

# THE GOSPEL SICKLE

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

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## THE GOSPEL SICKLE

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For Terms, - - - See Last Page.

### "THE NIGHT COMETH"

AN angel passed through a busy street;  
His step was swift and his smile was sweet,  
And he sped in the path of the rising sun,  
Saying softly, "The day is begun,  
The night cometh."

He met a child who laughed and ran,  
Chasing the butterflies with her fan,  
A circlet of lilies, white and fair,  
Crowning her waving yellow hair;  
And, stooping, he asked, in a gentle tone,  
"Do you love the Master, my little one?"  
She raised her beautiful, sunlit head,—  
"I am one of his little lambs," she said.  
"Then do," said the angel, "as he commands;  
Your work is ready, it waits your hands!"  
The child made answer, "I'll not forget,  
I shall do my work ere the sun has set;  
But 't is going to be such a long, long day;  
It is morning now, and I want to play!"

The angel watched her in sad surprise,  
As she flitted away with the butterflies;  
And he sped in the path of the rising sun,  
Whispering oft, "Will the work be done?  
The night cometh."

An hour flew by, and the child lay dead,  
A stain on the beautiful, sunlit head,—  
A stain which the lilies could not hide,  
Though they spread their waxen petals wide;  
And the weepers heard, in a voice divine,  
Like the solemn moan of a wind-stirred pine,  
"The night cometh!"

The angel passed through the busy street,  
And met a man with hurrying feet;  
"Stay!" he cried; "are you one of those  
Who love the Master and hate his foes?"  
"Oh, yes!" he replied; "my name is enrolled  
In the books of the church. I am safe in the fold."  
"Then do," said the angel, "as he commands;  
Your work is ready, it waits your hands!"  
"Good sir," said the man, "I shall do my work  
All in good season, I'm never a shirk;  
Just now I am busy, as you must see,  
But sometime—yes, sometime—I hope to be free  
To work for the Master; I'm still in my prime,  
With life before me,—there's plenty of time!"

The angel watched him, speeding along  
With a troubled brow through the jostling throng;  
And he followed the path of the setting sun,  
Whispering soft, "Will the work be done?  
The night cometh."

The years rolled on. Through a city street  
A man walked slowly, with tottering feet;  
His form was bent, and his face was old,  
And his heart was as hard as his silver and gold;  
But he seemed to hear, like a mournful rhyme,  
"Life is before me, there's plenty of time!"  
And those who were nearest him heard him say,  
"It is growing dark,—I have lost the day!  
The night cometh!"

—Emma C. Dowd, in S. S. Times.

It is great, it is manly, to disdain disguise; it shows our spirit and it proves our strength.—Young.

"I HAVE stood in a smith's forge, and seen him put a rusty, cold, dull piece of iron into the fire, and after awhile he has taken the very same individual piece of iron out of the fire, hot, bright, and sparkling. And thus it is with our bodies: they are laid down in the grave dead, heavy, earthly; but at the resurrection this mortal shall put on immortality; at the general conflagration this dead, heavy, earthly body shall arise, living, lightsome, glorious. Job was so confident he declared, 'I know that my Redeemer liveth,' and though after my skin worms destroy this body, yet in my flesh shall I see God.'—Spencer.

## 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.

FOR a person to become possessed of the idea that he is already saved, simply by virtue of having accepted and professed faith in the sacrifice of Christ in his behalf, is certainly a great mistake, and we look with pity and concern upon those who have fallen into this delusion; but there is another mistake almost as bad, and doubtless quite as common, and that is to go to the other extreme, and act as though we regarded our ultimate salvation as out of the question, or something extremely doubtful. When we have complied with the conditions of salvation, we ought to entertain the firmest conviction, not that we are already saved, but that we ultimately will be saved, and manifest a lively hope and expectation of this in our bearing and deportment. To take any different view, or adopt any other course, is to cast discredit upon the revelation God has given us of his infinite love, and the boundless provisions of divine grace.

OF what utility can it possibly be to utter professions high and loud with the lips, and then by acts deliberately and completely deny them? What could be thought of a man who should go about declaiming against murder, extolling the law which forbids it, and exhorting all to the Christian graces of kindness and mercy, and yet deliberately and continually seize men and cut their throats? Now, Christians profess to follow a book which enjoins the highest standards of temperance and sobriety, heaps withering woes upon the head of him who puts the bottle to his neighbor's lips, and debars all drunkards from the kingdom of heaven. Yet while they profess to believe in and follow such a book, let the following items, which we clip from an English paper, show how well they live out their profession:—

"In going from his palace to Westminster Abbey the bishop of London passes buildings devoted to the liquor interest in which the commissioners of the Church of England have invested trust funds of the church, to the extent of £70,000."

"Mr. Joseph Thomson, the African traveler, affirms that 'for every African who has been influenced for good by Christianity, a thousand are driven into deeper degradation by the gin trade.'"

Yet the nation which permits the gin to go out which ruins a thousand for every one who can be influenced for good by the missionaries, calls itself a "Christian" nation; and doubtless the very persons who for accursed gold thus deliberately stamp a blacker stain upon the darkness of heathenism, would feel insulted if one should call in question their Christianity, as they enter the temples professedly dedicated to the God of temperance, bow their sanctimonious heads, and mumble, "Lord, have mercy upon us miserable sinners, and incline our hearts to keep thy law."

HAS the reader ever queried why so much is written in these times concerning future punishment, the awful fate of the finally impenitent? There is

not a country on the globe which makes any pretension to letters, in which some of the brightest scholars have not taken a decided stand in favor of the Bible view of the literalness of future punishment. We might instance scores of these intellectual lights in England, Scotland, and Ireland; also in France, Switzerland, Germany, Belgium, Africa, China, India, Australia, Ceylon, Jamaica, and our own country. These persons are all Protestants, and occupy the highest positions as scholars and writers. They rank among the very first as editors, clergymen, and professors. Now why is this? The word of God readily answers this question: "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart. IN THE LATTER DAYS YE SHALL CONSIDER IT PERFECTLY." The time has come when the Lord would have this subject investigated and understood. This is why so many learned men, so many authors, so many ministers in all the churches, are taking the right stand on this subject. God is saying by his Spirit, "Come, now, and let us reason together."

THE following is from the "History of the Christian Church," by Rev. Joseph Reeve, a Roman Catholic:—

"To establish a uniformity in the celebration of Easter Day throughout the church, had long been the wish of the Roman pontiffs. Our blessed Redeemer had risen from the dead upon a Sunday; in memory of that glorious mystery, the Jewish Sabbath had been altered from Saturday to Sunday, by ecclesiastical authority, after which it seemed absurd to celebrate the feast of the resurrection on any other day than a Sunday. A charitable consideration for the Jews had first given rise to the toleration in Asia; the motive for that toleration was now completely done away by the ruin of the Jewish nation; the continuation of it began to cause scandal among the faithful; by some it was condemned as a blot in ecclesiastical discipline."

He tells us that in 192, St. Victor exerted himself with greater rigor than his predecessors, to bring about conformity in the whole church, but failed. "Judaic prejudices," it seems, he says, "were not yet worn away; the time was not yet come for enforcing a conformity in the celebration of Easter through the universal church." And further, that the church at "Ephesus, and some few churches in Asia Minor, were quietly left in possession of their former practice, till the question was finally decided in the general Council of Nice," 325 A. D.

IN a German Catholic paper, *Der Wanderer*, of St. Paul, Minn., there appeared recently the following notice:—

"Consecrated rosaries,—giving their possessors, if they are in a condition of grace, for every devoutly prayed 'Lord's Prayer' and 'Ave,' an indulgence of 500 days, besides the Briggittinian (indulgence) of one hundred days, and the blessing of the Holy Father, treasures of grace, which may also be sacrificed for the poor souls,—can be procured from the Reverend Fathers of the Holy Cross, at Notre Dame, Ind. Whoever wishes to have such, should write to Rev. A. Granger, C. S. C. But at least a dozen must constitute an order, and \$1.00 for expenses must be added to each order."

The appearance of such an advertisement as this, it seems to us, ought to provoke on the part of some enlightened person of that vicinity an earnest effort to dispel therefrom such a lingering shadow of the Dark Ages. And yet, doubtless, if our eyes could be fully opened to the situation, we would stand amazed at the number and intensity of similar shadows all around us.

## Doctrinal Articles.

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

### ESSENTIALS AND NON-ESSENTIALS.

BY S. N. HASKELL.

MUCH is said at the present day about essentials and non-essentials in the Christian religion. It is true that there are many questions raised which have but little importance in man's relation to God, and his duty toward his Creator. We must, however, conclude that if God requires obedience in any particular, it is always our duty to render that obedience, even though our finite minds may not at first comprehend all the reasons for the requirement. One of the essentials in the Christian religion is implicit faith and trust in our Creator. "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. We will notice a few things as the word of God presents them, and also some matters and questions which are urged at the present day, which we believe are not presented in the word as of importance, and which we must place among the non-essentials.

The doctrines of repentance before God, a change of heart, and faith in Christ, all who believe in the evangelical religion will unite in calling most important. The apostle Paul taught publicly and from house to house the doctrine of repentance toward God, and faith toward our Lord Jesus Christ. The words of our Saviour are: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. And sooner than that those wicked Pharisees should enter into his kingdom, God would raise up men and women from the stones of the street, and fit them for his heavenly garner. "Think not to say within yourselves, We have Abraham to our Father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:9. Position and hereditary descent are nothing in God's sight as compared with true moral worth. The harlot Rahab, and Ruth, the Moabitish woman, became the direct ancestors of King David, the ancestor of Christ. This cannot be accounted for on other grounds than that God regards integrity of character irrespective of birth and parentage.

Yet there are many at the present day who have much to say about our being the literal descendants of Israel. Supposing we are, or are not, what is the essential point in the matter? Is it not, Are we connected with Christ? Here is the all-important question. It matters but little what tribe or nationality we belong to, if we are Christ's; for with him "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." Col. 3:11.

Another doctrine, gaining ground in some localities, is that of a future probation, an opportunity for salvation after Christ comes. But what is that to us? Is it a consoling doctrine? It may be to some, but consoling only to every lover of sin. He can well say, If I can be saved in a future age, wherein is the importance of my attending to those things in this life while business and pleasure take my attention? This theory surely cannot be of God, as the fruit it bears is evil and only evil. If it be true of those who live in that future age, why preach it here? Why not wait until we get there? One thing certainly is true: Without repentance before God no one will ever enter the kingdom of heaven. Conversing with an old man, a gentleman who had traveled extensively and preached this doctrine in India and New Zealand, we asked if he ever knew one soul converted to God by this doctrine. The only reply was, We preach many things which contain no converting power.

We may say, then, that even though the doctrine were not positively unscriptural, it would be unessential; as it strikes directly at some of the fundamental truths of revelation, however, it must be classed as a doctrine essentially erroneous.

A question which receives much attention from some is concerning the day of Christ's crucifixion and resurrection. Was he crucified on Wednesday, or on Thursday? and did he not rise on Sabbath night, instead of on the first day of the week? Some claim this to be a matter of great importance, as, if Christ did not rise on the first day, there could be no propriety in keeping it as a Sabbath in honor of that event. But while converting one person to this

theory in order to convince them that the seventh day is the Sabbath, fifty might be converted to the fact that the seventh day is the Sabbath, regardless of the day upon which Christ rose. Whether Christ did or did not rise on the first day is something which affects the fourth commandment and the Sabbath not one whit.

But while there are so many doctrines either not essential or positively erroneous, there are truths, we are certain, which men pass over lightly, which really have a direct bearing on the practical, every-day religious life. Their importance is not realized at first glance, but their ultimate fruit may show them to be of much more than ordinary consequence. Take the doctrine of the unconsciousness of man after death. Does it make any difference whether we believe that the dead are conscious or not? Let us ask the question, Where did the doctrines of purgatory, universalism, worshiping the saints and the Virgin Mary, etc., etc., come from?—All are the outgrowths of this idea. Draw from the structure of their faith this corner-stone, and the whole house falls to the ground; modern Spiritualism, with its ten thousand votaries, would cease to exist. This deception is built on the idea that after death men's souls come back to commune with their earthly friends.

"We cannot believe," says the Universalist, "that God will torment the lost to all eternity; therefore there must be a way for their restoration after death." Thus there are thousands of errors which grow out of this false doctrine. It is the root which sprang from the seed which Satan sowed in the garden, when he said to the woman, "Thou shalt not surely die." God had said, "Thou shalt surely die;" and the contradiction of God's word, uttered as it was by Satan, through the serpent, has been reiterated from that time to this. Does age make it true? Does it become truth simply because multitudes believe it? Is it a fact that, in the face of the continually recurring realities of death, sensible men can be made to believe that men do not die—that death is only a transition from mortal activity to immortal activity? Paul says that God only hath immortality. Is this true? He says that immortality is to be put on at the second coming of Christ. Is this a truth? Or is it true that in the face of more than a hundred plain texts concerning the nature of man in death, we do not really die, but that at that event which we call death, we enter upon a state in which we know more than ever before? Let God be true, and every man a liar.

And last, but not least, here is the doctrine of the Sabbath of the Bible. Does it make any essential difference which day we keep, so long as we keep one day out of the seven? The importance to be attached to this question lies in the reason for the observance of a Sabbath. If it is simply observed as a day of rest to the weary body, then one day in seven would perhaps answer as well as any particular day. But where did God ever state this as the reason for the institution of the Sabbath? Man does get rest. This is true; but did the Creator give man a reason for Sabbath observance which would appeal simply to selfish motives? Has he not lifted man's ideas higher than self? Let us see: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." And now comes the only reason that God ever gave for the observance of the Sabbath: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

The reason for observing the Sabbath, then, is to keep in memory the creative works of God. God did not rest because he was weary or needed rest, but because he would have man forever remember him as the Creator of the heavens and the earth. He is the Lord, and that which distinguishes him from false gods is his creative power. To rob man of his rest day is to take away from him that which connects him with his Creator. The fourth commandment of the decalogue is the golden clasp which binds the duty to our God with the duty to our fellow-men. It is the seal of God's law, and reveals God's name. To read any other day into the commandment makes it state an untruth, for it would assert that God rested upon a day upon which he did not rest, and blessed a day which never received his blessing. Who would dare to put the first day in place of the seventh in the commandment? "The Lord blessed the first day, and hallowed it." Did any one ever see it read in this way? If such a rendering cannot be found,

who would dare say it is not important to keep the day which God commands?

Had the seventh-day Sabbath ever been observed for the reasons set forth in the fourth commandment, idolatry in its thousand forms of human inventions never could have flourished on God's fair earth. God designed in the fourth commandment to erect a barrier against idolatry which could not be passed; hence the thousand and one subterfuges Satan suggests to the human mind to take the place of the particular seventh day of the fourth commandment, and place the first day in its stead. But the Sabbath, measuring the weekly cycle, comes to us as a weekly reminder—God's memorial of his own creative power. It is a monument of God's own erection, which points to the Creator of the heavens and the earth. Is not its observance, then, essential?

### IN THE HEART OF THE EARTH.

BY J. O. CORLISS.

"FOR as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40.

This passage of Scripture has in the past been made the basis of one of the greatest objections brought by skeptics against the word of God, and even now many are troubled to harmonize it with other declarations of the Bible. It is a fact generally acknowledged and clearly established, that our Saviour lay in the tomb but two nights; yet many contend for the three nights, and, in trying to harmonize the Scriptures upon the point, take some strange positions.

One class contend for the whole seventy-two hours; but in doing so they have the Saviour rise on the same hour of the day in which he was buried; namely, late in the afternoon, or near sunset. But as he was first seen early in the morning of the first day of the week, it is inferred that he must have risen on the previous day, which was the Sabbath. With this view, Christ must have been put in the tomb as early as Wednesday.

Another class do not contend for the full time—only the three nights. Because, say they, the text just as certainly says three nights as three days, and if the phrase "three days" means some part of each of those days, so "three nights" must mean some part of each of those nights. Therefore, this class will have the Saviour buried Thursday.

It would seem that the advocates of these views must have overlooked some very plain points of scripture; for we find our Saviour while talking with his disciples (and when he was alone with them he spoke plainly. Mark 4:34) saying repeatedly that he should be killed, and be raised the *third day*. See Matt. 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33. And we have also the statement from the two that went to Emmaus on the day of his resurrection that that was the *third day* since he was crucified. Luke 24:21.

Just what is meant by the expression "third day" can be determined by the use made of it in the Scriptures. Christ said, "Go ye, and tell that fox, Behold, I cast out devils, and do cures to-day, and to-morrow, and the third day I shall be perfected." Luke 13:32. Also in the account of Paul's voyage from Cæsarea to Rome, Luke says (Acts 27:17-19) that they undergirded the ship, the next day they lightened it, and the *third day* they cast out the tackling; thus making the day of undergirding the ship the first day of the series.

In recording the events of the crucifixion day, Luke says, "And that day was the preparation, and the Sabbath drew on." Chap. 23:54. And Mark says (chap. 15:42), "It was the preparation, that is, the day before the Sabbath." Now, making the preparation day the first in the count, the Sabbath would be the second, and the first day of the week the third, which makes perfect harmony between the declarations of Christ and the subsequent statements of the evangelists.

But, says the objector, you have only two nights in the count, and what will you do with the text at the head of this article? for our Saviour says he shall be in the heart of the earth as long as Jonah was in the whale's belly, and the record testifies that Jonah was there three days and three nights.

In examining the text, there are some things to be taken into consideration: (1.) To whom the words were addressed; (2.) The language used in the address; and (3.) The meaning of the expression, "heart of the earth." In the first place, we learn that the words were addressed to the scribes and

Pharisees, and it is said that Christ ever spoke to them in parables. Matt. 13:34. The Pharisees were supposed to understand the symbols of the Hebrew language (see Ps. 78:1-3), hence our Saviour addressed them in that manner.

In speaking of the heart of any object, it is taken for granted that the center is meant. Certain it is that the heart is not at the surface. If earth in the text is to be taken literally, it certainly must mean its center. But we dwell upon the earth's surface, and not at its center. Then was Christ ever in the heart of the earth? Is there any proof that he was put down into the earth at all? We read that he was put in Joseph's "new tomb, which he had hewn out in the rock." Matt. 27:60. The word *earth* occurs many times in the Bible when it can be taken in no other than a figurative sense. We give a few instances, "Hear, O heavens, and give ear, O earth; for the Lord hath spoken." Isa. 1:2. "Hear, O earth, the words of my mouth." Deut. 32:1. "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22. Nothing is plainer than that the earth referred to in these texts must mean the people. Again, we read in Mark 1:5, concerning the work of John in the wilderness, "And there went out unto him all the land of Judea." It is evident that the people are referred to, and not the land.

At the time referred to in the text, no people could more appropriately be styled the "heart of the earth" than the Roman nation. They had pushed their conquests until they were recognized as the heart and center of all the powers of earth. All other nations had become tributary to them, and even the parents of our Lord responded to the summons of the Roman emperor to appear and be enrolled for taxation. Luke 2:1-5.

Christ was delivered by Judas into the hands of the soldiers the same night that he ate the passover with his disciples, which was the evening before the preparation day, and continued in their hands until he was crucified. Then a guard was placed before the tomb, who guarded his body until he was raised and released from their power. It is just as true that the Saviour was in their power from the time of his betrayal until his crucifixion as it is that he was in their power while in the tomb.

No power on earth could have taken him until the appointed time arrived for him to be delivered up, and no power could hold him after the summons was given for him to come forth. The case of Jonah was the same. The fish had no power to take him until he was delivered up; and when he was again placed on the land, he was as safe from danger as before starting on his perilous journey.

So if Christ was delivered into the hands of the people the evening before the preparation, which would correspond with our Thursday evening, and remained in their power until his resurrection, then there is some analogy between his case and Jonah's, and we see no difficulty in finding the three nights spoken of in the text, nor will we be out of harmony with other scriptures in making the above application of the text.

THERE are more than one hundred and twenty-five texts of Scripture which positively declare in reference to the final disposition of the enemies of the Lord, the wicked, that *they shall die, be destroyed, perish, go to perdition, be consumed, devoured by fire, slain, come to an end, be rooted out, cut off, be as though they had not been, go to nothing and perish, be burned up, etc., etc.* Now, in order to sustain the doctrine of eternal torment and everlasting misery for the finally impenitent, it must be shown, substantiated, and clearly proven, that each one of these one hundred and twenty-five texts is not used in a literal sense when speaking on this awful subject. We know that all words *do* have a literal meaning, and any one with a slight sprinkling of common sense readily knows what the literal meaning of the above words, phrases, and terms would be when used in reference to future punishment. But in order to sustain the pego-papal dogma of everlasting misery, a doctrine which slanders the character of the Deity, negatives God's word, and confuses the human conscience, it is assumed that each one of the above-mentioned one hundred and twenty-five passages is figurative! Reader, is this consistent; is it *right*? Verily an enemy hath done this.

THE Creator works no miracles to bring back its lost whiteness to the snow. But the whole array of his miracles has nothing to compare with what he has done to restore your soul's lost purity.—*Congregationalist.*

## The Christian Life.

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

### THE ADVOCATE.

FATHER, I bring this worthless child to thee  
To claim thy pardon once; yet once again  
Receive him at my hands, for he is mine.  
He is a worthless child; he owns his guilt;  
Look not on him; he cannot bear thy glance.  
Look thou on me; his vileness I will hide.  
He pleads not for himself; he dares not plead.  
His cause is mine; I am his Advocate.  
By each pure drop of blood I lest for him,  
By all the sorrows graven on my soul,  
By every wound I bear, I claim it due.  
Father, divine, I cannot have him lost;  
He is a worthless soul, but he is mine.  
Sin hath destroyed him; sin hath died in me.  
Death hath pursued him; I have conquered death.  
Satan hath bound him; Satan is my slave.  
My Father, hear him now, not him, but me.  
I would not have him lost for all the worlds  
Thou, for thy glory, hast ordained and made,  
Because he is a poor and contrite child,  
And all his every hope on me reelines.  
I know my children, and I know him mine  
By all the tears he weeps upon my bosom,  
By his full heart that beateth against mine;  
I know him by his sighing and his prayers,  
By his deep, trusting love that clings to me.  
I could not bear to see him cast away,  
Weak as he is, the weakest of my flock,  
The one that grieves me most, that loves me least.  
I measure not my love by his returns;  
And though the stripes I send to speed him home  
Drive him upon the instant from my breast,  
Still he is mine; I drew him from the world;  
He has no right, no home but in my love.  
Though earth and hell against his soul conspire,  
I shield him, keep him, save him; we are one.

O sinner, what an Advocate hast thou!  
Methinks I see him lead the culprit in,  
Poor, sorrowing, shamed, all tremulous with fear,  
Prostrate before his Lord, weak, self-condemned,  
Clad with his Saviour's spotless righteousness.  
Himself to hide and hear the Father's words:  
My Son, his cause is thine and thine is mine;  
Take up thy poor lost one; he is forgiven.  
—*Epitaphal Recorder.*

### THE PURE IN HEART SHALL SEE GOD.

Do we realize what a privilege this will be? People sometimes travel many miles to see the President, or some political candidate, or one of earth's princes. The President may be one whose election they opposed, and who cares nothing whatever for them, personally; yet because of his notoriety and the office he holds, people consider it a great privilege to see and hear him.

But suppose instead of some man great with the honors of earth, we go to meet a dear friend whom we have not seen for many years. Perhaps the vast ocean has rolled between us. It may be one whose former companionship was very dear, and with whom our heart was knit by affection's inseparable cords. Suppose we learn that upon a certain day this friend will arrive at the station to visit us. Our heart is immediately gladdened with anticipation. We will doubtless be at the depot when the train arrives; and as the passengers alight from the coach, our expectant eyes will scan each face, anxious to look upon the familiar features of the friend we love.

But instead of some great man, or a near friend, suppose it is an affectionate parent, a father, whom we had never seen, whom we are to meet. Such a circumstance might occur. Suppose we had been the recipients of his numerous gifts and the multiplied tokens of his paternal affection. Suppose a telegram announced his early arrival on the morrow. How our hearts would rejoice with inexpressible delight! We would hasten to have everything in readiness for his reception and entertainment. Our eyes are to behold the one whom, above all others, we love, and who has given so many proofs of devotion to his child. Surely the heart would be thrilled with ecstasy at such a pleasure. Far would it be from the natural heart to postpone such a meeting; and to have it delayed, even for a few days, how sad and disappointing!

But, dear reader, it is not a man clothed with earthly greatness, who, perhaps, is your enemy, and whose transient honor will quickly perish, whom you have the promise of seeing. It is not a human friend, with human imperfections, and who may prove fickle and untrue in the hour of your need. It is not an earthly parent who is utterly incapable of securing your unalloyed happiness, or of bestowing upon you perpetual existence. But we shall see God—our Friend,

our Father, our God. Before the surpassing splendor of his glory, the pomp and gorgeousness of earthly royalty sink into rags and beggary. Compared to his unchanging affection, his self-forgetful devotion, the tenderest human friendship is cold formality and empty pretension. To all our necessities, as his children, his treasury is constantly open. Earthly parents provide for their children as their wants arise. He anticipates and makes provision for our needs before they exist. Earthly parents seek to prevent their children from suffering actual discomfort. He counts the very hairs of our heads. They bequeath money; he, a throne. They bestow lands; he, the world. They distribute their possessions when they die; he divides his kingdom and his glory while he lives. And he bids us call him Father—our Father. And if pure, we may see him. And this seeing God will be to enjoy him, to lave in the glory of his presence, to gaze with enraptured eyes into his, and to receive smiles of welcome, and words of endearing tenderness from one whom our hearts have long yearned to see.

This seeing him will not be to see him as Isaiah did, only to contrast with God's purity our own sin and defilement; for they shall be "without fault before the throne of God," clad in the pure white robes of the Saviour's righteousness. It will not be to see his glory as John on Patmos was permitted to do, and then be compelled to return to earth to behold our desolate surroundings, and groan in exile and lowliness; for we shall "dwell" with him, and "go no more out" forever. It will not be to have one transporting view of heavenly splendors, as Paul did, and then come back to the thorn in the flesh, the daily perishing of the outward man, and to the perils by sea and land, among false brethren, and from the openly vile. There will be for us no more separation from God, for we "shall serve him day and night in his temple." It will not be to see him as David saw Jonathan, to breathe out in sighs and lamentations the bitterness of a final and agonizing separation; for we "shall see his face," and the Lord God will be our light, and we "shall reign forever and ever." God shall then wipe away all tears from our eyes, "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

To see him will be to love him with ever increasing love. We shall become acquainted with the lovable attributes of his character. No being can avoid adoring him then. Even here we catch faint but fascinating glimpses of the wonderful goodness and excellencies of his character, and our heart, like a magnetized needle, turns with trembling emotion toward the center of such attractive loveliness. We often sit and think in absorbing wonderment and adoring reverence of the infinite condescension and love he has seen fit to reveal to our narrow vision, "whom having not seen ye love." "But what will it be to be there?" What will it be to see, and hear, and handle, and know?

"Blessed are the pure in heart, for they shall see God," not only to love him, but to be loved in return. Can he love us while we are yet enemies, and not as friends? Can he love us while yet sinners from him, and not when we come into his very presence purified, sanctified, glorified? Can he love us in our rags, and poverty, and loathsome hatefulness, and not when we become holy and lovable in character, like himself, and joint heirs of the royal estates?—Nay, verily. The most extravagant affection of his redeemed children will be reciprocated. Their joy will be full, but that joy will be mutual. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

Dear reader, is not this one of those "exceeding great and precious promises," whereby we may become "partakers of the divine nature, having escaped the corruption that is in the world through lust"? Is not this an entrancing promise? Can anything of earth be more stimulating to untiring exertion? Is this blessed hope cherished in your heart? Have you chosen that better part? If not, let me beseech you to open your eyes. Let your mind meditate, bid your sleeping soul arouse, that your heart may grasp the realities of eternity. W. C. WARMS.

A ROMANIST once said to a Christian, "You Protestants could not prove your Bible if it were not for the Holy Catholic Church and her great men." "True," said the Christian, "for the Bible predicted that there would be such an apostate church and priesthood, and here you are, just as the Bible said."



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

BATTLE CREEK, MICH., APRIL 15, 1888.

### WITH ME IN PARADISE.

ACCORDING to Luke's account of the crucifixion of our Saviour (Luke 23:33-46), one of the two malefactors who were crucified with him, said to Jesus, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Verses 43, 48. This, says the immaterialist, "must ever stand as a clear announcement of the uninterrupted immortality of the soul." (Landis, p. 211.) The "clear announcement" is made out in this manner: Christ and the thief, it is claimed, both died that day; they both went to paradise that day; and their condition while there was, of course, one of consciousness and intelligence.

There is one fact which stands somewhat in the way of this clear announcement; and that is, that Christ did not go to paradise that day. In answer to the popular view, we first set forth this unqualified proposition, and undertake its proof; and if this shall prove to be well grounded, the doctrine of annihilation will be found in a degree true; for the claims usually built on the scripture above quoted are utterly and forever annihilated by this fact.

In entering upon the argument to show that Christ did not go to paradise that day, we first inquire what paradise is, and where it is. The word occurs but three times in the English version of the Scriptures, all in the New Testament, two besides the verse under consideration; but these are amply sufficient to define and locate it.

First, Paul, in 2 Cor. 12:2, says: "I knew a man in Christ above fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth), such a one caught up to the third heaven." In verse 4 he affirms that the place to which this man was caught up was paradise. This establishes the fact that paradise is in the third heaven.

Again, in Rev. 2:7, we read the promise which the Saviour gives to the overcomers; and he says: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." This establishes another equally important fact, that paradise is where the tree of life now is. Now, if the Scriptures anywhere give us any further information respecting the place where the tree of life is to be found, we have still further testimony respecting paradise.

In Rev. 21 and 22 we have a description of the New Jerusalem, the holy city which is above. In chap. 22:1, 2 we read: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it [the city], and on either side of the river, was there the tree of life, which bare twelve manner of fruit, and yielded her fruit every month." By this testimony, we learn that the tree of life, which grows in the midst of the paradise of God, is in the holy city, fast by the river of life, which proceeds from the throne of God. Nothing could be more explicit than this. We have now found the paradise of the New Testament. It is in the third heaven, where the tree of life is, and where God maintains his residence and his throne. Whoever, therefore, goes into paradise, goes into the presence of God. If the Saviour went there on the day of his crucifixion, with the penitent thief, he went into the presence of his Father.

Bear this fact in mind, while we reverently listen to the words of the Lord, and believe what he says, while he himself testifies whether or not he went to paradise on the day of his crucifixion. On the morning of his resurrection, the third day AFTER his crucifixion, he said to Mary, who was about to embrace his feet, in accordance with the ancient custom of deference or worship, "Touch me not; FOR I AM NOT YET ASCENDED TO MY FATHER." The third day, remember, from the crucifixion, and not ascended into paradise yet! Struck into a state of

bewilderment by this stunning fact, Landis (pp. 209, 211) clutches wildly for some supports by which to rear again his prostrate structure. He feigns to find evidence in John 16:16, that Jesus told his disciples that at death he would go to his Father,—a scripture which very evidently has reference, not to his death, but to his bodily ascension, forty days after his resurrection. Then, referring to the fact that the word *ascend* is from *anabaino*, he says: "Now every tyro knows that in composition *ana* has very frequently [?] the force of *again*. *Baino* alone means simply 'to ascend'; *ana* adds a shade of meaning."

It is frequently the case that writers try to drive others into an admission of their statements by representing that they will appear very ignorant and stupid to deny them. But Mr. L., not being a tyro, doubtless understands that nearly every statement in this criticism is false in itself considered, and every one of them wholly so, as applied to the case in hand. *Ana*, in composition with *baino*, does not have the force of *again*. In neither Liddell and Scott, Robinson, Greenfield, nor Parkhurst, is there any such definition as "ascended again" given to *anabaino*. *Baino* alone does not mean "to ascend." No such definition is given to it in the standard authorities here named. It means simply "to go," without any reference to the direction; other words, either in composition with it, or in the context, signifying whether this motion is up or down, forward or backward, over or under, etc. In no one of the eighty-one instances of the use of the word in the New Testament, is it translated "ascend again." And finally, those texts which Mr. L. quotes as containing the word *again*, as Matt. 3:16, which he quotes, "Christ went up again, or returned," and Matt. 5:1, which he quotes, "He went up again into a mountain," the word *again* is not expressed in the English nor implied in the Greek. In only one instance is the word *again* used with *anabaino*; that is Gal. 2:1, where Paul says, "I went up again to Jerusalem;" but here the word *again* is from another word (*palin*), explicitly inserted in the text, and *anabaino* is translated simply "went up."

Rarely do we meet with an instance of more reckless desperation in the line of criticism. And what is the object of it?—It is to have us understand that when Christ says, "I am not yet ascended to my Father," he means to say, I am not yet ascended *again* to my Father. And from this he would have us further draw the lucid inference that Christ had ascended once, that is, in his disembodied spirit, between his death and resurrection, and now tells Mary not to touch him, because he has not ascended again! It would be difficult to conceive of a more unnecessary and far-fetched inference. And that men will seriously contend for such a view, shows the orbless obstinacy with which they will cling to preconceived notions, though they have only the most groundless trifles to sustain them, rather than surrender them for more consistent views. Nothing can be more evident than that Christ, when he said, "I am not yet ascended to my Father," affirmed in the most direct manner that since his advent into this world, he had not, up to that time, ascended to his Father.

Rather than thus summarily lose the argument that the thief was still conscious in death, and that the soul is therefore (?) immortal, another attempt is made to adjust the matter thus: Although Christ did not go to his Father, he nevertheless went to paradise, which is not where the Father dwells, but the intermediate resting-place of departed souls. Do we then understand them? We find them sometimes arguing from Eccl. 12:7, that the disembodied spirit *deceitfully* return to God; which they claim to be proof positive that the soul is immortal, and think it will puzzle the annihilationists not a little. Do they now give this up, and admit that the soul or spirit does not go to God, but only into some intermediate place, called paradise? It matters not to us which position they take, only we wish to know which one it is. We cannot hold our peace, and allow them to take one position on one text and another on another, to avoid the embarrassments into which their theory plunges at every turn.

That paradise is no intermediate state, a half-way house between the grave and the resurrection, can be easily shown; for we have the positive statements of the Scriptures to show that paradise is in the third heaven, where God sits upon his throne; and Christ told Mary, the third day after his crucifixion, in so many words, that he had not yet ascended there. But besides this, we have other positive evidence that Christ did not go to heaven nor to any intermediate half-way place between his death and resurrection.

The Scriptures tell us explicitly just where he was during this time, and the place was not *gehenna*, the place of punishment for the damned, where it is claimed he went to preach to the spirits in prison; and it was not paradise. To those who came to the sepulcher, the angel said (Matt. 28:5, 6), "Ye seek Jesus who was crucified. He is not here, for he is risen, as he said. Come, see the place where the Lord lay." No testimony could be more explicit that he was not in the tomb simply because he had risen; that is, that he, the Jesus who was crucified, was in that very place till he left it by rising from the dead. Who may set aside such testimony?

The popular interpretation of Christ's language to the thief thus utterly failing, we are thrown back upon the text for some other explanation of the phraseology there used: "Verily I say unto thee, To-day shalt thou be with me in paradise." There are but two probable ways in which this language can be interpreted: One is, to let the phrase *to-day* refer to the time to which the thief had reference in his request. He said, "Lord, remember me when thou comest into\* thy kingdom." He looked forward to the day when Christ should come into his kingdom. And if the "to-day" in Christ's answer refers to this time, then the sense would be, "Verily I say unto thee, To-day, or this day, the day to which you refer, when I come into my kingdom, thou shalt be with me in paradise." The word *to-day* is from the Greek, *σημερον* (*semeron*); and all the definitions we find of it would seem to confine it to present time, excluding an application of it to the future. This interpretation, therefore, we think cannot be urged.

The other, and only remaining method of interpreting the passage, is to place the comma after "to-day," making *to-day* an adverb qualifying the word *say*. The sense would then be, "Verily I say unto thee to-day, Thou shalt be with me in paradise," at that period in the future when I shall come into my kingdom. This method of punctuation, if it is allowable, clears the subject of all difficulty. Let us then candidly consider what objections can be urged against it.

As to the punctuation itself, we all know that that is not the work of Inspiration; and withal, that it is of recent origin, the comma in its present form not having been invented till the year A. D. 1490, by Manutius, a learned printer of Venice. It is therefore allowable to change this in any manner that the sense of the passage, the context, or even other portions of the Scriptures, may demand. So the Bible Societies (Ives., p. 66) have found it necessary to change the punctuation of Matt. 19:20; and other passages are still in question. But the objector accuses us of making sad nonsense of the text by this change; and he asks, in bitter irony, "Did not the thief know it was that day, without Christ's telling him?" Very true, as a matter of fact; but let the objector beware lest his sarcasm fall upon the Scriptures themselves; for such very expressions do occur therein. See Zech. 9:12: "Turn you to the stronghold, ye prisoners of hope: even *to-day* do I declare that I will render double unto thee." Transposing this sentence, without altering the sense, we have phraseology similar to that of Luke 23:43; namely, "I declare unto you even *to-day*, I will render double unto thee." The events threatened here were to take place in the future, when the Lord should bend Judah, etc. See context. So the phrase *to-day* could not qualify the "rendering double," etc., but only the verb *declare*.

Here, then, is an expression exactly parallel with that in Luke, and the same irony is applicable; thus, "Did not the prisoners of hope know it was that day when the declaration was made to them?" But let our opponents now discard their unworthy weapon; for here it is leveled against the words of Inspiration itself. See also Deut. 8:19; 15:15; 30:16; Acts 26:29.

But when we take into consideration the circumstances of the case, we see a force and propriety in

\*Although the Greek word here is *ev* (*en*), which literally means "in," it is doubtless used in the sense of *eis* (*eis*), which means "into;" as is sometimes the case with *ev*, according to the lexicons. There are ten instances in the New Testament where it must have this meaning: Mark 1:16; Luke 5:16; John 3:35; 5:4; Acts 7:45; Rom. 1:23, 25; 2 Cor. 8:16; Gal. 1:6; 1 Tim. 3:16. It does not seem at all likely either that the mind of the thief was sufficiently enlightened, or that on this occasion he would so enter into particulars as to distinguish between the setting up of the kingdom and the second advent, and refer to his second coming *after* he had received the kingdom. He doubtless looked forward simply to that time when the Lord would be invested with his royal power, and come into possession of his kingdom.

the Saviour's making his declaration emphatically upon that day. He had been preaching the advent of the kingdom of heaven to listening multitudes. A kingdom he had promised to his followers. But the powers of death and darkness had apparently triumphed, and were crushing into the very grave both his prospects and his promises. He who was expected to be the king of the coming kingdom, stretched upon the shameful cross, was expiring in ignominy and reproach; his disciples were scattered; and where now was the prospect of that kingdom which had been preached and promised? But amid the supernatural influences at work upon that memorable day, a ray of divine illumination may have flashed in upon the soul of the poor thief, traveling the same road of death beside his Lord. A conviction of the truthfulness of his claims as the Messiah, the Son of God, may have entered into his mind, and a desire have sprung up in his heart to trust his lot in his hands, leading him to put up a sincere petition, Lord, in mercy remember me when the days of thy triumph and glory shall come. Yes, says the suffering Saviour, in the hearing of the mocking multitude, I say unto thee *to-day*—*to-day*, in this hour of my darkness and agony—*to-day*, when the fatal cross is apparently giving the lie to all my pretensions—*to-day*, a day of forlorn prospects and withered hopes, so far as human eyes can see—*verily, to-day*, I say unto thee, Thou shalt be with me in paradise, when my kingdom shall be established in triumph and glory.

Thus there is a divine force and beauty in these words of our Lord, as uttered on that occasion. How like a sun at midnight would they have broken in upon the gloom that enshrouded the sorrowing hearts of the disciples, had they fathomed their import! For who had occasion to sink in despair, if not He upon whom all depended, and that, too, when expiring under the agonies of the cross? But lo! no cloud of gloom is sufficient to fix its shadows upon his serene brow. His divine foresight, riding calmly over the events of the present, fixes itself upon that coming period of glory, when he shall see of the travail of his soul, and be satisfied. There, in the hour of his deepest humility, he points them to the joys of paradise.

Thus, by a simple removal of the comma one word forward, the stone of stumbling is taken out of this text, by making it harmonize with other scriptures; and thus the promise, by having reference to something in the future, and not to anything to be performed on that day, contains no affirmation of consciousness in death. U. S.

#### SCRIPTURE METHOD OF RECKONING THE DAY.

In a previous article, consideration was given to the establishment of the day period of time, and the intimations of the record in Genesis regarding the proper mode of reckoning the same. The functions of God's time-pieces, as mentioned in Gen. 1:14-18, were also discussed, and their application at different points on the globe remarked upon.

It remains to consider what further intimations there are in the Scriptures concerning this subject. We say "intimations," for it must be acknowledged that upon very many questions concerning man's duty, and upon which it is needful to know the will of God, only intimations can be found. In the revelation of his will to man, God has not seen fit to specify in detail each and every particular connected with all the circumstances and obligations of the human race; intimations of God's will and purpose are given, and it is man's duty to study these intimations with great care, and in the exercise of his free moral agency decide what is right and what is wrong. One of God's plans in dealing with the human race seems to be that of arranging circumstances, and then leaving it for man to observe those circumstances, and by the exercise of his judgment and free moral agency regarding their significance, decide his course of action. It is noticeable that the very nature of the Scriptures is such that the most painstaking, persistent, and continued application, freed from prejudice, and accompanied by an earnest desire to know the truth, and fervent supplication for aid from the Holy Spirit, are indispensably necessary in order to a correct understanding of their design and teaching. A realization of this fact adds force to the Saviour's injunction to "search the Scriptures." One of the first, and among the most important, questions that should always be asked, while studying any portion of the Scripture is, What impression was it calculated

to make upon the minds of the immediate listeners, or those to whom it was directly addressed? This necessitates taking into consideration many circumstances and conditions, such as countries, customs, etc. With these preliminary statements we will proceed to examine texts that have a bearing upon the question under consideration.

Very little is recorded of the instruction given by God to the human race previous to the flood. The world became so corrupt that God saw fit to destroy it by the deluge, and begin the race again with only eight souls. Time passed on; the race increased and once more became so sunken in idolatry and wickedness that the knowledge of God and his true worship seemed likely to be entirely lost. About four hundred years after the deluge, God found in Abraham one who was true and faithful to him. Some two hundred years later he allowed one family of his descendants—that of Jacob, who remained free from the prevailing idolatry—to go into Egypt. All this was with a view to having his chosen people brought into a condition to be taught anew, from the foundation principles, the plan of salvation, and to receive, for the benefit of themselves and the future generations of the race, such revelations of himself and his will as he should choose to make. Beginning with the call of Moses, God commenced again at first principles to teach the human race of himself, his will, and man's duty. The very first lesson that he authorized Moses to teach his people, was simply that of the *existence* of the Creator. When Moses asked the Lord what he should say to the people as to who had sent him to them, his reply was, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." And then followed those wonderfully impressive lessons on God's power, mercy, and love. Finally they were delivered from bondage, and God proceeded to impart to them a more minute and complete knowledge of himself, of the plan of salvation and their relations to it, and of what constituted a correct life on the part of man.

When viewed from this standpoint, God's dealing with the children of Israel must awaken within us renewed interest. In Lev. 23:32, God, in giving instructions regarding the manner of observing the day of atonement, makes a statement that is significant as bearing upon the question at issue. In speaking of the day of atonement, he says: "It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, *from even unto even, shall ye celebrate your Sabbath.*" This statement is explicit and readily understood. It is the same principle we found in the first chapter of Genesis, where the manner of reckoning the days was stated. Now, if we can ascertain clearly the signification of the term *even*, the value of the text quoted will be more apparent.

Deut. 16:6: "But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover *at even*, at the *going down of the sun.*" Here instructions are given regarding the observance of the passover, and "even" is spoken of as being identical with "the going down of the sun."

Lev. 22:6, 7: "The soul which hath touched any such [certain unclean animals before mentioned] shall be unclean *until even.* . . . And when the *sun is down*, he shall be clean." Here again "even" and sundown are shown to be identically the same point of time.

Joshua 8:29: "And the king of Ai he hanged on a tree *until eventide*: and as soon as *the sun was down*, Joshua commanded that they should take his carcass down."

Joshua 10:26, 27: "And they were hanging upon the trees until the *evening*. And it came to pass at the time of the *going down of the sun*, that Joshua commanded, and they took them down."

2 Chron. 18:34: "The king of Israel stayed himself up in his chariot against the Syrians until the *even*; and about the time of the *sun going down* he died."

The most obvious meaning of all these texts, and the only one that is reasonable and consistent, is that the disappearance of the sun below the horizon, a phenomenon known as "sunset" or "sundown," marks the beginning proper of the "even" or "evening." This construction harmonizes with the account of the reckoning of the days in Genesis. The New Testament furnishes evidence that points to the same conclusion.

Matt. 8:16: "When the *even* was come, they

brought unto him many that were possessed with devils."

Mark 1:32: "And *at even*, when the sun did set, they brought unto him all that were diseased," etc.

Luke 4:40: "Now *when the sun was setting*, all they that had any sick with divers diseases brought them unto him."

These three texts all refer to the same occurrences, and taken together supply incontrovertible testimony that by "even" was meant "sunset."

With the signification of "even" thus ascertained, we may read Lev. 23:32 thus: "From sunset unto sunset shall ye celebrate your Sabbath." We think no one can reasonably dispute the claim that the children of Israel understood the statement to mean just that and nothing more.

When we consider the latitude of the peninsula of Sinai, where the children of Israel were when this instruction relative to the reckoning of the day was given, we see that the method of reckoning from sunset to sunset was applicable for the entire year. The same may be said of Palestine, and of all other countries or localities mentioned in the Bible.

There are some passages in the New Testament that throw light upon the actual practice of Christ and the apostles, in the matter of reckoning the day. In Luke 22:34 we read that Christ said to Peter: "The cock shall not crow *this day*, before that thou shalt thrice deny that thou knowest me." Now, if we can ascertain when it was that Christ spoke these words to Peter, and when it was that Peter denied his Lord, we shall know what Christ meant by the phrase "this day." Mark 14:17-20, 30, informs us that it was during the first part of the night that the conversation between Christ and Peter occurred. Now, if Peter had denied his Lord before midnight, the evidence would be conclusive that Christ understood that the day ended at midnight. But when did Peter deny Christ? By comparing John 18:25-28 with Matt. 27:1 and Luke 22:66, it is evident that it was not until the early morning, or nearly daylight, that the denial and cock-crowing took place. The conclusion is unavoidable that Christ reckoned the twenty-four-hour day as beginning with the evening, at sunset. Indeed, we know from history and the testimony of the Jews, that the custom of reckoning the days from sunset to sunset has always existed among the Jewish people. Bible dictionaries and encyclopedias all agree in testifying that such was the case.

There are several texts of Scripture that are thought by some to be difficult to harmonize with the foregoing positions, and these will be considered in a subsequent article. G. W. M.

#### USURPATION.

USURPATION is not confined to the unjust rule of despotic kings, but is seen to thrust its thieving hand into every system of government, every monetary scheme, every social system, and every religion that enforces worship by denying the right to exercise freedom of conscience. The Saviour on all occasions recognized man's right to choose for himself; and along with this right he taught the doctrine of individual responsibility. Liberty, therefore, is the gift of God.

But the liberty Christ proclaimed to the world is a different kind of liberty from that which we see everywhere around us. Christ's liberty is of that genuine and equitable kind that surrounds men with wholesome restraints,—restraints just and beneficent alike to lord or peasant. The liberty of God is therefore the true liberty, with its foundation firmly laid on the eternal principles of benevolence and impartial justice, tempered with wholesome restraints.

There is another kind of liberty, so-called, very prevalent, that is not true liberty, but usurpation. Where usurpation prevails, true liberty is oppressed. We have much false liberty in the United States. This false liberty is the license one part of our people give themselves to oppress and injure the other part, through a false social system and unjust laws framed in antagonism to the ten commandments. It is needless to state that men who give themselves to work iniquity under the cover of an unjust public sentiment or unwise statutes, stultify their consciences and forfeit God's favor in so doing.

All usurpation comes from the Devil. He is the ruler of the kingdoms and governments of this world, not by right, but by usurpation. Since Satan is the arch-usurper, it naturally follows that his seed—wicked men—allow him to work iniquity through their members, and are given rank in his kingdom of usurpation for selling themselves to him. All usurpers are sinners, and are doomed unless they repent.

Every one of the ten commandments is as much in force to-day as they were when proclaimed from Mount Sinai. One of these commandments declares, "Thou shalt not covet." When men and women yield to the allurements of a covetous spirit, usurpation of the rights of others is the inevitable result. If I usurp the rights or privileges of another, I am in the sight of God as surely a thief and a robber as I would be if by stealth I robbed a man's granary. All kinds of schemes, whether under the name of combination, syndicate, or corporation, that have extortion for their object, come under the curse denounced upon the thief and the robber, however well they may be hedged in by legal enactments. Hence we see that there may be commercial robberies, transportation robberies, and robberies by adulterations of foods. There are also social robbers, ecclesiastical robbers (the most Satanic of all), robbers of personal liberty through false charges sustained by process of law, and the thousand and one other robberies that go to swell the black catalogue of man's usurpations.

When I look upon a magnificent cathedral, a splendid church, or a palatial residence; when I contemplate the colossal fortunes of some men, and the glossy silks and satins and the costly jewelry worn for show, the question naturally arises in my mind, What encumbrances rest on these things? Who has been robbed that they may possess these evidences of wealth? Have they been honestly obtained? or is the filthy trail of the serpent over them all?

GEO. W. COPLEY.

### HISTORICAL READING ON SUNDAY-KEEPING.—NO. 10.

BY ISAAO MORRISON.

Does the Bible thoroughly furnish us with information as to how we should spend Sunday, the first day of the week?

"Six days [which includes the first day, or Sunday] shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20: 9, 10.

"Thus saith the Lord God: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened." Eze. 46: 1.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

Here we have a command to "work," to "gather" and to "lay by" in our store-houses at home, on the first day of the week. Justin Edwards translates the original thus: "Lay by him in store; at home." With this agree the German, French, Latin, and other translations. Bloomfield, in his "Notes on the Greek Text," says of the original Greek word *logia*, here translated "gatherings": "It properly signifies a *gleaning*, and then, as here, a *slight gathering*."

"And that day was the preparation [Friday], and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments [worked]; and rested the Sabbath day [laying aside their work, and keeping the Sabbath after the crucifixion] according to the commandment. [Thus the New Testament says there is a command for keeping the Sabbath after the crucifixion of Christ, and that these Christian disciples kept the Sabbath according to it.] Now upon the first day of the week [the next day after the Sabbath, see also Matt. 28: 1; Mark 16: 1, 2], very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared [to work on the first day of the week after both the crucifixion and the resurrection were past (Mark 16: 1-5), taking up the work that they had laid down when the Sabbath came—work that they would not do on the Sabbath], and certain others with them. And they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus." Luke 23: 54-56; 24: 1-3.

"And came unto them to Troas in five days, where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they gathered together." Acts 20: 6-8.

"The Jews kept their Sabbath from evening to evening, according to the law. Lev. 23: 32. . . . And the Rabbins say, The Sabbath doth not enter but when the sun is set. Hence it was that the sick were not brought out to our Lord till after sunset, because then the Sabbath was ended."—Adam Clarke, on Matt. 8: 16.

Speaking of this meeting at Troas, Kitto says: "It has, from this last circumstance [that this was an evening meeting], been inferred by some that the assembly commenced after sunset on the Sabbath, at which hour the first day of the week had commenced, according to the Jewish reckoning, . . . which would hardly agree with the idea of a commemoration of the resurrection."—Cyclo. of Bib. Literature, art. Lord's Day.

"I conclude, therefore, that the brethren met on the night after the Jewish Sabbath, which was still observed as a day

of rest by all of them who were Jews, or Jewish proselytes, and considering this the beginning of the first day of the week, spent it in the manner above described."—Prof. McGarvey's "Commentary on the Acts."

"The labors of the early days of the week that was spent at Troas are not related to us; but concerning the last day we have a narrative which enters into details with all the minuteness of one of the Gospel histories. It was the evening which succeeded the Jewish Sabbath. On Sunday morning the vessel was about to sail."—The Life and Epistles of St. Paul, by Conybeare and Howson, p. 626. People's edition, 1878.

"When therefore he [Paul] was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. . . . And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so he had appointed, minding himself to go afoot." Acts 20: 11, 13.

"He [Paul] pursued his lonely road [to Assos] that Sunday afternoon, among the oak woods and the streams of Ida."—Life and Epistles of St. Paul, p. 629.

"The Jews reckoned the day [in its broad sense, Gen. 1: 5] from evening to morning, and on that principle the evening of the first day of the week would be our Saturday evening. If Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas at the beginning of the Christian Sabbath, i. e., on Saturday evening, and consequently resumed his journey on Sunday morning."—Prof. Hackett, in his comments on Acts 20: 7.

"On Sunday morning, Paul and his companions resumed their journey."—Prof. McGarvey's "Commentary on the Acts."

## Temperance Outlook.

### THE CONSTITUTIONALITY OF PROHIBITION.

THE Supreme Court of the United States, not long since, in the liquor cases arising in the State of Kansas under the prohibitory law of that State, decided that the States of the Union have the power to prohibit the manufacture and sale of intoxicating liquors within their respective jurisdictions; that when exercising this power they are not required to provide for any compensation to parties who may be incidentally injured in their property interests by such exercise; and that there is nothing in the Constitution of the United States that puts the States under any restraint in respect to this power. This decision, which was justly regarded as a judicial triumph in favor of prohibition, overruled the views which had been expressed by Judge Brewer on the same subject, and, moreover, settled the question that, so far as the manufacture and sale of intoxicating liquors in any particular State are concerned, it is for that State to determine, either by constitutional provision or legislative enactment, or by both, in what way and to what extent the liquor business should be subjected to the regulation and restriction of law. (128 U. S. 628.)

The same Court, however, has just rendered another decision in respect to a point not covered by, or involved in, the previous one. The prohibitory law of Iowa forbids the introduction of intoxicating liquors into that State from other States, as well as their manufacture and sale therein. Railroads, as common carriers, are particularly enjoined from bringing such liquors into the State. Mr. Bowman, a brewer residing in Iowa, for the purpose of testing the validity of this provision of the law, purchased a quantity of whisky in Chicago, and ordered it to be delivered to the Chicago and Northwestern Railroad Company for transportation to his place of residence. It was so delivered; but the company refused to receive and transport it, and for this refusal Bowman brought a suit against the company, claiming damages to the amount of five thousand dollars.

The suit was first tried before Judge Blodgett in the United States Court. The company, in its defense, appealed to the law of Iowa as a justification for its refusal to receive and transport the whisky in question. The counsel for the plaintiff took the ground that this particular provision of the law was null and void, since it was an attempt on the part of the State to regulate interstate commerce. Judge Blodgett, however, decided in favor of the constitutionality of the Iowa law, and gave judgment in favor of the company. The case was then carried to the Supreme Court of the United States.

This Court, last week, rendered a decision in favor of Bowman, holding this particular provision of the Iowa law to be unconstitutional, and therefore null and void. It is an attempt, as the Court holds, to regulate commerce "among the several States," which power belongs exclusively to Congress, and, of course, cannot be exercised by any State. The decision thus

made was concurred in by six of the Justices of the Court, against three dissenting Justices, of whom Chief-Justice Waite was one.

The practical effect of the decision is, that although a State may, as decided in the Kansas cases, regulate and even prohibit the manufacture and sale of intoxicating liquors within its own boundary, it cannot exclude the introduction of such liquors into the State, when brought there from other States as articles of commerce. The commerce in such cases is interstate commerce, and beyond the regulation of State power. If there is to be any valid law on this subject, it must be furnished by Congress. The fact, however, that the liquors were produced in another State than the one into which they were brought, as articles of interstate commerce, does not affect the validity of a law in the latter State forbidding their sale therein. Such a law, according to the decision in the Kansas cases, is valid, no matter where the liquors were produced.—Independent.

### THE LICENSE SYSTEM.

CONCERNING the operation of the license system in Lincoln, Neb., Ex-Mayor Hardy testifies as follows:—

"The few saloons sell as much liquor as the many would. . . . The distillers, brewers, and saloon-keepers are now all for high license. Prohibition has been postponed five years. The best way to rid ourselves of a curse is to go straight for what we want in place of it. To license the liquor traffic, thinking by so doing to get rid of it, is like putting out fire with oil. As well might a man marry a woman to get rid of her. You probably know that I am dubbed the 'father of high license.' (The law and the courts had forbid our passing a prohibitory ordinance.) I honestly thought it a step in the right direction when we passed that ordinance in our city ten years ago last July, but I have found it was a step the other way. No father was ever more ashamed of his offspring than I of what I did for high license in Lincoln. We would have been rid of the saloon now had it not been for that mistake. Since 1880, the number of saloons has increased 85 per cent faster than the population. The population in 1880 was 452,402; the number of saloons, 1,024, or one saloon to every 451 inhabitants. In 1885 the population was 740,645; the number of saloons, 2,535, or one to every 292 inhabitants."

#### VIEWS OF THE LIQUOR INTERESTS.

Distiller Gler, of Omaha, recently wrote as follows:—

"High license has not hurt our business, but, on the contrary, has been a great benefit to it. I believe high license acts as a bar against prohibition. I do not think that high license lessens the quantity of liquor used. I believe that high license is one of the grandest laws for the liquor traffic there is."

Metz Brothers, an Omaha brewing firm, write:—

"High license has been no injury to our business. We think it bars prohibition. We are positively certain that were it not for our present high license law, Nebraska to-day would have prohibition. High license does not lessen the consumption of liquor. If left to us, the liquor-dealers, we would never repeal the law."

—DR. BELLOWS says: "A few years ago a brig from Russia, laden with iron, ran aground upon a sand bank near Newport, Rhode Island. The master was desirous to unload, and get her off. The weather, however, was extremely cold, and none could be found to undertake the task, as the vessel was at a distance from the shore, covered with ice, and exposed to the full effects of the wind and cold. A packet-master of Newport, who abstained from the use of spirituous liquors, at length engaged to unload the brig, and procure his men to do the work. Six men were employed in the hold, which was full of water. They began to work with the free but temperate use of ardent spirits, supposing they would need it then if ever; but after two hours' labor they began to give out, chilled through. After having warmed and refreshed themselves, they proceeded to make another attempt, using cider only through the day. They now succeeded better, but still suffered from the effects of the cold. On the second day the men consented to follow the directions of their employer, and drank nothing but milk porridge, made rich, and taken as hot as the stomach would bear it. Although the weather was equally as severe as before, they were, after this change in their diet, enabled to continue their work from four to seven hours at a time, and then come up from it not at all chilled. With this same beverage, handed round every half hour, they continued their work from day to day, with not one drop of intoxicating liquor, until the iron was all handed out and brought on shore. Not one of them had a finger frozen."

Notes from the Field.

"The field is the world."

Brief mention of work done and results accomplished by Seventh-day Adventists, in different parts of the field, according to reports received since our last issue:—

MAINE.—S. J. Hersum reports profitable meetings with the churches at Blaine, Presque Isle, and East Washburn.

VIRGINIA.—A company of believers reported at Mt. Gilead; a new church is about to be erected at New Market.

INDIANA.—N. W. Kauble reports profitable labors with the believers at Farmersburgh, Kawana, and New London.

MISSOURI.—J. W. Watt reports having held meetings with several churches, some of which received new members as a result.

MINNESOTA.—A series of meetings held at Luce resulted in five converts and the organization of a Sabbath-school; the meetings at Dassel awakened much interest, and strengthened the church.

DAKOTA.—Eld. W. B. White gives an encouraging report of the progress of the work in South-eastern Dakota; colporters and canvassers are meeting with good success in disposing of denominational literature.

AFRICA.—I. J. Hankins reports his safe arrival at Cape Town, where he went to join Eld. Boyd in carrying on the work; tent-meetings are in progress at Cape Town, the results being of an encouraging nature thus far.

COLORADO.—Eld. E. H. Gates, who recently went to this State, reports favorably regarding the interest at various points to hear the preaching of the second coming of Christ, and other doctrines that Seventh-day Adventists make a specialty.

PENNSYLVANIA.—A series of meetings held at Elk Run resulted in six adult converts and the awakening of a deep interest on the part of others; meetings have been continued at Chalfont with increasing interest, several having embraced the faith.

CENTRAL EUROPE.—L. R. Conradi gives many items of interest from this field, reporting several additional converts in Russia, Switzerland, and elsewhere; colporters and canvassers are having very encouraging success in disposing of denominational literature.

WEST VIRGINIA.—Meetings held at Amos have thus far resulted in a company of seventeen believers, and a Sabbath-school of forty-six members; the people are anxious to procure a liberal supply of books and papers treating upon the doctrines of Seventh-day Adventists.

OHIO.—Church of eight members organized at Marion, with good prospect of the membership's being considerably increased soon; O. J. Mason reports having made profitable visits to a goodly number of churches, some of which have recently received additions to their membership.

NEW ZEALAND.—The tent-meetings recently held at Auckland have so far resulted in a company of thirteen believers, in addition to those heretofore reported; the people purchase denominational literature freely, and seem anxious to be fully informed regarding the doctrines preached.

KANSAS.—A new church was recently dedicated at Sterling; four new members have lately been added to the church at that place; Eld. Bagby reports having held special and interesting meetings with the churches and companies of believers at Ottawa, Moline, Grenola, Busby, Cherry Vale, Dennis, Ft. Scott, and Palermo.

MICHIGAN.—Eld. L. Johnson reports profitable meetings at Gowen, that resulted in several converts to the faith; D. A. Owen reports encouraging success in the work among the Hollanders of Grand Rapids and vicinity; the special course of three weeks at Battle Creek College, for the training of canvassers, colporters, and others who will engage publicly in the work, closed April 8, having been attended by a larger class than any previous course.

The Theological World.

"UNITY AS REGARDS ROMAN CATHOLICS."

To the close observer it is interesting to note the rapidly developing sentiment throughout this country in favor of organic union among the various religious denominations. It is the more interesting to note the proposed basis of such union. There is to be a general letting go of points of difference, and all are to meet on such common ground as may be found to exist. It matters not how important or fundamental a doctrine held by a denomination may be, if it is not held by other denominations, it is to be dropped as a "non-essential," in order that the desired union may be ef-

fect. Such, at least, is the sentiment pervading the arguments used by the leaders in the proposed "union" effort. Their manner of coming into the "unity of the faith" is by abandoning all points of faith not held in common. Strange "unity of the faith" that will be!

As a fair indication of the breadth of the platform upon which these "union" agitators stand, we copy the following article from the *Church Union* of March 15, 1888. The extent to which the *Union* is patronized (and herein is indicated the measure of its influence) is shown by a statement in the same issue to the effect that at no time during the past four years, has its circulation been less than 20,000 copies per issue. The article in question was written by Rev. Thos. J. Melish, and reads as follows:—

"I was glad to see that communication in the last number of the *Church Union* from the pen of Anna Holyoke Howard. I presume the lady is a Roman Catholic, and if so, it is the first case I remember in which a Roman Catholic has written to the *Church Union* on Christian union. I believe all she has said. The Protestants do need more charity toward their Roman brethren. To leave them out, as if the problem did not include them, is both absurd and uncharitable. Our Lord prayed that all who would believe on him should be as perfectly united one with another as he and his Father. Now, we must either say that Roman Catholics are not believers in Christ at all, or if they are, they are included in the prayer of our Saviour for the perfect oneness of all believers.

"If they are believers in Christ, there can be no unity while they are left out of the account. The condition of the Christian world is as follows: There are, in round numbers,—

Roman Catholics,	200,000,000
Greek Catholics,	80,000,000
Other Eastern Catholics,	20,000,000
Anglo-Catholics,	20,000,000

	320,000,000
Of all Protestant bodies,	70,000,000

"Now, suppose it were possible to unite the seventy millions of Protestants in one organic body, there would still be three hundred twenty millions of Christians left out of the union; and would that be the unity for which Jesus prayed?

"I know it is supposed that any union with the three hundred twenty millions of Catholics is out of the question. But this is by no means the case. Reformations in different parts of the Catholic Church have been continually going on. All Christians were Catholics once; in the year 1800 there were no Protestant denominations in existence. Shortly afterward a reformation began in the Catholic Church of England, under Wickliffe; thereafter another century or two, there were reformations in England, Germany, France, in fact all through Europe; all in the Catholic Church. It looked, indeed, about the year 1500, as if the whole Western church was about to be reformed, so rapidly did reformation extend through the whole of Europe. But, alas! the reformers began to split up into sects and parties, quarreling among themselves about matters of doctrine, organization, and practice; and that spectacle stopped the whole work of reform, and the Protestants (except in England) went off from the organization of the Catholic Church and formed parties and sects.

"But notwithstanding that this spirit of division stopped the progress of a wholesome reformation in the church, yet there was some moral reform even in the Roman body. The Council of Trent was decidedly reformatory, although of course we think it ought to have gone much farther, and cut off Mariolatry, saint-worship, transubstantiation, compulsory auricular confession, papal supremacy, and many other evils in the Western church.

But Protestant divisions stopped all doctrinal reformation for two centuries, although the leaven of reformation was not entirely lost, and in this century we have had the old Catholic movement in the Roman Church, which has really cut off all the features of the Roman system which are very objectionable, while they have retained, wisely I think, the old Catholic ceremonies to which they had always been accustomed.

"There is no reason why we should cease to expect that the spirit of truth will not continue to work as a hidden leaven in the Catholic Church. We should not despair of seeing such a reformation as would bring the Western churches into working union again.

"At all events, if Roman Catholics are believers in Christ, they must not be left out of the problem. We must work and pray for such a unity as would be likely to win them. A unity of seventy million, which would leave out the three hundred twenty million, would be no union at all—a mere mockery of terms."

There are some remarkable statements in the foregoing article—very remarkable for a professing Protestant to make, and for a professedly Protestant journal to publish and virtually indorse. The article must be very satisfactory to Catholics. Such efforts can but have a perceptible influence in narrowing the chasm between Protestants and Catholics; and if the work continues, it requires but a slight stretch of the

imagination to see the time, in the near future, when the union will be sufficiently complete to allow of remarkable results from concert of action.

THE CAUSES OF SPIRITUAL DECLENSION.

THE recent mission-hall census shows that the attendance at all the multitudinous mission halls of London is less than 200,000. These figures have been a source of surprise to many, as they show that an exceedingly small proportion of those who are not connected with the churches are reached by the mission work. Meantime freethought, secularism, and theosophy are actively and aggressively engaged in their work. The only barrier which can be erected against this flood of infidelity is the preaching of the word in its purity, and the gospel in its simplicity. Is this being done? or is the lack of interest in practical religion apparent to-day, due to the fact that the Scriptures are not held up as the word of God at which we should tremble?

The Rev. Archibald Brown, of the East End Tabernacle, writes a stirring letter to the *British Weekly*, in which he charges the spiritual declension among the people to the cause to which we believe it rightfully belongs. He says:—

"That a great change has come over evangelistic enterprise none can deny. So great, indeed, is the change, that some of us who have been nearly all our lives engaged in the work, now hardly know where we are. The preaching used to be the sole attraction. Judging from the announcements placarded on all our walls, it is now one of the least. Choirs, solos, cornets, stringed bands, organ recitals, and I know not what besides, are the baits held out. The Bible is being shelved, and simple exposition is giving place to smart anecdotes and the relation of 'past experiences' which were better forgotten as they have been forgiven. The great aim seems to be to make a service 'bright' and 'pleasant,' rather than soul-searching. A 'happy evening' is about the last thing an unconverted soul needs, and about the last thing he would get were Paul the preacher. There is all too little mention of the sinfulness of sin and the righteousness of God. Pleasing the people has taken the place of warning them. The result is that the taste of the masses has become vitiated. They have drunk of the wine of sensationalism until a service with no other attraction than 'the Book' seems flat and insipid. Like dram-drinking, the dose has to be perpetually increased or it loses its effect. At the present time there is a dead indifference among the people, for which, in my judgment, the rank sensationalism of the past few years is largely accountable. We must get back to simplicity of method, or there will be evil times ahead. *The Bible must be more honored*, and reliance placed alone on the Spirit's application of the word. The clap-trap of the day is degrading the work of Christ and demoralizing the people. It gives the infidel ground for saying,—as one did to my knowledge lately,—'Their Christ is played out.' This remark was made as he pointed to a flaming bill outside a mission hall, announcing some special attractions. That some churches and chapels are little if any better, in no wise affects the question. It only makes the matter the more serious.

"Then look again at what is done on a week day, and done in the name of Christian work! What would our grandfathers have said to such an announcement as this in connection with supposed evangelistic work? 'Grand pictorial comic pantomime! Lots of fun and roars of laughter for everybody. Come early.'

"Entertainments, concerts, tableaux, and such like are playing havoc with the work of God. In the name of religion our children are being trained for the theater, and under the shadow of the name of Christ young people are being introduced to the 'world.'

"The Devil never did a cleverer thing than when he suggested to the church of Christ that it was part of her mission to amuse the people. The Lord come to our rescue, or we shall soon have Holy Ghost power 'amused' out of our sanctuaries and halls! More Bible teaching, more prayer, more reverence, more simplicity, more Puritanism, more going outside the camp to a rejected Christ,—these are the great needs of to-day.

"We have had enough of the rattle of clap-trap. Let us wait on God until we hear the thunder of *his power*. The Lord bring again to the front apostolic methods and apostolic doctrine! then shall we have apostolic success."

The preaching of apostolic doctrine will bring to light the commandments of God and the faith of Jesus. The reason why this doctrine is not more preached to-day is, that the creeds of Christendom are sadly at variance with it. "To the law and to the testimony" we must bring all doctrine, and all truly apostolic methods will be found upholding the truth in its purity, and enforcing the claims of God's law. Then might we hope for apostolic success; for "the law of the Lord is perfect, converting the soul."—*Present Truth*, London, Eng.

## THE GOSPEL SICKLE.

Battle Creek, Mich., April 15, 1888.

Articles are in course of preparation upon several subjects in regard to which correspondents have wished information.

Special attention is called to the article in this issue entitled "With Me in Paradise." It will answer several questions that have been asked relative to the subject considered.

According to testimonials from brewers and liquor dealers, several of which will be found in the temperance department, high license does not lessen the consumption of liquor. Liquor dealers are the staunchest supporters of the license system, which of itself should be a powerful argument against its continuance.

### PROTESTANT POPERY.

A BROTHER in London, Eng., has sent us a clipping from the *Daily News* of that city, giving an account of the funeral of A. H. Mackonochie, a popular preacher of the Church of England. There is nothing remarkable in the fact that a clergyman should die and have a funeral; but the remarkable feature in this case was the manner of conducting the ceremonies on this occasion. The services were a complete reproduction of what might have been seen if the subject had been a zealous papist, and the funeral a Romish one. Mass after mass was said, candles were kept burning by the coffin, the crucifix and candles borne in the procession, etc. And this in a church calling itself Protestant. It is only another straw in the current showing how the old sorceress is again weaving her spell and spreading her influence over Christendom. Such signs of relapse and defection are most sad. And it would almost seem to be time for some new Elijah to raise again the cry, "If the Lord be God, follow him; but if Baal, then follow him."

### THE JEW QUESTION. HOSEA 3:4, 5.

A STRONG supposed argument for those who see "visions of peace" for old Jerusalem, and indulge the hope that literal Israel as a nation will yet be restored to Palestine, is based on Hosea 3:4, 5: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." The position assumed on this text by those who expect the return of the Jews is, that the "many days" here mentioned refer to the dispersion of the Jews in the gospel dispensation.

But is not this an unwarrantable conclusion? *Per contra* we would suggest that the period applies to the terrible Chaldean captivity of seventy years, when the children of Israel hung their harps on the willows by the water-courses, and in view of their humiliated state refused to sing the Lord's song in a strange land. See Ps. 137:2. Hosea penned this prophecy B. C. 785, and in the year 606, just 179 years afterward, Nebuchadnezzar, king of Babylon, took Jehoiakim, king of Judah, and a part of the sacred vessels of the temple, into captivity to Babylon. 2 Chron. 36:5-7. A few years subsequently, the rest of the sacred vessels, and all the people, were deported thither also. See verses 17-20. The Jewish people remained in this dreary captivity till the famous edict of restoration by the Persian king, Cyrus. See Ezra, chaps. 1, 2.

But the text says: "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." This, of course, applies to the gospel dispensation; and "David their king," as Jews and Christians both believe, refers to Christ. Good old Matthew Henry, the well-known English dissenting commentator, says of this passage: "Now this promise had its accomplishment, when by the gospel of Christ great multitudes, both of Jews and Gentiles, were brought home to God, and incorporated in the new testament church; served God in Christ with a filial fear of divine grace, AND WERE ADOPTED OF GOD AS HIS ISRAEL." This would seem like a sensible and natural view of the prophecy. See Acts 2:41, where "three

thousand" were baptized in one day. In chap. 4:4, it speaks of the number of *men* believers alone as being "five thousand." And in Acts 6:7, it says "a great company of the priests" were obedient to the gospel faith. Read the entire book of Acts, and see how remarkably the prophecy of Hosea was fulfilled even at the commencement of the gospel dispensation. But the passage doubtless has an application all along the times of the gospel.

G. W. A.

### MOSES AND THE LAMB.

To hear some people talk, one might be led to think that there is a great gulf fixed between Moses and Christ; that they are antagonistic; that if any one lives by the same moral rule by which Moses lived, he rejects Christ to follow Moses. If we keep the ten commandments as they were delivered by God to Moses, they say we have forsaken Christ and gone back to Moses.

By such false representation they traduce both Christ and Moses. The victors on the sea of glass "sing the song of Moses the servant of God, and the song of the Lamb." Rev. 15:3. There is perfect harmony in that singing choir; not a single note of discord. "Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after." Heb. 3:5. The things "to be spoken after" were spoken by Christ and his apostles: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1:1, 2. There is no jar, but perfect agreement in their testimony from beginning to end. God spoke by the prophets; God has spoken by his Son.

Christ and Moses were co-laborers with the church in the wilderness: "This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers; who received the lively oracles to give unto us." Acts 7:37, 38. The lively oracles were received at Sinai to be given to us. And what is the testimony of Jesus concerning those lively oracles?—"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. What presumption, to attempt to set Christ and his servant Moses in array, one against the other!

R. F. C.

### EASTER.

From the great and ever-increasing honor heaped upon this day by nearly all classes of Christendom, Protestant as well as Catholic, one would be led to think that its observance had been made very prominent in the Scriptures, and enjoined upon the church by direct command of Christ or the apostles. But any one at all familiar with the word of God, knows that such is not the case. We find there no mention of Easter, or of Lent, or of Good Friday, or of any of the numerous other feast and fast days which the Church of Rome has always made, and which Protestant churches are fast coming to make, so prominent. The one instance in the Scriptures where the word "Easter" does occur (Acts 12:4), is an incorrect translation of the Greek word "paska" (passover), a translation which, in the language of an eminent authority, "is chiefly noticeable as an example of the want of consistency in the translators." There is only one day in all the year the observance of which is Scripturally enjoined; and that is the seventh day of the week, the Bible Sabbath.

In view of the almost total neglect of the Sabbath, and of those rites and ceremonies the observance of which the word of God does enjoin, at the hands of these same churches, the celebration of days and the practice of ceremonies of which the Bible says nothing, becomes a work of supererogation indeed. There is no reward offered for going beyond what the Bible has required in this respect. It is to those who do this, while neglecting the few rites and ceremonies which have a Scriptural foundation, that the arraignment question will be finally asked, "Who hath required this at your hand?"

The observance of days, and the practice of rites

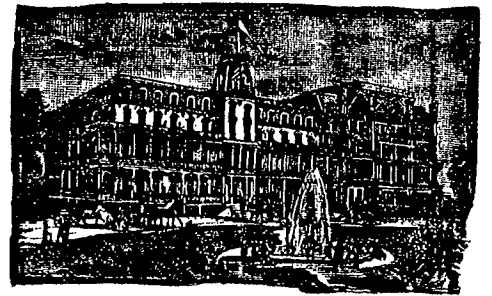
and ceremonies, other than the Scriptures enjoin, is the result of an inherent tendency in the human heart to attribute virtue to outward forms and ceremonies, the usual effect of which in the end is to bury completely out of sight the real virtue of the truths they are supposed to commemorate. These extra institutions are borrowed almost wholly from Rome, who in turn received them from her pagan mother. The original Easter festival was a celebration in honor of the Saxon goddess *Eastera*, which, coming about the same time of the year as the passover, was transferred in name to the Romish festival of the resurrection.

The church finds no difficulty to-day in celebrating Easter, notwithstanding the day has an oscillatory motion of a whole month and more in length; yet it is urged that it is impracticable to attempt to observe the seventh-day Sabbath, because the true seventh day has been lost, and no one can tell when it occurs. If the fact of indefiniteness had ever been intended to stand in the way of the observance of any day, it would seem that Easter, of all the days of the year, is entitled to this unfortunate distinction; for the imperfections of Jewish and early Christian chronology have invested the true anniversary of the day with such uncertainty that its determination has always been a matter of great perplexity; so much so that in the fourth century the church found it necessary to get around the difficulty by appointing the local church of Alexandria, as being the best versed in astronomical lore, to determine annually, and inform the Church of Rome, on what day of the kalends or ides Easter should be celebrated, which church should then inform all the churches of the world. The weekly cycle is one, however, and almost the only one, the exact identification of the days of which can never be attended by the least uncertainty.

If the apostle Paul could again step upon the stage of existence, and look round upon the useless and unscriptural ceremonies which are fast finding their way into the worship and institutions of what is called the Christian religion, doubtless one of his first exclamations would be, "Ye observe days. . . I am afraid of you, lest I have bestowed upon you labor in vain."—*Review and Herald*.

—Chrysostom beautifully says, for our comfort: "I have a pledge from Christ—have his note of hand—which is my support, my refuge in heaven; and though the world should rage, to this security I cling." How reads it?—"Lo, I am with you alway, even unto the end of the world." If Christ be with me, what shall I fear? If he is mine, all the powers of earth to me are nothing more than a spider's web.

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