

THE GOSPEL SICKLE

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

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 For Terms, - - - See Last Page.

THOUGHTS IN A WHEAT-FIELD.

"The harvest is the end of the world, and the reapers are the angels." Mt. 13:39.

In his wide fields walks the Master,
 In his tall fields, ripe for harvest,
 Where the evening sun shines slantwise
 On the rich ears, heavy bending.
 Saith the Master, "It is true."
 Though no leaf shows brown decadence,
 And September's nightly frost-bite
 Only reddens the horizon.
 "It is full time," saith the Master,
 The wise Master, "It is time."
 Lo, he looks, That look compelling
 Brings his laborers to the harvest;
 Quick they gather, as in autumn
 Passage-birds, in cloudy eddies,
 Drop upon the sea-side fields;
 White wings have they, and white raiment,
 White feet shod with swift obedience,
 Each lays down his golden palm branch,
 And appears his sickle, shining, --
 "Sprak, O Master, is it time?"
 O'er the fields the servants hasten,
 Where the tall stored ears droop downward,
 Humble with their weight of harvest;
 Where the empty ears wave upward,
 And the gay tares flaunt in rows;
 But the sickles, the sharp sickles,
 Flash new dawn at their appearing;
 Songs are heard in earth and heaven;
 For the reapers are the angels,
 And it is the harvest time.
 "O great Master, are thy footsteps
 Even now upon the mountains?
 Art thou walking in thy wheat fields?
 Are the snowy-winged reapers
 Gathering in the silent air?
 Are thy signs abroad, -- the glowing
 Of the distant sky, blood reddened,
 And the near fields trodden, blighted,
 Choked by the gaudy tares triumphant?"
 Sure it must be harvest time.
 Who shall know the Master's coming?
 Whether it be at dawn or sunset,
 When night-dews wogh down the wheat-ears,
 Or while noon rides high in heaven,
 Sleeping lies the yellow field?
 Only may thy voice, good Master,
 Peal above the reapers' chorus,
 And dull sound of sheaves slow falling, --
 "Gather all into my garner,
 For it is my harvest time."
 --Miss Mylock.

Notes and Comments.

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

"KNOWING, brethren beloved, your election of God." 1 Thess. 1:4. This statement furnishes no evidence that the doctrine of predestination, in the commonly accepted meaning of the term, is true. So far as God is concerned, he is willing that all should come to repentance; he gave his Son to be the world's Redeemer, that "whosoever believeth in him should not perish, but have eternal life."

John 3:15. That is as far as the election of God goes; he has elected that "whosoever believeth in his Son" shall be saved. It remains for man to make his own calling and election sure; i. e., fully secure to himself what God proposes to give him upon compliance with certain conditions. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

CHRIST did not break the Sabbath; but he broke the traditions of the Jews, from which he labored so faithfully to rescue the Sabbath. He kept his Father's commandments (John 15:10), and "did no sin." 1 Peter 2:22. He justified the merciful acts he performed on the Sabbath, by appealing to the Sabbath law (Matt 12:12); by referring to the course of the Jews toward their brute beasts, and to that of his Father, who had worked in mercifully sustaining his creatures on the Sabbath (John 5:17); and finally by falling back on the Sabbath as a merciful institution, "made for man" in the beginning, Mark 2:24-28, etc. Those who accused the Saviour of violating the Sabbath, also accused him of having a devil; and those who now charge him with having violated the Sabbath, make him a transgressor, and virtually represent that we have a sinner to trust in, whose sacrifice was insufficient, and who needed to die for his own sins. Christ's being Lord of the Sabbath does not intimate that he was to abolish the Sabbath. Christ is also, Lord of his people (John 13:14; Rom. 14:8, 9), not to abolish or destroy them, but to preserve and protect them. In the same sense is he the Lord of the Sabbath.

THE fatalist claims Matt. 13:15 as evidence of the correctness of his doctrine: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." It is difficult to discern the exact motive that actuates those who attempt to prove from this text the doctrine of fated damnation. It is said that in many things the wish is father to the thought; but it would not seem so in this case, for certainly none could really wish to be fated to destruction. But does the text prove fatalism?—A little candid thought will show that it does not. Notice the causative statements of the first part of the verse: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." The people themselves are responsible for these conditions; they are brought upon them by their own voluntary acts, and not by any compulsory force. The statement of the Lord is in effect that they have purposely brought these conditions upon themselves, in order that they might not be healed of their sins. It is but an evidence of the truthfulness of Jeremiah 17:9: "The heart is deceitful above all things, and desperately wicked."

IF man is immortal, we should naturally suppose that the Bible would make known so weighty a truth in some of the instances where it has had occasion to use the words immortal and immortality

Where else could it more properly be revealed? And the fact that its use of those terms affords no proof that man is in possession of this great attribute, but rather that it belongs to God alone, should cause a person to receive with great allowance the positive assertions of popular theology on this question.

THE object of the New Testament is not to produce a new law of ten commandments, but to define and present the true remedy for sin; and "sin is the transgression of the law." 1 John 3:4. Christ "was manifested to take away our sins" (verse 5), and not to take away that law by which is the knowledge of sin. Rom. 3:20.

FAITH, which may be defined as confidence in the testimony of God, must necessarily precede repentance; for we cannot repent until we believe what God has said on repentance. But faith in Christ for pardon follows repentance; for we cannot consistently appropriate to ourselves by faith the merits of Christ's death, and claim pardon for our sins, until we show sorrow for and turn away from our sins. A child who has offended his parents, by violating their just requirements, would not expect to be forgiven without first repenting.

IF it could be said of one anciently, because he violated the morality of his religion and of the Bible, that he had given occasion to the enemies of the Lord to blaspheme, so it may be said of the popular theology of the present day, because it has departed from the teaching of the word of God, that it has given occasion to the enemies of the truth of these days to occupy the blasphemous and infidel positions that they do. There is nothing which puts into the hands of infidelity a more potent weapon against the Bible than the unscriptural dogma of eternal misery. To show the conclusions to which those are driven who hold that doctrine, we give the following, which we find quoted in the conclusion of an infidel work, and over which infidels and the infidel press not unjustly hold carnival:—

"The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell; and among those may be their own children, parents, husbands, wives, and friends. Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God in making them so to differ." One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torments will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say, Amen, hallelujah, praise the Lord.—Emmons' Sermons.

Every sentiment of humanity revolts at these pictures. Every principle of justice and mercy is outraged by them. And when it is believed and taught that the Bible supports such a doctrine as that, multitudes are not slow to reject and cast it away. Thus is Christianity wounded in the house of its friends. Thus has the old serpent insidiously coiled himself in the very bosom of the church, which all men will look up to as a representative of Christianity, and is striking at its very vitals with his fatal sting. Let the true teaching of the Bible on this point be faithfully set forth. Let that destiny of the wicked which it declares, in which justice and mercy so beautifully blend, be maintained, and the Bible shielded from the aspersions to which by the popular doctrine it is so grievously exposed.

Doctrinal Articles.

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

"HATH EVERLASTING LIFE."

BY U. SMITH.

AN esteemed correspondent writes as follows:—

We should be very glad to learn how you dispose of such passages as John 5:24; 11:26, etc. According to the Saviour, the believer "hath everlasting life," "is passed [or hath passed] from death unto life," "shall never die," and "though he were dead, yet shall he live." But according to your theory, this cannot be true, as everlasting life is not attainable until the final resurrection.

The rule we seek to follow in the interpretation of Scripture, is to allow the Bible to explain itself, passages in one portion of that word coming in as complements of statements in other portions, which by themselves might seem ambiguous or obscure, but which, taken in connection with these other modifying statements, are shown not to be so in reality. This we feel to be a safe rule; for the same Spirit of inspiration, which is not yea and nay, runs through it all; and when all its testimony is taken together, we have one harmonious whole.

In regard to the time when the followers of Christ shall be made immortal absolutely, we have many direct statements. Thus Paul, in 1 Cor. 15:51-54, says: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

To the Thessalonians (1 Thess. 4:14-18) the same apostle testifies that the trump of God is to sound at the time of Christ's appearing in the clouds of heaven; that the dead in Christ are then to be raised from the grave; and that we who are living at that time, shall be caught up together with them to meet the Lord in the air, and "so shall we ever be with the Lord."

To the Philippians (chap. 3:20, 21) he further declares that when Christ shall come from heaven, he will change our vile bodies, fashioning them like unto his glorious body; and then we shall be fitted to dwell with him in his presence and in his kingdom.

These texts state very clearly what change must take place in us before we become immortal, and when that change is to be accomplished; it is at the last trump, when Christ shall appear. Not till then do any (as the general rule), either living or dead, go to be with him; not till then do any put on incorruption and immortality, and thus have everlasting life in the absolute sense.

What interpretation, then, shall be given to certain passages, like those referred to by our correspondent, which speak of the believer as if he already had everlasting life?—It is evident that these must be taken in a modified sense; for those we have quoted, and multitudes of others of the same purport, are too plain and explicit to be taken in any other than their most literal meaning; and if the texts now under notice, are allowed to contradict them, we are involved in hopeless confusion.

Let us see, then, if the Bible gives us any rule by which this latter class of texts may be interpreted in harmony with the first. In Rom. 4:17, Paul lets in a flood of light upon the situation by this reference to Abraham: "(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were." That is to say, when God has formed a purpose concerning anything, that purpose is so sure, that he may speak of it as already accomplished or existing, though in reality it may lie far in the future. Thus Christ is spoken of as a lamb slain from the foundation of the world. Rev. 13:8. That is, when the plan of salvation was formed, on the fall of man in Eden, that plan involved the sacrifice of the Son of God. The purpose that he should be slain was from that moment as steadfast as the earth, and as sure as time. Hence he is spoken of as slain from that time, although more than four thousand years elapsed before he actually died on Calvary.

So in Isaiah (chap. 9:6) there is a prophecy of the birth of Christ which was to take place more than

seven hundred years after the prophecy was written; and yet it is expressed in the present tense, thus: "For unto us a child is born; unto us a son is given," etc. It is spoken of thus, because it was just as sure as if it had already taken place. Here, according to Paul's rule, that which "was not," is spoken of as though it "were," because it was to come. By the same rule, Abraham, Isaac, and Jacob are spoken of as living (Matt. 22:32), because in the purpose of God they are sure to live again. Thus Christ proved to the Sadducees the resurrection of the dead.

Just so in the case before us. God has purposed that those who believe in his Son shall have everlasting life; and it will be noticed that this everlasting life is predicated *only* of those who believe in Christ. Hence those who believe in Christ are said (in anticipation) to have this life; for so long as they maintain their connection with him, this hope is sure to them.

That this is a correct view of the subject is positively proved by 1 John 5:11. Here the apostle says: "And this is the record, that God hath given to us eternal life." So far this record is parallel with John 5:24: "He that believeth . . . hath everlasting life." But in what sense is it given to us? and in what sense do we now have it?—The next clause (1 John 5:11) tells us: "And this life is in his Son." So this life is not in us; we do not yet have it in our own possession; it is in the Son; and if we have a vital connection with him, we have this eternal life in purpose or anticipation. Hence the next verse reads: "He that hath the Son hath life; and he that hath not the Son of God hath not life." And so if at any time we apostatize from Christ, and lose our connection with him, we lose this eternal life. Therefore no man hath immortality by nature: it all depends on Christ.

John 11:26 demands independent notice, as it is a text of another nature. Jesus is here talking of the resurrection of the dead, and of course carries our minds forward to that event. "He that believeth in me, though he were dead, yet shall he live." When shall he live?—In the resurrection at the last day. Then Jesus adds: "And whosoever liveth and believeth in me [when?—at the time just spoken of when the dead believers are made alive, he] shall never die." He will be among those spoken of in 1 Cor. 15:52, who at that time will be changed and made immortal without seeing death.

That the two classes, the righteous dead and the righteous living, are included in the testimony of John 11:25, 26, and that the time referred to is when the righteous dead are raised and the righteous living are changed, is evident. For those referred to in verse 25 as having believed in Christ, and yet being dead, are such, of course, as believed on him while they were living, before they died. But if verse 26 is to be taken in an unlimited sense, applying to all time, it would include those mentioned in verse 25, as well as all others, and hence they ought never to have died; and it would be impossible to have a class who have believed in Christ and yet were dead, needing to be made alive in the resurrection at the last day. From this consideration we think it will be apparent to all, that our Saviour here refers to a particular time; namely, the time of his coming and the first resurrection. At that time, all in their graves who have believed in Christ during all the ages past, shall be made alive; and those who are living at that time, and are found believing in Christ, shall never die, but step over the grave into eternal life, by the great change from mortal to immortality. Blessed prospect for the living! Blessed hope that we have reached the generation in which we believe it will be fulfilled!

WHO MADE THE SABBATH?

BY A. SMITH.

It is evident according to Heb. 1:2, 10; John 1:3; Col. 1:16, that Jesus Christ made our world. Now associate John 1:3, "All things were made by him, and without him was not anything made that was made," with Mark 2:27, "The Sabbath was made for man, and not man for the Sabbath;" and we have the most complete proof that Christ by the will of the Father, having wrought six days in the work of creation, rested on the seventh day, and sanctified it as a Sabbath for man. If, then, Christ made the Sabbath at creation, and afterward declared it to be a sign and a covenant between God and the children of Israel (Ex. 31:13, 16, 17) as long as they should continue to be a nation, or forever (Jer.

31:35, 36; 1 Peter 2:9), is not the seventh-day Sabbath pre-eminently the Christian Sabbath?

In further proof of the perpetual obligation of the Sabbath, it is a noteworthy fact that the tabernacle reared by Moses, containing among other things the ark of the testimony and the table of show-bread, was, with its contents, a figure or pattern of the true tabernacle in heaven. Heb. 9:9, 23. In the heavenly sanctuary, then, we justly look for anti-types of the ark of the testament, the golden candlestick, and the table of show-bread. The existence of the ark and the candlestick is directly proved (Rev. 11:19; 1:12), and that of the table and show-bread indirectly affirmed (Heb. 9:2, 9, 23, 24; 8:5); and God having been so particular that the earthly and heavenly sanctuaries should correspond in outline and appointments, is it not likely also, that the testament, or law of ten commandments, contained in the ark above, should be an exact counterpart of the law deposited in the ark of the earthly sanctuary?

The show-bread of the worldly sanctuary consisted of unleavened cakes of fine flour, and was termed, literally, "bread of the face," signifying, as is supposed, "spiritual food, as a means of appropriating and retaining that life which consists in seeing the face of God." It was renewed, hot, every Sabbath, and frankincense was poured upon it, and it no doubt constituted a memorial before the Lord (Lev. 24:6, 7) during the six working days, of the Sabbath service of the twelve tribes of Israel. In the heavenly sanctuary, likewise, the antitypical show-bread probably serves as a memorial before the Lord during the weekly days of toil, of the service of the twelve tribes under the new dispensation, in their weekly Sabbath service, which must correspond in point of time with the type, or clash with the terms of the law just in the other apartment.

The grace of God which is received through purity of heart and sincerity of worship, renewed with zeal every Sabbath, by which the soul is nourished in that life which will lead to a view of God in his glory, no doubt constitutes, or furnishes, the substance of the antitypical show-bread in the sanctuary above. Matt. 5:8; 1 Cor. 5:8; Heb. 13:15. How sad that, through slothfulness or carelessness of spirit, we should neglect the proper services and duties of the Sabbath day, and then have to reflect that during the following days of toil we have no particle of representation in the memorial show-bread on the golden table above!

MARVELS OF THE BIBLE.

THE Bible is a most wonderful book. It is a bank from which the treasures can never be fully drawn; a fountain whose springs ever increase with the calls of the thirsty. All the works of God are, as himself, unsearchable. The uninquiring mind has a heaven before him limited by the extent of his natural vision; but the student is amazed at the vastness of the universe, and the more he studies the more does he realize that the utmost reach of his knowledge, the utmost stretch of his imagination, leaves him on the confines of infinity. Just so with the truths of the Bible. Many, as Ishmael, lie down to perish close by the well of water. Men do not generally utter the cry which opens their eyes to the fountain at their hand, until, like Hagar, they have spent the water in their own bottles.

When we consider the inexhaustible stores of truth in the Bible, and that he who pushes his researches in only one direction finds new beauties ever opening to his view, we cannot be greatly surprised that there are so many "one-idea men" among those who profess to reverence the Sacred Word; and that so few possess a faith well balanced with all the great truths of the Scriptures. The number who give attention to all points is few indeed.

And in this respect the majority very widely err. There is this difference between natural or scientific truths and the truths of the Bible: the former may be studied to profit, singly and in great measure independent of each other; but the latter cannot. A man may be proficient in astronomy, and be ignorant of geology. But the truths of revelation are so intimately related that if one be neglected, the others become distorted and thereby perverted. It is because the Bible is eminently practical that a material error in one point vitiates others. A clue to the principle is found in the declaration that "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." A man may become an accomplished and useful teacher of one science, while he is a mere tyro in another; but he cannot form a complete moral character by performing some moral

duties, while he neglects others. Therefore it is indispensably necessary that the Christian, no matter how great his attainments, always maintain an inquiring and teachable spirit, lest there remain some defects in his faith and in his character of which he may be unconscious.—*J. H. Waggoner.*

The Christian Life.

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

THE BRIGHT SIDE.

I only count the hours that shine,
For night is naught to me,
Why should the heart seek wildly for
The joys it cannot see?
'Tis vain to yearn for unknown bliss,
And sigh the soul away,
When God has played us in a world
That has both night and day.

I only count the hours that shine—
The others, let them go;
We should not mourn o'er fancied ills,
We know they are not so.
While darkness only follows light,
We never should complain;
The darkest hour precedes the morn—
The day will come again.

I only count the hours that shine—
Let sorrow's clouds depart;
The memories of a happy past
Shed sunlight o'er the heart;
Then let the present, with its joy,
Usurp the throne of care,
And happiness, without alloy,
Will come for all to share.

I only count the hours that shine;
There's light as well as shade;
I scorn philosophy, which says
That "all that's bright must fade."
Enough to know that God has given
A world where sunbeams glow,
And soon the unknown joys of heaven
The earth-bound soul shall know.

I only count the hours that shine;
The rest is naught to me
Why should the soul roam sadly on
In paths it cannot see?
And where's the wisdom to complain,
Since sorrow flies away?
For soon shall dawn the golden light
Of an eternal day!

—*Rev. Paul Kent.*

GOD WATCHES THE SEEDS.

MILLIONS and millions of little seeds are flung out on the soil, swept away by the winds, borne aloft on the breezes, and carried hither and thither by waves, and many of them no doubt perish; but still God watches the seeds, and some of them live, and fall on fertile soil, and bring forth fruit. So millions of tracts are sent out, and many of them are lost and many are wasted, but many of them, also, are like good seed on good ground, and bring forth fruit. No man can watch all the seeds that ripen and are scattered, and so no man can watch all the tracts that are printed and distributed. We may be certain of one thing, however; good seed will produce good fruit when it grows, while evil seed will produce evil fruit, if it produces anything. Hence, though we may not know that any one seed will be fruitful, we know that unless seeds are scattered, there will be no fruit, and if many seeds are scattered, there is hope of a plentiful harvest. And we also know that no bad seed will produce good fruit, and no good seed will produce bad fruit.

Satan is busy sowing tares everywhere; let Christians be equally diligent; let them see that their seed is good seed, and then let them cast it forth with courage and faith, remembering that it is written, "Blessed are ye that sow beside all waters." For many years God's servants have been trying to scatter this good seed, and they should not be weary of the work, nor discouraged in it. But how much they desire that many others may take part in the labor, assist in bearing the burden, and have a share in the harvest, the blessing, the joy, and the reward!—*Sol.*

SPEAK TO INDIVIDUALS SINGLY.

IN an address recently given by H. L. Hastings, of Boston, he says: "It will be well for us to learn to speak to individuals singly. A 'congregation of one' may be large enough to call forth all our powers in proclaiming the good news of salvation. Often we may save sinners one by one. If you had a bushel of bottles, and wanted to fill them with water, you would not think the quickest way would be to get a fire

engine and hose to play over the heap, especially if the corks were all in; but you would be likely to take a single bottle by the neck, extract the cork, and then by means of a funnel turn in a little water at a time until it was filled; then take another and repeat the process. You would get more bottles filled that way than with a hose and fire-engine playing upon them. So you may be able to accomplish more by working single-handed than in crowds. You may preach the word by the wayside or by the fireside, for people need the same gospel in-doors as out."

We need to have the peace of God in our own hearts before we can do much good to other people's hearts; and unless we can rule our own spirits, we shall not accomplish much in molding the spirits of others. We notice that a blacksmith uses a cold hammer to bend a hot iron; and after working with his tools a little while, he plunges them into cold water. So, if you are to influence others, you must keep cool yourself; if you get your hammer hot, you will not be able to bend the iron. It is useless to undertake to fight the Devil with fire; but if you have the joy of God in your hearts, you can smile at Satan's rage. You know the story of the old French general who, when he had besought the king to spare the Christians from persecution, and was refused, said: "Sire, God's church is an anvil that has worn out a great many hammers." Now, if you are filled with the Holy Spirit, you can stand a great deal of hammering, and the world will mock and sneer at you in vain. If you keep near the Lord, you will ever triumph in his grace.—*Sol.*

WHICH WAS THE FOOL?

THERE was once a certain lord who, as many a great man did in the olden days, kept a fool in his house to amuse by jests and antics. The master gave this fool a staff, and charged him to keep it till he should meet with some one who was a greater fool than himself; and if he met with such a one, to deliver it over to him. Not many years after this, his lord was on his sick-bed. His fool came to see him, and was told by the dying master that he must shortly leave him.

"And whither dost thou propose to go?" said the fool.

"Into another world," replied the lord.

"And wilt thou come back again within a month?"

"No."

"Within a year?"

"No."

"When, then?"

"Never."

"Never? And what provision hast thou made concerning thy entertainment in the place whither thou goest?"

"None at all."

"What!" said the fool; "none at all? Then take my staff. Art thou going away forever, and yet have made no preparation for the journey? I am not guilty of such folly as that."

PERSEVERING PRAYER.

A CHRISTIAN woman in a town in New York desired to obtain a school-house for the purpose of starting a Sabbath school, but was refused by a skeptical trustee. Still she persevered, and asked him again and again.

"I tell you, Aunt Polly, it is of no use. Once for all, I say you cannot have the school-house for any such purpose."

"I think I am going to get it," said Aunt Polly.

"I should like to know how, if I do not give you the key."

"I think that the Lord is going to unlock it."

"May he be will," said the infidel, "but I can tell you this; he will not get the key from me."

"Well, I am going to pray over it, and I have found out from experience that when I keep on praying, something always gives way."

And the next time she came, the hard heart of the infidel gave way, and she received the key. More than this, when others opposed the school, he sustained her, and great good was done for perishing souls.

"Something gives way." Sometimes it is a man's will, and sometimes it is the man himself. Sometimes there is a funeral. When God's Spirit inspires a prayer in a believing Christian's heart, Omnipotence stands ready to answer it. "Something gives way."

—*Christian Secretary.*

MODERN JEWS AND ANCIENT PROPHECY.

It has been well said that the fact that a nation whose statesmen, poets, and artists have ranked among the first in the world; whose peculiar physical and mental character is more strongly marked than any other people; whose laws, religion, and customs have remained unaltered for thousands of years, should, during that time, have been scattered as individuals in every country under heaven,—without a land, a government, or even a name,—and yet remain intact, "is the great standing miracle of political economy." It is more. It is one of the most conspicuous and impressive of the monumental evidences of Christianity.

This very dispersion and invincible preservation of this people, was prophetically announced more than three thousand years ago. Other peoples intermingle and commingle. Other races rise and fall, become great, and then disappear. Not so the Jew.

Homeless outcast that he is, he cannot die. Indestructible in a world of death, unchangeable in the midst of a scene of constant change, he remains everywhere manifest,—incontrovertible vindication of the truth of prophecy, and of the divinity of the Bible. It is said that Emperor William once asked an eminent divine of his court to give him the briefest argument in favor of Christianity. "Sire," was the truly laconic reply, "the Jews."—*N. E. Methodist.*

THE TOUCH OF SIN.

WHEN an earthly touch once mars a heavenly gift, it can never be restored to its primitive purity. Ruttle the snow just fallen, and who shall lay it again? displace the dew as it has fallen on the blushing fruit, and no skill can replace it; press the rose leaf and wound it, and none can give back the perfection of its tints. So it is with human character. When youth has lost its innocence, when sin has once blasted the soul, when the first freshness of a God-given life is gone, no after repentance, reformation, or devotion to God, will ever make it the same. Memory is polluted, the imagination assailed by impurities, the habits of virtue are weakened, and the force of vice strengthened. The vileness may be healed, but the scar remains. God may forgive the sin, and man may forget it; but it is never beyond the vision of him who committed it, and however distant it may be, it hovers over him like a gloomy cloud. Let us keep our feet from evil; blessed is he who escapes its first foul touch. "The knowledge of good and evil," now, as in the beginning, hath death in it.

OUR TIME MUST COME.

GENERATION after generation have felt as we now feel, and their lives were active as our own. They passed like vapor, while nature wore the same aspect of beauty as when her Creator commanded her to be. The heavens shall be as bright over our graves as they are around our path. Yet a little while, and all will have happened. The throbbing heart will be stilled, and we shall be at rest. Our funeral will find its way, and prayers will be said; and then we shall be left alone in silence and darkness, for the worms. And it may be a short time we shall be spoken of, but the things of life will creep in, and our names will soon be forgotten. Days will continue to move on, and song and laughter will be heard in the room in which we died; and the eyes that mourned for us will be dried, and glisten again with joy; and even our children will cease to think of us.

PUMPING THE WRONG WAY.

THE story goes that a fisherman, returning home one evening, was caught in a squall. The sea soon began breaking into his boat. Fearing it would quickly fill and sink, he called his pump into use. It was a moveable arrangement, and in the darkness and excitement he placed the pump outside the boat with the spout turned in. He worked the handle lustily, and hastened the catastrophe he wanted to avert. Fortunately he discovered his blunder before it was too late. The church which undertakes to improve its condition by stimulating its worldly ambitions, or adopting commercial methods, repeats the blunder of the fisherman. Many of the devices employed to raise money for church purposes only pump the sea into the ship, and accelerate the sinking.—*Christian Herald.*



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

BATTLE CREEK, MICH., DECEMBER 1, 1888.

S. D. ADVENTIST GENERAL CONFERENCE.

The twenty-seventh annual General Conference of Seventh-day Adventists was held at Minneapolis, Minn., Oct. 17 to Nov. 4, 1888,—fourteen days. Upwards of one hundred delegates were in attendance, representing the following State Conferences and fields of labor: California, Colorado, Dakota, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Michigan, Minnesota, Missouri, Nebraska, New England, New York, North Pacific, Norway, Sweden, Denmark, Tennessee, Texas, Upper Columbia, Virginia, West Virginia, Wisconsin, Central Europe, Great Britain, Central America, Louisiana, South America.

Prominent among the questions discussed and interests considered, may be mentioned the following: Reports of labor; home and foreign missionary work and enterprises; the purchase, equipment, and operation of a missionary ship; publishing houses, both existing and additional; periodicals; books; the canvassing work; mission training-schools; denominational schools, colleges, etc.; distribution of General Conference laborers; amount of means needed for the ensuing year, and methods of raising the same; the temperance question; the National Reform movement, etc. The discussions upon all these subjects were interesting and profitable; and plans were decided upon, relative to each, that it is believed will, if carried out, result greatly to the furtherance of the various interests of the cause. In all respects, the outlook is encouraging for the ensuing year.

Among the resolutions of general interest that were adopted by the Conference, the following are presented:—

Whereas, We recognize temperance as one of the Christian graces; therefore,—

Resolved, That we heartily endorse the principles of the American Health and Temperance Association, in protesting against the manufacture and sale of all spirituous and mallicuous, and in discharging the use of tea, coffee, opium, and tobacco, and that we urge upon all people the importance of these principles.

Resolved, That while we pledge ourselves to labor earnestly and zealously for the prohibition of the liquor traffic, we hereby utter an earnest protest against connecting with the temperance movement, any legislation which discriminates in favor of any religious class or institution, or which tends to the infringement of anybody's religious liberty; and that we cannot sustain or encourage any temperance party or any other organization which indorses or favors such legislation.

Whereas, Kind nursing and the alleviation of pain by the wise use of simple remedies, is one of the surest ways of reaching the hearts of people; therefore,—

Resolved, That we recognize the fact that a wide and promising missionary field is open before trained nurses who have a knowledge of Bible truth, together with tact and consecration; and further,—

Resolved, That, recognizing the good work which the Medical and Surgical Sanitarium is doing in its training-school for nurses, we recommend that the officers of the various Conferences seek out suitable young persons, and encourage them to attend the Sanitarium Training-school in order to fit themselves for this branch of missionary work.

Whereas, We see in the fast-increasing strength and influence of the National Reform Party, a menace to religious freedom in this country, and also a proof of the correctness of our positions; and,—

Whereas, Many are not aware of the results which will follow when this party shall secure its aims; therefore,—

Resolved, That we will awake to the importance of this question, and will put forth greater exertion to scatter the light of Bible truth upon it, by circulating the *American Sentinel*, and other literature of a similar nature; further,—

Resolved, That we believe it to be the solemn duty of our ministers and laborers to qualify themselves to present the correct views of the relationship between religion and the State, in their labors everywhere.

Whereas, Many have not the books of reference necessary to obtain full information on the subject of National Reform; and,—

Whereas, We deem the instruction given on this subject by Eld. A. T. Jones very important; therefore,—

Resolved, That we request that the same, or the principal part of it, be furnished in pamphlet form.

Whereas, We believe that the work of the third angel's message should ever be progressive, reaching out to and filling unoccupied fields; therefore,—

Resolved, That we heartily approve the action of the Pacific Press Publishing Co., in establishing a branch office in

New York, and also the proposal of the *Review and Herald* Office to establish branch offices in Chicago, Toronto, and other points.

Whereas, Books and tracts published in America do not meet with the favor in England and English colonies that the same publications would if they were published in England, besides being more expensive; and,—

Whereas, The English Mission is not prepared to assume the burden of general publishing; therefore,—

Resolved, That we recommend the immediate establishment by the *Review and Herald* Office of a branch office in London, in order to relieve the English Mission of the burden of publishing books and tracts, and to facilitate their general circulation.

Whereas, Hamburg is the most important seaport on the continent of Europe, the chief commercial city of the German Empire, and one of the principal ports of emigration; therefore,—

Resolved, That it is the sense of this Conference that a ship and city mission should be established there as soon as possible.

Whereas, The laborers for the Old Country, where the work is but just begun, are principally supplied from the United States; and,—

Whereas, Laborers raised up in Europe are often obliged to leave their native land on account of the military service; and,—

Whereas, Many fields in America have never been entered, and we are doing but little for the multitudes that are continually streaming into our country; and,—

Whereas, The lack of missionary instruction in foreign languages has caused many of the young people of different nationalities in this country to be educated in the American mission for work among the Americans, whereby much talent is lost to the foreign work; therefore,—

Resolved, That institutes for the instruction of laborers in the foreign languages, be held from year to year in this country, those for the coming year to be located as follows:—

One for the Scandinavians, in Chicago; one for the Germans, in Milwaukee; also that a French department be connected with the American mission in St. Louis, as soon as suitable help can be secured.

Resolved, That these institutes shall be under the supervision of the General Conference Committee, and that the direct management of each should be in the hands of a committee of five, of whom the president of the Conference in which the institute is held, and the principal teacher, sent by the General Conference Committee, shall be members.

Resolved, That all persons applying for admission shall be recommended by their respective Conference committees.

Resolved, That the following branches shall be taught: The Bible, missionary work in general, canvassing, reading, grammar, and book-keeping.

Resolved, That the students pay for their board and lodging, and be permitted to have the profits from their canvassing; and,—

We further recommend, That similar institutes be held in the different missions of Europe.

We recommend, That whenever it is deemed necessary by the Mission Board and the General Conference Committee, to establish permanent schools in such places as Christiana, London, and Basel, appropriations be made by the Committee, from the mission funds, as may be necessary, to assist in securing rooms for these schools, and teachers for those departments organized especially to educate and train laborers for the various branches of mission work.

Whereas, There are in all parts of our country families and individuals, capable of doing missionary work for those speaking foreign languages, but who, on account of their isolation from others of their tongue, are doing little or nothing; therefore,—

Resolved, That we recommend that an earnest effort be made by our ministers, Conference officers, and tract society officers, to search out all such, and put them in communication with the Corresponding Secretary of the International Tract Society, who shall, through her assistants and members of her class of foreign secretaries, encourage them to engage in some branch of missionary work.

Whereas, There is a great need for native workers in the various languages, who can be depended upon to translate correctly, and carry forward properly the work in their own tongue; and,—

Whereas, The evidences are multiplying that God is raising up such persons, who with proper training could supply these wants; and,—

Whereas, Means expended in these directions in the past have brought most gratifying results; and,—

Whereas, At the present time, but limited provision is made among us for the assistance and education of such persons; therefore,—

Resolved, That our people raise a liberal fund for this purpose, and that a committee of five be appointed annually by the General Conference Committee to take charge of the raising and disbursement of the same.

The Conference was attended by a goodly number of persons who were not delegates. On the whole, it was perhaps the most interesting General Conference ever held by the denomination. The officers elected for the ensuing year are as follows:—

For President, O. A. Olsen; Secretary, D. T. Jones; Corresponding Secretary, W. H. Edwards; Home Mission Secretary, Geo. B. Starr; Foreign Mission Secretary, W. C. White; Educational Secretary, W. W. Prescott; Treasurer, Harmon Lindsay; Executive Committee: O. A. Olsen, S. N. Haskell, U. Smith, R. A. Underwood, W. C. White, E. W. Farnsworth, and R. M. Kilgore.

For Book Committee: W. C. White, U. Smith, R. M. Kilgore, W. W. Prescott, A. T. Jones, E. J. Waggoner, C. Eldridge, J. H. Kellogg, E. W. Farnsworth, J. G. Matteson, F. E. Beldan, A. T. Robinson, C. H. Jones.

For Officers of the General Conference Association of S. D. Adventists: G. I. Butler, U. Smith, A. R. Henry, J. Fargo, Harmon Lindsay.

For Labor Bureau: A. R. Henry, C. Eldridge, H. W. Kellogg.

APPROACH OF THE DAY OF THE LORD.

In previous articles we have identified Paul's "man of sin" as the papacy, and have traced its rise, its development, and overthrow,—this last consummation having occurred in 1798, as was shown in our last article. The downfall of the papacy is referred to by Daniel (chap. 7:26) as taking away the dominion of the "little horn;" and by John the Revelator (chap. 13:3, 10) as wounding to death one of the heads of the leopard beast, and as being led into captivity. But the same authority also says that that deadly wound was healed. Rev. 13:3. Then the downfall of the papacy that occurred in 1798 was not the final end of that power. Something must occur that can be called a healing, at least to a certain extent. Reference to the healing of the deadly wound of the beast is also made in the twelfth verse of Revelation 13. In speaking of a certain beast that should arise, the statement is made that "he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

The question before us, then, is, What occurred in the history of the papacy after its downfall that can with propriety be called a healing of its deadly wound? The answer must be, The reinstatement of the papacy, at least to a limited extent. What is the testimony of history on this point? We will let Mr. Hower testify:—

The papacy, that fatal and monstrous institution which had been the cause of such numberless calamities, disasters, and persecutions, at the death of Pius VI. was apparently on the verge of complete extinction. But men were not sufficiently sated with superstitions, and the triumph of permanent liberty was still deferred.

Bonaparte, consul, who began to think of placing on his head the diadem of Charlemagne, and who anticipated the period when he should want another Leo III. to consecrate him, collected the scattered stones of the pontifical Babel, which the public had almost razed, and anew reconstructed it. Twenty days after his attainment of power, thirty-five cardinals assembled at Venice to fill the vacancy in the pontificate, and to elect the chief of the papedom.

Each secular power, according to custom, intrigued to have one of their own ambitious nominated, and to insure the voices of the cardinals for him; but France was successful. Whether the first consul was more ably served, or whether he paid most generously for the votes, after one hundred and four days of discussions and strife, the majority was announced for the Cardinal Gregory Barnabas Louis Charbonnet, who was proclaimed pope on March 14, 1800, by the title of Pius VII.

The Protestant princes of Germany themselves were vigorously urged, solicited, and even threatened, respecting their permission for the Jesuits to be disenthralled in their territories. In fine, the restoration of popism was everywhere proclaimed.—*History of the Popes*, pp. 420, 428.

Thus it is seen what constituted the healing of the deadly wound. The papacy has not become extinct, but still lives. Its career from and after this healing process is thus stated by the prophet Daniel: "And they shall take away his dominion, to consume and to destroy it unto the end." Chap. 7:26. Thank God, the papacy is never to be restored; it has long since passed the light of its power, and is to be consumed unto the end, when it is to be "given to the burning flame." Dan. 7:11.

It will be interesting to notice some of the features of this consuming process. The following extract is from a circular sent by the archbishop of New York to all the Catholic priests:—

It is well known to all that the trials and embarrassment of our Holy Father have been multiplied during the past two years far beyond anything he has hitherto been obliged to endure. The enemies of the church and of the apostolic see have been pursuing, and still continue to pursue with ever-increasing boldness, their work of sacrilege and spoliation in the capital of the Christian world. It is sought to reduce the venerable pontiff, who is already virtually a prisoner in their hands, to the still further humiliation of becoming a pensioner to the bounty of an unscrupulous government, which has usurped his rights, and robbed him of his temporal goods and possessions.

Goodrich says:—

The revolutionary torrent, which was thus set in motion, destroyed law, government, and religion in France, and laid waste the Roman Church both there and in neighboring countries. Her priests were massacred; her silver shrines and saints were turned into money for the payment of the troops; her bells were converted into canons, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic, she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink.—*Church History*, pp. 188, 184.

A. Bower says:—

In 1809, Napoleon, in his imperial edict, says that we are directed to make known to Plus VII. that he is utterly prohibited from holding any communion whatever with any ecclesiastical in France, or any other subject of the emperor, under the penalty of disobedience both on his part and theirs, advising him, also, that he is no longer the organ of the papacy.—*Bower*, vol. 2, p. 425.

The *Home Journal*, a Roman Catholic paper published in Detroit, Mich., in its issue of Dec. 25, 1875, gives the following account of how this prophecy is being fulfilled:—

The following statistics concerning spoliations of the monastic establishments are very remarkable: Since 1825, 154,000,000 francs' worth of church property has been confiscated in Piedmont alone; in the province of Geneva, 316 houses have been closed since 1858, and property to the amount of 5,250,000 francs, sold; in Lombardy, since 1859, 2,900 houses have been closed, and 275,000,000 francs' worth of property sold; in Venetia, 715 houses closed, and 930,000,000 francs' worth of property sold; in the Marches, 699 houses, and 28,000,000 francs' worth sold; in the Abruzzi, 2,508 houses, and 19,000,000 francs; in the Puglia, 1,347 houses, and 28,000; in Calabria, 547 houses, and 95,000,000; in Sardinia, 158 houses, and 4,000,000; in Tuscany, 252 houses, and 142,000,000; in Rome, 476 houses, and 69,000,000 francs' worth of property,—in all, 18,453 ecclesiastical houses have been suppressed, and \$220,000,000 worth of property confiscated.

The following extract is taken from the *Cleveland (Ohio) Leader* of Feb., 1885, and is a report of a visit to Pope Leo XIII. by Bishop Gilmour, Catholic bishop of Cleveland, and one of the highest dignitaries of the Romish Church in America:—

Among Catholics everywhere, wonder existed at the material and numerical growth of the American Catholic Church. The Holy Father made minute inquiries into the spirit of the people, the nature of their institutions, the relations of the State to the general government, and the general spirit of the people on the subject of religion, whether Catholic or Protestant.

He was glad to hear when I stated to him that much of the bitterness and hostility to the Catholic Church, that at times had been manifested, was passing away. Among the interesting scraps of conversation which the bishop conveyed to his interpreter, were many on the condition of the once-powerful papal state, and the position occupied by Pope Leo XIII. He said: "The Holy Father is virtually a prisoner in the Vatican. All that remains to him of his glory is the grand and spacious Vatican, covering many acres, with its multitude of offices, magnificent treasures in books, paintings, and general art; its gardens and palatial surroundings, made doubly so by past events; the Cancelleria, or papal chancellor's head-quarters; and the palace of Gandolla, fifteen miles out of Rome. Only over these three palaces has he any control, and he never leaves the Vatican. His only recreation is to walk or ride in the spacious gardens of the Vatican. His revenue is reduced to the offerings sent to him from the different parts of the world, and known as Peter's Pence. I have an idea that the papal establishment is none of the richest, but on the contrary, is hampered by poverty."

The Italian Government, pursuing the policy of King Victor Emmanuel, is confiscating every possession that was formerly attached to Rome. Even now the property belonging to the Propaganda, a Roman society charged with the management of the Roman Catholic mission, is in the courts. On every hand can be seen the work of confiscation by the Italian Government. It has seized on every convent in the land, and the buildings are now used for Governmental bureaus and barracks. The large post-office in Rome itself was formerly a large convent.

We find this statement in the *Springfield (Ill.) Republican* of Feb. 2, 1883:—

Every one knows that the Roman Church is nothing what it was. The pope once was the greatest potentate in Europe, dethroning princes, compelling tribute, causing wars; now he has only a palace and its gardens, and a country house (which he never occupies); and in those he is not above the law, but amenable to it, like other citizens. There have been times before when the pope has been even worse off,—a tool of a prince, or a hunted fugitive; but there never was a time before when he could not get a hand raised to reinstate him. Why is this? It is because the Catholic people of Europe are no longer under the dread of the church. Ecclesiasticism in Italy and France, even in Austria and Spain, has at last produced its reaction, and the "huklely" which the popes fulminated against is the natural result of liberation from a church that insisted on binding the fetters of the Middle Ages on the souls of the 19th century.

The foregoing, to which might be added many other testimonials, shows the waning process that the papacy has been subjected to since the healing of its deadly wound. Quite recently the pope issued a special plea for his subjects everywhere, to work with renewed zeal for his temporal and spiritual reinstatement. But it will never come.

Is it possible to ascertain what stage has been reached in the consuming process of the papacy, and how near we are to its final end, where it will be destroyed by the brightness of Christ's coming? This is a pertinent question, to which a future article will be devoted. u. w. m.

In God are the springs of futurity, and it is trampling on his rights to wish to foresee what is to happen, in order that we may protect ourselves from coming evil by our own endeavors.

THE PROTESTANT REFORMATION: IS IT COMPLETED?—NO. 11.

JOHN HUSS, speaking from the midst of the flames, said, "A hundred years, and there will arise a swan whose singing you will not be able to silence." The century had elapsed, and Luther, with a voice that was rolling from east to west throughout Christendom, mighty as the ocean's billows, loud as the thunder's roll, but melodious as the orchestra of heaven, was proclaiming the sublime doctrine of justification by faith alone.

"By the help of God, I will make a hole in his drum," were Luther's characteristic words when told of the blasphemous sale of indulgences by John Tetzel. Against this colossal evil, Luther directed all the strength of his first attack. This abominable dogma called forth the ninety-five theses of remonstrance which he nailed to the door of Wittenberg Cathedral. Luther opposed communion of one kind, forced celibacy, private masses, auricular confession, monastic vows, and the excessive power of the church. This was a mighty leap for a man who had, from his cradle, breathed only the musty monasticism of Rome.

It would be expecting too much that he should see at once all the error of that corrupt church in which he had been reared and educated. It required a tremendous struggle for him to break away at all from the church to which he was bound by the most sacred ties. That the Reformation was not completed by Luther, but that he remained in error on many points, is now acknowledged by the most devout of Protestant Christians. This is shown by the advance steps since taken upon Bible truths. If Luther did not restore all gospel and moral truths held by the apostles, and banish all errors which had tarnished the church, indisputably he left employment for subsequent reformers. While he repudiated the excessive authority of the church, the unsound position he occupied with reference to the institutions of the church could not but expose him to the liability of adhering to some unscriptural practices. Some of his contemporaries took the safe ground that whatever was not sanctioned by Scripture should be rejected. Luther maintained that whatever the Bible did not plainly condemn might be cherished without harm. Hence he held the following unscriptural positions, all of which are now acknowledged and proved to be erroneous:—

1. He denied the divine inspiration of the book of James, calling it a "chaffy epistle."
2. He exchanged the papal error of transubstantiation,—the doctrine that the priest creates God by converting the bread and wine of the sacred supper into the actual flesh and blood of Christ,—for that equally unscriptural theory of his own invention, called consubstantiation,—the doctrine that the actual flesh and blood of Christ are present in the bread and wine. What advantage this notion possessed over the other, it would be difficult to conceive. The truth as now generally taught among evangelical Christians, that these substances are but symbols, or emblems, of the broken body and spilled blood of the Lord, was rejected and strenuously opposed by Luther.
3. He allowed and practiced the idolatrous elevation and adoration of the host.
4. He clung to festival days, such as Good Friday, Whitsuntide, Easter, Christmas, etc., which had no other authority than that of the Catholic Church.
5. He adhered to sprinkling for baptism, and to the heresy of administering this perverted ordinance to infants.
6. While he did not regard the keeping of Sunday as essential to salvation, or its violation a sin, he nevertheless held it as obligatory, from having been appointed by the church.
7. He held, with Calvin, the erroneous doctrine of predestination, or the election of grace. He held, as Calvin afterward emphasized so much more forcibly, that only those would or could be saved who had been predestinated by God's foreknowledge to obtain eternal life.
8. He still held to the papal doctrine of the union of church and state. That Luther was a man of God, raised up to accomplish the special work to which his life was so conscientiously devoted, no true Protestant will question; but the fact that Christians now reject many of the doctrines he held,—the fact that the Christian reader is not himself a Lutheran,—should be sufficient to convince any that Luther could not have possessed all the truth. Many gems of heavenly truth which were hid from his eyes, have

been unveiled since his manly blows were dealt to hydra-headed error.

But the mass of his followers, believing him to be guided by the Holy Spirit, illogically concluded that he was correct on every point he held. Consequently, they crystallized into an exclusive Lutheranism. The Augsburg Confession formulated the great reformer's opinions, and to this day, the entire Lutheran Church conform to it as their eternal and unchangeable rule.

Here was the first side-track. The Lutherans, as a body, are precisely where Luther and the Augsburg Confession left them. But while this large body of Christians switched off upon the easy level of Luther's narrow-gauge siding, God's great through trunk-line of progressive reform stretched upward toward the summit of apostolic purity. The work of later reformers, who supplemented the victories of Luther by successful advances upon the enemy's works, will be left for the next paper.

That there are reforms left for us to prosecute will appear incontrovertible. That we need the same uncompromising fidelity to God and his word, and the same divine power to complete, as was required to begin, the Reformation, is self-evident. Let us, then, carefully consider what points of truth Providence may have assigned us to restore, and prepare for the task by a prayerful study of the Holy Scriptures; and of the lives and methods of those who have been leaders of Israel's hosts in the past.

W. C. WALSH.

ORIGIN OF FIRST-DAY OBSERVANCE.—NO. 2.

HOW IT BECAME A CHRISTIAN INSTITUTION.

THE first day of the week did not become a Christian institution by any command of God; for he has said: "My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 89:34. His Son has said: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

Sir William Domville, a first-day observer and writer, says:—

Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his apostles.—*Andrew's History of the Sabbath*, p. 268.

If this testimony be true, it certainly conflicts with the reiterations of the majority of writers and speakers on the subject at present. The *North British Review* defends the introduction of the day thus:—

That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath.

Reader, are "patriotism" and "expediency" a sufficient warrant for setting aside the command of the Lord thy God? Then verily "patriotism" and "expediency" could be urged as reasons against any of the other commands as well. As another reason, the *Review* says:—

The primitive church, in fact, was shut up to the adoption of Sunday, until it became established and supreme, when it was too late to make another alteration.

Chasle, an English defender of first-day observance, after showing the general and universal observance of Sunday by the heathen world, in the early ages of the Christian Church, says:—

Because of the contempt, scorn, and derision they thereby should be had in, among all the Gentiles among whom they lived.—*Andrew's History of the Sabbath*, p. 265.

Yes! That takes the place of Scripture. "Contempt, scorn, and derision" are potent agencies now as well as then. He continues thus:—

How grievous would be their taunts and reproaches against the poor Christians living with them and under their power, for their new set sacred day, had the Christians chosen any other than the Sunday.—*Id.*

Yes, "taunts" and "reproaches" will keep thousands from fearing God and keeping his commandments. Another first-day writer gives his reasons as follows:—

Sunday being the day on which the Gentiles solemnly adored that planet, and called it Sunday, . . . the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles.—*Dialogues on the Lord's Day*, p. 22.

Reader, did you ever see men do any wrong without a reason? and do they not generally present the true reason? Did not Eve give as a reason, "The serpent beguiled me, and I did eat"? Gen. 3:13. Adam said: "The woman . . . gave me, . . . and I did eat." Verse 11. Did not Saul transgress, and give a reason? "I forced myself, therefore, and offered a burnt-offering." 1 Sam. 13:12. When men

have no scripture, they give the best authority they have. Peter Heylyn, speaking of the early church times, says:—

Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolical mandate; no Sabbath set on foot by them upon the first day of the week.

REASONS ASSIGNED BY CATHOLICS FOR THE CHANGE.

What was the reason why the weekly Sabbath was changed from the Saturday to the Sunday?—Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday, and by sending down the Holy Ghost on a Sunday; as therefore the work of our redemption was a greater work than that of our creation, the primitive church thought the day in which this work was completely finished, was more worthy her religious observation than that in which God rested from the creation, and should be properly called the Lord's day.—*Catholic Christian Instructed*, p. 204.

Thus Sir Thomas More testifies:—

That the first day of the week came in place of the seventh day, by virtue of tradition; and the observance of the Sunday rested on the commandment of the church.

F. X. Wehniger, D. D., a Catholic, says:—

The church, by virtue of the power she received from Jesus Christ, abolished the Jewish Sabbath, and substituted Sunday in its stead.

Father Malone, of Brooklyn, speaks as follows:—

For this change, we have only the authority of the Catholic Church.—*Craft's Sabbath for Man*.

A Roman bishop of Belfast, Ireland, said:—

We, the church, did that astonishing feat.

No scripture is given, because no Scripture command exists.

REASONS ASSIGNED BY PROTESTANTS FOR THE CHANGE.

John Fryth, an English divine, who was burned at the stake in 1588, says:—

Our forefathers . . . did abrogate the Sabbath, to the intent that men might have an example of Christian liberty.

They ordained instead of Sabbath, which was Saturday, the next day following, which is Sunday.—*Heylyn's History of the Sabbath*, London, 1636, p. 198.

Wm. Tyndale, who died a martyr in 1536, in answer to Thomas More, a Catholic, thus testifies:—

We be lords over the Sabbath, and may yet change it into Monday or any other day; . . . neither was there any cause to change it from the Saturday, but to put difference between us and the Jews.

Such statements as the above could be multiplied. Various, indeed, are the reasons given. There is no doubt that hatred to the Jews had much to do with it. But that that was the sole reason is not probable.

E. VAN DEUSEN.

GOD'S TEN COMMANDMENTS AND "CHRIST'S NEW LAW."

Those who refuse to keep God's hallowed rest-day refuse obedience to God's holy law, in the midst of which that sacred memorial of creation is embodied. This refusal they attempt to justify by quoting texts that plainly and fully apply to the abolished law of Moses, and applying them to the unchangeable law of God, claiming that its obligation ceased at the cross.

But if there is no law, there can be no sin; and if no sin, no gospel! To get over this difficulty, they patch up what they call "Christ's new law." But Christ was to be a prophet like unto Moses. Acts 3: 22. Did Moses make laws of his own?—Neither did Christ, but spake as the Father taught him. John 8: 28; 12: 49. How could he change his Father's law? But the advocates and witnesses against God's holy law, like those against his holy Son (Mark 14: 56), agree "not together," since in regard to the number of its precepts, the place and time of its giving, its penalty, etc., etc., there is endless confusion and contradiction. For some reason this "new law" usually has ten commands, thus closely imitating God's law; and its fourth precept is an attempt to justify Sunday-keeping! The advocates of this so-called "Christ's new law," admit that nine of the ten commandments are always and forever binding, and their violation a sin. May not God think so of each, since he gave all, and required obedience to all alike?

The only trouble seems to be with the fourth, which is, that the seventh day begins just one day too soon! But how and why do they deny all, just to get rid of one? And do they get rid of that one?—No! They keep just as much time, and in just the same manner, as they would to observe the right time. They degrade God's rest-day into the busiest of working days, make one of the "six working days" (Eze. 46: 1) the "Christian Sabbath" by law; and, wrapping it in Christ's instructions for keeping the true Sabbath (Matt. 12: 12; Mark 2: 27), exclaim with hypocritical complacency, "This is the day which the Lord hath made; we will rejoice and be glad in

it." Ps. 118: 24. Their next and last step will be to quote Rom. 13: 1, as authority for disobeying the direct command of God. Ex. 20: 10; Acts 4: 19. They quote Luke 16: 16, but that says "until John," not "until the cross." See Matt. 11: 13. They quote Acts 15: 10, and then load our necks with what is practically the same yoke. Why do they not stop where the 28th and 29th verses do? See chap. 21: 25.

They are delivered from God's law by Rom. 7: 6, but still acknowledge bondage to nine of its ten precepts! We are only "delivered" from the difference between Saturday and Sunday! They quote Rom. 10: 4 to prove that Christ is the end of only one tenth of the law, and that to disbelievers as much as to believers! Rom. 14: 5 allows them to be "fully persuaded" not to keep the seventh day. They have another text for "fully" persuading everybody to keep Sunday. It is Rom. 13: 2. They quote 2 Cor. 3: 7, and proceed to do away—all the law?—No, just one of its commands, and let the other nine remain untouched! So in 2 Cor. 5: 17 and Gal. 2: 4; 3: 24. Why do they keep as many of the school-master's rules, and as much time, as before? If Gal. 5: 1 applies to God's law, why do they entangle us again with another "yoke of bondage" just as difficult to be borne as the former? Possibly because of the great social and financial advantage of breaking God's law in order to obey Constantine, the pope, and the "powers that be."

If Eph. 2: 15 "breaks down" God's law, why do they rebuild nine tenths of it? Will not this now law be a "middle wall of partition" still? Do they ever read Gal. 2: 18? If Col. 2: 14 proves God's law against us, contrary to us, and taken out of the way, what right has anybody to put nine tenths of it in the way again?

If Col. 2: 16 will not let any man judge us in respect to breaking God's Sabbath, who has power enough to keep such an argument from also demolishing the Sunday?

That all these texts apply perfectly to the law of Moses (Acts 15: 5; 21: 26), and not to the law of God (Rom. 8: 7), all commentators and critics have agreed.

Says Luther:—

I wonder exceedingly how it came to be imputed to me that I rejected the law of ten commandments. He who pulls down the law pulls down the whole framework of society.—*Spiritual Antichrist*, p. 71; *Life of Luther*, p. 217.

Calvin says:—

The law has suffered no diminution of its authority, but ought always to receive from us the same obedience.

Wesley comments thus:—

Every part of it remains in force upon all men in all ages. Neither time, place, nor circumstances make it liable to change.—*Notes on Matt. 5: 17*.

Says Barnes:—

These [moral laws] cannot be abolished. Of this kind are the ten commandments.—*Notes on Matt. 5: 17*.

Alex. Campbell says:—

It is clearly proved that the pastors of the [Catholic] Church have struck out one of God's ten words, which not only in the Old Testament, but in all Revelation, are most emphatically regarded as the synopsis of all religion and morality.—*Debate with A. P. Purcell*, p. 214.

The moral law is unrepealed.—*Christian System*, p. 45.

Who is most orthodox? who most scriptural?

L. J. CALDWELL.

WANT of reverence is the curse of this age. Reverence for parents, superiors, God's day, God's word, God's house, and God himself, is everywhere wanting. It is said that an old painter of the fifteenth century, Fra Angelico, used to paint the head of Christ on bended knees. What a happy state of things would there be if there was a corresponding reverence in our land everywhere to-day for all things divine! Not until there is a holy reverence for God and things pertaining to him, can it be expected that there will be any reverence on the part of children to their parents or of young men to their elders.—*Christian Inquirer*.

Dew falls but little upon the smooth and brilliant surface of polished steel or burnished gold, while coarser and less costly objects are freely wet. The gentle dew of heavenly grace often takes effect upon the rude and uncultivated, while the refined and tasteful, and the critical are left, like frost-work, brilliant and beautiful, but cold and dead.

Temperance Outlook.

THE JUG OF WHISKY.

The following is a poem taken from the issue of the *London Star*, of June 12, 1792 (one of a collection of newspapers rescued from destruction some years ago by an antiquarian), and goes to show that the real contents of the whisky jug were known even before the days of the total abstinence reform:—

Within these earthen walls confined
The ruin lurks of human kind;
More mischiefs here united dwell,
And more diseases haunt this cell
Than ever plagued the Egyptian flock;
Or ever cursed Pandora's box.

Within these prison walls repose
The seeds of many a bloody nose,
The chattering tongue, the horrid oath,
The fist for flailing nothing loath,
The nose with diamonds glowing red,
The bleated eye, the broken head.

Forever fastened in this door—
Confined within, a thousand more
Destructive fiends of hateful shape
E'en now are planning an escape.

Here only by a cork controlled,
And slender walls of earthen mold,
In all the pomp of death, reside
Reveries, that ne'er was satisfied:
The tree that bears the deadly fruit
Of maiming, murder, and dispute;
Assault, that innocence assails;
The images of gloomy falls;
The giddy thought on mischief bent;
The evening hour in folly spent.
All these within this jug appear,
And Jack, the hangman, in the rear!

Three happy he who, early taught
By nature, ne'er this prison sought,
He, with the purling stream content,
The beverage quaffs that Nature meant
In reason's scale, his actions weighed,
His spirits want no foreign aid.
Long life is his, in vigor passed,
Existence welcome to the last.
A spring that never yet grew stale;
Such virtue lies in Adam's ale!

PROHIBITION AND INEBRIETY.

The medico-legal phase of the temperance question is, each year, attracting more and more attention. Every morning's police court, every criminal court of whatever grade, throngs with cases in which the defendants committed the act for which they are arraigned, under the influence of liquor. In every such case, consciously or unconsciously, the underlying question is, to what extent is a drunken man responsible for his acts? The law assumes that if he voluntarily takes the liquor which brings him into this condition, he is responsible for what he does while in this condition. And that, in a sense, is true.

But here medical science steps in, and says there is such a disease as inebriety, as clearly recognized and defined by the profession as cholera is; a man possessed of this disease is, to a certain extent, of unsound mind, and therefore not responsible; here arises a complication that gives rise to the medico-legal phase of temperance. The law takes cognizance of results alone; medical investigation reaches out after the cause; until these two work together, no true solution of the problem can be found. To bring them into harmonious working is the object of the Medico-Legal Society, composed of leading members of both professions. Its organ is *The Medico-Legal Journal*, to whose pages Dr. Mary Weeks Burnett, one of its few lady members, has contributed a valuable paper on "Prohibition and Inebriety." In it she states the complications of which we have spoken as arising from the different stand-points from which legal and medical authorities view drunkenness, and continues: "What is the cause of inebriety? Undoubtedly, heredity and surroundings have a large predisposing influence; but all medical authorities agree that the immediate cause of the disease of inebriety is intoxicating liquors. Legal authorities agree that the immediate cause of the crime of inebriety is intoxicating liquors. Medicine and law, men, are in complete accord upon the cause of the disease and crime of inebriety. May we not hope to agree upon the remedy? The highest judicial power in the land, the power of which Washington said, "It is the chief pillar upon which our Government must rest," has clearly emphasized a remedy.

The Supreme Court of the United States, in its recent decision based upon the fourteenth amendment, has declared that "the public health, the public morals, and the public safety is endangered by the general use of intoxicating drinks, and that it is a fact established by statistics accessible to every one, that the

disorder, pauperism, and crime prevalent in this country, are in some degree at least traceable to this evil." And it further states, in an opinion from which there can be no appeal, that "the people of a State have a right, under the fourteenth amendment to the Constitution, to absolutely prohibit the manufacture and sale of intoxicating liquors for other than medical, scientific, and manufacturing purposes." Here, then, seems to be outlined a medico-legal remedy for inebriation; the suppression of intoxicating liquors as a beverage—in a word, *prohibition*.

Three prominent objections have been raised against prohibition as a remedy for inebriation:—

1. That prohibition is impracticable.
2. That other measures present a more satisfactory basis for the medical jurisprudence of inebriety.
3. That prohibition is not necessary.

She meets and refutes these three objections by showing:

1. That the Supreme Court declares prohibition entirely practical; also that wherever there is harmonious action among the educated forces of any community which has prohibitory law, that law is a success.

2. That other measures tested, like moral suasion, high license, local option, and inebriate asylums, have not accomplished the object.

3. That prohibition is necessary, because an overwhelming per cent of those who go out of asylums and other institutions, fully determined never to touch liquor again, fall under the temptations that assault them on their release. She says:—

"The will of the inebriate is helpless and imbecile in the presence of temptation and opportunity. In the presence of liquor, the inebriate is uncontrollable, except by lock and key. Which is the greater wisdom, prevention or cure? Which should be under ban, the liquor or the man?"

"Prohibition will remove from the inebriate both the temptation and the opportunity. Under the ruling of the Supreme Court, it is now in our power speedily to make it impossible to obtain intoxicating liquors as a beverage. Suppose the neurotic and the narcotic susceptibles, the highly-endowed psychical hypersensitives, the strong in animal forces, but weak in will cases, could not have the taste for liquor aroused. We would still have the insane and the criminal to deal with, but in fewer numbers, and the disease and crime due to inebriety would no longer be a perplexing complication.

"Shall we, who hold the wealth and the health of the people in our hands, foolishly waste our forces struggling in such a mire of bewildering phraseology as the inebriety of insanity, the insanity of inebriety, voluntary and involuntary intoxication, delirium tremens and other alcoholic seizures, when so simple and absolute a remedy is at hand? These neurotic cases which so easily drift into disease and crime, cannot be the subjects of the disease and crime of inebriety until they have come under the influence of intoxicating liquors. There may be brain incapacity or mental unsoundness, but the disease of inebriety cannot be grafted upon these conditions without intoxicating liquors. They cannot have the disease if they cannot get the liquor. Inebriism, whether manifested in disease or crime, or both, can be wholly extirpated from the great catalogue of medico-legal problems. Is there any valid excuse for its continuance?"—*Union Signal*.

The physicians of Jacksonville, Fla., state publicly that those who drink liquor are less liable to recover from yellow fever. And Mayor Archibald, of the same city, in speaking of the ravages of this terrible scourge, says: It strikes persons of alcoholic habits fatally. The fever is of a very mild form. The mortality is only about fifteen per cent, and taking out the deaths of men addicted to the use of alcoholic beverages, the mortality would not exceed five per cent. Two-thirds of the fatality is due to the fact that persons have been accustomed to the use of strong drink before they are attacked by the fever, and in every such case the patient invariably dies, and without reaction. It is a frequent remark on the Jacksonville streets that yellow fever is the best temperance lecture the city ever had."

The "Book of Doctrines" of the Methodist Episcopal church, which has recently been published, contains this article:—

"We approve the action of the lay electoral conference of California, condemning the raising and selling of grapes, for the manufacture of fermented wines, and

think the time has come for a broader utterance upon the subject. We warn our members against raising and selling, not only grapes, but also other fruits, hops, and grain, for the manufacture of alcoholic liquors, as inconsistent with the Christian profession, benumbing to the conscience, and hurtful to the cause of temperance and true piety. These practices bring the church into complicity with the great liquor nuisance, paralyze our efforts, and afford comfort to the greatest enemy of modern Christianity."

CANON WILBERFORCE, of England, writes from Dublin, Ireland to his parishioners, giving some of his observations while in that city. He calls both the Protestant and Catholic cathedrals of Dublin "memorials of drink." St. Patrick's Cathedral having been built from the proceeds of porter-brewing, and Christ Church Cathedral from the profits of whisky-distilling.

The Theological World.

NATIONAL REFORM SUBVERSIVE OF LIBERTY.

EVER and anon the National Reform Association makes declarations that would seem to show they were the foremost men in the nation, working for the religious liberty of American citizens, and were the most avowed enemies of church and state. But if any one thinks that such is the case, he would do well to read a little of their literature.

Here is a sample of one of their patriotic resolutions, which they passed in their Convention at Cleveland, Ohio:—

Resolved, That we re-affirm that this religious amendment, instead of infringing on any individual's right of conscience, or tending in the least degree to a union of church and state, will afford the fullest security against a corrupting church establishment, and form the strongest safeguard of both civil and religious liberties of all citizens.

How do we know that this is not true, and that the movement will not accomplish what it claims? Was not the resolution passed by a National Reform Convention?—Certainly. But in nearly all the iniquitous schemes that the world has ever known, the projectors have professed to be benefiting the people. The only way to judge the movement is to examine it carefully, study its workings, and compare it with similar movements in the past. In this way, and in this way alone, can we tell what will develop from the religious amendment movement that is now agitating the minds of our citizens.

Every nation to which National Reformers point us as a nation upholding their principles, are nations in which there is a union of church and state. And every idea which they advocate is directly opposed to the principles advocated by such men as Roger Williams, who to-day is honored for befriending his fellow-citizens when oppressed because of their religious views, and because he was a fearless advocate of the secular theory of government—boldly denouncing every form of church and state. It was Roger Williams who first taught the true principles of civil government in America, and showed the real relation of the state to the church.

The Association even goes so far as to openly declare that they will "join hands" with the papacy. They show that they are in hearty sympathy with the Catholic Church in her usurpations over the governments of the earth. This is evident from the following extract from an editorial in the *Christian Statesman*, the official organ of the National Reform Association, of December 11, 1884:—

We cordially, gladly, recognize the fact that in South American republics, and in France and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism.

"Secularism" is the theory that human governments are established for the equal protection of all,—Christians, Jews, infidels, atheists, pagans, or Mohammedans. This theory was the theory taught by John Milton, Roger Williams, Thomas Jefferson, George Washington, James Madison, Horace Greeley, Schuyler Colfax, Stephen A. Douglas, and many other eminent Christian men and statesmen. But on the other hand, the Roman Catholic Church and the National Reform party "stand opposed to all proposals of secularism."

Again the *Statesman* says:—
Whenever they [the Roman Catholics] are willing to cooperate in resisting the progress of political atheism, we

will gladly join hands with them. In a world's conference for the promotion of national Christianity—which ought to be held at no distant day—many countries could be represented only by Roman Catholics.

By "political atheism" is meant "secularism," or the entire separation of church and state. And now the National Reform Association is willing to join hands with the Roman Catholic Church, the greatest persecuting power the world has ever seen, the greatest enemy of civil and religious liberty ever known to man—and all for what?—*That they may oppose and break down the American polity of individual right of conscience.* They say so in plain English. Rev. A. M. Milligan declares "the theory of government taught in our national constitution" to be "the infidel theory."—*Speech in New York National Reform Convention.*

Rev. M. A. Gault, editor of "Clashing Voices," in the *Christian Statesman* says, in the issue of December 24, 1885: "The infidel theory of government is that no religious test . . . should ever be required of a civil ruler; and again: "The secular theory of government" is "that there should be no religious test required."

These grand institutions of our forefathers—Institutions which are characteristic of this Government in contrast with the theoretical theories of the despotic powers of the old world;—are the institutions which the National Reformers are seeking to tear down!

National Reform writers take delight in referring back to our Christian ancestors, meaning the early settlers who, not having yet extricated themselves from the dense labyrinth of false views on civil government brought with them from the old world, made laws concerning religion, modeled on the church and state laws of Europe. On account of their religious teachings, women were hanged, people were burnt at the stake, others turned out in the middle of winter to the howling winds and bloody savages! (Yet it is but justice to the savages to say that, in the case of Roger Williams, they treated him as a brother, while his professed brethren treated him as a people are generally treated under laws in a so-called "religious state.")

The very fact that these "Reformers" cry for our early religious laws, and that they seek to unite with the great enemy of religious freedom, the Roman Catholic Church, shows in the plainest manner that their work is subversive of civil and religious liberty in America. The reason why they want "to join hands" with the Catholic Church is because their theories of government are identical. Rev. Sylvester F. Scovel, a leading National Reformer, says in the *Christian Statesman* of Aug. 31, 1881:—

This common interest [of all religious people in Sunday] ought both to strengthen our determination to work, and our readiness to co-operate in every way with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, and the time is not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation.

This is the party that re-affirms that their work will "form the strongest safeguard of both civil and religious liberties of all citizens"! So, in order to form this "strongest safeguard," they propose to join hands with the Catholics and to tear down the institutions of such men as Washington, Jefferson, and Madison!

Does any one suppose that the aid of the Catholic Church and such an organization as is this "Reform Association" are needed to insure the American people their liberties? Have the citizens of the United States been suffering oppression because they have been deprived of their liberties for the past century, and now need to appeal to the Catholic Church or any other advocate of a theocracy, that we may be freed from our oppression? A thousand voices answer, No! All know that we have enjoyed civil and religious liberty to an extent unknown before in the world. Then, just as sure as the National Reform Association is endeavoring to change the present character of our Government, and seeking the aid of the papacy in so doing, just so sure are they seeking to subvert the civil and religious liberty which Americans have so long enjoyed.

Citizens of America, are you willing to let such reformers go on with their work without a protest? Are you willing to see our American polity overturned, and a religious establishment take its place? When there are thousands of them who have such an object in view, it is time for us to consider well our position.
W. A. BLAKELY.

THE GOSPEL SICKLE.

Battle Creek, Mich., December 1, 1888.

On the statement in 2 Peter 1:20 that "no prophecy of the Scripture is of any private interpretation," an able writer makes this comment:—

This means that Scripture is its own interpreter. For every prophecy contained in the Bible, the Key is found there also, and therefore every prophecy is of public interpretation—the interpretation is just as free to one person as it is to another. Whenever a man puts forth any view as an explanation of a given prophecy, the humblest person has a right to challenge his exposition, no matter how learned he may be. If he cannot produce positive Scripture authority for his interpretation, it must be rejected, or at least held in suspense until some wiser person can find a Bible reason for the theory. The Peshito Syriac version renders the verse thus: "No prophecy is an exposition of its own text." The idea is the same as that expressed above. No man can read a prophecy and tell by his own unaided power, from the reading of it, what it means. He must look for an exposition to some other passage, possibly in the same chapter (as in Daniel 7), but still separate from the prophecy itself. Spiritual things must be compared with spiritual.

THAT the great reformer, Martin Luther, believed in the perpetuity of the law of God, is evident from the following extract:—

Master Jobst, dining with Luther one day [in the year 1541], showed him certain propositions he had drawn up, to the effect that the law ought not to be preached, since it is not the law which justifies us. Luther grew quite angry at this: "What!" he exclaimed, "shall our own people, while we ourselves are yet alive, propound such things as these? Oh! how highly ought we to honor Master Philip [Melancthon] who inculcates with such perspicuity and truth the use of the law. . . . He who destroys the doctrine of the law, destroys, at the same time, political and social order. If you eject the law from the church, there will no longer be any sin recognized as such in the world; for the gospel only defines and punishes sin by reference to the law. If heretofore I, in my discourses, spoke and wrote so harshly against the law, it was because the Christian church was overwhelmed with superstitious, under which Christ was altogether hidden and buried; and I am anxious to rescue pious and God-fearing souls from the tyranny of the conscience; but as to the law itself, I never rejected it."—Aichelet's Life of Luther, Hazlett's Trans., p. 815.

As an encouragement to study the prophecies, and as a testimonial of their value, 2 Peter 1:10 is a valuable text: "We have also a more sure word of prophecy; wherunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." From the fact that the apostle had the second coming of Christ under immediate consideration, this text supplies a forcible argument in favor of studying the prophecies that relate directly to Christ's coming. He tells us how long we are to "take heed" to the prophetic word; viz., "until the day dawn, and the day-star arise in your hearts." Dr. Albert Barnes comments thus on this text:—

The period referred to here by the approaching day that is to diffuse this light, is, when the Saviour shall return in the full revelation of his glory,—the splendor of his kingdom. Then all will be clear. Till that time, we should search the prophetic records, and strengthen our faith.

This statement from Dr. Barnes is in wide contrast with the doctrine put forth by many religious teachers that it is of no use to study the prophecies pertaining to Christ's second advent.

CONVERSION is necessary in order to a proper conception of the Scriptures. The Scriptures themselves testify to this: "The natural man receiveth not the thing of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. Regarding the signification of this text, Thomas Scott, in his "Commentary," says:—

The apostle's argument absolutely requires that by "the natural man" we understand the unregenerate man, however sagacious, learned, or abstracted from sensual indulgences: for he opposes him to the spiritual man; and the pride of carnal reasoning is at least as opposite to spirituality as the most grovelling sensuality can be. No man, as naturally born into the world, and not supernaturally born again of the Spirit, "can see the kingdom of God," or receive, in faith and love, the spiritual mysteries of redemption by the cross of Christ. To all unregenerate men, these things will, in one way or other, appear "foolishness," uninteresting, unnecessary, inconsistent, or absurd; and doubtless proud reasoners have scoffed at them, more than ever mere sensualists did.

Thus we see that if one finds rising in his heart anything like scoffing or sneering at the word of God, or if he feel like condemning that word as "foolishness," he is doing just what the Scriptures say the unregenerate shall do.

WHEN Christ appeared to the disciples on the evening of the day of his resurrection, Luke says that "they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honey-comb. And he took it, and did eat before them." Chap. 24:37-43.

Olshausen makes the following pertinent comment on the foregoing incidents:—

The essential character of the resurrection did not consist in the returning again of the spiritual principle; but in the renewal of corporeal life. When, therefore, the Saviour, to prove that his was a real body, showed them his hands and his feet, hearing the marks of his wounds, and even ate in their very presence, no argument can be raised from this occurrence. . . . In disproof of the fact that the body of Christ was a glorified body; for though it was glorified, it was still truly a body. . . . His eating should be simply regarded as a proof of the reality of his body. The reason why many most estimable theologians imagine that such passages as these militate against the opinion that the body of Christ was glorified at the resurrection, is, that they do not in reality believe in the glorification of the body at all, but hold the monophytic view of its complete annihilation by the Spirit. The thoroughly idealizing tendencies of our day have conducted to this view, which is, nevertheless, in the most decided terms repudiated by holy writ.—Commentary, Vol. III, p. 129.

A MOURNFUL PICTURE.

In reviewing a recent publication, entitled "Dying at the Top," the Union Signal of Oct. 18 draws the following mournful picture:—

The tree that is dying at the top is the human tree, and its top is America's young men. The picture drawn is so terrible we would wish to think it exaggerated, but the statistics and authorities given, prove its correctness. These statistics go to show that there are seven million young men in our nation to-day, of whom over five millions are never inside a Christian church; that seventy-five out of every hundred young men do not attend church; that ninety-five out of every hundred do not belong to any church, and that ninety-seven out of every hundred are doing nothing to redeem the world to Christ. The author says: "In short, the young man of our day is substantially figured out as a factor in Christian evangelization; and were the whole population to come to his standard, the church would almost be figured out as a factor in the molding influences of this great land." On the other hand, sixty-seven out of every one hundred criminals are young men, and crime is increasing at a fearful rate. Among the causes of this appalling state of things, Dr. Clokey enumerates hereditarily; home influence; neglect, even of Christian parents, to warn their boys against

secret sins; neglect of family worship, which he thinks is rapidly becoming a lost art; a secularized Sabbath; the saloon and the bagnio.

He says: "Thousands of our young men are not pure in heart. Their personal vices have made them gross and vulgar in thought, and sermons calling to a holy life leave no more impression on them than on the cattle in the field. These boys have parents whom God gave to shield them and rescue them from these beginnings of a low and sinful life, but who, from sheer recklessness, or from a false sensitiveness, have left their children to learn of secret practices, not from those who would warn against them, but from those who would teach to practice them." Concerning family worship, we have sunk far below pagan Rome, whose Lares received constant homage. Railroad and other great corporations are aiding in the demoralization of young men by compelling their employes to devote their entire seven days to secular service; the great majority of these employes are young men, and they must degenerate spiritually as well as physically, until they are allowed proper rest from exhausting toil.

The saloon and the bagnio he designates the "gigantic twin corrupters of our youth." The American saloon is the rendezvous of thieves, cut-throats, and gamblers. Bummers, tramps, and dead-bents throng around them. Here comes the distributor of obscene literature to ply the wretched traffic; here come "the hoodlers" to arrange for the corruption of our elections—here in these pest-holes of infamy. Yet it is a lamentable fact that the principal patrons of saloons are young men. Into a single saloon in Cincinnati, passed 252 men within an hour—236 of whom were young men. Similar statistics are given for other cities, from which he deduces the appalling statement that 4,000,000 young men are annually being degraded by the licensed saloons of America; and this gives only twenty to a saloon a year;—a low estimate. "But terrible as is the devastation of intemperance among our young men, that of licentiousness is tenfold worse," says Dr. Clokey.

The foregoing picture is truly appalling, and presents an exceedingly discouraging prospect for those who claim that the world is growing better instead of worse, and that we are upon the eve of the temporal millennium.

Is it not a shame that we are always afraid of Christ, whereas there never was in heaven or earth a more loving, familiar, or milder man, in words, works, and demeanor, especially toward poor, sorrowful, and tormented consciences? Hence the prophet Jeremiah prays, saying: "O Lord, grant that we be not afraid of thee."

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