

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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EDITORIAL COMMITTEE:

URIAH SMITH, GEO. I. BUTLER, R. F. COTTRELL,

G. W. AMADON, AND G. W. MORSE.

For Terms, - - - See Last Page.

SEED-TIME AND HARVEST.

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

In the dark November days,
Mid the gusty rain,
Went we forth through cloud and haze,
To sow the precious grain.
Heavy was the tilth, and slow
Did the plow and harrow go.

There beneath the frozen soil,
Lay the hidden seed,
Through all winter's storm and moil,
In the death decreed;
While a pall of snowy white
Spread across it day and night.

By and by when autumn shone,
Went we forth again;
August with its flaming sun
Blazed o'er hill and plain;
And the fields, so bleak and bare,
Flashed in glory everywhere.

Heaving like the rolling sea,
Rushing in the gale,
By the wayside, o'er the lea,
In the golden vale,
Saw I boundless corn-fields smile
On the reapers' joyous toil.

So succeeding sorrow's night
Comes the morning joy—
On the cloud, calm rainbow light,
Bliss which cannot cloy;
And the longest winter dies
When the singing larks arise.

Going forth with many tears,
Lo! the sower sows;
But returns with harvest cheers,
Shouting as he goes,
Upward to the steeple dome,
Upward to God's harvest home.

—Family Friend.

Notes and Comments.

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IN Job 7:9 we find these words: "He that goeth down to the grave shall come up no more;" of which the following verse is explanatory: "He shall return no more to his house, neither shall his place know him any more." This limits the time of imprisonment in the grave to the existence of the present condition of affairs in this world. When man dies, he will never return to be recognized by his former companions or scenes, as they existed when he died; he will not return during the continuance of the dispensation. To take this statement as proving that the dead will never be raised to life, is to contradict a large array of texts that positively and very clearly teach that they will be. The explanation that we have given allows the passage referred to, to have its full significance, and at the same time avoids doing violence to the many texts which prove the resurrection.

WHEN Joshua took Jericho, the Israelitic warriors encompassed the city for seven days in succession, as we are informed in the sixth chapter of Joshua; one of those days must necessarily have been the Sabbath, from which circumstance some reason that the Sabbath was thereby violated. In reply it may be said that as the whole proceeding of taking Jericho was directly ordered by the Lord—the author of the Sabbath—it would seem presumptuous to suggest that he required his people to violate the Sabbath. Considering the circumstances, the work of encompassing the city was not man's work, but God's; and there was no reason why any objection should be offered against its performance upon the Sabbath. Whatever God directs man to do, is safe and right for him to perform without questioning.

"FOR if that which is done away was glorious, much more that which remaineth is glorious." 2 Cor. 3:11. That which was done away, according to this verse, was the ministry, or priesthood, of the Mosaic ritual service; that which remained and which was more glorious than the Mosaic priesthood, was the Christian ministry. The latter was more glorious than the former, because it brought to the people not only condemnation, but also the good news of a crucified and risen Lord, through whom had come a free and full salvation. "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." Verse 13. The thing abolished, according to this verse, was the glory which characterized the Mosaic priesthood. Instead of "abolished," the New Version has, "that which was passing away;" that is, the glory in Moses' countenance gradually diminished as he left the presence of God, and finally disappeared altogether,—a fit type of the Mosaic priesthood, which was also to disappear altogether, being eclipsed by the greater glory of the Christian ministry. The key to this whole passage is found in the fact that the word *ministration* is equivalent to *office of a minister*. See Webster's Unabridged Dictionary under "Ministration."

IT is more than probable that the Romans had adopted the system of reckoning the days from midnight to midnight, before the beginning of the Christian era; and it is reasonable to conclude that so far as civil affairs were concerned, all who were under their jurisdiction conformed, in a measure at least, to that system. But in the matter of the observance of the Sabbath, it is a fact of history that the Jews have always celebrated that day from sunset to sunset, that being the plan established at creation for the reckoning of the days, and which is recognized and enforced by precept and example all through the Scriptures. See the record of creation week, also Lev. 23:32. This was certainly God's plan of having the days reckoned. Matt. 27:57; Mark 15:42, and Luke 23:54 furnish conclusive evidence that the followers of Christ so celebrated the Sabbath at the time of his crucifixion. These records were written from thirty to fifty years after the events occurred which they relate, and no hint is found in them, nor indeed in any other portions of the New Testament, that any change had taken place in the manner of celebrating the Sabbath. It will doubtless be admitted that the example of Christ in

this particular must have been according to God's purpose; and as the four evangelists were also Christ's companions and followers, it will be admitted that they continued in the observance of the correct method of celebrating the Sabbath, during their natural lives. Luke was Paul's companion and co-laborer, and it is not a supposable case that they would have been at variance in the matter of beginning and ending the Sabbath. In civil affairs they might have conformed to established usage, and that not have interfered to any extent with Sabbath observance, any more than at the present time.

GOD "calleteth those things which be not as though they were." Rom. 4:17. When God grants forgiveness to the sinner, he thereby pledges himself that the sins for which pardon is granted, shall be *blotted out*, and not appear against the individual in the judgment day. When God pledges himself to do anything, he can rightfully speak of it as an accomplished fact; hence he could truthfully say to Israel, "I have blotted out, as a thick cloud, thy transgressions." To the sinner, also, forgiveness is equivalent to blotting out, *provided* he holds out faithful in his efforts to obtain salvation. If he gives up, and departs from the Lord's service, we understand that all the sins that he has committed will stand against him in the day of judgment. "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Eze. 18:24. From this text it is evident that the actual blotting out, the full eradication, of forgiven sin, is contingent upon faithfulness to the end of one's probation.

CHRIST said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. Taking it for granted that the expression "born of water" refers to baptism, it is queried by some that this text proves the necessity for the baptism of infants (children who have not reached the age of accountability), in order to secure their entrance into the kingdom of God. Christ also said, "He that believeth [has faith] and is baptized shall be saved." Mark 16:16. The theological definition of *belief*, as given by Webster, is this: "A firm persuasion of the truths of religion; faith." In Acts 2:38 we read, "*Repent*, and be baptized . . . for the remission of sins." Webster defines *repentance* thus: "The act of repenting, or the state of being penitent; sorrow for what one has done or omitted to do; especially, contrition for sin." Children who have not yet reached the age of accountability are not capable of exercising faith nor repentance, and consequently cannot be subjects for baptism. Moreover, they have no need of repentance. Christ said, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. This is conclusive proof that little children have nothing to repent of; they are already fit to enter the kingdom of heaven, for Christ pointed to one of them as the ideal of innocence and purity to which all must attain before they can enter heaven.

Doctrinal Articles.

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

DEPARTING AND BEING WITH CHRIST.

BY U. SMITH.

WHEN will all men come to agree respecting the state of the dead? When will the question whether the dead are alive, conscious, active, and intelligent, or whether they rest in the grave in unconsciousness and inactivity, cease to be a vexed question? When shall it be decided whether the shout of triumph which the ransomed are to raise, "O death, where is thy sting? O grave, where is thy victory?" is the celebration of a real victory, or only an unnecessary and useless transaction, as it must be if the grave holds not the real man, but only the shell, the mortal body, which is generally considered an incumbrance and a clog? Never will this question be decided till men are willing to follow the Scriptures, instead of trying to compel the Scriptures to follow them; never, while they put the figurative for the literal, and the literal for the figurative, mistake sound for sense, and rest on the possible construction of an isolated text, instead of, and in opposition to, the general tenor of the teaching of the inspired writers.

Paul has told us often enough, and, it would seem, explicitly enough, when the Christian goes to be with his Lord. It is at the redemption of the body. Rom. 8:23. It is in the day of the Lord Jesus. 1 Cor. 5:5. It is at the last trump. 1 Cor. 15:51-55. It is when we are clothed upon with our house from heaven. 2 Cor. 5:4. It is when Christ, our life, shall appear. Col. 3:4. It is when the Lord descends from heaven with a shout, and the dead are raised. 1 Thess. 4:16, 17. It is at the coming of the Lord. 2 Thess. 2:1. It is to be at "that day," an expression by which Paul frequently designates the day of Christ's appearing. 2 Tim. 4:7, 8.

Yet Paul, in one instance, without stopping to explain, uses the expression, "to depart and to be with Christ;" whereupon his words are seized by religious teachers as unanswerable evidence that at death the spirit enters at once into the presence of its Redeemer. The passage is found in Phil. 1:21-24, and reads as follows:—

"For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Nevertheless, to abide in the flesh is more needful for you."

Willing to go with our friends as far as we can in their interpretation of any passage, we raise no issue here on the word "depart." Paul probably means by it the same as in 2 Tim. 4:6, where he says, "The time of my departure is at hand," referring to his approaching death. Then Paul, immediately on dying, was to be with Christ.—Not so fast. The very point intended to be proved, has, in such a conclusion, to be assumed. Paul had in view two conditions: this present state, and the future state. Between those two he was in a strait. The cause of God on earth, the interests of the church, stirring to its very depths his large and sympathetic heart, drew him here; his own desires drew him to the future state of victory and rest. And so evenly balanced were the influences drawing him in both directions, that he hardly knew upon which course he would decide, were it left to him as a matter of choice. Nevertheless, he said that it was more needful for the church that he remain here, to give them still the benefit of his counsel and his labors.

The state or condition to which he looked forward was one which he greatly desired. About four years before he wrote these words to the Philippians, he had written to the Corinthians, telling them what he did desire, and what he did not desire, in reference to the future. Said he, "Not for that we would be unclothed." 2 Cor. 5:4. By being unclothed, he meant the state of death, from the cessation of mortal life to the resurrection. This he did not desire; but he immediately adds what he did desire, namely, to be "clothed upon, that mortality might be swallowed up of life;" and when this is done, all that is mortal of us is made immortal, the dead are raised, and the body is redeemed. Rom. 8:23; 1 Cor. 15:52, 53.

In writing to the Corinthians, he thus stated that the object of his desire was to be clothed upon, and have mortality swallowed up of life: to the Philip-

pian he stated that the object of his desire was to be with Christ. These expressions, then, mean the same thing. Therefore, in Phil. 1:23, Paul passes over the state of death, the unclothed state, just as he had done to the Corinthians; for he would not tell the Corinthians that he did not desire a certain state, and four years after write to the Philippians that he did desire it. Paul did not thus contradict himself.

But this intermediate state is the disputed territory in this controversy; the condition of the dead therein is the very point in question; and on this the text before us is entirely silent.

This is the vulnerable point in the popular argument on this text. It is assumed that the being with Christ takes place immediately on the departure. But, while the text asserts nothing of this kind, multitudes of other texts affirm that the point when we gain immortality and the presence of Christ, is a point in the future beyond the resurrection. And unless some necessary connection can be shown between the departing and the being with Christ, and the hosts of texts which make our entrance into Christ's presence a future event, can be harmonized therewith, any attempt to prove consciousness in death from this text is an utter failure.

Landis seems to feel the weakness of his side in this respect, and spends the strength of his argument ("Immortality of the Soul," pp. 224-229) in trying to make the inference appear necessary that the being with Christ must be immediate on the departure. He would have us think it utterly absurd and nonsensical to suppose a moment to elapse between the two events.

Let us, then, see if there is anything in Paul's language which contradicts the idea that a period of utter unconsciousness, of greater or less length, intervenes between death and our entrance into the future life. In the first place, if the unconsciousness is absolute, as we suppose, the space passed over in the individual's experience is an utter blank. There is not the least perception, with such a person, of the lapse of a moment of time. When consciousness returns, the line of thought is taken up at the very point where it ceased, without the consciousness of a moment's interruption. This fact is often proved by actual experience. Persons have been known to become utterly unconscious by a fracture of the skull, and having a portion of it depressed upon the brain, suspending its action. Perhaps when the accident happened, they were in the act of issuing an order, or giving directions to those about them. They have lain unconscious for months, and then been relieved by a surgical operation; and when the brain began to act, and consciousness returned, they have immediately spoken, and completed the sentence they were in the act of uttering when they were struck down, months before. This shows that to these persons there was no consciousness of any time intervening, more than what passes between the words of a sentence which we are speaking. It was all the same to them as if they had at once completed the sentence they commenced to utter, instead of having weeks and months of unconsciousness thrown in between the words of which that sentence was composed.

So with the dead. They are not aware of the lapse of a moment of time between their death and the resurrection. A wink of the eye shuts out for an instant the sight of all objects, but it is so instantaneous that we do not perceive any interruption of the rays of vision. Six thousand years in the grave to a dead man is no more than a wink of the eye to the living. To them, consciousness, our only means of measuring time, is gone; and it will seem to them when they awake that absolutely none has elapsed. When Abel awakes from the dead, it will seem to him, until his attention is attracted by the new scenes of immortality to which he will be raised, that he is but rising up from the murderous blows of Cain, under which he had seemingly just fallen. And to Stephen, who died beholding the exaltation of Christ in heaven, it will be the same as if he had, without a moment's interruption, entered into his glorious presence. And when Paul himself shall be raised, it will seem to him that the stroke of the executioner was his translation to glory.

Such being the indisputable evidence of facts upon this point, we ask how a person, understanding this matter, would speak of the future life, if he expected to obtain it in the kingdom of God? Would he speak of passing long ages in the grave before he reached it?—He might, if he designed to state, for any one's instruction, the actual facts in the case; but if he was speaking simply of his own experience, it would not be proper for him to mention the inter-

vening time, because he would not be conscious of any such time, and it would not seem to him, on awaking to life again, that any such period had elapsed.

Accordingly, Bishop Law lays down this general principle on this question:—

"The Scriptures, in speaking of the connection between our present and future being, do not take into the account our *intermediate state in death*; no more than we, in describing the course of any man's actions, take into account the time *he sleeps*. Therefore, the Scriptures (to be consistent with themselves) *must affirm an immediate connection between death and the judgment*. Heb. 9:27; 2 Cor. 5:6, 8."

John Crellius says:—

"Because the time between death and the resurrection is not to be reckoned, therefore the apostle might speak thus, though the soul has no sense of anything after death."

Dr. Priestly says:—

"The apostle, considering his own situation, would naturally connect the end of this life with the commencement of another and better, as he would have no perception of any interval between them. That the apostle had no view short of the coming of Christ to judgment, is evident from the phrase he makes use of, namely, *being with Christ*, which can only take place at his second coming. For Christ himself has said that he would come again, and that he would take his disciples to himself, which clearly implies that they were not to be with him before that time."

So in harmony with this reference to our Lord's teaching is the language used by Paul in 1 Thess. 4:16, 17, that we here refer to it again: "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

As Christ taught that the time when his people were to be with him again was at his second coming, so Paul here teaches. We call attention to the word *so* in the last sentence of the quotation. *So* means "in this way," in this manner, by this means. "So," in this manner, by this means, "shall we ever be with the Lord." When Paul, as he does here, describes, without any limitations, the way and means by which we go to be with the Lord, he precludes every other means. He the same as says that there is no other way by which we can be with the Lord; and if there is any other means of gaining this end, this language is not true. If we go to be with the Lord by means of our immortal spirit when we die, we do not go to be with him by means of the visible coming of Christ, the resurrection of the dead, and the change of the living; and Paul's language is a stupendous falsehood. There is no possible way of avoiding this conclusion, except by claiming that the descent of the Lord from heaven, the mighty shout, the voice of the Archangel, the sounding of the great trump of God, the resurrection of the dead, and the change of the living, all take place when a person dies—a position too absurd to be seriously refuted, and almost too ridiculous to be even stated.

Shall we, then, take the position that Paul taught the Philippians that a person went by his immortal spirit immediately at death to be with the Lord, when he had plainly told the Thessalonians that this was to be brought about in altogether a different manner, and by altogether different means? No one who would have venerated that holy apostle when alive, or who has any decent regard for his memory now that he is dead, will accuse him of so teaching.

Why, then, does he say that he has a desire to depart, that is, to die?—Because he well understood that his life of suffering, of toil, and trial here was to terminate by death; and if the church could spare him, he would gladly have it come, not only to release him from his almost unbearable burdens, but because he knew further that all the intervening space between his death and the return of his Lord would seem to him to be instantly annihilated, and the glories of the eternal world, through his resurrection from the dead, would instantly open upon his view.

It is objected again that Paul was very foolish to express such a desire, if he was not to be with his Lord till the resurrection; for, in that case, he would be with him no sooner if he died than he would if he did not die. Those who make this objection, either cannot have fully considered this subject, or they utterly fail to comprehend it. They have no difficulty in seeing how Paul would be with Christ sooner by dying, provided his spirit, when he died, immediately entered into his presence; but they cannot see how it would be so when the time between

his death and the coming of Christ is to him an utter blank, and then, without the consciousness on his part that a single instant has elapsed, he is ushered into the presence of his Redeemer. Remember that Paul's consciousness was his only means of measuring time; and if he had died just as he wrote these words to the Philippians, it would have been to him an entrance into Christ's presence just as much sooner as what time elapsed between the penning of that sentence and the day of his death. None can fail to see this point, if they will consider it in the light of the fact we have here tried so fully to set forth,—that the dead have no perceptions of passing time.

In the light of the foregoing reasoning, let us read and paraphrase this famous passage to the Philippians:—

"For to me to live is for the furtherance of the cause of Christ, and for me to die is still gain [not to me but] to that cause (because 'Christ shall be magnified in my body, whether it be by life or death,' Verse 20). But if I live in the flesh, this, the furtherance of Christ's cause, is the fruit of my labor; but what course I should take were it left for me to decide, I know not; for I am in a strait betwixt two: I know that the church still needs my labors, but I have a desire to end my mortal pilgrimage, and be the next instant, so far as my experience goes (for the dead perceive no passing time), in the presence of my Lord. Consulting my own feelings, this I should esteem far better; but I know that it is more useful for you that I abide still in a condition to labor on for your good in this mortal state."

Who can say, bearing in mind the language Paul frequently uses in his other epistles, that this is not a just paraphrase of his language here? The only objection against it is, that, so rendered, it does not support the conscious-state dogma. But it makes a harmony in all that Paul has taught on the subject; and is it not far more desirable to maintain the harmony of the sacred writings, than to try to make them defend a dogma which involves them in a fatal contradiction?

The Christian Life.

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

THE wealth of a soul is measured by how much it can feel; its poverty, by how little.

PHILOSOPHY triumphs easily enough over past and future evils, but present evils triumph over philosophy.

To do good to men is the great work of life; to make them true Christians is the greatest good we can do them.

WHEN God has a great work for any one to do in the world, he usually gives him a peculiar training for it; and that training is just what no earthly friend would choose for him, and sometimes it is so long-continued that there seems to be but little time left for work.—*N. Y. Observer.*

I FIND these two truths a stay to my soul,—the efficiency of the atonement, and stability of the promise. Just now this seems my all, and enables me to look up to God as my Father, although I am his sorrowing child: for as I think of my sins and sinfulness, it almost seems as if I must sorrow even in the land where sorrow shall be no more known.—*Evans.*

KNOWLEDGE is said to be power. Knowledge is power in the same sense that wood is fuel. Wood on fire is fuel. Knowledge on fire is power. There is no more power in knowledge than there is in sticks or stones, unless there be a spirit and life in the knowledge which give it its energy. In proportion as men have this spiritual power, do they become strong in the world.—*Alexander Hamilton.*

A SWEARING, drinking miner, who boasted that he believed neither in God nor man, was once imprisoned in a mine by coal that had caved in. In a moment his atheism left him, and he began to call upon God to deliver him. A Christian companion, who had been imprisoned along with him, once interrupted Bradlaugh, while delivering an atheistical harangue, to tell this story. "So you see, Mr. Bradlaugh," said

the miner, as he sat down, "there's aething like a big chunk of coal for knocking the infidelity out of a man's head."

A good impulse is a good thing; good principle is worth countless good impulses. Good impulses are fitful, spasmodic, evanescent. Good principles are durable and to be depended upon. Impulses are like the summer gales that come and go, one knows not whence nor whither, and beat upon the sails of commerce, or leave them idly hanging on the spars, vexing the voyage with alternate gust and calm. Principle is the trusty trade-wind, that gently flies over the untroubled ocean, and bears the responsive ship swiftly along from harbor to haven.—*Spirit of Missions*

SPEAK PLEASANTLY.

THE habit of speaking in pleasant tones to the sensitive hearts under our care is of the utmost importance. If we would have them learn to speak gently and kindly to all, we must teach them by precept and example in their early years, while their minds are so elastic as to be led to patter after the influence which surrounds them.

I will relate a little incident of my own experience. I was unusually busy one morning, preparing for a company dinner. My little son of four years was amusing himself with his playthings about the room. He, too, seemed hard at work, building bridges, block-houses, and churches. He was continually coming to me and asking questions, and requiring assistance. After a little time I noticed he had left his play, and was under the table, sobbing as if his heart would break.

I said, "Georgie, dear, what is the matter?"

No reply.

When I repeated the question, the answer came between broken sobs, "You did n't speak pleasant to me."

"Well," said I, "do n't cry; come and tell me about it."

So he came to me; I took him upon my lap and asked him to tell me just what I had said. Years have passed since then, and I have forgotten all but the impression it made. A few pleasant words, the tears kissed away, and he was comforted and happy, and soon at play again; but I had learned a lesson never to be forgotten.

He is now grown up, and I would no more think of speaking unpleasantly or unkindly to him than I would to company who might be visiting me. On the other hand, a rude, selfish, or unkind word never passes his lips. His attentions toward me are always most respectful, kind, and loving. If we would gain respect and esteem from our children, we must also speak to them in a kind and courteous manner. As we teach, so they will learn.—*Sol.*

THE BIBLE PHOTOGRAPHER.

HERE are a few photographs from the Bible. Look the list over, and see if yours is among them.

1. With Christ, or against him.

"He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30.

2. Of God, or lying in wickedness.

"And we know that we are of God, and the whole world lieth in wickedness." 1 John 5:19.

3. A child of God, or of the Devil.

"In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John 3:10.

4. A soldier of Christ, or an enemy of his cross.

"Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3.

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." Phil. 3:18.

5. A servant of sin unto death, or of obedience unto righteousness.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

6. Under the power of darkness, or in the kingdom of grace.

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1:13.

7. Christ is in you the hope of glory, or you are without God and without hope.

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:27.

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12.

8. Alive unto God, or dead in trespasses and sins.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11.

"And you hath he quickened, who were dead in trespasses and sins." Eph. 2:1.

9. In the narrow way that leadeth to life, or in the broad way that leadeth to destruction.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

10. Destined to be placed at last in one of the two classes mentioned in this text:—

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

Give this list of pictures frequent examination and much reflection; and so conform your life as to meet the specifications which your best judgment cannot fail to commend.

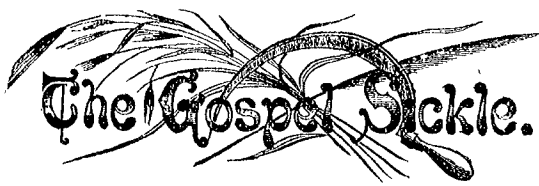
THRIFT AT HOME.

WE wonder if the time will ever come when thrift and industry will be looked upon as among the most valuable accomplishments a young lady can possess in order to become a proper housekeeper for any man, no matter what his position may be? Without these two virtues on the part of the wife, there cannot be any true, lasting peace and prosperity at home. Jaugling tunes on the piano, or talking French to the husband at night, will soon cease to charm, if "duns" are continually hammering at the door with bills from the butcher, grocer, and baker.

In the wife's close attention to economy and industry throughout her whole household, lies indeed the great secret of domestic happiness. Young people in their teens may dream of love in a cottage; but experience soon tells them that it requires a tremendous blaze of love to keep even a cottage warm enough to withstand the cold chills of adversity and want. And thrift is no less essential and effective in the humble cottage than in the gilded mansion. Still, mothers will continue to be blind to this patent fact; and instead of taking their girls into the kitchen and pantry, and initiating them into the mysteries of these and other parts of the household economy, they send them abroad to finish their education at foreign boarding-schools, learning to chatter in foreign tongues, and to thump and sing at the piano-forte.

It would really be interesting to know the secret thoughts of such a mother regarding the anticipated future prospects of her daughters. Of course she expects them all to marry; but whom? Her visions seem to be somewhat chaotic, and floating before her mind's eye are foreign princes of immense wealth, all anxious to throw their riches at the feet of her angels. With such dreams as these, it seems, all thoughts of teaching her daughters thrift are driven away. Unfortunately, the young ladies do not fall to the lot of foreign princes, but to some hard-working business man or clerk. He is economical and industrious himself; but although he gives his wife double the amount which others in his business allow for house-keeping, he finds that while his friends can live most comfortably, and save money, he is quite unable to make both ends meet, and is running deeper and deeper into debt. His wife has not the faintest idea of the true value of money, or of how to economize in household affairs. The only maxim known to her is, "Fill and fetch more."

This cannot last; neither does the domestic felicity. As the riches take to themselves wings, happiness goes off at a gallop, or dwindles out of sight like a puff of smoke. For the greater part of the prevalent domestic strife and discontent, parents, and especially mothers, are greatly to blame; for it is an almost necessary result of the manner in which they have trained their daughters. Before teaching them the highest accomplishments of modern language and high-class music, let mothers teach their daughters what it is indispensable that they should know; viz., how to manage a household properly and economically. If, after acquiring this greatest and most valuable of all lady-like accomplishments, the daughters have time for these secondary accomplishments of language and music, well and good; but if mothers desire lasting happiness for their daughters in the married state, they must make industry and economy the first and greatest of their studies.—*Scottish American Journal.*



"The fields are white already to harvest."—John 4:36.

BATTLE CREEK, MICH., OCTOBER 1, 1888.

HEAR THEM.

We are told that the views we promulgate respecting the second coming of Christ lack the element of certainty; that we cannot know anything about it.

HEAR CHRIST.

"So likewise ye, when ye shall see all these things, know that it [he, Christ, *margin*] is near, even at the doors." Matt. 24:33. See also Mark 13:29; and Luke 21:31.

HEAR PAUL.

To the Romans: "And that, *knowing* the time, that now it is high time to awake out of sleep; for now is our *salvation* nearer than when we believed. The *night* is far spent, the *day* is at hand." Rom. 13:11, 12.

To the Thessalonians: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:1, 2, 4.

To Timothy: "This *know* also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud. . . . From such turn away." 2 Tim. 3:1-5. How are we to turn away if we cannot know when the last days have come?

To the Hebrews: "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the *more*, as ye see the day approaching." Heb. 10:25.

HEAR PETER.

"We have also a more sure word of prophecy; whereunto ye do well that ye *take heed*, as unto a *light* that shineth in a dark place." 2 Peter 1:19.

HEAR JOHN.

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not *know* what hour I will come upon thee." Rev. 3:3. If they would watch, it follows that they would know. Those, therefore, who fail to watch are the ones, and the *only* ones, who will fail to know.

What do these writers mean by all these things?
U. S.

THE ARK OF THE TESTIMONY.

READING the directions given to Moses for building the sanctuary, Exodus 25, the first thing described is the ark, into which the testimony of God, written by himself on tables of stone, was to be placed. It was proper to give this the first place in the description, as it was the thing of the first importance, the great central object of the tabernacle. The testimony gave name, not only to the ark which was made on purpose to contain it, but to the entire building, it being called "the tabernacle of the testimony." Num. 1:50, 53. Above the mercy-seat, which was the covering of the ark, was the place where Jehovah dwelt by the glorious symbol of his presence.

All that pertained to the tabernacle and its furniture, was to be made according to a pattern which was shown to Moses in the holy mount. Ex. 25:9, 40. That which was shown to him was either "the temple of the tabernacle of testimony in heaven" (Rev. 15:5), or a model of it; for Paul, speaking of the "worldly sanctuary," or the "first tabernacle," with its "vessels of ministry," calls them "the patterns of things in the heavens." Heb. 9:23.

Everything of the tabernacle and its contents was the work of human hands, except the testimony engraved upon the tables. The engraving was done by the finger of God. As all else was made according to the pattern, and was therefore a true representation of things in the heavens, it would be extremely unreasonable to suppose that the testimony, written by the finger of God, was not a true copy of the law of God contained in the heavenly temple.

Here is an argument for the perpetuity and immut-

ability of the ten commandments. As long as this law remains in "the true tabernacle, which the Lord pitched, and not man," so long it must remain the law of God. But it remains there till the seventh trumpet sounds, the sounding of which does not cease till the dead are judged, and the risen saints receive their reward in the kingdom of God. Rev. 11:15-19.

One of the events which transpire during the sounding of the seventh angel is expressed as follows: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." The sacred ark of God's testimony is still in heaven. That holy law is still binding in every jot and tittle. It is in vain for men to claim that one of its holy precepts is either abolished or changed in the least. This law is the rule by which God will bring every work into judgment. Men of all ages and nations will be judged by this one perfect rule.

R. F. C.

NATURE OF THE DEATH THAT WAS THREATENED ADAM.

"IN the day that thou eatest thereof thou shalt surely die." Gen. 2:17. A number of inquiries have been received regarding the nature of the death that was threatened our first parents as a punishment for partaking of the forbidden fruit.

So far as we are informed, commentators and lexicographers are agreed that the words translated "thou shalt surely die," may with equal correctness, be rendered, "dying thou shalt die." This form of expression is given in the margin of the Bible as the literal Hebrew rendering. As we understand the matter, the sentence pronounced against Adam was equivalent to telling him that in the day that he should partake of the forbidden fruit he would become mortal, enter upon a dying condition, in which he would continue until death in its completeness—an utter cessation of life—should be reached. With regard to the duration of the condition of death that Adam should thus enter upon, there was no intimation that it was to be otherwise than perpetual. No evidence exists, that we are aware of, that the sentence of death was based upon or contained any promise of release for those who should suffer its execution.

The question turns upon the time when the plan of salvation was formed. John 3:16 states that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It follows that previous to the time that God thus gave his Son, the prospect before the human race was that of utterly perishing; of suffering a death from which there would be no resurrection; and escape from that fate was impossible, with the then existing conditions. We cannot conceive that the plan of salvation was formed until there was need of such a plan; otherwise the fall of man was necessitated, for it is not to be presumed that God does anything in vain. We do not deny God's foreknowledge of man's fall and of his need of a Saviour; but foreknowledge does not imply foreordination. We do not deny that God foreknew that in the event of man's fall, his Son was the only being who could supply the needed sacrifice, and means of redemption. But it must be remembered that foreknowledge does not interfere in the slightest degree with the exercise of free moral agency. If God is infinite in his power of foreknowledge, he foreknows our motives, and that what we do or refrain from doing, is the result of the free exercise of our faculties. But this is a diversion.

One of the conditions of the plan of salvation was that Christ should obtain possession of the keys of the grave (Rev. 1:18) whereby he would be able to release all prisoners therefrom. The Emphatic Diaglott gives a rendering of 2 Tim. 1:10 that makes this matter very clear: "Christ Jesus, who has indeed rendered death *powerless*." Then, before it was planned that Christ should so obtain possession of the keys of Satan's prison-house, death had power to retain its victims irrecoverably, for Satan releases none of them. Isa. 14:12-17.

As there are some texts of Scripture that may be thought to militate against the claim that the plan of salvation was not formed until after the fall of man, we will consider them.

Rev. 13:8: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." It is thought that this text proves that the plan of salvation was formed from the founda-

tion of the world. We think, however, that upon a critical examination it will be found that such is not the case. The Emphatic Diaglott renders the text thus: "And all who dwell on the earth shall worship him whose name has not been written from the foundation of the world in the scroll of the life of that Lamb who was killed." Wakefield gives substantially the same rendering, also the Danish and Swedish versions, and others that we might mention. Meyer, who is called the "prince of exegetes," says that the phrase translated "from the foundation of the world" belongs to the writing of the names, and not to the slaying of the Lamb. He quotes Hammond, Bengel, Heinrichs, Ewald, Zullig, De Wette, and Hengstenberg, as supporting this view. Scott, Barnes, Dean Alford, and the Cottage Bible all admit that such a construction is allowable. With such a construction the idea is this: There is a book of life, in which have been written the names of subjects of the everlasting kingdom of the Lamb that was slain. The use of this book for the purpose named, dates from the foundation of the world. This book belongs to Christ, and he has said, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Rev. 3:5. As different individuals have entered the kingdom of grace, from time to time, during the history of the race, their names have been recorded in the book of life, and all who prove faithful in the work of overcoming, will have their names retained, and eventually be redeemed.

But if more conclusive evidence is wanted to show that the expression, "from the foundation of the world," refers to the writing of the names, and not to the slaying of the Lamb, we will find it in Rev. 17:8: "And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world." In this text, which is a parallel to chap. 13:8, the writing of the names in the book of life is distinctly stated as that which dates with the foundation of the world. We present this text as a divine commentary on chap. 13:8, and as giving an interpretation at once consistent and conclusive.

1 Peter 1:19, 20: "But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world." There is no statement in this text or its connection, to show for what Christ was foreordained. It is not said that he was foreordained to be the "lamb without blemish." Let it be interpreted that he was foreordained to be the possessor of a kingdom, and no difficulty is experienced. Had not man sinned, but continued in obedience, Christ would have come into possession of his kingdom as it was foreordained that he should; but the fall occurring, there must needs be another way provided; for God's plan cannot be frustrated. That new way was the plan of salvation, and this necessitated that Christ should obtain possession of his kingdom by way of the cross.

But there is another explanation to be given of the text last quoted. The word rendered "foreordained" in our common version, is rendered "foreknown" in the Diaglott, also in the Revised Version. Several prominent commentators agree to this, and Meyer quotes Kuhl as saying that the meaning of the expression is, "foreknown as the one who alone would be qualified to be the Messiah and Redeemer." But as has been previously stated (and as was conclusively shown in No. 12, present volume of the Review), God's foreknowledge of what is to occur, does not imply that he determined beforehand that it *should* occur.

2 Tim. 1:9: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus *before the world began*." The question at issue, as affected by this text, turns on the signification of the phrase, "before the world began." Wakefield translates it "before the ages;" the Revised Version, "before times eternal;" Young's Analytical Concordance, "before the times of the ages." Robinson's Greek and English Lexicon defines the terms as meaning in this instance, "before the ages, worlds, from eternity." Rotherham renders it "before remote—age, times."

There are two interpretations that may be given of this text, both of which are consistent with the views heretofore presented, and neither of which admits the formation of the plan of salvation previous to the fall of Adam: First, by the expression given in our common version, "before the world began," the

apostle intended simply to make an indefinite reference to the remote point of time when the Saviour was promised, as recorded in Gen. 3:15. This idea is very clearly expressed by the rendering given by Rotherham, "before remote—age, times," and concurred in by Wakefield and Young, above quoted. This view is rendered plausible by the tenth verse—"But is now made manifest by the appearing of our Saviour Jesus Christ." With this interpretation, the apostle is made to convey the idea that the purpose and grace of God, that was manifested in the promise of a Saviour, which promise was made in very remote ages, is now manifested by the actual appearance of that Saviour.

The second interpretation that may be given is this: Before the world began, the purpose and grace of God concerning the beings that should people it, was that they should be the subjects of his Son's kingdom. They were placed on probation, and God's purpose was, that, in the event of their successfully passing that probation, this earth, with its perfected race, should be the everlasting kingdom of Christ Jesus. But the race fell, and forfeited all right and title to its prospective inheritance, and with the then existing conditions, there was no possibility for it to have a second trial. But Christ, "having loved his own which were in the world" (John 13:1), proposed to lay down his life for the lost sheep (chap. 10:15), and now we see that same purpose and grace of God manifested by the actual appearance of God's only Son as the Saviour of the fallen race. Thus in any event, whether we consider the race before or since its fall, it was and is connected, in the purpose and grace of God, with his Son Christ Jesus.

There are several texts, the signification of which is rendered very clear with the foregoing interpretation in view: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. 1:3-5. By locating the choice and predestination here referred to, as having been made before the fall, and with the opportunity in view for man to pass successfully his probation, the beauty and force of the language is apparent.

"In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2. The eternal life that we have set before us, is the same life, upon the same earth, and with the same King, that was set before the race previous to its fall.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. 8:29, 30. God's foreknowledge of man, with respect to his being saved, consisted in knowing that he would need a plan of salvation. His predestination consisted in predestinating that those who should accept of the conditions of that plan of salvation, should be conformed to the image of his Son, and experience the new birth in its completeness. The "predestination" spoken of in Paul's second statement is reached by the same method as in the first statement. He says that those "whom he did predestinate" were also called, and such is the case: for the call extends to all the human race. Rev. 22:17; 2 Peter 3:9. Those who accept the call, and comply with the conditions of the plan of salvation, and thus become predestinated, receive justification, and finally, glorification. The signification of these texts may be made clearer by reversing the order of considering the points named. Those who are finally glorified, are made so because they were justified. They received justification because they became predestinated to that condition in consequence of accepting of the call. Take also the first series in the same manner. Those who will experience the new birth in its completeness, do so because they had become conformed to the image of Jesus Christ. They became thus conformed because of the predestination to which they were entitled, in consequence of complying with the conditions of the plan of salvation that was provided by God's foreknowledge of man's necessities. This is the only view of foreordination that does not charge God with folly in imposing conditions in the plan of salvation, and that does not destroy man's free moral agency.

G. W. M.

APPROACH OF THE DAY OF THE LORD.

We will now recall a few of the statements made by the apostle regarding developments that must be witnessed before the day of the Lord can be expected. He wrote to the Thessalonians: "That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:3. We found that the "falling away" was easily identified; and it has been maintained that in the papacy is found the "man of sin;" that the cause that hindered the complete development of the papacy was pagan Rome; that this cause was removed in A. D. 538, when church and state became fully united. We are now prepared to consider the career of the papacy. We first notice its—

BLASPHEMOUS CHARACTER.

Scripture testimony on this point is as follows:—

"A mouth that spake very great things." Dan. 7:20.

"And he shall speak great words against the Most High." Dan. 7:25.

"And there was given unto him a mouth speaking great things and blasphemies." Rev. 13:5.

"Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods." Dan. 11:36.

The conclusion of Dr. Giustianni's ordination letter runs thus:—

"Given in Rome from our palace, the 10th of February, 1817, the XIV. Jurisdiction of the most holy Pontiff and Father in Christ, and Lord our God the Pope, Leo XII., etc."—*Rome as It Is*, p. 180.

Pope Martin V. wrote in the dispatches with which he furnished his ambassador to Constantinople:—

"The most holy and most happy, who is the arbiter of heaven and the lord of the earth, the successor of St. Peter, the anointed of the Lord, the master of the universe, the father of kings, the light of the world."—*Giustianni's Rome as It Is*, p. 181.

Again Dr. Giustianni says:—

"Go to Rome, and you will read on the gate of the city, 'Paulus III. Pontifex Opt. Maxim. in terris Deus.' Paul III., high priest, the best, the greatest, and God on earth."

Dr. Middleton informs us that at the coronation of a pope, the cardinal deacon puts the triple crown on the pope's head, and addresses to him the following:—

"Receive this tiara embellished with three crowns, and never forget that you are the father of princes and kings, the supreme judge of the universe, and on the earth, vicar of Jesus Christ our Lord and Saviour."—*Conformity of Popery and Paganism*.

"To make war against the pope is to make war against God, seeing the pope is God, and God is the pope."—*Moreri's History*.

A canon of Pope Gregory VII. says:—

"All princes should kiss the feet of the pope. . . . To him it belongs to dethrone emperors. His sentence none may oppose, but he alone may annul the judgment of all mankind. The pope cannot be judged by any man. The Roman Church never erred, and never can err."—*Barontius's Annals 1076; Hildebrand, Epist. 55*.

The famous popish author, Augustinus Triumphus, in his Pref. Sum. to John 22, asserted that "the pope's power is infinite."

"The very doubt whether a council be greater than the pope, is absurd, because it involves this contradiction, that the supreme pontiff is not supreme. He cannot err, he cannot be deceived. It must be conceived concerning him that he knows all things."—*Jacob. de Concil. lib. 10*.

"The pope is all in all, and above all, so that God himself and the pope, the vicar of God, are but one consistency."—*Hostiensis Cap., etc.*

The blasphemous power of the "man of sin" is exhibited in a work on "The Priesthood," by M. Gamme. This work was approved by nine bishops and archbishops, and by Pope Gregory XVI.; and, as a token of his appreciation of the said work, the pontiff sent him the cross of the order of St. Sylvester. He says:—

"Suppose that the Redeemer visibly descends in person to his church, and stations himself in the confessional to administer the sacrament of penance, while a priest occupies another. The Son of God says, I absolve you, and the priest says also, I absolve you, and the penitent finds himself absolved just as much by one as by the other." "Thus the priest, mighty like God, can instantly snatch the sinner from hell, render him worthy of paradise, and of a slave of the Devil make a son of Abraham, and God himself is obliged to submit to the judgment of the priest, to grant or refuse his pardon according as the priest may grant or refuse absolution. The sentence of the priest precedes; God submits to it. Can any one conceive of a greater power?"

ITS PERSECUTING CHARACTER.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7:25.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:6.

"And they shall place the abomination that maketh desolate." Dan. 11:31.

"He shall go forth with great fury to destroy, and utterly to make away many." Verse 44.

"They shall fall by the sword, and by flame, by captivity, and by spoil, many days." Verse 33.

The "American Text-Book of Popery," p. 373, sums up the cruelty of the papal canons and decretals as follows:—

"Heretics are denounced as infamous. The protection of the law and the claims of equity are denied them. They are adjudged to be worthy only of lingering in the most excruciating tortures; and when nature can no more bear the suffering, or barbarity can no longer be gratified, then the fire terminates the anguish of the victim."

Pope Marcellus decreed:—

"It is permitted neither to think nor to teach otherwise than the court of Rome directs."—*Corpus Juris Canonici, part 2, chap. 18*.

Pope Innocent III. decreed:—

"The secular powers shall swear to exterminate all heretics condemned by the church; and if they do not, they shall be anathema."—*Decretals of Gregory IX., book 5, title 7*.

Pope Alexander IV. decreed:—

"Inquisitors may compel the heirs of those who favored heretics to fulfill the penance enjoined by delivering up their goods. After the death of a man, he may be declared a heretic, that his property may be confiscated."—*Decretals of Boniface VIII., Liber. Sextus, book 5, title 2*.

In the "Directory for the Inquisitors," we find the following:—

"A heretic merits the pains of fire. By the gospel, the canons, civil law, and custom, heretics must be burned." "All persons may attack any rebels to the church, and despoil them of their wealth, and slay them, and burn their houses and cities." "Heretics must be sought after, and be corrected or exterminated."—*Pages 148, 176, 177, 212*.

In A. D. 1516, Pope Leo X. issued the following papal bull:—

"No person shall preach without the permission of his superior. All preachers shall explain the gospel according to the Fathers. They shall not explain futurity, or the times of Antichrist! If any person shall act contrary to this receipt, he shall be divested of his office as preacher, and be excommunicated."—*Directorium Inquisitorium, published at Rome, October, 1534*.

The Cottage Bible, commenting on Rev. 17:6, speaks of the massacre of St. Bartholomew, and other persecutions of the Christian church, as follows:—

"Charles IX. of France, a Roman Catholic prince, laid a snare for the destruction of the Protestants, by offering his sister in marriage to a Huguenot (a Protestant) prince of Navarre. All the chief men of the Huguenots were assembled in Paris at the nuptials; when on the eve of St. Bartholomew's day, Aug. 24, 1572, at the ringing of a bell, the massacre commenced. An unparalleled scene of horror ensued. The Roman Catholics rushed upon the defenseless Protestants. Above five hundred men of distinction, and about ten thousand others that night slept in Paris the sleep of death. A general destruction was immediately ordered throughout France, and a horrid carnage was soon witnessed at Rouen, Lyons, Orleans, and other cities. Sixty thousand perished; and when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics! According to the calculation of some, about two hundred thousand suffered death in seven years under Pope Julian; no less than one hundred thousand were massacred by the French in the space of three months; the Waldenses who perished, amounted to one million; within thirty years, the Jesuits destroyed nine hundred thousand; under the Duke of Alva, thirty-six thousand were executed by the common hangman; one hundred and fifty thousand perished in the Inquisition; and one hundred and fifty thousand by the Irish massacre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, banished, starved, burnt, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastille, or others of their church or state prisons. According to some, the whole number of persons massacred since the rise of papacy, amounts to fifty million."

The following is taken from the *Shepherd of the Valley*, 1876, published at St. Louis, Mo., under the supervision of Archbishop Kendrick:—

"We confess that the Roman Catholic Church is intolerant; that is to say, that it uses all the means in its power for the extirpation of error and of sin; but this intolerance is the logical and necessary consequence of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics shall here be in possession of a considerable majority, which will certainly be the case by and by, although the time may be long deferred, — then religious liberty will have come to an end in the Republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our church, and in what concerns this, her history is open to all. They know, then, how the Roman Church dealt with heretics in the Middle Ages, and how she deals with them to-day wherever she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the church for what they have done or approved in these matters."

One other important characteristic remains to be considered; viz., that of presuming to change the law of God. This will be the subject of a succeeding article.

G. W. M.

THE PROTESTANT REFORMATION: IS IT COMPLETED?—NO. 9.

It was the intention to complete this series in three or four brief articles, but the field has extended much beyond the limit anticipated.

It was promised that four points should receive attention; viz., 1. The truths held by the apostolic church; 2. The falling away from these truths; 3. Past reformatory movements looking to a restoration of these primitive standards of the church; and 4. The necessary completion of these reforms in our own day. The discussion of the second point is completed with this issue. We have traced the sad departure of the early church to the fifth century. Of the many errors there brought into her inclosure, none was more purely heathen in its origin, and none has been more tenacious of existence, than the pagan festival, Sunday.

Men are wont to ask, "If the Sunday rest is without Scripture support, how could it possibly have received such universal acceptance?" The mystery might easily be solved by an examination of the circumstances, such as the unparalleled ignorance of the times, the low state of morals among all classes of the people, the repeated efforts of church councils to enforce the change, the enactment of stringent and oppressive civil laws prohibiting Sabbath keeping and enjoining Sunday observance, and the long period of many centuries required to bring the Sunday institution into the partial recognition which it now receives. Doubtless greater difficulty would be experienced in securing the adoption of so unscriptural a change among Christians of our own day. But the age of Constantine, and the centuries succeeding, were times of great darkness. Very few had the Scriptures, the printing-press being then unknown. The church was flooded with baptized pagans, outwardly professing Christianity, but worshipping their idols in secret. The leadership of the church was delivered to the pagan emperor Constantine, who, by the bait of military and political honors, made church membership attractive to the worldly and ambitious. Under these circumstances, it was not impossible to accomplish the change; but, like most other errors, Sunday keeping gradually gained ascendancy.

Yet the seventh-day Sabbath found conscientious adherents for ages after Constantine's time.

"Sabbath keepers continued in the Western church as late as the fifth century, and in the Eastern until the fifteenth or later."—*People's Cyclopædia*.

As a legal rest-day, Sunday dates from Constantine's edict, A. D. 321; as an authoritative institution of the church, it dates from the council of Laodicea, A. D. 364. At this council, Sabbath keeping was prohibited, and Sunday keeping was enjoined. (See McClintock and Strong.) Associated in the fourth century with monks, celibacy, and the Sunday, came also the Latin mass and other abominations. A few historical extracts will disclose the corrupted state of religion that permitted the adoption of such grossly unscriptural and immoral practices. Wharey says of the fifth century:—

"The degeneracy and profligacy of the clergy of all ranks began now to be very great." "The rites and ceremonies of the church were greatly multiplied. Everything was adapted to show and splendor." "To live among wild beasts—nay in the manner of these beasts, roam about like madmen, in desert places, and without garments; to feed their emaciated bodies with hay and grass; to shun the converse and the sight of men; to stand motionless on certain places, for many years, exposed to the weather; to shut themselves up in confined cabins till life ended,—this was accounted piety."

"Of the vices of the whole clerical order, their luxury, their arrogance, their avarice, their voluptuousness, we have as many witnesses as we have writers."—*Murdock's Mosheim*.

This low state of morals among the clergy, and these superstitions among the people, afforded fertile soil for an abundant crop of heathen practices.

In the sixth century, Mosheim says, "The state of the theology grew worse and worse." External show took the place of inward piety; penance, of faith; and repeating prayers, of a holy life. The vices and degeneracy of the clergy of this age were such that laws were enacted against them forbidding drunkenness, concubinage, gaming, swearing, etc.

Of a still later period, the historian says:—

"Such was the ignorance of the clergy in many places that few of them were able to read or write." "Bishops were forbade getting drunk." Complaint was made that "the nunneries, in some places, seemed to be rather brothels than monasteries."—*Wharey*.

So the mournful tale proceeds. Downward still,

to unnamed depths of infamy, sank the professed church of Christ. Real piety had fled, and vital godliness was scarcely to be found.

Of the tenth century, Mosheim says:—

"The clergy . . . were illiterate, stupid, ignorant of everything pertaining to religion, libidinous, superstitious, and flagitious."

Of the eleventh century, Wharey says:—

"The great mass of the people, and even the clergy, secular as well as regular, were addicted to every species of vice."

Of the thirteenth century he says:—

"The theology of this century became still more corrupt. Little regard was paid to the Scriptures." "Rites and ceremonies continued to be increased."

During these ages, many of the clergy never as much as saw a Bible. Wylie, in his "History of Protestantism," relates that a certain bishop, on looking at a Bible, exclaimed, "I do not know what book this is, but I perceive that it is against almost everything that we do." No wonder there came to be a close resemblance between Catholicism and paganism. No wonder that, with other heathenisms, the pagan Sunday was also adopted. With the prevailing ignorance and such corrupt morals, any innovation might reasonably be expected. Besides this, when it is remembered that everything was done that could be done, both by the church and the civil authorities, to enforce Sunday observance; that synod after synod and council after council emphasized Sunday keeping and anathematized Sabbath keeping; that many lost their lives, and were persecuted as obnoxious heretics for their allegiance to the rest-day of Jehovah,—it is no wonder that after more than a thousand years of oppression and controversy, the counterfeit Sabbath had obtained somewhat of a general recognition among the people. The wonder is that it should take so long to bring about the change, and be altered with such great difficulty.

The "falling away" appeared to reach a culminating point in the sixteenth century. The last straw that made the papacy no longer endurable to honest people was the dogma of indulgences. When Christ's church had sunk so low as to sell publicly and shamelessly the privilege of committing all manner of crimes, her very name had become a stench, and her doctrines an abhorrence, even to her ardent members. But this damnable practice was only the giant oak which had developed from an acorn sown in the second century, and its development is a fair sample of the manner in which other errors gained a foothold, such as sprinkling for baptism and the Sunday Sabbath.

The first step toward the noxious doctrine of indulgences, as known in Luther's day, was taken in the very first centuries. Dr. Murdock says:—

"The origin of indulgences must be sought in the earliest history of the church."

In the first centuries of the Christian church, such Christians as were excluded from the communion on account of their lapses in times of persecution, or on account of other heinous sins, had to seek a restoration to fellowship by a public penance. This penance consisted in fasting, going bare-headed, or standing before the door of the church clad in a garb of mourning. These were simple and trivial ceremonies, but they had in them the very germ of Antichrist; for they assumed man's ability to secure his own justification. Faith in Christ was not formally rejected, but something else was substituted. Man turned aside from the redeeming merits of Christ, and became his own saviour by inflicting with his own hands the penalty due for his transgressions. Bodily pain and suffering became a satisfactory expiation for the sins of the soul. Voluntary flagellations were afterward introduced, and, after the eleventh century, became an absolute mania. People of all grades and ages, even to children of five years old, marched almost naked through the towns in the dead of winter, lashing themselves without pity, until the streets resounded with cries and groans which brought tears of compassion from every spectator. For each and every sin a separate penance was imposed by the priest.

Thus mankind groaned under a load of ecclesiastical punishments that seemed not only unendurable but almost endless in duration.

But would not death end these cruel tortures, and promise the wretched victim relief? Rome provided for this emergency. Eventually she taught the doctrine of the purgatorial fires of the intermediate state. There, she said, ample time would be afforded for the infliction of every penance unpaid during life. Such

a galling yoke must have some mitigation, at least for the rich; and a general clamor for some relief or change could not be ignored. The doctrine of indulgences exactly met the requirement. For a certain sum of money, the kind-hearted priest would bear the heavy burden of fasting and penance which he himself had imposed. This was called an indulgence.

At first, indulgences were supposed to release a person from the temporal punishments of the church during life; but afterward, in the fourteenth century, when their sale began to fill the coffers of the church, the release was extended to the pains of purgatory. The pope also proclaimed plenary indulgences to all who made pilgrimages to Rome at the stated times,—first, every one hundred years, then, every fifty years, and finally, every twenty-five years. All brought with them rich offerings. Two hundred thousand visited Rome in one month. Finally the sale of indulgences was transferred to all the market places of Christendom. Sharp and unscrupulous hawkers were employed to dispose of them at auction. People were solicited not only to expiate with money their own sins, but those of their dead friends in purgatory. A regular price-list of the various crimes was in vogue. A certain price was fixed to the crime of murder, another to perjury, another to burglary, etc. The evil was at its height.

Could hell itself vomit forth viler contagion? It would seem impossible for pious depravity to fall into deeper slums. There remained few heathen evil practices unimitated. Apostasy had dragged Christ's church from the mountain-top of purity to the very abyss of corruption, stagnation, and death; and the church had quaffed the very dregs from the filthy cup of the pagan abominations. Then the Reformer arose.

W. C. WALES.

AMONG the arguments presented by the speakers at a recent meeting of German, Swedish, and Norwegian citizens, in Chicago, for the promotion of stricter Sunday observance, was this sentence from Hon. C. C. Bonney: "If the saloon is forced to close Sunday, it will become a day of peace, instead of riot and murder."

This is a truthful saying, and constitutes a good and sufficient reason for shutting up the Sunday saloon immediately and for all time. But its effectiveness does not lie in the fact that Sunday is the American Sabbath, but in the fact that the saloon is the promoter of murder and riot. And this being so, it is just as essential that it should be closed on Monday as on Sunday, and so of all other days of the week.

Would these zealous opponents of the Sunday saloon be equally earnest in opposing its existence on the other six days of the week, their work would commend itself to all lovers of peace and order. But when they single out the first day of the week as the object of their special zeal in the cause of temperance, as though riot and murder and the myriad other evils of the saloon had any right whatever to exist on the other six days of the week, they are putting a consistent argument to a very inconsistent use.—*Review and Herald*.

It is frequently stated by Spiritualists that Spiritualism answers the question asked by Job, "If a man die, shall he live again?" As a matter of fact it does nothing of the kind. Spiritualism claims that there is no death, that a man continues to live forever; but the patriarch's question was based on the fact that men do cease to live. If men never die, then there can be no such thing as living *again*. *Again* signifies "another time," "once more," and from the Bible use of this word alone, we know that death is a cessation of life. The prophet John was shown in vision those who had been slain "for the word of God," and he says, "They lived and reigned with Christ a thousand years. But the rest of the dead lived not *again* until the thousand years were finished." Rev. 20:4, 5. Here we learn that some who have died begin to live again at the beginning of a certain period of a thousand years, and that others do not live *again* until the thousand years are ended. Now as it cannot be said of a man that "he is in the city again," unless he has at some time been out of the city, and has returned, so it cannot be said of any men that they "live *again*," unless they have at some time ceased to live.—*Signs of the Times*.

READ not books alone, but men, and especially thyself.

Temperance Outlook.

THE Michigan State Conference of the Methodist Church, that was held at St. Joseph a few weeks since, passed the following resolution:—

Resolved, That, while disclaiming all connection with political action or measures, we would declare ourselves unequivocally in favor of the entire suppression of the traffic in intoxicating liquors as a beverage, and that it is the duty of all Christian men and women to use any legitimate measures to accomplish this result. Sustaining as our proper attitude uncompromising opposition to the liquor traffic, we are unalterably opposed to the enactment of all laws that propose to regulate it, nor will we permit ourselves to be controlled by party organizations that are managed in the interest of this soul-destroying business."

This resolution has the true ring.

FROM recent investigations conducted in Philadelphia and Pittsburg, the territory most affected by the Brooks high license law of Pennsylvania, it would seem that high license is no success at all in restricting the consumption of intoxicating drink. Ardent advocates of this measure have pointed to the great reduction occasioned thereby in the saloons of those places (in Philadelphia, from 5,773 to 1,347; and in Allegheny County, from 2,185 to 525) as indicative of the great effectiveness of the law, but the evidence seems conclusive that the suppression of a large proportion of the saloons does not necessarily mean a proportionate reduction in the liquor trade. The Pittsburg Dispatch, which has been conducting the investigation, prints the following:—

"From a canvass of the breweries, the fact is evident that in Pittsburg, as well as in Philadelphia and other cities, the new law has not decreased their sales to any noticeable extent, but to many has been a boon, as in the case of the smaller breweries, which have built up an enormous trade in bottled beer and liquors for private consumption."

This is not the kind of restriction which true temperance people desire. A decreased number of drinkers is wanted, not a decrease in the number of places where drink is sold. So long as the swollen river of intoxication continues to flow on undiminished, it matters but little whether the foul stream is made to issue from a large number of small channels, or a lesser number of big ones,—whether the liquor traffic is open to dealers of all classes, or whether a few are permitted to enjoy a monopoly of the trade. It seems safe to say, also, that if the Brooks high license law is a failure, as must be the case, if the above statements are correct, it is useless to expect the power of the liquor curse to be broken by any legislation which can be conducted upon the basis of high license.

THE DEMAND FOR SUNDAY LAWS.

If those who are so much more zealous for the closing of saloons on Sunday than on other days, professedly because, more people being idle on that day, more indulge in drinking, are sincere, why are they not equally earnest in demanding that the saloons be closed on all holidays? Why denounce Sunday liquor-selling, Sunday picnics, and Sunday excursions, from a temperance standpoint, any more than Fourth of July liquor-selling, picnics, and excursions?

The truth is, the Prohibition party is fast becoming the church and state party, and is largely controlled by a set of zealous but misguided religionists, who are determined to compel everybody to keep Sunday. This is evident from the fact that the effect of the laws which they demand would be not only to close saloons on Sunday, but to stop all legitimate business on that day as well.

These Sunday-law advocates are well aware that there are in the United States tens of thousands of as good temperance people as themselves, who do not regard Sunday, because they believe that there is no divine warrant for so doing; and who do conscientiously observe another day according to the letter of the fourth commandment; yet they demand legislation which will at once transform good, law-abiding citizens into outlaws; not indeed by making any change in the character of those who observe the seventh day, but by so changing the laws that they cannot conscientiously obey them.

That which is contrary to public peace and safety should not be tolerated upon any day; and as liquor-selling is evil and only evil continually, it ought to be prohibited on all days. But Sunday laws, such as

are demanded by many Prohibitionists, must of necessity work a hardship on Sabbatarians; for a conscientious regard for the law of God compels them to keep the seventh day; and if, then, the law of the land should require them to keep the first day also, it is clear that they would have to choose between three things, namely, 1. violating their consciences; 2. losing one sixth of their God-given time; or 3. breaking the law of the land and suffering its penalty. Indeed, with very many there would be but two things between which to choose, namely, violating their consciences and violating the civil law; for few would feel that they had any right to observe two days, even if their circumstances were such as to permit them so to do.

But aside from the question as to whether the fourth commandment does require all to work six days as well as to rest on the seventh day, it is clear that it at least grants all permission to labor six days; and any law which deprives any one of any part of that time, without due compensation, deprives him of a God-given right. It does seem that this is so plain that all ought to see it at once; but there is little hope that such considerations, just though they be, will long stay the rising tide of religious bigotry which is back of and under the Sunday movement. Surely in these days, when thousands of even the professed people of God are invoking the powers of the state against those who are humbly striving to keep the commandments of their Creator, it behooves all who can to say with the psalmist, "Oh, how love I thy law!" to take unto them the whole armor of God, that they may be able to withstand in the evil day.—C. P. Bollman, in *Signs of the Times*.

The Theological World.

A MODEL PAPAL STATE.

IN Ecuador the pope still names the president, the priests still make the laws, and as a natural result, in that whole country there is not a railroad, nor a telegraph, nor a stage coach, nor a highway upon which a carriage or a cart can be driven, except the great roads built by the Incas before the Spanish invasion, which have never been kept in repair, and are now almost useless. When I say that there is not a railroad in Ecuador, I should except a track ten miles long on the sea-coast, which was laid some years ago, but was never operated, and is now covered with tropical underbrush like a jungle.

The city of Guayaquil, the only seaport of Ecuador, is a place of some commercial importance, and the residence of many foreigners. They have introduced modern ideas and public schools. The seed thus sown is bearing fruit, and is a perpetual menace to the power of the church, so much so that the principal portion of the army of Ecuador is kept there to quell revolutions when the papal authority is resisted. Some of the enterprising citizens have organized a telegraph company, and are constructing a line to Quito, the capital; but the wires are constantly cut, and well-informed people predict that the priests will not allow it to be operated, for fear it will prove a wedge that shall open the country to other modern ideas.

There is a law in Ecuador prohibiting the importation of books, unless they shall first receive the sanction of the church, and Jesuit priests act as inspectors at the Custom House, to prevent the dissemination of intelligence among the people. No records of the finances of the government are kept. The president of Ecuador and his finance minister were unable to give the United States Commission the amount of imports and exports, or the amount of revenues collected. Their ignorance as to the disbursement of those revenues was quite as dense, but the prevailing belief is that much of the money goes to sustain the thousands of priests, monks, and nuns that keep the people in darkness. When the public revenues are not sufficient to meet their demands, the necessary means are raised by forced loans from the merchants of Guayaquil. An officer with a file of soldiers calls upon the business firms and collects the assessments. This practice has given rise to a peculiar custom, for to protect themselves from such impositions, the foreign residents put signs on their doors to announce their nationality. Hence the traveler's curiosity is awakened by seeing the flags of foreign countries nailed upon the entrances to residences or business houses with a legend printed upon them, read-

ing, "He who lives within is an American," or a Frenchman, or an Englishman, or a German, as the case may be. Sometimes these warnings are disregarded, and appeal to the minister resident is necessary for protection.

Drunkenness, indolence, and licentiousness are the lessons taught by the priests. To attend mass every morning, and confessional once a week, are the only requirements of good citizenship, and vice of every description is not only licensed but encouraged. Four fifths of the population can neither read nor write, and the only knowledge they have is what the priests have told them. Ecuador is a Republic in name, but its constitution declares that the nation "exists wholly and alone devoted to the service of the Holy Church." The army is divided into four commands, called respectively "The Division of the Blessed Virgin," "The Division of the Holy Ghost," "The Division of the Son of God," "The Division of the Blood and Body of Christ." "The Sacred Heart of Jesus" is the national emblem, and the body-guard of the president is called "The Holy Lancers of Saint Mary." There are no Protestants in Quito, and none are allowed to reside in the city. Everything is tolerated but opposition to the Church, and he who will not partake of the sacrament is stoned.—*Dominion Churchman*.

CHURCH SPREEING.

THERE appeared recently in the *Christian Standard*, a letter from Rev. C. B. Ward, a Methodist missionary in India, on the above subject, from which we make the following extracts:—

"Last week brought to our table an official *Advocate*, containing an account of 'corn husking' in—M. E. church, in which 'pretty girls' amuse a large party for an hour or so 'corn husking' in the church. Recently another *Advocate* told of the auctioneering of the 'prettiest young lady' as an entertainment and means of raising money for church work. This, too, was performed in the church, the pastor presiding. Two weeks ago a local paper received, gave an account of a Methodist dancing-school, recognized by the pastor, and taught by a Methodist on religious principles, to keep the young people of the church from going off to the world for amusement not under religious auspices. Not long since a Methodist paper brought us the news of a Methodist raffle for a big cake with a gold ring in it. Still another Methodist church had a gathering in the house of God where men were blind-folded and made to pay heavy forfeits if they made mistakes in identifying young ladies by feeling only, and we could quote a score more as shocking events in Methodist churches, for the most part in the cities of the United States, in the last twelve months, all for the ostensible object of getting money. I have found myself asking myself, over and over, way out here in India, Can it be so, that these things do occur in M. E. churches? We can no longer doubt that they do; and that they are becoming very common in many city churches, and meet with much favor among many Methodist preachers and people, cannot much longer be questioned. . . .

"A heavy tide is setting in among a certain class of Methodists in worldliness. Just as all over the land there has been a wonderful revival of holiness among Methodists, so Satan has set one of his afloat. What will the harvest be of all this worldliness?—Heresies, divisions, independent movements, death, blight, and a withering curse. In these days a strong desire is everywhere met with to keep Methodism a unit. But without a holy reformation, putting out all their worldliness and lustful, sensual, devilish money-getting, sinner-pleasing sprees, Methodism cannot stand a unit. If we mistake not, the drift in the line of the intellectual and popular and non-spiritual is so strong, that legislation cannot turn the tide. Nothing but a holy reformation can save Methodism to holy conquest in the future, as in the past. . . . We have more of everything than spiritual energy. Machinery, education, money, and new-fangled methods get far the largest share of attention now, with little of the prayers and faith that made Methodism an irresistible, soul-saving energy without the blandishments. Bishop Foster gets sharp criticism when the worldly tide of things feels his lash. O that he would once more set things in a blaze under the fire of holiness as he did in 1849 and a few years after!

"Out in India, some of us mourn over some things that come out here in Methodist print. We wish the people of India might never hear of these 'church sprees' and money-grabbing enterprises. The thing is catching. We want holy fire, not fun, frolic, and popularity. If you think this sad sigh from an old-fashioned Methodist soul in India will awaken any sympathy for us here, and holy zeal to stem the tide at home, any praying for the Holy Ghost to work, give it to your readers."

THE GOSPEL SICKLE.

Battle Creek, Mich., October 1, 1888.

Those who have naturally a skeptical cast of mind should remember that their constant danger is to dwell under a cloud of doubt and uncertainty, which does not necessarily grow out of subjects under consideration, but which is very often foreign thereto, and wholly imaginary. Such cannot expect to form right conclusions unless they break away from their doubts, and accustom themselves to looking on the favorable side of questions.

"If we did not have the letter, we should never be able to find the spirit," remarks the *Beacon*, a Congregationalist journal, in discussing the text, "The letter killeth, but the spirit giveth life." 2 Cor. 3:6. That is a correct conclusion, and we commend the principle to those who advocate that the "spirit" of a law or commandment is all that is necessary to give heed to. By no possible means can the "spirit" of a law be proclaimed except through its verbal form. To claim that the spirit of a law can exist after the letter of the same has been abolished, is as absurd as to claim that a tree can cast a shadow after it has been cut down and burned to ashes.

"We do not know when Christ will come a second time, do not need to know, cannot know if we try, and hence should not try to know."—*New York Independent*.

Our contemporary certainly is not authorized by our Saviour to affirm that we "should not try to know" anything about Christ's second coming. Upon a certain occasion when his disciples came to him and asked for information that would enable them to know something about his second advent, Christ immediately proceeded to give an extended and very explicitly worded discourse in reply to their question. One of his exhortations in that discourse was this: "Whoso readeth, let him understand." The *Independent* would reverse that exhortation, and have it read, "Let him not try to understand."

When men ignore the word of God in discussing questions concerning which that word speaks clearly and unmistakably, they are sure to stumble in a manner pitiable to behold. This statement is forcibly illustrated in a late issue of the *Independent*, wherein a certain learned (?) Professor discusses "Physiological Psychology." The Professor asks himself a number of questions, which he proceeds to answer. One of those questions is with regard to whether or no the mental life is dependent upon the physical organism. To this he replies as follows:—

"This question is ambiguous. It may mean, Could the mental life go on apart from the physical organism? and it may mean, Is the mental life, as experienced, dependent upon organic conditions? To the former of these questions the answer is that there is no good reason for thinking that the thought-life might not be carried on under entirely different conditions. The connection between the physical antecedents and the mental consequents is purely factual, and, for all we can say, the order may be entirely different elsewhere."

How much more sensible it would have been for the Professor to refer the question at once to the word of God, where he would have found very explicit replies. For instance, Ps. 146:4 says of man, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Also Ps. 6:5: "For in death there is no remembrance of thee: in the grave, who shall give thee thanks?"

If there is one precept above another which is moral, and grows out of the nature of things, it is that of the Sabbath, which is written on the very front of nature. This is the only precept of the ten which tells us how nature came into existence, and points us from nature to nature's God. Without the facts on which it is based, we could not distinguish the God who gave the law of ten commandments, from other gods, and that law would have no force. It grows out of man's moral, mental, and physical wants. It is emphatically the precept of gratitude and love, and lies at the foundation of, and enforces, all moral law. It unfolds to our minds the grand fact that we owe our existence and all our blessings to God who made our fellow-creatures as well as our-
So the mournful

selves to us; and this fact involves an obligation to love God supremely and our neighbor as ourselves. If we do this, we shall have no other gods before the true God, make no idols to worship, use the name of God with reverence, and keep his rest-day; we shall honor parents, and pay a strict regard to the life, chastity, property, reputation, and interests of our fellow-men; and thus we shall keep all the ten commandments. Thus the Sabbath is the link that unites man to his Creator, and man to his fellow-men, and the moral duties we owe to God to those we owe to our fellow-men. It is the key to all our moral duties. And if it is morally right to give our fellow-creatures their due, it is also morally right to give God his due, and the day that he claims as his own.

It is very inconsistent to let a few seeming objections obscure clear and well-established principles, and prevent us from deciding in favor of what we know to be truth. Would it be reasonable for a school-boy to decide against the science of arithmetic because he had come to a problem he could not solve? Reason and consistency require that we declare ourselves in favor of what we understand to be truth; and those do violence to their reason and judgment who refuse to do this. By deciding in favor of the truth, as far as we see it, wrong mental habits, which close the mind against the truth, will be broken, and we shall be enabled to understand those points that are not clear. This has been the experience of thousands. But, although there should, for the time being, remain a few points unexplainable to our minds, we should not suffer these points to shake our confidence in plain and unmistakable evidences. It has been ascertained that the sun has spots which do not emit light, but it would be unwise for this reason to shut our eyes against the sun, and say that it does not shine. It is our duty and privilege to settle on the truth as far as we understand it, and to be firm like Mount Zion, which cannot be removed.

APPARENTLY stimulated by the recent session of the "Pan-Anglican Synod," the Jews, says the *Jewish Chronicle*, are meditating the propriety of summoning a "Pan-Judaic" synod. The matter has gone as far as the consideration of what subjects would properly come before the meeting for discussion, among which are mentioned the limits of Scripture inspiration, the attitude of the synagogue toward the latest teaching of geology and biology, the restoration of the Jewish sacrifices, and, most important of all, the question of the Messiah.

If there is any virtue to be derived from the holding of such assemblies, we think the Jews should by all means hold one. If there is any probability of thereby arriving nearer the truth on such subjects as the above, we would advise them to strain every nerve to bring the discussion about. Certainly there are few people who need the benefits of a little religious truth more than do the Jews. But alas! so far has disintegration of religious life and doctrine progressed among the great mass of the Jewish world to-day, that it may well be doubted whether even the virtues of a "Pan-Judaic Synod" would produce any visible effect upon them. About the only result which would be likely to appear from it, would be a little better understanding with the Christian bodies of the orthodox world, and possibly a little nearer approach to harmony in modes of worship, in which, considering the present state of the orthodox bodies themselves, the Jews would not be likely to gain any additional truth, or lose much of the error in which they have for so many centuries been engulfed.—*Review and Herald*.

WESLEY ON THE LAW.

Of the law of ten commandments Wesley said:— "Now this law is an incorruptible picture of the high and holy One that inhabiteth eternity. It is he made visible to men and angels. It is the face of God unveiled. . . . It is the heart of God disclosed to man. Yea, in some sense, we may apply to this law, what the apostle says of his son, it is the streaming forth [or out-beaming] of his glory, the express image of his person [italics his]. . . . The law of God is all virtues in one. . . . What is the law but divine virtue and wisdom, assuming a visible form? . . . It is unalterable rectitude. . . . The law of God (speaking after the manner of men) is a copy of the eternal mind, a transcript of the divine nature; yea, it is the fairest offspring of the everlasting Father, the brightest efflux of his essential wisdom, the visible beauty of the Most High. It is the delight of cherubim and seraphim, and all the company of

heaven, and the glory and joy of every wise believer, every well-instructed child of God upon earth."—*Wesley's Sermons*, vol. 1, pp. 309, 310.

How such words ought to put to shame those whose chief delight it seems to be to disparage the law and nullify its pure precepts! This beautiful tribute of the great and noble founder of Methodism to the excellence of the divine law, equals in emphasis the strongest assertion ever made by the most radical Seventh-day observer. Nor does this strong vindication of the law diminish ought from the utility of the gospel.

"The gospel has no significance, except as it is based on the positive law, which Christ came not to destroy but to fulfill."—*Simpson*.

"I cannot spare the law one moment, no more than I can spare Christ; seeing I now want it as much to keep me to Christ, as I ever wanted it to bring me to him. . . . Indeed, each is continually sending me to the other,—the law to Christ, and Christ to the law."—*Wesley's Sermons*, vol. 1, p. 314.

"And let all the people say, Amen."

W. C. WALSH.

ORIGIN OF THE DAYS OF THE WEEK.

In the museum at Berlin, in the hall devoted to the Northern antiquities, they have representations of the idols from which the names of the days of the week are derived.

From the idol of the sun comes Sunday. This idol is represented with a face like the sun, holding a burning wheel, with both hands on his breast, signifying his course around the world.

The idol of the moon, from which comes Monday, is habited in a short coat, like a man, but holding the moon in his hands.

Tiuco, from which comes Tuesday, was one of the most ancient and popular gods of the Germans, and is represented in his garments of skin, according to their peculiar manner of clothing. The third day of the week was dedicated to his worship.

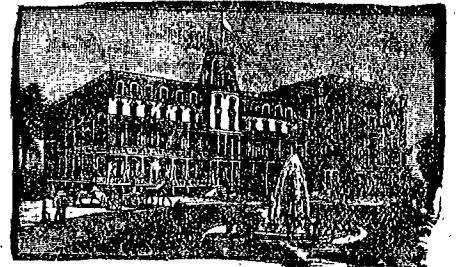
Woden, from which comes Wednesday, was a valiant prince among the Saxons. His image was prayed to for victory.

Thor, from which we have Thursday, is seated in a bed, with twelve stars over his head, holding a scepter in his right hand.

Frigga, from which we have Friday, is represented with a drawn sword in his right hand, and a bow in his left.

Sater, from which is Saturday, has the appearance of perfect wretchedness. He is thin visaged, long haired, with a long beard, and carries a pail of water in his right hand, wherein are fruits and flowers.—*Present Truth*.

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