-keepers who had embraced the truth as a result of missionary labor performed and Bible readings given by himself and father, among their neighbors. No minister has labored at that point for about four years, neither is there any organization of our people at that place; yet they sent in sixteen names for membership to the tract society, and also ordered twenty-one dollars' worth of books for their library. Many more are interested in the truth who have not commenced to keep the Sabbath. One brother reported eight new converts to the truth where he had been laboring with one of our churches. The same church are building a house of worship, which will add much to their comfort, and will aid in the spread of the truth."

The Theological World.

SECTARIAN UNITY.

This unity as now preached consists in making Paulites, Apollosites, Cephasites, and the numerous other ites, as such, all one in Christ. So it appears that the fears of the apostle that these sectarians were yet carnal, and walked as men, as expressed in 1 Cor. 3, were groundless. In these days it is esteemed as the very high of sectarian virtue to put truth and falsehood upon an equal basis, giving the right hand of fellowship to a babel of conflicting and contradictory creeds. In this way it is proposed to form a "Christian Alliance." We read, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. 8: 12, 13.

It is true that some sects hold portions of Bible truth which they are reluctant to place upon the same footing with the opposing errors. On this account they are regarded as exclusive and uncharitable. And it is apparent that those denominations that have the least truth and the most error, are the most ready to overlook all differences, let each sect hold its peculiarities, and conglomerate into one.

Secretary Foster, in the *Christian Statesman* of Jan. 26, has given a kind of object lesson of what is esteemed a perfect Christian union. He says:—

"Last Sabbath morning, I preached in the Green Avenue M. E. church, Brooklyn, Rev. Mr. McNickle pastor. The house was well filled. The closest attention was given. Rev. Mr. Mason, of the Baptist Church, was in the pulpit. In introducing me, Bro. McNickle said: 'I have here on my right hand a Baptist brother, one of the straightest sect; on my left is a Reformed Presbyterian, a Covenanter, as we called them in the Old Country; and I am a Methodist, dyed in the wool. I am not ashamed of my Methodism. I am proud of it. These brethren are not ashamed of their faith, They glory in it. But we are all one. The Protestant churches are more nearly united than the Church of Rome to-day, in spite of its hierarchy. The tendency to exalt vital and fundamental truth, and to minimize the circumstantial of our faith, will soon make us all one body in Christ.'"

Who is to judge as to what is a "vital and fundamental truth," and what is "circumstantial," in the faith of the churches? Is there any standard by which to decide? The Bible is not proposed as a standard; for its teachings are what they dispute upon. It is evident that their only standard of appeal consists in those things upon which those who style themselves orthodox and evangelical can agree. All else must be counted as circumstantial or non-essential. Of course they will all claim "one Lord," but have faiths without number, and baptisms three at least. Cannot men of mind see the folly of such a pretended union? Do they not know that it is only for political effect, and that they are becoming friends for the same purpose that united Pilate and Herod—to crush out the truth? R. R. C.

THE QUESTION OF PROBATION.

THE discussion of the question of *post-mortem* probation is still going on in some quarters, and occasionally leads to strange conclusions upon various closely related topics. In discussing the doctrine of probation in general, Rev. Dr. Griffis, a Congregationalist minister of Boston, in a recent sermon, made some remarkable statements. The following is a sample paragraph:—

"It originated with the heathen philosophers, who, knowing nothing of grace and salvation in Christ, speculated upon the mysteries of this life as a state of trial. Borrowing this and other heathen notions, Augustine considered that the whole human race had a pre-existence in Adam's loins. Calvin and the older Calvinists taught that mankind, having had its first and only probation in Adam, lost it when he fell into sin; that on the slender thread of one hour of Adam's probation hung the destinies of countless millions, even a whole race. . . . Most of the talk on this subject is an adulteration of the simple gospel. In plain mercantile English, it is sanding sugar to make more of it. It is improving the gospel as the milkman improves his commodity by drawing on the pump for increase. In the current reviews, in the debates at Des Moines and Springfield, there is noticeable a woful lack of Scripture. It is a battle of philosophy, not of gospel. . . . The notion that this life is a state of probation has actually come to be taught as a Bible doctrine, has been thoroughly kneaded into the minds of church-going people, and is made a corner-stone of local orthodoxy."

The *Christian at Work*, in its issue of Feb. 23, 1888, commented as follows on the above quotation from Dr. Griffis:—

"We certainly wonder much that while Dr. Griffis sees so clearly that in all the discussions of the dogma of a second probation, there is noticeable 'a woful lack of Scripture,' and that the whole thing is 'a battle of philosophy, not of gospel,' he should yet repudiate the historic theology of a first probation in Eden as without scriptural basis. What, pray, does the Doctor do with such a passage as this: 'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned?' Or how will he interpret this: 'For as in Adam all die, even so in Christ shall all be made alive?' It would appear from these and many other texts that might be added, that it is no very 'slender thread of one hour of Adam's probation' on which hang the destinies of countless millions, even of the whole human race. To be sure, one may not altogether like this doctrine of our being represented by Adam, and of falling when he fell; but as the famous Dr. McClelland remarked, when preaching on this topic, 'Nobody asks us to like it. Certainly God does not. And the question is not whether we like it, but whether it is true.' And that it is true seems clearly and frequently revealed. So again, Dr. Griffis has, we fear, been tearing out some of the leaves of his Bible, when he refuses to accept the unscriptural notion that the physical accident of death decides irrevocably for every human soul its eternal destiny. The whole trend of Scripture renders it morally certain that every man's destiny is fixed by what he does and is in this world before death strikes him down. But this does not deny salvation to the pious heathen, including the hosts of the outside saints, who 'in every nation' have feared God and worked righteousness (Acts 10: 35), but it is to deny that there is any probation for any man passing beyond the veil. While Dr. Griffis is denouncing the baneful habit of mingling human speculations with the word of Inspiration, he must be cautious that he does not substitute his own fancy for that word. It was our Lord himself who directed Paul and all preachers to say, 'Behold, now is the accepted time; behold, now is the day of salvation.' But Dr. Griffis, as we must infer from his printed statements, is quite willing sinners should live in the belief that there is no probation; hence he projects the old aphorism, 'It is never too late to mend,' into infinity. But suppose, after all, that Dr. Griffis should be mistaken. Was the door really closed to the five foolish virgins? or could they have gotten in if they had only pushed a little?"

THE GOSPEL SICKLE.

Battle Creek, Mich., April 1, 1888.

In response to frequent requests, we publish in this issue the "Fundamental Principles of Seventh-day Adventists," which we trust our readers will peruse with care. We have at this Office a large supply of books, tracts, and pamphlets treating upon all the general principles there stated. Catalogues of these publications will be furnished free of charge to all applicants.

A writer in the *Chicago Interior* makes the following truthful statement regarding the nature of Christ's instruction concerning the Sabbath:—

"It is sometimes assumed that because Christ said, 'The Sabbath was made for man, and not man for the Sabbath,' he thereby partially released man from the obligation of its strict observance. Not so. Christ by these words re-iterated the fundamental truth that the Sabbath was designed to secure to man this highest benefit,—of elevating him, body, soul, and spirit, to the condition of a sweeter and hollier walk with God. Thus the Sabbath was 'made for man,' that by means of it he might more surely maintain his proper standing as a child of God, and thus become heir of priceless blessings."

The writer of the foregoing paragraph should have gone one step farther, and emphasized the fact that Christ's teaching concerning the Sabbath had reference only to the seventh-day Sabbath, and never to the first day of the week.

It is interesting to note that the history of the first two thousand years of the world could have been preserved by only four men—Adam, Methuselah, Shem, and Abraham. Methuselah lived contemporaneous with Adam 233 years, Shem with Methuselah 98 years, and Abraham with Shem 150 years. Thus Abraham had ample opportunity to know all about the history of the antediluvian world, and of God's dealings with the children of men before the flood. God chose Abraham because of his faithfulness and loyalty to him, thus proving that a knowledge of the true God and his worship was known by him, and exemplified in his life. These, and many other interesting and valuable points, are brought out with force and clearness in a poem on the third page of this issue, entitled "Faithful Abraham." We commend, not only a careful reading of the poem, but an examination of the texts of Scripture there referred to.

A NATIONAL PERIL.

The United States stands at this date in the front rank of the civilized, enlightened, and evangelized nations of the earth. When men talk about converting the world, their language implies that a portion of it is already converted, and all that is necessary is to bring the rest of the nations up to the standard which the best have already reached, and the work will be done.

The question therefore suggests itself: What, from a religious point of view, is the status of the United States, which is one of the most religiously enlightened communities on the globe? Is the United States a Christian nation, and growing more Christian? or is it itself retrograding toward heathenism?

A constant stream of immigration is pouring from all lands through every avenue of ingress, into this fair land. Many of these are enemies to the genius of our government, and most of the remainder are ignorant of it. These need to be remolded, educated, assimilated, and Americanized, to become a healthy part of the body politic; and if they could all be so assimilated, in other words, if the nation could thoroughly digest this great mass of material, all would so far be well.

This has been done with a good degree of success thus far; but the influx is now reaching proportions which place it beyond the power of absorption or control. When a man is permitted to take food at his own volition, in such quantities as he needs and can properly digest, it promotes his health. But if food is forced into the stomach till that organ is gorged, and digestion is broken down, and assimilation ceases, and the forcing process continues, and continues still, it is easy to see what must be the result. Suffocation and death must ensue.

Our nation is fast coming into this condition with respect to our foreign immigration. The worst

classes are swarming in, the ignorant, diseased, depraved, and vicious classes, who care nothing for anything that is precious to the true American citizen; and this influx is changing for the worse the moral condition of society, especially in the cities.

This evil is becoming too threatening to be ignored. The voice of alarm is heard in various quarters. The November (1887) number of *The Church at Home and Abroad* contained the following startling paragraph. We do not quote it to adopt any of its comparisons between our own and other lands, but only to show that the danger here is seen and keenly felt. It says:—

"These United States need the gospel of Jesus at this time as no other nation does on the face of the whole earth. The burning question of North America is to-day, not Who shall be elected President next year? or How shall the tariff be settled? but How are the ignorant, degraded masses to be saved from brutality and vice, and made fit citizens for this republic, and fit inhabitants for the kingdom of heaven? I therefore repeat it with emphasis, and pray that the church may listen, *These United States need the gospel of Jesus Christ as no other portion of the inhabitable globe needs it to-day.* We have gospel institutions in our midst, and a portion of us are sincerely attached to Christianity; but when we reflect that the great majority care not for these, and have no respect for Christianity, we cannot help but feel that there is cause for serious thought and for most tremendous effort."

U. S.

SINGULAR INCONSISTENCY.

The following is taken from a recent copy of the *Buffalo (N. Y.) Courier*:—

"Writing from Rome to John G. Cloak, of this city, Gen. John C. Graves speaks of the presentation of himself and family to Pope Leo, as follows:—

"I called on Bishop Ryan at the American College, and he gave me tickets of invitation for an audience with His Holiness, the pope. The audience occurred yesterday, and a large number of Americans were presented. We went to the Vatican at eleven o'clock in the morning, and the pope received us separately. Bishop Ryan presented myself, wife, and daughters together. We each knelt before the throne, and through the kind words of the bishop to His Holiness, we were most kindly and cordially received. His Holiness laid his hands on my head and blessed me, and spoke the kindest and most fatherly words. I was proud and glad to receive the benediction and blessing of so good and pure a man as the pope is universally regarded to be, and I do not know that I would have been willing to give up the chance of this precious benediction even to you, much as I know you would value it.

"I think His Holiness one of the most saintly and lovely beings I ever met. I would go further, and say that I never saw any man more kind, paternal, or loving; and while I do not sympathize in the church feeling toward him, I have a genuine love and admiration for him."

Either the pope is that infallible vicar of Jesus Christ which he professes to be, or he is not. If he is, we ought not only to "sympathize in the church feeling toward him," but be in full fellowship with him, and follow his dictates with religious fidelity. But if "His Holiness" is not what he claims to be, but a stupendous fraud, then he is not "so good and pure a man" as he is reputed to be; his "saintly and lovely" appearance is a sham; and it is a disgrace to any free and enlightened person to bow the knee at his throne; and the performance of such an act to obtain political patronage is despicable.

Religious quackery is the vilest of all frauds. The medical charlatan who by false pretenses deludes the credulous, imposing upon them his worse than useless nostrums, is deserving of execration and severe punishment; but he who teaches a counterfeit religion, inducing men made in the image of God to bow down to "gods that have not made the heavens and the earth," is a criminal so base that no human tribunal is adequate to judge of the enormity of his guilt and demerit.

B. F. C.

A RACE OF SCOFFERS.

"The indications of the times," says the *Chicago Daily News*, "are that we are becoming a nation of scoffers, an aggregation of people to whom little is sacred. Our society respects nothing so much as flatulent scandals; our pulpits are too often filled with men who hide the Creator behind tapestries of sensationalisms; and our press runs riot in excesses of sneers at what good men and women have been taught were the highest virtues of humanity. Religion, the Bible, the purest affections, the best of ambitions, domestic life in all its phases, often the best things of the past, the noblest possibilities of the future, sin and

sorrow, death, the grave, the hereafter, are made to serve the witless purposes of men to whom notoriety, however won, is the climax of their ambition. From reasoning and reasonable people we descend to monte-banks and jugglers, and worship clowns for their wisdom and monkeys for their evolutions. If such a people are to perpetuate a nation, the era of nonsense will prevail, and every man must, to be in fashion, have his jester at his back, or go into exile and isolation."

Peter predicted that in the last days there should be scoffers, walking after their own lusts, or desires; and here a secular paper avows that the American people are rapidly becoming a nation of scoffers. Surely we are living in the last days, not because an editor of a daily paper has said what he has, but because what he says is true. Scoffing at God's word, at its prophecies, particularly those which relate to our Lord's coming again, has become so prevalent as scarcely to cause comment except among the watchful saints of God. The church itself resounds with the echoes of those whose voice is turned to scoffing, and whose worldly spirit finds sweet companionship with men who love not the truth; neither is this prevailing sin confined to this country, but like an epidemic it has invaded the countries of Europe and Asia, until it threatens to drive from the statute-books, schools, and every public record, the very name of God. Truly it behooves the children of God not only to exemplify their faith in God's word by their conduct, but to speak in its defense, opposing the weak arguments of the scoffing multitude by a free and skillful use of the sword of the Spirit.—*Our Rest*.

THE SABBATH AS A SIGN.

"SPEAK thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31: 13, 16, 17. Also Eze. 20: 12, 20.

Dr. Adam Clarke says: "The religious observance of the Sabbath was the first statute or command of God to men. This institution was a sign between God and them, to keep them in remembrance of the creation of the world."—*Comments on Eze. 20: 12*.

Prof. M'Owen, a Methodist author on the Sabbath, says: "The Sabbath was instituted to commemorate the creation of the world. . . . To furnish the world with a standing demonstration of the falsehood and absurdity of idolatry, he instituted the Sabbath. By blessing the Sabbath and hallowing it, by resting therein, and by challenging it for himself, God stamped it with his own image and superscription, and hence its desecration was reckoned, among the Jews, as a sin of treason against his Infinite Majesty."—*Works*, pp. 12, 14.

Justin Edwards says: "The reason which God gave on the tables of stone for keeping the Sabbath, was not a Jewish reason. It was one which applies alike to all men. 'For in six days the Lord made heaven and earth, the sea, and all that in them is.' But he did not make them for Jews merely, or for any particular people. He made them for us, and for all men. As a memorial of that fact, he set apart the Sabbath, kept it, sanctified and blessed it, for the benefit of all. . . . Thus the keeping of the Sabbath makes God known, and gives efficacy to his moral government. . . . It commemorates the work of God as Creator," etc.—*Sabbath Manual*.

"The Lord being merciful unto him." Such is the remark of the sacred historian in describing the saving of Lot and his wife and two daughters. Those who are finally rescued will be "saved by grace"—unmerited favor from God.

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