

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.

"BEHOLD, I COME QUICKLY."

BY G. A. MORSE.

"Be ye also ready; for in such an hour as ye think not the Son of man cometh."

Have your lamps trimmed and burning; the time draweth near
When the Lord in his glory on earth shall appear.
The alarm-note of warning is sounding aloud
The reward of the faithful, the doom of the proud.

Take heed, all ye scoffers, nor carelessly say,
"Where, where is the promise? there is only delay
Since the fathers are sleeping and all things remain
As in the beginning: they wake not again."

Knowest not thou art wretched, blind, naked, and poor,
While the King standeth knocking with gold at thy door,
And with raiment of white to cover thy shame,
Yet thou hearest him not, neither knowest his name?

"Behold, I come quickly, and bring my reward.
All my people are waiting to welcome their Lord."
He cometh to judgment, our deeds to unfold.
They who pierced him shall see; every eye shall behold.

"Behold, I come quickly, hold fast to thine own,
That no man defraud thee by taking thy crown.
Unto death be thou faithful, tho' bitter the strife,
And thy crown at my coming shall sparkle with life."

"Behold, I stand knocking." Who will open the door?
He may sup with the Master, and hunger no more,
Neither thirst, nor feel pain, neither dread any night,
For the glory of God and the Lamb giveth light.

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.

Do you know that the circumstances with which you are necessarily surrounded, and the trials you are enduring, are the very ones which the Lord has permitted for your good? It is for you to be calmly victorious right where you are. No change of place or circumstances could do the needed work for you so well.

THERE is a decided difference between godly sorrow and repentance. Godly sorrow is such sorrow as God approves; such as is exercised toward him in view of sin, and such as looks to him for forgiveness and consolation. Repentance is the relinquishment of anything that is not in accordance with God's will. Sorrow is an adjunct of repentance, as also is fear. There may be sorrow without repentance, but there can be no true repentance, unaccompanied by sorrow.

REGARDING the means by which the sinner may turn to and accept the Saviour, we have given us in John 6:44, these words of Christ: "No man can come to me, except the Father which hath sent me draw him." Again in the 65th verse: "And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my

Father." God is the author of our existence, and all our faculties. "In him we live, and move, and have our being; as certain also of your own poets have said. For we are also his offspring." Acts 17:28.

"He [God] cures, as it were, the fever of the soul; he creates the appetite; he sets the provisions before the sinner; he convinces him that they are wholesome and pleasant, and that he is welcome; and thus the man is drawn to come, and eat, and live forever."
—Scott.

"God enlightens the mind (John 6:45); he inclines the will (Ps. 110:8), and he influences the soul by motives, by the view of his law, and by his love, his commands and threatenings; by a desire of happiness, and a consciousness of danger; by the Holy Spirit's applying his truth to the mind and urging him to yield himself to the Saviour. So that while God inclines him, and will have all the glory, man yields without compulsion."
—Barnes.

SAYS Paul in 1 Cor. 15:50, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." Parkhurst, in his Greek lexicon, renders the expression "flesh and blood" thus: "Man in general, chiefly with respect to his present weak and corrupt state." Robinson renders it thus: "The human body, man, with the idea of frailty and mortality." The text cannot be taken as evidence that the bodies of the redeemed will not possess blood.

"Flesh and blood."—Bodies organized as ours now are. 'Flesh and blood' denotes such bodies as we have here,—bodies that are fragile, weak, liable to disease, subject to pain and death. They are composed of changing particles; to be repaired and strengthened daily; they are subject to decay, and are wasted away by sickness, and of course they cannot be fitted to a world where there shall be no decay and no death."
—Barnes.

IT is manifest that Christ voluntarily offered to lay down his life and become the world's Redeemer. When Adam and Eve violated the law of God, and became subject to death, it could not be expected that God would ask his Son, or any of the heavenly beings, to die as man's substitute. If substitution be accepted by the Father, it must needs be voluntary. In John 10:17 Christ says: "Therefore doth my Father love me, because I lay down my life, that I might take it again." This shows that his act in laying down his life was a voluntary one. Again, in the 18th verse he says, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." It seems evident that up to any point of time previous to Christ's crucifixion, he could have recalled his offer to die in man's stead. When he was taken in the garden, he said (Matt. 26:53): "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" showing that he could very easily have secured his release from his captors. But when Christ died, we understand that his only chance of being again brought to life rested with his Father. "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost." Luke 23:46. The only power he had to take his life again after he had suffered crucifixion, was the faith he had in his Father's promise. His hope was without wavering, and he could speak as confidently before his realization as afterward. That it was God who raised him from the dead and gave him back his

life, is conclusively proved from Acts 2:24, 32; 3:15; 4:10, and many other texts.

As a Father and Saviour, Jesus makes provision for us all. He cannot be partial or circumscribed, as are men. His love drew him from the skies, and the weakest and poorest may lean upon him, have him for their friend, and share his salvation.

As God loved his Son no less in the agonizing darkness of Gethsemane than in the radiant glory of the Mount of Transfiguration, so, humble believer, he loves thee no less in the sore and fiery trials and dark Gethsemanes than when joy and success attend thy every step.

REASON would be sufficient to teach any one who has any just conception of the true and eternal God, that the requirements of his moral law must be as unchangeable as himself. The principles of his government must be in harmony with his eternal attributes, and, therefore, must be ever the same. Love to God and love to our fellow-men must ever hold the same claim upon men of all ages. The ten commandments explain and enforce these two great principles; consequently everything opposed to these principles is expressly forbidden. But the observance of negative precepts merely, can never satisfy the just claims of the divine Being. There must be something by which we can manifest, by our action, our loyalty to God. The Sabbath commandment is the only one of the ten which truly tests our allegiance to God. The keeping holy of the memorial of the creation is an acknowledgment of the Creator. This is not true of any of the other nine.

Reason, we say, teaches that the law of God must be unalterable. Revelation teaches the same,— "The law of the Lord is perfect." That which is perfect cannot be improved. Jesus said concerning the written law, extant in his time, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." The apostles taught in harmony with this, and all the Scriptures agree with the declaration of God: "My covenant will I not break, nor alter the thing that is gone out of my lips."

But multitudes of professed believers teach that the law which came from the lips of the great Lawgiver at Sinai, has been abolished; others say, changed. Why do they teach thus? Every one who will reflect upon it, will see that the only reason for this is on account of the Sabbath of the fourth commandment. No fault is found with any other. Now is it not exceedingly marvelous that the Sabbath, concerning which we have the positive declaration of the Spirit that it will be observed by all in the world to come, furnishes the only pretext for the abolition of the other nine moral precepts in the present world? The testimony alluded to is this: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

It would be preposterously absurd to believe that any one of the other nine commandments will be violated in that "new earth, wherein dwelleth righteousness;" but it is a remarkable fact that the rejected commandment is the only one of the ten, the observance of which, in the world to come, is expressly foretold in prophecy.

Doctrinal Articles.

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

THE PENALTY OF ADAM'S SIN.

BY U. SMITH.

THE sentence, "In the day that thou eatest thereof thou shalt surely die," was the sentence suspended over Adam, to be inexorably executed upon him in case he should break the law of God, and eat of the forbidden tree. This sentence was not uttered upon conditions; it contained no proviso; there was no remedy in reserve whereby the threatened result could be avoided in case the penalty was incurred.

Adam sinned, and the blow fell. How long he had lived before he sinned, we know not. But up to this time no symptoms of feebleness or decay had shown their unwelcome presence. They now began immediately to appear; he became a mortal, dying man; and at the end of nine hundred and thirty years, he yielded to the stern decree, "Dust thou art, and unto dust shalt thou return," and went back to mother earth, from whence he came.

This was the penalty ordained in Eden; and Adam paid it. No plan of salvation could cancel it, or in any way enable man to avert it. And so death passed upon Adam, and in him, upon all men, inasmuch as they are the posterity of Adam, and he could beget them to no higher plane than that which he himself occupied after the fall—a mortal condition, a dying state, whose only end was death.

What kind of plan of salvation could, under these circumstances, be devised? and what could it accomplish? This could be done: while the first arrangement, from its incipient condition to its ultimate stage, could not be interfered with, man could be given a new trial, until the sentence of the first transgression should reach its culmination—death. So, letting that arrangement, with its sin which could not be atoned for, and its penalty which could not be averted, stand apart by itself, to work out its own ends, Adam, during the remainder of his life, and all his posterity during their lives, were to have the privilege of securing through faith in Christ, the provided Redeemer, what Adam's sin had rendered it impossible that they ever could obtain through the originally intended arrangement of unaided obedience. The object to be secured was the boon of everlasting life; but as the first penalty is not set aside, this cannot be enjoyed till after the law in reference to the first transgression has taken its course, and the penalty of death has been inflicted. It can be secured, therefore, only by a resurrection from the dead; and hence the plan of salvation, which is designed to place every individual of the human family on his own responsibility in reference to his future destiny, necessarily embraces in its provisions a release on the part of all from the death entailed upon us through Adam, in order that thenceforward each one may receive the things done in his own body, and live or die accordingly, as he himself has been a righteous man or a sinner.

It is only by overlooking this great principle, and taking a narrow and one-sided, instead of a broad and comprehensive, view of the whole scheme, that any have been led into the error of supposing that the wicked dead will never have a resurrection to life.

But after Adam's first transgression and consequent fall, he doubtless sinned many times more before his death; and we all sin "after the similitude of Adam's transgression;" and how is it that his subsequent sins could find pardon, and our sins can also find pardon, but his first sin could not be forgiven? Answer: Simply because there is now a Redeemer, and then there was none; now there is provision made for the forgiveness of sin, as then there was not. That is the difference between Adam's condition after the fall and his condition before, and the difference between our condition and Adam's before he fell.

We have been led to an expression of these thoughts by the inquiry of a correspondent, who says: "If Jesus Christ in his death paid the penalty for Adam's sin, then for what did Adam die? Was, or was not, the penalty of death required of these two persons, for the one single offense?"

The reader who has followed the foregoing remarks will see that the question is already answered. Christ's death had no reference whatever to Adam's original sin, in the way of paying the penalty therefor, or saving men from its effects. There was no provision made for the forgiveness of Adam's first

sin; and it never was forgiven. Adam paid its penalty by entering upon the downward road to death, and landing in the grave. And that satisfied the law, the wages of the transgression of which is death. And all men are accounted sinners in Adam so far as to come under the effects of this transgression, and become subject to death.

To this effect Paul testifies in Rom. 5:12, "Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that *all have sinned*;" or, as the margin reads, "in whom all have sinned." This certainly does not refer to the individual sins of any of the human race outside of Adam. Death has passed upon no man on account of his own sins, but only on account of that first sin of Adam's. Adam was the federal head of the human family; and in him all are thus counted guilty, even the innocent babe, which falls in death the same as the wicked adult. Now inasmuch as this death has come upon all, unconditionally on their part, and irrespective of their characters, so Christ does a part of his work for all, unconditionally and irrespective of character; that is, he releases all alike from this Adamic death: "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. As all are accounted "sinners" in Adam so far as to become subject to death, so in Christ all are accounted "righteous" so far as to be released from death. Paul plainly states this fact in Rom. 5:18, 19: "Therefore, as by the offense of one [Adam], judgment came upon all men to condemnation [that is, "death passed upon all men"]; even so by the righteousness of one [Christ], the free gift [irrespective of character] came upon all men unto justification of life [that is, they are considered so far justified by Christ, as to be released from this Adamic death]. For as by one man's [Adam's] disobedience, many [all] were made sinners [so far as to be subject to death], so by the obedience of one [Christ] shall many [the same number—all] be made righteous [so far as to be released from death]."

Thus by the plan of salvation the death which came as the penalty of Adam's sin, which would otherwise have been eternal, is made only temporary. This could be so, without any retraction on God's part; for there was nothing in the original sentence regarding the continuance of that death which Adam was to die if he disobeyed—nothing to make it necessarily eternal.

And when all are released from the Adamic death, and brought up to the plane of life again, each one then stands upon his own merits. Then death passes again upon the sinner; for "death" is still "the wages of sin," in our cases the same as in Adam's. And when sinners fall in death this time, the death is eternal; for no further plan of salvation supervenes to release them from it. And in the resurrection, the innocent child, and those who are found righteous through faith in Christ, enter into life of which there will be no end.

Thus the death of Christ has to do with Adam's sins after the plan of salvation was laid, and with our sins, but not with that sin of Adam's through which he fell, only to release all at last from its consequences, that they may all stand or fall for themselves.

More questions, we are aware, are alluded to in these lines than a strict adherence to the question of our correspondent would call for. But we felt that the question itself would be better comprehended, and the answer more clearly understood, if some of the collateral relations of this great theme were taken into account.

THE MILLENNIUM.—NO. 5.

BY J. O. CORLISS.

WE are now prepared to examine another point in the subject; namely, the binding of Satan. An angel was seen coming down from heaven with a great chain, and the key to the bottomless pit. He bound Satan, and cast him into the bottomless pit, that he should deceive the nations no more for a thousand years. It is very evident that this period during which Satan's liberty is cut off is the same period as that in which the saints are to reign with Christ. In speaking of this thousand years' reign of the saints, the prophet says in Rev. 20:5, that "The rest of the dead lived not again until the thousand years were finished." But in the seventh verse he says, "And when the thousand years are expired, Satan shall be loosed out of his prison," thus identifying the thousand years in which Satan is bound with the millennial reign of the saints.

But how is Satan bound, or restrained, during that

time? The chain in the hand of the angel cannot be regarded in any other way than as a symbol of the power and authority with which he is clothed, to restrain the work of Satan. It stands to reason, too, that if the saints are then in heaven with Christ, they certainly are beyond the reach of Satan's deceptions; and if the wicked are yet all dead, neither can they be influenced by him. As long, then, as that state of things continues, Satan's occupation is gone; his life-long work has ceased. True, he may wander up and down in the desolate earth, beholding the work of destruction he has wrought, but he is really a prisoner to the termination of the thousand years, or until the resurrection of those who had no part in the millennial reign. His work may then be renewed for a brief season, only to end in the destruction that finally overtakes all the impenitent.

With the foregoing conclusions, but few words will be required on the point of the "bottomless pit." No one can for a moment suppose the expression to be a literal one; for a *bottomless* pit would hold nothing, and therefore could not become a prison for Satan or any other being. The original word from which this comes, signifies an abyss, bottomless, deep, profound. It is used to show any place of darkness or desolation. In Rom. 10:7, it is applied to the grave; while in Rev. 9:1, 2, it refers without doubt to the Arabian desert.

With this idea in mind, let us examine a text of scripture already referred to. In Jer. 4:27, the prophet, speaking of the overthrow of the cities of the earth at the coming of the Lord, says the *whole land shall be desolate*. And yet he says the Lord will not make a *full end* of it. Peter also describes the dissolution of the earthly elements, and then exclaims: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." After the thousand years of desolation, the face of the earth will be renewed; but before that renewal, its condition will be as foretold by the prophet: "I beheld the earth, and lo, it was *without form and void*." Jer. 4:23. This is the very same expression used in Gen. 1:2 with reference to the earth in its chaotic state in the beginning: "And the earth was *without form and void*, and darkness was upon the face of the deep." Then when the earth is again reduced to a state of desolation, as brought to view by Jeremiah, it assumes the chaotic condition in which it was before man was created upon it. But that original condition of chaos is expressed by the sacred writer in one word: "Darkness was upon the face of the *deep*." The original form of this word in the Septuagint (Old Testament in Greek) is the same as that translated "bottomless pit" in Rev. 20:1, 3. And when we consider that in the latter case the word is used in connection with events, some of which transpire on the earth, the matter seems conclusive.

The thousand years being past, and the work of judgment committed to the saints being accomplished, the city of God, the New Jerusalem, in which the saints have dwelt during the millennium, comes down upon the earth, and becomes the "camp of the saints." The resurrection of the wicked also takes place; but unlike those who came up in the first resurrection, these remain on the earth and become again subject to Satan's dictation. This is the unloosing of Satan. He then deceives the people into an attack upon the beloved city of the saints. And while Satan and his hosts are thus engaged, fire comes down from God out of heaven and devours them. This is the second death.

But upon those who had part in the first resurrection, the second death will have no power. At this time the city of God will be made to withstand the sea of flame, even as the ark with Noah and his family outrode the destructive waters of the flood. And its inhabitants, although viewing the scene as the wicked are cut off (Ps. 37:34), will pass unharmed through the devouring element. This, too, is the time when the righteous shall dwell with devouring fire and everlasting burnings (Isa. 33:14, 15), and yet delight themselves in the abundance of peace. Ps. 37:11.

These retributive fires will not cease their burning, until their fervent heat has melted the elements, and the earth, and burnt up the works that are therein. Then we, too, as did Peter, may "look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. The new earth will be the eternal abode of the saints. Ps. 37:29; Matt. 5:5. Only the righteous will be there. In that place it will not be necessary for one to teach another, saying, "Know the Lord;" for all will know him, "from the least to the greatest." Heb. 8:11. Then the kingdoms of this world will have become the

kingdoms of our Lord, and of his Christ (Rev. 11: 15); and they shall beat their swords into ploughshares, and their spears into pruning-hooks, and nation shall not lift up sword against nation, nor learn war any more. Micah 4:3. Perfect peace will then reign among men, and the knowledge of the glory of the Lord will fill the earth as the waters cover the sea. Hab. 2:14. None shall hurt nor destroy; for they are in the holy mountain of the Lord. No blind nor deaf will be there, and the tongue once dumb will sing for joy. Those once lame will leap as a hart, while traversing the way of holiness, and "wayfaring men, though fools, shall not err therein." No ravenous beast will be there; for only the redeemed will be found in that place. Then the "ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

But all these will be made up from the few of each successive generation, from righteous Abel down to the close of human probation. And when these who have bent their lonely footsteps in the narrow path to Mount Zion, shall have found their everlasting rest, they will constitute that blood-washed throng "which no man could number, of all nations, and kindreds, and people, and tongues." Of none of them will it be said that they came there through that favored period of the world's probation when all were converted to God. But of all that holy multitude, it will be proclaimed: "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. 7:9, 13, 14.

The Christian Life.

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

"CAST THY BREAD UPON THE WATERS"

"Cast thy bread upon the waters,"
Thou shalt not the poorer be;
Give to him that asketh bounty,
Some day 't will come back to thee.

It will come in richest blessing
From the storehouse of the Lord,
With an overflowing measure
Upon those who trust his word.

It will come like heavenly manna
In thy soul's dark hour of need;
And with Heaven's benediction,
Thou shalt reap in joy thy seed.

Oh, remember, then, the needy,
Turn not any from thy door;
Go thyself into the highway,
Seek the wretched and the poor.

"Cast thy bread upon the waters,"
Thou shalt not the poorer be;
Give to him that asketh bounty,
Some day 't will come back to thee.

—Selected.

LACK OF CHARITY.

WHAT is uncharitableness? Many a person who would not like to be called uncharitable, does not hesitate to repeat what he knows to be the truth about a neighbor, or a fellow-citizen, or even a brother church-member, although that truth reflects unpleasantly upon the spirit or the conduct of the person thus mentioned, and there was no necessity laid upon the speaker to tell of that matter, as a duty which could not be avoided. If that is not uncharitableness, what is? It is no charity to refrain from lying about a person. That is common decency. A failure at that point would be a crime and a shame. Nor is it charity to refrain from repeating to another's discredit that which is said to be true, but which is not a fact established beyond all question. That is ordinary fairness. A failure at that point would be gross injustice. There is no opportunity for charity with regard to another's good name, or another's true interests, until there is some truth which might be mentioned to the injury of that person, but which can be left unmentioned without sinning through silence. Charity "taketh not account of evil; rejoiceth not in iniquity." It will not store up unfavorable truths about another; nor can it find any pleasure in repeating them. Charity "beareth all things," or, as the margin in the Revision gives it, "covereth all things;" will not let them out unless duty demands it. The truly charitable person never mentions or repeats anything to the discredit of another, if duty will admit of silence on that point. Any per-

son who tells a truth which is to another's harm, unless that telling could not be properly evaded, is so far uncharitable.

"Alas for the rarity
Of Christian charity
Under the sun!"

—S. S. Times.

SPEAK A CHEERFUL WORD.

HAVE you never gone out in the morning with a heart so depressed and saddened that a pall seemed spread over all the world, but on meeting some friend who spoke cheerily for a minute or two, if only upon indifferent matters, have felt yourself wonderfully lightened? Even a child dropping into your house on an errand, has brought in a ray of sunshine which did not depart when he went his way again. It is a blessed thing to speak a cheerful word when you can. "Every heart knoweth its own bitterness" the world over, and those who live in palaces are not exempt, and good words to such hearts are "like apples of gold in pictures of silver." Even the strangers we meet casually by the way, in the travelers' waiting-room, are unconsciously influenced by the tones we use. It is the one with pleasant words on his lips to whom the stranger in a strange land turns for advice and direction. Take it as a compliment, if some wayfarer comes to you to direct him which street or which train to take; your manner has struck him as belonging to one he can trust. It is hard sometimes to speak a pleasant word when shadows rest on our hearts; but nothing will tend more to lighten our spirits than doing it.—*Christian Union.*

FIVE GOOD REASONS.

JOSEPH COOK wisely refused to hold a public debate with a noted free-thinker in Australia, for the following tersely expressed reasons: "First, free-thought, Spiritualism, and infidelity in general in America, England, and India, and as far as I know, in Australia, are notoriously connected with schemes for the propagation of immorality. Several of the prominent agitators in support of infidelity and free-thought have been sent to jail for distributing infamous publications through the mails. No decent man can consent to appear on the same platform with the representatives of enterprises that have a debasing effect on the public mind. Secondly, I am not open to challenges of which the evident object is to advertise infidelity. Thirdly, not an unoccupied nor an unengaged hour is left open to me in Australia. Fourthly, when infidels of any kind issue a book that goes through ten editions in ten years, at a dollar a copy, I will reply to it. I have a right to offer this challenge, for several of the volumes of 'The Boston Monday Lectures' have gone through ten editions in five years. Fifthly, infidels can put their written inquiries, if they choose, into the box at my free question-box lectures."—*Sel.*

THE FOUNTAIN OF LIFE.

If a pail of water is placed within six inches of the stem of a pumpkin or vegetable marrow, in the course of the night it will approach it, and in the morning will be found with one of the leaves on the water. If a prop be placed within six inches of a *Convolvulus*, or scarlet runner, it will find it, although the prop may be shifted daily. If after it has twined some distance up the prop, it be unwound, and twined in the opposite direction, it will return to its original position, or die in the attempt; yet, notwithstanding, if two of the plants grow near each other, and have no stake around which they can entwine, one of them will alter the direction of its spiral, and they will twine around each other.

Alas, how nature condemns man! Instead of seeking instinctively after God, the fount of life, man has to be entreated and besought to do so. "My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Instead of climbing up to God instinctively, they let their affections creep and grovel on the earth.—*Watchword.*

A SUGGESTIVE THOUGHT.

SUPPOSE it were possible to convert all the men in a single place, and leave the women just as they were, I believe that in the second generation you would see

little or no improvement,—the great wave of conversion would have passed over that place, and left but little trace. But suppose the reverse of this. Suppose all the women were converted, and the men left untouched. I think I should be found right in saying that a large proportion of the second generation would be Christian men and women, and an immense and permanent improvement would be found to have taken place. How is this? Simply because God has intrusted in the hands of us women the nursery, the house, the moral influence on, and the formation of, the character of the rising generation.—*People's Magazine.*

THE METROPOLIS OF THE SCRIPTURES.

A YOUNG man had been preaching in the presence of a venerable divine, and after he had done, he went to the old minister, and said:—

"What do you think of my sermon?"

"A very poor sermon, indeed," said he.

"A poor sermon?" said the young man. "It took me a long time to study it."

"Aye! no doubt of it."

"Why! Did you not think my explanation of the text a very good one?"

"Oh, yes," said the old preacher, "very good indeed."

"Well, then, why do you say it is a poor sermon? Did n't you think the metaphors were appropriate, and the arguments conclusive?"

"Yes, that was very good, so far as that goes; but still it was a very poor sermon."

"Will you tell me why you think it was a very poor sermon?"

"Because," said he, "there was no Christ in it."

"Well," said the young man, "Christ was not in the text; we are not to be preaching Christ always; we must preach what is in the text."

So the old man said, "Do n't you know, young man, that from every town and every village and every little hamlet in England, wherever it may be, there is a road to London?"

"Yes," said the young man.

"Ah!" said the old divine, "and from every text in Scripture there is a road to the metropolis of the Scriptures—that is, Christ. And, my dear brother, your business is, when you get a text, to say, 'Now, what is the road to Christ?' and then preach a sermon, running along the road to the great metropolis—Christ. And," said he, "I have not yet found a text that has n't a road to Christ in it. If I should, I would make one. I would go over hedge and ditch, but I would get at my Master, for the sermon cannot do any good unless there is a savor of Christ in it."—*Selected.*

"GOD WILL KNOW YOU."

ONE evening a gentleman was strolling along a street in Toronto, with apparently no object in view but to pass away the time. His attention was attracted by the remark of a little girl to a companion in front of a fruit-stand, "I wish I had an orange for ma." The gentleman saw that the children, though poorly dressed, were clean and neat, and calling them into the store, he loaded them with fruit and candies. "What is your name?" asked one of the girls. "Why do you want to know?" queried the gentleman. "I want to pray for you," was the reply. The gentleman turned to leave, scarcely daring to speak, when the little one added, "Well, it do n't matter, I suppose. God will know you, anyhow."

In every land of earth and in every age of the world, every man who has become unfolded into pre-eminent manhood has passed through the noble ordeal of self-sacrifice. He has renounced his own individual preferences in the interest of universal principles. He has been just in reverence for justice, true for truth's sake, and manly for the sake of that magnificent manhood which is so royal in its full grandeur as to seem to partake of the very majesty of God. In short, the way up into that eminent domain of character wherein eternal principles rule, is a way of self-surrender for infinite good.—*A. M. Weeks.*

Much that we lament as change, we find, after thinking closer, is only development.

The greatest pleasure I know is to do a good action by stealth, and have it found out by accident.—*Lamb.*



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

BATTLE CREEK, MICH., SEPTEMBER 15, 1888.

PAUL'S PROPHECY OF APOSTASY IN THE CHURCH.

In Paul's first letter to Timothy, chapter 4:1-5, are these words:—

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer."

In these few brief sentences the apostle uttered a prophecy of great importance to the early apostolic church. In 2 Thess. 2:3-12, we find the same features prophesied of, with many additional specifications given. In order to comprehend more fully the signification of this prophecy, and realize its weight and importance to the early church, we need to call to mind the state of the church at that time.

The organization of the Christian church was the direct outgrowth of the scenes of the day of Pentecost. Measures were very soon adopted for a safe, simple, effective, and harmonious union, whereby believers would enjoy the society and co-operation of one another, and the cause of Christianity be most successfully forwarded. The practical life of those early Christians was characterized by simplicity and earnest devotion to a marked extent. A remarkable degree of love and brotherly kindness prevailed. This took practical shape in an equal distribution of temporal possessions—an act that tended to bring them into more perfect union and sympathy. But Paul was aware that a great apostasy was to develop in the church, and that many were to depart from the faith; and as a true and faithful shepherd of his Master's flock, he could not do otherwise than to warn the churches of those things, however unwelcome such intelligence might be to them. We can easily conceive that their hearts must have been saddened by the words of the apostle relative to the scenes and experiences that he portrayed to them as sure to occur in the future. It was necessary that Paul should plainly declare the truth with regard to the future of the church, in order that the true in heart, God's own children, might be on their guard against the false doctrines, heresies, and evils that should arise. To be forewarned is to be forearmed. God has always provided the means whereby his people might know, with sufficient certainty, what events to look for that would materially affect them. This is a fixed principle with the Lord. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

This text may also be taken as assurance that the Lord will not suffer Satan or his agents to accomplish a work in the earth that will materially affect his people, without informing them of its character, and, approximately, of the time of its development.

Paul does not hesitate to declare that he speaks by inspiration of God. "Now the Spirit speaketh." He could also rest his statements upon the instructions that the Saviour himself had given, and upon the prophecies of Daniel, with which we must understand him to have been perfectly familiar.

The expression "latter times" evidently covers all time subsequent to the date of the apostle's letter to Timothy. This is rendered conclusive from statements made by Paul upon other occasions. In 2 Thess. 2:7 he says, "The mystery of iniquity doth already work;" and in Acts 20:29, "After my departing shall grievous wolves enter in among you." While it is no doubt true that the manifestation of apostasy, by those who should give heed to seducing spirits and doctrines of devils, has been much more marked at some periods of the world's history than at others, it may be said that in general terms these predictions cover any and all departures from the original purity and simplicity of the apostolic church. Just to that extent that men have departed from the

faith as taught and practiced by Christ and his apostles, have they fulfilled Paul's predictions. Whenever men, in any age of the world, have varied in their faith or practice from that high standard, such variation has been because of listening to and following seducing spirits and doctrines of devils.

But the apostle names a few characteristics, that should be especially noticeable in certain classes of apostates. These are "speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry; and commanding to abstain from meats which God hath created to be received with thanksgiving." If, upon examination, we find a class or classes of individuals who have exemplified these characteristics to a degree sufficient to be entitled to consideration, we may safely conclude they are the identical ones had in view by the apostle.

In a subsequent article we will examine the testimony of history regarding this subject, and see if the classes had especially in view by the apostle can be identified.

G. W. M.

APPROACH OF THE DAY OF THE LORD.

In our last article under the above heading, we quoted the decree of Justinian, emperor of Rome, in which he declared the bishop of Rome to be the "head of all the holy churches." The position was taken that so far as any authoritative statement from the emperor of Rome was concerned, this decree was all-sufficient to effectually remove all civil restraint over the church.

The question now before us is regarding the date of the issuance of that decree,—the time and manner of its execution.

In the Rev. Geo. Croly's work on the Apocalypse, which was referred to in our last issue, he speaks as follows regarding the date of Justinian's decree:—

"The emperor's letter must have been sent before the 25th of March, 533. For in his letter of that date to Epiphanius he speaks of its having been already dispatched, and repeats his decision, that all affairs touching the church, shall be referred to the pope, 'head of all bishops, and the true and effective corrector of heretics.' In the same month of the following year, 534, the pope returned an answer, repeating the language of the emperor, applauding his homage to the see, and adopting the titles of the imperial mandate. He observes that, among the virtues of Justinian, 'one shines as a star, his reverence for the apostolical chair, to which he has subjected and united all the churches, it being truly the head of all.' . . .

"The authenticity of the title receives unanswerable proof from the edicts in the 'Novellæ' of the Justinian code. The preamble of the 9th states that 'as the elder Rome was the founder of the laws, so was it not to be questioned that in her was the supremacy of the pontificate.'

"The 131st, on the ecclesiastical titles and privileges, chapter II., states: 'We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome.'—Pages 115, 116.

Toward the close of the sixth century, the Roman supremacy was denied by John of Constantinople, who assumed that position for himself. This greatly incensed Gregory the Great, who denounced John in severe terms. In 606 Phocas effectually suppressed the claim of the bishop of Constantinople, and sustained and vindicated that of the bishop of Rome. But we must not conclude from this that Phocas was the founder of papal supremacy. We quote again from Croly:—

"That Phocas repressed the claim of the bishop of Constantinople is beyond a doubt. But the highest authorities among the civilians and annalists of Rome, spurn the idea that Phocas was, the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533."—Apocalypse, p. 117.

Again he says:—

"On reference to Baronius, the established authority among the Roman Catholic annalists, I found the whole detail of Justinian's grant of supremacy to the pope formally given. . . . The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer."—Idem., p. 8.

It would seem that there need be no doubt whatever regarding the founder of the papal supremacy. It was Justinian, and his first decree to that effect was issued in 533. But shall we date the beginning of papal supremacy with the issuance of that decree? In answer to this question, we present the following testimony:—

"The provisions of this decree could not at once be carried into effect, for Rome and Italy were held by the Ostrogoths, who were Arians in faith, and strongly opposed to the religion of Justinian and the pope. It was therefore evident that the Ostrogoths must be rooted out of Rome before the pope could exercise the power with which he had been clothed. To accomplish this object, the Italian war was commenced in 534. The management of the campaign was intrusted to Belisarius. On his approach toward Rome, several cities forsook Vitiges, their gothic and heretical sovereign, and joined the armies of the Catholic emperor. The Goths, deciding to delay offensive operations till spring, allowed Belisarius to enter Rome without opposition. 'The deputies of the pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance.'

"Belisarius entered Rome Dec. 10, 536. But this was not an end of the struggle, for the Goths, rallying their forces, resolved to dispute his possession of the city by a regular siege. They commenced in March, 537. Belisarius feared despair and treachery on the part of the people. Several senators and pope Sylvester, on proof or suspicion of treason, were sent into exile. The emperor commanded the clergy to elect a new bishop. After solemnly invoking the Holy Ghost, says Gibbon, they elected the deacon Vigilius, who, by a bribe of two hundred pounds of gold, had purchased the honor.

"The whole nation of the Ostrogoths had been assembled for the siege of Rome, but success did not attend their efforts. Their hosts melted away in frequent and bloody combats under the walls of the city; and the year and nine days during which the siege lasted, witnessed almost the entire consumption of the whole nation. In the month of March, 538, dangers beginning to threaten them from other quarters, they raised the siege, burned their tents, and retired in tumult and confusion from the city, with numbers scarcely sufficient to preserve their existence as a nation or their identity as a people.

"Thus the Gothic horn, the last of the three, was plucked up before the little horn of Daniel 7. Nothing now stood in the way of the pope to prevent his exercising the power conferred upon him by Justinian five years before. The saints, times, and laws were now in his hands, not in purpose only, but in fact. And this must therefore be taken as the year when this abomination was placed, or set up, and as the point from which to date the predicted 1260 years of its supremacy."—Thoughts on Daniel and the Revelation, pp. 267, 268.

This brings us to an important point in the consideration of the subject in hand. The year A. D. 538 is thus shown to be the date of the full establishment of the papacy; the date when the restraining power, mentioned by Paul in 2 Thess. 2:7, was removed, and full opportunity given for that development of the "man of sin" anticipated by the apostle's language; the date when the "little horn" of Dan. 7:8, 24, should begin its career of speaking "great words against the Most High," of wearing "out the saints of the Most High," and changing his "times and laws." This wonderful career was to last 1260 years. In future issues we will consider some features of papal rule, and its termination.

G. W. M.

ORIGIN OF SPRINKLING.

REGARDING the origin of sprinkling as the ordinance of baptism, Robinson's "History of Baptism," published in 1817, states, that "the administration of baptism, by sprinkling was first invented in Africa, in favor of clinics, or bed-ridden people; but even African Catholics, the least enlightened and most depraved of all Catholics, derided it, and reputed it no baptism. . . . In the case of expiring babes, the pressing necessity of dispatch compelled the priests to omit most of the previous ceremonies; and some administrators, to make sure by one dextrous effort of both expelling Satan and remitting sin, baptized with lustral, or holy water; and as they had only small quantities of this, they were obliged to be sparing, and only sprinkle. An express statute to prohibit this practice fully proves the existence of it." With regard to pouring, the same author says elsewhere: "The first appearance of baptism by pouring was in the eighth century, when Pope Stephen allowed the validity of such baptism of infants in danger of death."

In volume 1 of the "Baptist Library," published in 1855, occurs this paragraph: "The first instance on ecclesiastical record, of pouring or sprinkling, is that of Novatian, in the year 251, which case is thus described in Eusebius: 'He [Novatian] fell into a grievous distemper, and it being supposed he would die immediately, he received baptism, being sprinkled with water on the bed whereon he lay, if that can be termed baptism.'"

The same authority states that pouring originated in Germany.

It does not appear that the true mode of baptism has ever been entirely lost sight of. There have always been Christian bodies, that have practiced the rite as it was given and intended, viz., by immersion. The "Baptist Library," before referred to, quotes from a large number of authorities on this subject, showing that immersion was practiced for many centuries. Among others the following are given:—

The bishop of Meaux acknowledges "that it may be made to appear by the acts of councils, and by the ancient rituals, that for thirteen hundred years baptism was administered by immersion throughout the whole church as far as possible."

Whitby says: "Immersion was religiously observed by all Christians for thirteen centuries."

Robinson states that "immersion in the church of Rome stood by law established till the latter end of the eighth century. Then pouring was tolerated in case of necessity."

"In this country [England] sprinkling was never declared valid, ordinary baptism, till the assembly of divines, in the time of Cromwell, influenced by Dr. Lightfoot, pronounced it so." In a work entitled "History of all the Religious Denominations in the United States," page 43, occur the following statements, made by Rev. A. D. Gillette, A. M., pastor of a Baptist church in Philadelphia: "Church history shows us clearly that in every age since the Saviour's advent, there have been communities of Christians among whom were held most, and by some all, of the peculiar doctrines of the Baptists of the present day. Such were the Piedmontese, Waldenses, and disciples of Gundulphus."

It is evident that sprinkling gained in popularity in the church of Rome from and after the thirteenth century, until it became universal.

Hayden's "Dictionary of Dates" says that the first Baptist church was formed at London in 1608. The reformation upon the question of baptism may be said to have commenced with the rise of the Baptists.

ALL DAYS ALIKE.

Among the objections made against the observance of the seventh-day Sabbath, is one that claims to be founded upon Rom. 14:5, 6, which reads, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

When these texts are properly understood, we think it will be evident that they have no bearing whatever upon the Sabbath question. The following note by Dr. Albert Barnes, in his comments upon this chapter, sets the matter forth in its true light:—

"The 14th chapter is designed to settle some difficult and delicate questions that could not but arise between the Jews and Gentiles respecting food and the observance of particular days, rites, etc. The occasions of these questions were these: The converts to Christianity were from both Jews and Gentiles. There were many Jews in Rome; and it is probable that no small part of the church was composed of them. The New Testament everywhere shows that they were disposed to bind the Gentile converts to their own customs, and to insist on the observance of the peculiar laws of Moses. See Acts 15:1, 2, etc.; Gal. 2:3, 4. The subjects on which questions of this kind would be agitated were circumcision, days of fasting, the distinction of meats, etc. A part of these only are discussed in this chapter. The views of the apostle in regard to circumcision had been stated in chapters 3 and 4. In this chapter he notices the disputes which would be likely to arise on the following subjects: (1.) The use of *meat*, evidently referring to the question whether it was lawful to eat the meat that was offered in sacrifice to idols. Verse 2. (2.) The distinctions and observances of the days of Jewish fastings, etc. Verses 5, 6. (3.) The laws observed by the Jews in relation to animals as *clean* or *unclean*. Verse 14. It is probable that these are mere specimens adduced by the apostle to settle principles of conduct in regard to the Gentiles, and to show to each party how they ought to act in all such questions."

Other eminent commentators agree with Dr. Barnes, and their interpretation must commend itself to all fair-minded and intelligent people, as being correct and trustworthy. It is evident that the question of Sabbath observance was not under consideration, nor was the Sabbath institution affected in the least by the decisions and instructions of the apostle. Though the expression "every day alike" signifies every day that is embraced in Paul's subject, it cannot comprise every day in the week; for (1.) John distinguishes

one day from the rest in this dispensation, by calling it "the Lord's day." Rev. 1:10. (2.) The fourth commandment, which is a part of the law that is to remain in force "till heaven and earth pass" (Matt. 5:18), makes a difference between the seventh day and the other days of the week. (3.) Christ and early Christians showed by their example that the day pointed out and enforced in the fourth commandment was not like the other days. Luke 4:16; 23:56; Acts 17:2; 18:3, 4, 11; 13:42, 44. The expression "every day" in Rom. 14:5, must, therefore, be limited in its meaning, as it is in the expression "every-day clothes," and in Ex. 16:4, where God told the Israelites to gather a certain rate of manna "every day," while on the Sabbath there was to be none; and as the expression "all things" is in the following texts: "One believeth that he may eat all things" (Rom. 14:2); "All things are lawful to me; but all things are not expedient" (1 Cor. 6:12); Charity "believeth all things, hopeth all things" (1 Cor. 13:7). G. W. M.

THE PROTESTANT REFORMATION: IS IT COMPLETED?—NO. 8.

We have briefly traced the church's spiritual decline through the first and second centuries. We found that several errors arose in the first century; and that unscriptural rites increased in the second. In the latter we find holy water, penance, sponsors, sign of the cross, sprinkling of infants, traditions, Good Friday, Easter, Whitsuntide, the communion wine mixed with water, portions of the emblems sent to the absent, and other unscriptural innovations. (See histories of Wharey, Murdock, Dr. Schaff, Dowling, and others.) These corrupt practices are noteworthy, as showing the unreliability of the teaching or examples of those times.

The third century saw still more rapid progress in the downward plunge.

"In this century, ceremonies were greatly increased."—Wharey's Church History, p. 47.

Men began to live as monks. "Those were counted more holy and excellent, who lived in celibacy."—Idem., p. 44.

Lent and Ash Wednesday were observed in the third century; so also All Saints' Day and All Soul's Day. Prayers were now offered for the dead, this heathen practice being advocated by some of the church Fathers. Tertullian imitated the heathen in praying with his face toward the sun, as he himself admits. He also taught it to be unlawful to fast or bend the knee on the first day of the week.

Toward the close of this century, relics, such as earth from the Holy Land and the bones of the martyrs, were held in great veneration; and as early as 290 A. D., images were worshiped. The early simplicity of the church had departed, and the heathen rites, robes, mitres, tiaras, tapers, crosiers, processions, lustrations, and images came into general use. Wharey says:—

"Christian worship began to differ very little from the idol worship of the Greeks and Romans." "It began now to be dangerous to maintain the truth."—Church History, pp. 66, 65.

Bishops became arrogant, and ostentatiously sat upon kingly thrones, dispensing their usurped authority. Let us thoughtfully consider the danger of copying any part of our faith from an age of such corrupt practices.

At the end of the third century, we find a long list of errors which had taken root in the church, but as yet no command for, or example of, any Christian's resting on Sunday. The seventh-day Sabbath, however, began to fade from view, as did also the "blessed hope" of Christ's second coming. The seventh day was made a day of fasting, and so became distasteful to the younger members of the church. Sunday was observed as a day of festivity and feasting; and thus, to the children especially, the more pleasant memories clustered about this day. We need, therefore, feel no surprise to find Sunday observance, as well as most other errors, rapidly gaining ground in the

FOURTH CENTURY.

Here we find heretical notions budded, blossomed, and going to seed. The civil law of a pagan emperor had exalted the day of the sun to the position of the weekly rest-day. Proof that labor on Sunday was not refrained from or prohibited previous to Constantine's edict in A. D. 321, is abundant. It was Constantine the Great who first made a law for the proper observance of Sunday. (See Encyclopedia Britannica, art.

Sunday.) Constantine, yet a pagan and enforcing pagan mysteries, decreed that "all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture," etc. It is claimed that Constantine here sought to regulate and protect by law an already established custom of Christians; but this is sheer nonsense, and contradicts the plain facts.

Mosheim, of whom Dr. J. H. Potts says, He "is a historian whose merits are acknowledged by all," states that "The first day of the week . . . was, in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been."—Ecc. Hist. (MacLaine's), cent. 4, part 2, chap. 4, sec. 5.

Wharey says:— "The first day of the week was required by a law of Constantine (A. D. 321) to be observed more sacredly and generally than before, as a day of rest."—Church History, p. 66.

Constantine's law gave full and free liberty for all manner of agricultural labor on Sunday, and Mosheim says that this law made Sunday to be more strictly observed than before. How very sacredly it must have been kept before! Hurry, and bustle, and confusion, and toil on every farm throughout the empire! and this was observing Sunday with greater solemnity than it had formerly been! This was really no prohibition of labor at all; for people dwelling in towns might easily spend their time Sundays at agricultural labor in the country. Let Sunday advocates either acknowledge Constantine as the parent of their weekly rest day, or else repudiate Mosheim, Wharey, and others, as reliable historians; for their statements utterly demolish the assertion that Sunday was universally held sacred by Christians before Constantine's edict. Furthermore, Dr. Murdock says "the Lord's day and the other festivals were placed on the same level" by Constantine. Then the Sunday institution had the honor of being associated with other half-heathen errors of equal authority. A man is known by the company he keeps. Test Sunday, this human institution, this pagan usurper, by this rule. What were its surroundings? On one side of this Sunday edict we find the celibacy of the clergy enjoined in A. D. 305. (See Dowling's "History of Romanism.") On the other side we find the most shameful and immoral practices on the part of the clergy, growing out of their forced celibacy. Mosheim says that many of the clergy "received into their houses, and even to their beds, some of those holy females who had vowed perpetual chastity."—Murdock's Mosheim, book 1, p. 166. What credence can be given to a doctrine emanating from such a source as this age is shown to be?

In this century there are also traces of a belief in purgatory, and here also the Latin Mass appeared.

"The bishops had shameful quarrels among themselves, . . . and vied with the civil governors of provinces in luxury, arrogance, and voluptuousness."—Murdock's Mosheim, book 1, p. 237.

"Ceremonies were greatly multiplied in this century."—Wharey's Church History, p. 65.

Christianity at this time might be termed, without much impropriety of language, *baptized paganism*. Here the idea of Sunday rest for Christians originated. Its infant associations were not flattering, its progenitors were already leprous with apostasy, and all its family connections were heathenish. But the foot of the fatal declivity is not yet reached. Headlong down the broad guage of apostasy plunged the worldly church to still darker depths. There is no evidence that in the early part of the fourth century the church had formally authorized the keeping of the first day of the week, as she had enjoined celibacy and other errors. Sunday, as yet, was only a civil institution, the same as the Fourth of July with Americans. This is shown by the fact that those who did assemble for worship on the morning of the first day of the week, pursued their usual worldly business throughout the remainder of that day.

M'Clintock and Strong, in their Encyclopedia, state that "Chrysostom (A. D. 360) concludes one of his homilies by dismissing his audience to their respective ordinary occupations. The Council of Laodicea (A. D. 364), however, enjoined Christians to rest on the Lord's day." Here the Sunday institution formally became a child of the church. At this council a canon was adopted which forbade Christians' observing the Jewish Sabbath.

These facts of history show plainly that the church had become notoriously corrupt before so great an innovation as the Sunday observance of the heathen nations was adopted.

The second point in our discussion, the "falling away," will be concluded in our next.

W. C. WALES.

CONTROVERSY

MANY religious persons have a dread of controversy, and wish truth to be stated without reference to those who hold the opposite errors. Controversy and a bad spirit are, in their estimation, synonymous terms, and strenuously to oppose what is wrong is considered as contrary to Christian meekness. Those who hold this opinion seem to overlook what every page of the New Testament lays before us. In all the history of our Lord Jesus Christ, we never find him out of controversy. From the moment he entered on the discharge of his office in the synagogue of Nazareth, until he expired on the cross, it was an uninterrupted scene of controversy. . . . His censures were not confined to doctrines, but included the abettors of false principles themselves.

And as to the apostles, their epistles are generally controversial. Most of them were directly written for the express purpose of vindicating truth and opposing error, and the authors of heresies do not escape with an abstract condemnation of their false doctrine. Paul again and again most indignantly denounces the conduct of opposers of the gospel, and by name points out those against whom he cautions his brethren. When Hymenæus and Alexander erred concerning the faith, and when he delivered them unto Satan, that they might learn not to blaspheme, he did not compliment them as amiable and learned persons. Even the apostle who treats most of love, and who possessed so much of that spirit which was eminently manifested in the divine Master, does not avoid controversy; nor in controversy does he study to avoid severity of censure on the opposers of the truth.

In the examples of opposing error left on record for our imitation, we perceive nothing of that frigid spirit of indifference which smiles on the corrupters of the word of God, and shuns to call heresy by its proper name. With what holy indignation do the apostles denounce the subtle machinations of the enemies of the gospel! In vain shall we look among those faithful servants of the Lord for anything to justify that trembling reserve which fears to say decidedly that truth is truth, or that error is error. In what style, indeed, should perversions of the truth of God be censured? Ought they to be treated as mere matters of opinion on which we may innocently and safely differ? Or ought they to be met in a tone of solemn, strong, and decided disapprobation? Paul warned Christians against men who arose from among themselves, "speaking perverse things to draw away disciples after them," and instead of complimenting false teachers in his day, denounced an angel from heaven on the supposition of his preaching another gospel. And if an apostle was withstood to the face when he was to be blamed, are the writings of those who subvert the gospel to be passed without rebuke?

While a spirit of lukewarmness and indifference to truth is advancing under the mask of charity and liberality, there is a loud call on all Christians to "stand fast in one spirit, with one mind striving together for the faith of the gospel," to present a firm and united phalanx of opposition to error and under every name, from whatever quarter it may approach, and not to "stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate." Jer. 18:15, 16. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Should believers become unfaithful to their trust, and be seduced to abandon their protest against false doctrines, they may gain the approbation of the world; but what will this avail when compared with the favor of God? But if with prayer to God, in the use of the appointed means, they contend earnestly for the truth, then they may expect the gracious fulfillment of that blessed promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—*Haldane*.

"WHAT I have known," says Dr. Priestly, "with respect to myself has tended much to lessen my admiration and my contempt for others."

FISHERMEN, in order to handle eels securely, cover them with dirt. In like manner does detraction strive to grasp excellence.—*Douglas Jerrold*.

Temperance Outlook.

THE majority of the people have the right to prohibit the manufacture and sale of rum, and thus prevent its use by any one in the State, and in so doing are infringing on no one's personal right. They do it for the general good, not for the purpose of oppressing any one. The appetite of the one must be curbed that the whole body may not be harmed. The one great work of prohibition is not so much to save those who drink now, as it is to stop the perpetuation of the cause through the teaching by example. To do this there is no way, save through prohibition, to pulverize the rum power.—*Toledo Blade*.

MODERATE drinkers engaged in pursuits calling for judgment and acumen, and who use liquors during business hours, end, with scarcely an exception, as financial wrecks, however successful they may be in withstanding the physical consequences of their indulgence. Thousands who retain their health and are never ranked as victims of intemperance, lose their property, wreck their business, and are thrown into bankruptcy because of tipping habits during business hours. These men are not drunkards, and only close observers can detect the influence of strong drink in their deportment; but, nevertheless, liquor gives them false nerve, makes them reckless, clouds the judgment, and soon involves them in bad purchases, worse sales, and ruinous contracts.—*Chicago Tribune*.

A CIRCULAR letter from the Superintendent of Legislation and Petitions, of the Woman's Christian Temperance Union, has been received at this Office, asking an editorial indorsement of the late Senate committee's report, recommending an amendment of the Federal Constitution so as to prohibit the "manufacture, importation, exportation, transportation, and sale of all alcoholic liquors as a beverage."

So far as such an amendment is concerned, no people could more heartily indorse it, than those who are represented by the *Review and Herald*. Every true Seventh-day Adventist is a temperance advocate, and would be found hand in hand with those who labor so assiduously for it as a national reform, were it not that, in their blind zeal, these reformers have unfortunately connected with this worthy enterprise, religious questions, which, if made law, would bind the consciences of thousands of loyal citizens. There are, too, many influential men in the nation, not Seventh-day Adventists, who deplore the turn these national questions are taking, and are withholding a part, at least, of their influence in behalf of temperance legislation, because they see, that to work for that in its present connection, is also to work for other legislation, that will bring disaster to a respectable minority.

Let them detach from the temperance work these objectionable features, putting them before the people on their own merits alone, and there would be no danger of violence to the religious conviction of any one. But the religious-amendment part of the concern would create but little interest, were it not attached to a popular question, and one that is most sure to carry with the people. As long as this connection is maintained, Seventh-day Adventists cannot well work for the amendment, as they know that they would but work for that which, when carried out, will bring disaster to them. Let the temperance question stand aloof from these entangling alliances, and this people, almost to a man, will labor as ardently in its behalf as any others possibly can.—*Review and Herald*.

ARGUMENTS AGAINST HIGH LICENSE.

AT one of his recent Monday lectures, Rev. Joseph Cook presented a number of strong arguments against high license. We quote the following:—

"High license is a hindrance to prohibition for these eight reasons:—

"1. Because it enlists the covetousness of the taxpayer in the support of the saloon as a source of revenue and of supposed diminution of taxes.

"About a million dollars are raised in Chicago from the fees given by those who obtain high license. Herrick Johnson says you never can bring Chicago to believe in prohibition while so much money is obtained from the whisky rings to diminish taxes. . . . An internal revenue whisky tax makes our whole people participators in the gains and crimes of the

liquor traffic. It yields [in Boston] about \$96,000 in some years, but Senator Blair has just shown that the results are probably such as to cost us about \$15 a head. We get about \$1.60 a head from it, but the direct damages it does cannot be covered by \$15 cash from every citizen of the republic. The apparent diminution of taxes is only apparent. Nevertheless, such is the cupidity of the average tax-payer that as soon as high license brings a great revenue to the State, he becomes wet powder for prohibition.

"2. Because high license gilds the saloon, transforms the gin-hole into the gin-palace, and so gives external respectability to the liquor traffic.

"3. Because high license makes the wealthy saloon the low politician's head-quarters, a caucus-room, and often a polling-place, and so brings elections under the domination of the whisky rings, and causes the path to political preferment to lead through the gilded gin-mill.

"About seven out of every ten caucuses held in New York City, of late, have been held in saloons or next door to them.

"4. Because high license leads in practice to a combination of the gin-mill with the head-quarters of the worst vices, especially with those of gambling and prostitution. 'Low license,' says Herrick Johnson, 'asks for your son; high license for your daughter, also.'

"5. Because high license is a party measure merely, and can be reversed by a change in party majorities, and so stimulates the whisky syndicates to foster political corruption; while constitutional prohibition, passed by the whole party, could not easily be overturned, and would not, therefore, tempt to political machination and corruption, as merely a party measure always does.

"6. Because high license is generally approved, and prohibition always opposed, by the whisky rings.

"7. Because while high license may diminish the saloons, it is the notorious testimony of the best authorities that it does not diminish the amount of liquor sold, nor the extent of drunkenness.

"8. Because license in all its forms is contrary to the principles of good government and good morals. It is a permission by the State to certain people for a consideration to manufacture taxes, paupers, drunkards, widows, orphans, criminals, madmen, and lost souls."

Notes from the Field.

"The field is the world."

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

NEW HAMPSHIRE.—Nine converts reported at Claremont.

NORTH CAROLINA.—Meetings at Hickory resulted in seven converts.

ARKANSAS.—A series of meetings have been held at Drake's Creek and Huntsville.

COLORADO.—Ten converts at Pueblo; church of thirteen members organized at Berthoud.

SWITZERLAND.—Eleven converts baptized at Chaux-de-Fonds and Zürich; and seven at Basel.

VERMONT.—A series of meetings held at Marshfield; four converts baptized at Westmore.

VIRGINIA.—The State camp-meeting and other anniversary meetings were held at Woodstock.

NOVA SCOTIA.—Four believers reported at Scott's Bay; church of nine members organized at Mt. Denison.

MISSISSIPPI.—Seven believers sign the covenant at Booneville, as one result of a series of meetings held there.

WEST VIRGINIA.—Tent-meetings held at Clarksburg and Flemington; three believers baptized at Amos.

DAKOTA.—A series of meetings held at Revillo; tent-meetings reported at Taopi, with about twenty converts.

GEORGIA.—State camp-meeting was held at Reynolds, being the first one held in the State by the denomination.

NEW YORK.—Seven believers baptized at Newburgh; tent-meetings held at Phoenix awakened considerable interest.

GERMANY.—Reports from ten canvassers give encouraging results; four believers reported in north-east Wurttemberg.

INDIANA.—The annual State camp-meeting held at

Warsaw was quite successful; fourteen converts were baptized at this meeting.

CANADA.—Tent-meetings at East Bolton; Eld. A. C. Bourdeau reports several converts at different points that he has recently visited.

TEXAS.—An interesting series of meetings held at Wieland; annual camp-meeting held at Terrell, at which twenty believers were baptized.

CONNECTICUT.—Meetings held at Norwich Town resulted in twenty-five converts, and the organization of a Sabbath-school of fifty members.

IDAHO.—Twenty-five believers sign the covenant at Viola as a result of tent-meetings held there; a Sabbath-school of fifty-three members organized.

ENGLAND.—Two young men who have taken a course at the London mission school have recently gone to the West Indies to engage in missionary work.

WASHINGTON TERRITORY.—Tent-meetings held at Pullman and John Day Valley; thirteen converts and a flourishing Sabbath-school reported at the latter place.

WISCONSIN.—Tent-meetings have been held at Lincoln, Schiller, and Star; eight additions reported to the church at Chetek; a series of meetings held at Cartwright.

IOWA.—Tent-meetings at Shenandoah resulted in seven converts; tent-meetings are reported at Shellsburg, Yorktown, and Center Point; eleven converts at Yorktown.

OHIO.—The annual State camp-meeting and anniversary meetings were held at Columbus, and were largely attended and successful; twenty-nine converts were baptized.

AUSTRALIA.—Eld. Tenney and family, who recently went from America to labor in Australia, reached there in safety; the membership of the church at Melbourne has been increased to one hundred and fifty.

PENNSYLVANIA.—Four believers reported at Reading; thirteen sign the covenant at Huntingdon; a series of meetings held at Mexico; the number of believers at Conneautville has recently been increased to forty-five.

NEBRASKA.—A camp-meeting held at Ainsworth accomplished much good; eight converts were baptized at that meeting; tent-meetings at Hastings resulted in several conversions; the city mission at Grand Island is prosperous.

CALIFORNIA.—Meetings held at Paso Robles resulted in several converts; tent-meetings have been held at San Diego, Monrovia, Pasadena, Grangeville, Vacaville, Greenville, and Rohnerville; a goodly number of converts reported as the result of these meetings.

MICHIGAN.—Profitable labors are reported at Escanaba; meetings have been continued at Kent City, with favorable results; twenty converts were recently baptized at Wexford, and a church of seventeen members organized; tent-meetings held at Kingsley, and five converts reported; five believers baptized at DeLoughary; seven new members added to the church at Stephenson.

KANSAS.—Four new members added to the church at Deer Creek; a church of fifteen members organized at Devizes, and one of fourteen at Traer; nineteen believers sign the covenant at Burton; meetings have been held at Florence with good results; eight new members recently united with the church at Dennis, two at Altoona, and two at Ottawa; tent-meetings held at Erie.

The Theological World.

WHAT A PITY!

From the way some of the National Reformers talk, one would think the country on the verge of destruction, and that the only availing remedy would be to put God into the Constitution. The Rev. M. A. Gault prints in the *Christian Statesman*, the substance of a letter from an Iowa man, in proof that the nation is mad, and apparently growing worse daily. The following are some of its most striking lamentations:—

“Our nation does not know God, therefore we deify men, and then worship them; not only the rabble do this, but the intelligent and multitudes of so-called Christians. God is not in all their thoughts, in relation to political matters. In the language of one of the most notorious sons of the Republic, ‘They have retired God from politics.’”

According to this modern Jeremiah, “a horrible thing is committed in the land.” What is it?—Why, men deify each other, because they do not know God. Strange it is, that such a discovery has been reserved to the National Reformers of to-day! Have they been asleep? or are they blind from their birth? Do

they not know that the same evil has existed from time immemorial, and that it has existed all this time from the same cause?

The history of idolatry is as old as the world. Beginning with the earliest records of Egypt, its mythology has overflowed with the deification of man. Take the universal empires of the world, from Assyria down; their tendency has been the same. And how was it finally proposed to cure the malady?—Why, in just the same way exactly that the National Reformers now advocate to destroy the evil.

And with what success did they meet?—Certainly not the best, or the system then adopted would not have been discarded by following generations. But let us briefly look at this early effort to subdue the passions of men by human legislation, and watch its effects as recorded in history for our benefit. In the fourth century, the Council of Nice was called, and presided over by a Roman emperor, to legislate in behalf of the church, touching its peculiar dogmas. The result was, a large proportion of dissenters were deprived of their rights as members of the church, and in many cases, as citizens of the commonwealth in which fortune had placed them.

But aside from the undeserved disgrace brought upon honest dissenters, were the measures begun to be adopted in the fourth century, and continued, with added follies, to modern times, effective in destroying idolatry in the church? This question hardly needs an answer. Who does not know that, following the legislation of the Nicene Council, the papal hierarchy developed more rapidly than ever before? It does not need to be stated, either, that the very foundation of that system was the deification of a man, and in some cases, one who was sunk to the level of a brute.

This was done, too, by men of intelligence—a multitude of “so-called Christians.” They openly addressed their deified man as, “our Shepherd,” “our Physician,” “a second God upon earth,” “the Lion of the tribe of Judah,” “the promised Saviour.” And this man-made god, the pope, not only received such adulation, but used the power it conferred upon him, to deify innumerable other but lesser lights, and to persecute to the death those who were not disposed to pray to and reverence these canonized saints.

Did not these people know God?—They professed to. Did they belong to the church?—They certainly did. Then why was not the evil cured?—Simply because that, instead of conferring church membership upon people, on account of their conversion to God, the legislation of the State voted them Christians, on their subscribing to the dogmas of the church. In other words, they had a church that controlled the government; and the government, in turn, legislated for the church. It was the very same incongruous admixture of religion and politics now demanded by these rampant National Reformers.

Why do they not rather preach Christ; and seek the conversion of the masses, who would then have a conscience to assist them in finding the path of duty? Would not that be better than to clamor so loudly for national laws declaring the citizens and the country Christians? If the National Reformers should succeed in their Herculean efforts to unite church and state in this country, have we any evidence that they would not continue to deify men, as did the Roman Church? Is it not probable that making the points they now call for, they would then advance another step, and demand that all dissenters be punished for violating the laws of the land?

What would be more natural than, after having secured a law in the land, demanding the recognition of certain forms of religion, a further demand should be made to have the law enforced? And in enforcing such a law against its conscientious dissenters, how essential that the law be so construed as to convict for trivial offenses, and make examples of those who stubbornly refuse to subscribe to such libels against their own conscience.

Is this drawing the matter out beyond its legitimate lengths? Let the history of the original movement in the Roman Church testify. Look at the list of martyrs swelling into the millions, who went down under the carrying out of just such a measure as that. Are men to-day any better at heart than then, when similar power is placed in their hands? Is not the ambitious greed of man as strong now as then? If civil power is put into the hands of the church, to be exercised according to the dogmas of her faith, would she be more merciful to those who conscientiously differed with her in religious belief, than was her great prototype, the papal power?

The very fact that the aid of the civil law is invoked in the scheme of the National Reformers, to bring about what they have not good religion enough to effect by moral suasion, shows that they are in desperate straits; and that if the power to put down their enemies by civil law is put into their hands, they will not fail to use it as their most potent argument.

It may be that the leaders of the National Reform movement do not fully see the legitimate end to which their plans will carry them. In this case, they could not be expected, at this time, to reveal the future course of their operations. If they do see some of the bitter results that are sure to follow in their wake, it would not do, as they well know, for them to declare at the outset, their full intentions; for then their plans would be defeated by their own zeal. But underlying some of the statements they have already made, one may read the possible lengths to which infatuated men may be induced to carry their pet ideas of national religion.

J. O. COLLISS.

ROMANIZING THE CHURCH.

[The following from a minister of the Church of England, gives an idea of the fears entertained by the writer from the encroachments of the papacy.]

It is well for you, my friends, to remember that the Philistines are upon you, and that they will put out your eyes if you let them, and bind you so that you may grind for them in your prison-house. You boast that you are a Samson, but the Philistines put out Samson's eyes. I give you this solemn warning—O that England would see it! The Philistines are upon us; they are here to-day. They are in our churches, they are in our schools, in our colleges and senate. They are trying to enchain you, and they will do it if you let them. Do not be too sure. Forewarned is forearmed, and Rome has not changed. Her program is clear and definite. She means to be mistress, for she believes it to be her destiny. She proclaims herself to be divine, and the pope is admitted, by all true Romanists to be the vicar of Jesus Christ, the vice-regent of God on earth—*Rector Orbis*, the rector and ruler of the world, and we are part of it. *Rector Orbis*, the pope, wears a triple crown, and claims to be infallible. He is guaranteed by the whole Papal Church to be infallible; and their system is ubiquitous and profound, the result of ages of experience. Yes, this Papal Church of Rome, the mystery of the beast, as I have said, is the very masterpiece of Satan. That system has its eye upon us and its hand upon us. It is working the education, it is working the press and inspiring articles. I see constantly that the leading journals are inspired from Rome. It is reviewing books, correcting and shaping public opinion, introducing superstition, accustoming the minds to ritualism, and it is rapidly Romanizing our own Church of England.

I saw St. Paul's, London, the other day—I had just left St. Peter's, at Rome—and the first thing that I did when I got to London was to go and see the new pagan reared erected at St. Paul's. It is perfect, and fills one end of the building. It is an altar, a perfect mass of marble. I have seen hundreds of Romish altars, so I know them when I see them, and the altar in St. Paul's is a papal altar. It has its marble steps, and as far as I could see, the whole thing is papal. Over it is a crucifix, and candles upon it, and above that there is another great crucifix representative of Christ, just as you see them in ordinary Romish churches. Over that again is a Madonna, and around that, saints with aureoles round their heads. When I was standing looking at it with amazement, there I saw persons coming in and kneeling down before it, crossing themselves. Well, I watched them, and to one man, when he rose from his performance, I said, “Excuse me, are you a Protestant or a Romanist? Are you a Catholic or a Protestant?” He looked at me and replied, “I am a Catholic, but not a Roman Catholic.” You see he cast away the name Protestant, and there he was in St. Paul's, a so-called Catholic, crossing himself in front of this crucifix. What are things coming to? It is for you not only to acquaint yourselves with the truth upon this subject, but to teach the truth to your children. Make it known to those over whom you have influence, to resist it in the school, resist it in the State, and resist it by every fair means, and may God help England in this crisis of her need! May the time soon come when this system, this Satanic system, will be a thing of the past, blotted out and destroyed forever from the face of the whole earth!

—Rev. H. Grattan Guinness.

THE GOSPEL SICKLE.

Battle Creek, Mich., September 15, 1888.

THERE is not a truth in science or in religion against which objections have not been urged. It would, therefore, be very unwise rashly to repudiate a doctrine because opponents have arrayed themselves against it with objections.

BISHOP Foss characterizes Spiritualism as "nine tenths self-deception and one tenth devil." The *Christian Advocate* suggests that "The Bishop, whether right or not in the proportions stated, is quite right as to the constituents of modern Spiritualism."

OBJECTIONS are either real or pretended and imaginary. No real objections can be produced against the Bible, yet pretended objections are often raised against the Bible and Bible doctrines. These so-called objections, when answered, only serve to brighten up and increase the evidences in favor of the Bible and those Bible doctrines which are attacked.

THE *Congregationalist* relates that not long since, a Christian scientist preached a funeral sermon in which he brought out their common doctrine that there is "no pain, no death, no grief, in this world, save that which we imagine." Shortly after his discourse was concluded, the speaker was walking down the steps to the pavement, when he slipped and fell, receiving injuries that caused him to utter piteous groans. Just then a member of his audience stepped to his side and remarked in a low tone of voice, "No pain, no suffering, no grief." It is thus that many theories which appear beautiful in verbal form, vanish into thin air when a practical test is applied.

COMMENTING upon the condition of the clergy of the Established Church of England, the *New York Observer* remarks:—

"The poverty of many of the clergy of the Established Church of England is too well known to need a single word of comment. It is the more astonishing since the church has large funds out of which a favored portion of the clergy receives a magnificent support. Some correspondence on the subject of poorly paid curates has been published in the *London Guardian*, an Episcopal organ. One writer is of the opinion that a celibate order among the clergy is one of the necessities of the time."

The Established Church of England must be in a sad state of degeneracy, according to the showing made by the foregoing statement.

IT is a principle in God's word, that those who put no difference between what God has sanctified and what he has not, will make it a light thing to disobey God, and will hide their eyes from his Sabbaths; while those who do make a difference between the holy and the profane, will obey God, and hallow his Sabbaths. Eze. 22:26; 44:23, 24. God punished Nadab and Abihu with death for this very sin. Lev. 10. They thought that God would accept from their censers incense kindled with common fire, while he had commanded them to kindle it with sacred fire. God is as jealous of his word now as he ever was. Acts 5:1-11. Can you say it makes no difference what day you offer to the Lord when God has, for a wise reason, sanctified and claimed the seventh day?

In the *Christian Statesman* of Aug. 23, appears a report of a largely attended meeting at Ocean Beach (near Ocean Grove), in the course of which occurs this significant paragraph:—

"The address of one of the speakers, the Rev. Geo. K. Morris, D. D., of this city [Ocean Grove], was a striking, even startling, presentation of the present condition of the American people with reference to the Sabbath [Sunday]. It is, he declared, a question whether we shall have a funeral or a resurrection. The Sabbath [Sunday] is dead—the Sabbath as our fathers knew it, as we knew it in our youth. Can we revive it, will God revive it for us? is the question of the hour."

If the Rev. Geo. K. Morris will take the trouble to look into the matter closely, he will find that one cause of the death of the Sunday-Sabbath "as our fathers knew it," lies in the fact that millions of people have found out during the past decade that there is no divine warrant whatever for its observance. So far as its revival is concerned, it is safe to say that if it is ever revived, it will have to be brought about by human agency, not by divine. It being a man-made rival of God's holy Sabbath, it is the height of absurdity, not to say blasphemy, to expect him to "revive" it.

It is encouraging to note the awakening among prominent individuals upon the alarming prevalence of evil attributable to the laxness and variableness of the laws of marriage and divorce in this country. In speaking of a recent address delivered at Ocean Grove, by the Rev. Herrick Johnson, D. D., of Chicago, the reporter says:—

"After a lucid and beautiful discussion of the marriage relation, and a startling presentation of the condition of our divorce laws, and of the rapidity with which divorces and crimes of unchastity are multiplying under them, he arraigned these laws which separate those whom God has joined, and legalize marriages which Christ declares adulterous, as a presumptuous invasion of the prerogatives of the divine Lawgiver."

Next to the alcohol question, we know of no more crying demand for immediate and effective reformatory measures, than exist regarding the subject discussed so forcibly by Mr. Johnson.

THE *Contemporary Review* has published an article from a French writer on the "Future of Religion," in which he argues that, while no new religion will be invented, the present ideas of worship will be greatly modified. He sees a tendency on the part of professors to lean toward a creed, the main article of which is, "the survival of the fittest," as though a man's well-being depended entirely on the possession of wealth. He tersely states the matter as follows:—

"The modern man fixes his attention upon the things of this world, and desperately pursues the good things therein attainable, as if this were his lasting dwelling-place, and there were nothing beyond. For him the word heaven has no meaning. In this cool and dry atmosphere, religion grows daily weaker, and tends to be swept away."

This statement is so palpably true, that no one can for a moment deny it. And yet to admit the truthfulness of that, is to acknowledge that the cancer of worldliness is slowly, though surely, eating away the spiritual life of the church. At the present rate, it will not be long before the standard of the church will be at that ebb where all socialists and their sympathizers can join hands with religionists, and become "hail fellows well met." The apostle says that in the last days will be perilous times, because men will be lovers of their own selves, boasters, proud, etc., while having a form of godliness. 2 Tim. 3:1-5. Who that stops for a moment to think of the matter, cannot see, as well as the writer referred to, that the condition of the church predicted in this scripture, is already becoming apparent?

FATE OF CHILDREN WHO DIE BEFORE REACHING THE AGE OF ACCOUNTABILITY.

"We read that God is no respecter of persons: Then will children who die before reaching the age of accountability, be required to pass a probationary season, after their resurrection from the dead, in order to develop characters? If not, by what means will they be saved?"

Such is the questioning of a correspondent. In reply we would say that we cannot conceive of a probationary period for human beings, unaccompanied by the work of a mediator. Since Christ will forever close his mediatorial work previous to the first resurrection, there can be no further probation after that event, for human beings. The decree then goes forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11. The resurrection of children is assured. See Jer. 31:16; 1 Cor. 15:22. Children will be saved in heaven. Matt. 19:14. There will be children in the new earth. Isa. 11:6. The whole human race is subject to the Adamic death, because of the Adamic sin. We understand that the sacrifice made by Christ includes the release from the Adamic death for the entire human race—a fact attested by the assurance that all will be raised from that death. When one shall have been raised from that death, having been called therefrom by Christ in the general resurrection, it stands to reason that he will not be subject to a second death from the same cause; the further power of that cause is rendered inoperative. The Adamic sin is the only sin that can be chargeable to children previous to the time of their personal accountability. When those who have died previous to that age, shall be raised from the dead, it is evident that they will stand without fault; and according to the decree of Rev. 22:11, will be entitled to eternal salvation

through the merits of Christ's blood. No individual sins will stand against them, and the full penalty for the Adamic sin has been satisfied. As there will be nothing to condemn them to a second death, there would be no cause for its infliction.

Regarding the question as to whether God will deal differently with the children of unbelieving parents than with those of believing parents, we know of no data whereby conclusions may be reached, or opinions formed.

TESTIMONY OF BIBLE ADVENTISTS.

ENOCH.—"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints." Jude 14.

JOB.—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Job 19:25.

ISAIAH.—"For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him." Isa. 64:4.

DANIEL.—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

JESUS.—"In my Father's house are many mansions; if I were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

THE ANGELS.—"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10, 11.

PAUL.—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. . . . I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:1, 2, 7, 8.

PETER.—"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4.

JOHN.—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

In view of all these, and many other similar testimonies to be found in the Scriptures, how can any one help being an Adventist?

CAMP-MEETINGS.

THE following are the appointments for the later camp meetings, to be held by the S. D. Adventists:—

Colorado, Denver,	Sept.	18-25
Nebraska, Grand Island,	"	11-19
Minnesota, Good Thunder,	"	19-25
Iowa, Castana,	"	19-25
California (State meeting), Oakland,	"	20-Oct. 2
Michigan (State meeting), Grand Rapids,	"	25- " 2
Indiana, Sullivan,	Oct.	1-8
Kansas (German), Aiken,	"	3-8
Tennessee, Guthrie, Ky.,	"	2-9
Missouri, Kansas City,	"	2-9
Wisconsin, Boscobel,	"	3-9

The invitation is general and cordial for all to attend these meetings.

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