

THE GOSPEL SICKLE

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

VOL. 3.

BATTLE CREEK, MICHIGAN, FEBRUARY 1, 1888.

No. 3.

THE GOSPEL SICKLE

IS PUBLISHED SEMI-MONTHLY FOR THE
INTERNATIONAL MISSIONARY SOCIETY,

By the Review and Herald Publishing Association,
Battle Creek, Michigan.

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For Terms, - - - See Last Page.

SEEDS.

We are sowing, daily sowing,
Countless seeds of good and ill,
Scattered on the level lowland,
Cast upon the windy hill;—
Seeds that sink in rich, brown furrows,
Soft with heaven's gracious rain;
Seeds that rest upon the surface
Of the dry, unyielding plain;

Seeds that fall amid the stillness
Of the lonely mountain glen;
Seeds cast out in crowded places,
Trodden under foot of men;
Seeds by idle hearts forgotten,
Flung at random on the air;
Seeds by faithful souls remembered,
Sown in tears and love and prayer;

Seeds that lie unchanged, unquicken'd,
Lifeless on the teeming mold;
Seeds that live and grow and flourish
When the sower's hand is cold.
By a whisper sow we blessings,
By a breath we scatter strife,
In our words and looks and actions
Lie the seeds of death and life.

Thou who knowest all our weakness,
Leave us not to sow alone;
Bid thine angels guard the furrows
Where the precious grain is sown,
Till the fields are crowned with glory,
Filled with mellow, ripened ears,—
Filled with fruit of life eternal
From the seed we sow in tears.

Check the froward thoughts and passions,
Stay the hasty, heedless hands,
Lest the germs of sin and sorrow
Mar our fair and pleasant lands,
Father, help each weak endeavor,
Make each faithful effort blest,
Till thine harvest shall be garnered,
And we enter into rest.

—Selected.

Notes and Comments.

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WHAT constitutes the real distinction between paganism and Christianity? The answer is, Paganism is blind; its votaries have no light; while Christianity has the true light of revelation. The religious instinct in the heathen is the same as in those who have the light of revelation. The light, then, is what makes the vast difference. If this is so, how important that we have the light! and having the light, how important that we make use of it!

Yet with those who have the light of revelation within their reach, who have the Bible in their hands, or upon the shelf, there is a vast difference in how they treat it and what value they place upon it. Some having learned something of the revelation of a Saviour to mankind, seem content to enjoy what they have learned. Emotion to them is religion; and instead of diligently inquiring the path of duty

in the word of God, they depend upon their impulses to lead them, and honor these impulses as the teachings of the Spirit of God. Talk to them of duty, as revealed in the word of God, and they set it aside, because the Spirit has not taught them this. Now of what use is the Bible, if the Spirit is doing all the teaching without it? Is not the light revealed to us in the Bible by which we are to try the spirits, whether they be of God? If so, these have reversed the process, and propose to try the teachings of the Bible by the Spirit.

We would not undervalue the aid of the Spirit of God. We must have it, or we cannot be the Lord's. But as light and heat are combined in the rays of the sun, so should the light of revelation combine with religious emotions. It is the light of the Bible that makes the difference between the blind religion of the heathen and the pure religion of Christianity. "Sanctify them through thy truth; thy word is truth." In so far as the light of revelation is not followed, just so far is our religion blind.

THE gospel reveals the divine and the exalted Christ as our hope, and so the apostle declares that Jesus brought life and immortality to light through the gospel. 2 Tim. 1:10. Immortality, then, is brought to light, not through anything that science can reveal to us, nor through modern mediums that peep and that mutter, nor through the philosophical dreaming of Plato and Cicero, nor yet through scenes in the death chamber, but through the gospel. We read that in Christ is life (John 1:4); that in him the believer does not perish, but has everlasting life, and that this was the object the Father had in sending him (chap. 3:16); that Jesus came that men might have life, and that abundantly (chap. 10:10); that Christ is our life (Col. 3:4); that eternal life is in the Son (1 John 5:11); that "he that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12); and that "the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

THE question is asked by some, Where does Paul, who preached the whole counsel of God, and kept back nothing that was profitable, teach seventh-day Sabbath-keeping? We might respond by asking, Where has Paul in direct language taught any one of the first four commandments of the decalogue? And however complete and conclusive this might be in answer to the claim that Paul did not teach seventh-day Sabbath-keeping, and therefore it is not now a duty, it would be a very weak answer compared with what may be given on this point. No writer of the New Testament insists more strenuously on the sacredness, immutability, and perpetuity of the moral law, than does Paul. But every argument for the law is a direct argument for the seventh-day Sabbath, inasmuch as that Sabbath is an inseparable part of the law. What necessity, then, for them, to specify on every item of the law? And how unreasonable and shortsighted is any theory which insists upon this! To illustrate: When the administration of this government passed a few years ago from the Republicans to the Democrats, suppose some one had said, Now I can steal and murder; for the Democrats do not in their platform expressly prohibit these acts. It would have been at once said to him, unless his insanity was considered hopeless, Do you not understand that a change of administration does not

change or abrogate the law of the land? That remains unchanged, and every violation of it will meet its just punishment. Just as unreasonable is it for any one to insist upon a reiteration or re-enactment of the moral law for this dispensation. That law was not affected by the change; and to guard against all possible mistake, that fact is clearly set forth all through the New Testament. If it be said that the writers of the New Testament refer to other commandments and thus recognize their existence, we reply that they refer to and recognize the existence of the Sabbath much more frequently.

IN a Catholic work entitled "The Faith of Our Fathers," by Cardinal Gibbons, where the writer is endeavoring to prove that we need something more than the Bible for our guide, we find the following (page 108):—

"Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

To Protestants this is certainly a most sweeping testimony against Sunday sacredness, and a frank admission in favor of the true Bible Sabbath.

TO SAY that one wrong practice is no worse than another one of the same kind, in order to justify it, is an effort to prove that two wrongs make one right. This is the way that religious bodies, once pure and exemplary, have gradually departed from God, and become conformed to the world. A little divergence from the path of truth and duty, if continued, will soon lead us down to ruin. Our only safety is in avoiding this evil way. The beginning of it is like letting pent-up water flow; though the opening be small at first, it will soon make a channel broad and deep. Its beginning is like that of strife, of which it is said, "The beginning of strife is as when one letteth out water; therefore leave off contention, before it be meddled with."

IT is the wonder of wonders that any who profess to believe in God and the Bible, should by any means be induced to believe that the law of God has been abolished, or changed in the least. That the primary law, the law which existed before man sinned, the moral code spoken by the voice of God to men on the earth, and engraved by his own hand in the imperishable tables of stone, and of which Jesus said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law,"—that that law, the transgression of which demanded the death of the sinner or the life blood of the Son of God as his substitute, should be blotted out by that blood, or changed or abated one iota in its demands, is a thought so monstrously absurd that the sinless angels must look upon it with the most profound astonishment. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:12, 13.

Doctrinal Articles.

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

"THOU SOWEST NOT THAT BODY THAT SHALL BE."

BY GEO. I. BUTLER.

THE subject of the resurrection will ever be one of the most important in the Christian system of doctrine. No student of the Bible can deny that it teaches a literal resurrection of the body. This doctrine has been scoffed at by the scientists of modern times, and was despised by the polite and learned heathen in Paul's day. No doctrine of the apostle's teaching was more opposed than this. The Corinthians, being Greeks, had little faith in it, and the apostle writes at length to correct their views upon it, and teaches the certainty of the resurrection of the body. The whole fifteenth chapter of his first epistle to the Corinthians relates to this subject. And there is no one portion of Scripture in all the Bible which gives so much light upon the subject as this chapter. It is especially important as showing the *manner* of the resurrection. In this age, when the tendency is to spiritualize away everything that relates to the *literal, real* character of the future world, it is refreshing to go to the language of Inspiration and listen to its instruction.

It is remarkable, however, that objectors to the literal resurrection of the body seize upon one expression in this chapter, and give to it a turn entirely contrary to the whole tenor of the apostle's argument. We wish to notice this objection, and see whether or not it is well founded. It is based upon this statement of the apostle: "That which thou sowest, thou sowest not that body that shall be." 1 Cor. 15:37.

It is argued from this expression that the resurrection body may have no connection whatever with the body that was buried in the earth; it may be of entirely different material, or be created in an entirely different locality; or it may be wholly a spiritual essence, with no materiality whatever. Can such conclusions be legitimately drawn from this statement? As the matter is one of importance, and as many false theories have been deduced from it, we deem it worth while to examine it quite carefully. We quote the entire connection, from verses 35 to 55, inclusive:—

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds: There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

In the verses we have quoted, we have the clearest consecutive statement of the subject of the resurrection contained in the Bible. This argument is evidently made for the benefit of those whose views were unsettled by the queries of the Greek skeptic,— "How are the dead raised up? and with what body do they come?"—intimating the impossibility of a literal resurrection of the dead body. These are questions which have had a surpassing interest to inquiring minds in every age. That interest is in no degree lessened in this period of scientific inquiry and spiritualizing tendencies. Multitudes raise the same queries to-day, and seize upon the words of the apostle, "Thou sowest not that body that shall be," as a settler, demonstrating that there will be no resurrection at all of the dead body.

Let us now follow the apostle's argument closely. He first imputes utter folly to any one who should question God's power to raise the dead from their graves. He next illustrates his subject by certain facts in nature with which these skeptics professed great familiarity; but had they thoroughly considered them, and drawn from them the instruction they might, they would not have been left to show their folly in questioning God's power to raise the dead saints and glorify them. The facts to which he appeals for illustration, he presents in three divisions, each embracing secondary particulars: 1. Vegetable growth; 2. Physical, or animal life; 3. The construction of the universe. He then draws his conclusion: "So also is the resurrection of the dead. It is sown in corruption," etc.

It is self-evident, therefore, that in these illustrations there is a lesson to be drawn well calculated to shed light upon God's ability to raise the dead, and also illustrative of the manner of its accomplishment. And therefore the illustrations should be carefully considered, and all possible benefit obtained. But while we should do this, we should never forget that the conclusion the apostle himself draws from his premises and illustrations is far more likely to give us a true view of the subject than we could possibly obtain from an independent consideration of his illustrations alone. Illustrations are great helps in the presentation of matter for thought. They interest the reader, and enable him to better perceive the bearings and relations of the subject under consideration. But it is always important to know just what point or analogy the writer has in view in presenting his illustration, lest we draw wrong conclusions, since almost every illustration has points of resemblance and dissimilarity. But if we are careful to consider the writer's conclusion, we shall escape making such a blunder.

We call special attention to these plain principles in the case before us, feeling certain that some make a mistake here in regard to the apostle's meaning. Paul proceeds to answer the skeptic's cavil,— "How are the dead raised up? and with what body do they come?"—first by an illustration of vegetable growth. In this illustration, then, there must be some points of similarity to the "rising again" of the dead, or he would not have used it. What are the points in the growth of grain which illustrate the Scripture doctrine of the resurrection? We take a naked kernel of wheat and place it beneath the soil, and carefully mark the spot. In a week or two we examine it and find that decomposition has commenced. In a few weeks more much of the substance has disappeared. A little while longer, and not a particle of it can be found in its original form! It is all gone! Lost?—Not exactly. We closely observe, and ascertain that a new growth has come forth directly from that naked kernel, which has absorbed all its essential substance! It appears in a much more glorious form, and is endued with greater capacities. That apparently *dead* kernel is now *instinct with life*, waving in the sunlight, and capable of perpetuating the existence of its kind. Who would ever have dreamed such powers were concealed in that lifeless grain of wheat? The scientist might have examined it with the most powerful microscope, weighed it and dissolved it into its original elements, and he could have discovered no such possibilities. But God had chosen to endow the little kernel composed of starch and other elements, with the property of life and the power of changing to other forms and perpetuating the existence of its kind. Here are resemblances to the resurrection of the dead. The human body is placed in the earth; decomposition ensues. It gradually wastes away till every particle disappears. But from its very substance, its essential particles, comes forth another form far more glorious, and endowed with the principle of eternal life. Notice another point of resemblance; the stalk of grain in the earliest stage of its life is entirely dependent for its ex-

istence on the bare kernel that was sown. Were it not for its substance, such a blade could not be. In like manner the resurrection body proceeds from the substance of the mortal body which was sown, and could not be but for the previous existence of that body.

When the apostle says, "Thou sowest not that body that shall be," he evidently refers to the stalk of grain coming forth from the kernel sown, and not to the hundreds or thousands of similar kernels which would finally be garnered. Had he meant these, he would have used the plural. Surely there would be no similarity between the production of hundreds of like bodies from the original kernel and the resurrection, unless there were a great multiplication of resurrection bodies from the body "sown," or buried, which none believe. Thus we see the second body contains the substance of the first. This endowment of seeds with the life principle and the power of growth into other forms, is a mystery which no philosopher can fathom. So the scientist cannot explain the process of gathering the particles and endowing them with new life in the resurrection. But they are not consistent; for though they admit one, because so constantly exhibited before their eyes, they deny the possibility of the other.

The apostle proceeds to his next illustration— physical or animal life. What an infinite diversity do we see here! Yet all are made by the same Master Workman. It is wonderful that different kinds of creatures may be fed with precisely the same kind of food for years, and yet the result be different kinds of flesh, different combinations, and different constituents. The same kind of food may become the flesh of a man, a horse, a bird, or a fish. What peculiar machinery God has invented with which to produce such different results from the same substances! We see all these things in the laboratory of nature, hence we should not conclude that God could not take the matter which composes these corruptible bodies, and make of it glorious forms and spiritualized substance. The skeptic says: Oh, no; it can't be done,—because he never saw it done. But if he could but look about him with a humble mind and a heart of faith, he would see processes equally wonderful.

Paul next presents for the consideration of these doubters, God's work of the material universe, in which there is the greatest diversity. There are heavenly bodies and earthly bodies, but the former far excel the latter in glory. The sun in its majesty enlightens the whole solar system; the moon with her softer luster scatters the shades of night; and myriads of stars, some of greater some of lesser brilliancy, twinkle and blaze; but God is the maker of them all. Uncounted millions of these celestial bodies traverse their ceaseless cycles, never infringing upon each other's rights or changing from their projected course. What must be the greatness of the Master Mind who could plan, construct, and uphold this frame of celestial architecture? O skeptic! could not the Being who could create all these things in such diversity, and uphold them by his power, raise that sacred dust and make it ten thousand times more glorious than its corruptible earthy state? We think so. God says he will do it. Let us at least not doubt his power.

Having examined Paul's illustrations, we wish to see if our explanation of them bearing on this subject is in harmony with his own conclusions. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."

There can be no question but that this is the conclusion the apostle draws from his argument. "So also is the resurrection of the dead." He is not speaking here of sowing wheat, as in verse 37, where he says, "Thou sowest not that body that shall be." He is speaking of the natural body going down into the grave and rising again spiritualized—glorified. There can be no reasonable doubt but that the apostle means that the same body that "is sown," "is raised." The antecedent of the pronoun *it* in each case must be *the body*. *The body* is sown in corruption; *the body* is raised in incorruption. The same substance is changed in its nature—glorified, spiritualized—in the dead soul as in the living soul. Paul, in Phil. 3:21, speaks of the same thing: "Who [Christ] shall change our vile body, that it may be fashioned like unto his glorious body." This change is not an exchange, a trading off, of one body for a new one created somewhere else and of different material. The Greek word rendered *change*, signifies "to transform or translate." *Transform* signi-

fies "to change the shape; to change in shape or appearance." These very bodies, whether dead or alive, are changed in their appearance and nature into the glorious image of Christ, just, in short, as he was in his resurrection.

The nature and manner of this change are clearly portrayed in the latter part of the chapter under consideration: "Behold, I show you a mystery: We shall not all sleep, but we shall all be *changed*, in a moment, in the twinkling of an eye, at the last trump." None can doubt that this is the same "change" we have noticed in the text quoted from Philippians. All the dead and living experience this "change." All do not sleep. Some do. But *all shall be changed*. What is this change?—"For this corruptible must *put on* incorruption, and this mortal must *put on* immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

The "change" brought to view affects alike both living and dead. The corruptible body by the fiat of Omnipotence instantly becomes incorruptible and immortal, spiritual and glorious. In order to receive this "change," the corruptible, earthly matter which composes or composed the earthly body, must exist and be acted upon, or no such "change" as is specified could occur. This "change" does occur in the case of all the dead saints, no matter how long they may have "dwelt in dust." Isaiah's "dead body shall . . . arise" (Isa. 26:19), though thousands of years have rolled away. Paul quotes from the prophet Hosea (chap. 13:14), "O grave, where is thy victory?" showing this change transpires the moment the dead saints burst the cerements of the tomb and come forth. They come forth from the very places where they are buried, and must have the very bodies that went into the grave. It would do violence to the statement of the apostle to suppose that the bodies which come forth, are composed of other material than that which was buried, matter that had never had any connection with the body which was sown in the earth; or that they are composed of no matter whatever.

This view of the resurrection is in perfect harmony with that of Christ, who was indeed the "first-fruits;" his resurrection being a specimen of the future resurrection of his people. The apostle's argument, illustrations and all, is in perfect harmony with other scriptures, and teaches beyond all peradventure the literal resurrection of the body which was "sown," or buried in the grave. We see, therefore, that the inference drawn from the apostle's expression, "Thou sowest not that body that shall be," viz., that it teaches something contrary to the literal resurrection of the body that was sown, is not only wholly unfounded, but entirely contrary to the connection and harmony of the apostle's argument.

THE *wages* of sin is death; the *gift* of God is eternal life. *Wages* is the "price paid for labor; pay; recompense." In the service of sin the pay is death, loss—loss all around; loss of all—of *life*, that dearest thing of all. Strange pay! Fatal service! Life, eternal life, is a *gift*. This cannot be earned, no equivalent can be rendered for it. Life being the most precious thing it is possible to possess, its value cannot be measured by any sum nor by any service rendered. "All that a man hath will he give for his life," is a true saying. Therefore if life at all is our blessed portion, it will have to be given to us. It must be a *gift*. How precious indeed, then, is life, and how few they are who strive for it! While we may not be able to do anything toward earning eternal life, we must not think we have nothing to do that it may be ours. A rich man may promise us a valuable treasure upon conditions. The conditions to be complied with do not represent the value of the treasure, neither is it designed that they should; yet the conditions stand between us and the gift, and it is no less a gift because conditions are attached. Our desire to make the gift our own, and our appreciation of its value, are measured by our acceptance or rejection of the gift, and the efforts put forth to possess it. Our worthiness to possess the gift is thus made manifest. The Lord offers us a gift—*eternal life*—to be enjoyed *with him*, the Giver. We thus show our appreciation, not only of the gift, but of the Giver, by our accepting or our refusing it. If we deserve to have the life eternal, let us accept the offer, and obey the conditions, which are these: "Do his *commandments*, that" you "may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

The Christian Life.

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

DIVINE ASSURANCE.

BY H. I. FARNUM.

Though I walk in the midst of trouble, Thou wilt revive me.—Ps. 138:7.

When sore dismayed, by sin's dark host,
Or close the foemen press,
Then flee and hide, ere all is lost,
In Christ thy righteousness.

Do somber clouds and mists sweep low,
And fold hope's petals white,
As the dead years, with love aglow,
No passing years requite?

Recall how once a trio slept
In lone Gethsemane;
Unuttered pain and death enwrapped
The lonelier Calvary!

Though dearest things thy heart caressed
May sleep in unknown graves,
Instead of rest, thy latest guest,
A lowering tempest laves.

There's halm in Gilead's fragrant land;
For thee, green plain and hill;
The Shepherd leads with gentle hand
Beside the waters, still.

Through all the years, till He appear,
Or till thy rest be given,
His words unite, in halo bright,
And show the way to heaven.

SATISFIED.

DAVID once said, "I shall be satisfied, when I awake, with thy likeness." This is a strong statement. Had he placed the time earlier, his expectation could not have been realized; for surely it is only in a comparative sense that any claim or expect to be "satisfied" in this life. Solomon most truly says: "The eye is not satisfied with seeing, nor the ear filled with hearing;" "neither is his eye satisfied with riches." "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase." And human experience has ever since been verifying his statements; for true it is that not the most transcendent beauty which the eye beholds, nor the most enrapturing music the world can produce, neither the greatest wealth nor luxury, can fill up the aspirations of the human soul. It was a Rothschild who said, "I happy? I am of all men most miserable."

Neither does one find full satisfaction, though a greater or less degree of benefit and enjoyment, in travel. Very many, indeed, discover that their expectations are not realized, or feel that the inconveniences incurred counterbalance to quite an extent the pleasure; while others find sufficient delight in the shifting experiences of travel that discontent, but not satisfaction, follows its cessation.

Neither does the ambitious aspirant for fame ever pause at his anticipated goal, and say, "I am satisfied." When the highest pinnacle of glory is attained, "Higher!" is still the watchword. We all learned, when children, of the monarch of world-wide domain who bemoaned having no other world to conquer. And this fact, with the multiple perplexities and pre-eminent perils of the earth's sovereigns, notably vindicate the correctness of the declaration of Israel's wise king.

Education does not satisfy. From kindergarten to college, ambition increases, self-satisfaction decreases. The president of one of our colleges once remarked that the veriest tyro would apply for examination with apparent *nonchalance*, while those prepared to enter the collegiate department evinced much humiliation on account of their inferiority.

Attempts at gratification through the senses but aggravate the appetite they cannot permanently appease. We hear of an Eastern monarch whose insatiable greed led him to take emetics to restore his capacity for the viands he craved. The language of the human heart is but echoed when we quote, "Give, give, says the horse-leech, and the grave is never satisfied." One whose glory has never been excelled, exclaimed, "All is vanity and vexation of spirit." The prophet bard had tested all of life's allurements, and in his old age was miserable, and could not be solaced. Where, indeed, in all the vista of human careers, can we discern a person whose environments have been so congenial, whose attainments so exhaustive, whose physical condition so normal, whose possessions so inexhaustible, whose desires so invariably anticipated, as to comprehend the height and depth and breadth of that word, "satisfied"? Over each

heart beats the unceasing tide of desires never realized, hopes unfulfilled, griefs sore and irretrievable. "The heart knoweth his own bitterness."

But it will be different in the glad morning of the resurrection, when in the likeness of our Saviour we awake to the new life eternal, to "fullness of joy" and "pleasures forevermore," in heaven's grand completeness. Our conceptions of heaven are quite diverse, though not necessarily contradictory. One person's brightest anticipations of the future life regard the reunion of loved ones; another's, the restoration of health. One soul dreams rapturously of the music of the renewed universe; another, of the inexhaustible beauties of that labyrinthal garden. A way-weary heart longs for the sequestered shade of that peaceful realm; and the storm-ridden mariner looks away through the mists of years to the eternal home-shore laved by quiet waters. A thought of the luscious fruit of life's tree delights the senses; while an artist-eye is enraptured by a vision of the grandeur of those sublimely colossal mansions, portals of pearl, and ramparts of jewels. And all these "shall be satisfied" when we awake to behold that realm which it has not entered into the heart of man to conceive.

A sage has said, "Trust not the world; it payeth not that it promiseth." But heaven satisfies every demand of our being. One of our own poets has said:—

"Do we ever think of heaven, in this busy world of care?
Do we ever cease our striving long enough to breathe a prayer?"

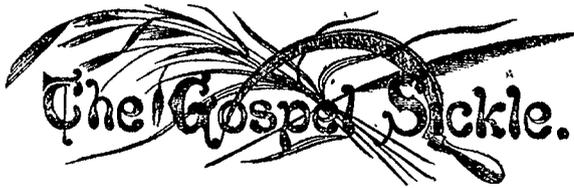
While the world affords so little, and heaven offers so much, do we well to concentrate our interests here, and make no investments there? Should we give all this life possesses for the sake of gaining heaven, the bargain would be a paying one. Heaven is indeed cheap enough at any price. Shall we have it? And as we labor for it, shall we not look up, and rejoice in view of the prize that is set before us, and, like Moses, a prince of Egypt's court, find more delight in the sufferings of the people of God than in the deceitful pleasures of sin, having respect unto the recompense of the reward?—*Mrs. Ada D. Wellman.*

Thou hast the right of private judgment; gain the power of right judgment.

HATE nothing. It is not worth while. Your life is not long enough to make it pay to cherish ill-will or hard thoughts. What if this man has cheated you, or that woman played you false? What if this friend has forsaken you in time of need, or that one, having won your utmost confidence, your warmest love, has concluded that he prefers to consider and treat you as a stranger? Let it all pass. What difference will it make to you in a few years, when you go to the undiscovered country? A few more smiles, a few more pleasures, much pain, a little longer hurrying and worrying through the world, some hasty greetings and abrupt farewells, and our play will be "played out," and the injured will be laid away and ere long forgotten. Is it worth while to hate one another?—*Sel.*

PRAY WITHOUT CEASING.—To present a petition is one thing; to prosecute a suit is another. Most prayers answer to the former, but successful prayer corresponds to the latter. God's people frequently lodge their petition in the court of heaven, and there they let it lie. They do not press their suit. They do not employ other means of furthering it beyond the presenting of it. The whole of prayer does not consist in taking hold of God. The main matter is holding on. How many are induced by the slightest appearance of repulse to let go, as Jacob did not! I have often been struck with the manner in which petitions to the legislature are usually concluded—"And your petitioners will ever pray." So men ought always to pray to God, and never faint. Payson says, "The promise of God is not to the act, but to the habit of prayer."—*Newins.*

THE ILLUMINATED CLOUD.—When Rev. Dr. Scudder, of Brooklyn, was returning from India, he saw, one evening, a dark, unlovely cloud blackening the western horizon and shadowing the sea. As he gazed upon it, the sun sank into the cloud. It at once softened, mellowed, and finally blazed with light. Pierced with ten thousand beams, it poured forth cataracts of liquid splendor that bathed the pavement of the great deep as with a flood of molten gold. That which before cast a sullen shadow, now hung in the heavens transfigured with celestial light. The change was wrought simply by the entrance of the sun. So of Christians it may be said, "Ye were sometimes darkness, but now are light in the Lord." The indwelling Christ changes that which is by nature dark and unlovely into a glory and a joy. Softened and mellowed by his presence, we are changed from glory to glory, till we are finally melted and merged into the brightness and bliss of the heavenly world.—*Selected.*



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

BATTLE CREEK, MICH., FEBRUARY 1, 1888.

SERIOUS FACTS.

SOME statements are coming out from time to time, in current publications, calculated to arouse anxious reflection on the part of those who have committed themselves to the doctrine of the temporal millennium, or who care anything for the consummation involved in that doctrine.

In the January number of the *Missionary Review of the World*, we find an elaborate article on the "Statistics of the World's Missions." In this it is shown that while from 1850 to 1880 there was a large increase of membership in the churches which claim to be committed to the work of converting the world, there has been a great decrease of interest in the matter of sending the gospel to the heathen, as shown by a decreased percentage of the property held by the church, now contributed to that end.

Thus in 1850 contributions in behalf of missions amounted to one and one tenth mills on each dollar of property possessed. In 1880 this percentage had run down to six and a half tenths of one mill, a falling off of nearly one half. But certainly a contribution of only six and one half hundredths of one cent on every dollar of property possessed does not indicate a very encouraging degree of interest, considering the fact that they have on their hands a growing multitude of heathen, which has now reached the aggregate of over one thousand million.

But in addition to this there is a more startling fact to be considered, and one which is still more discouraging to the view of the world's speedy conversion. This is not concerning the question whether, notwithstanding all that is being done to bring the heathen to the light of the gospel, they are not increasing in numbers year by year, so that Christianity has each year a greater work before it; this we know to be the case; but it is concerning the question whether or not paganism is not winning as extensive conquests right here in the United States, the most enlightened and most Christianized land on the globe, as Christianity is winning in pagan lands. This is not a suggestion of our own, but comes from a minister of one of the popular denominations of our time. J. G. Townsend, D. D., of Jamestown, N. Y., in a recent daily of that city, says:—

"In Africa, China, India, Japan, Christian missions are making but little advance. Many missions are struggling to hold the places they have conquered. It is no doubt true that for every convert gained in China, Japan, or India, by United States missionaries, a convert is gained in the United States to esoteric Buddhism, or theosophy."

Such is the confession one is obliged to make whose every circumstance would lead him to paint the picture in a light as favorable to the popular view as possible. It should have a tendency to open all eyes in regard to the "peace and safety" cry of the last days—the modern fable of the world's conversion. 1 Thess. 5:1-5. U. S.

THE WORSHIP AND SACRIFICES OF CAIN AND ABEL.

In considering the worship and sacrifices offered by Cain and Abel, we may learn valuable lessons regarding true faith, its exercise and results, and how the remission of sins is obtained under the old dispensation as well as under the new.

Gen. 4:1. "And Adam knew Eve his wife, and she conceived, and bare Cain, and said, I have gotten a man from the Lord." We have here the birth-record of the first child born to Adam and Eve. The incidental manner in which the name of this child is mentioned would indicate that the occurrence had been elsewhere recorded. The child was named from the belief that was entertained by the mother regarding him—"I have gotten [or acquired] a man from the Lord." The word "Cain" signifies acquisition. It cannot be doubted that Adam and Eve fully understood the plan of salvation, and it is not impossible that Eve supposed this child to be the promised

"seed" that should bruise the serpent's head. Chap. 3:15. Her statement certainly implies that she acknowledged that it was through God's peculiar blessing that she had been enabled to give birth to the child. She acknowledged her son as a gift from God.

Verse 2: "And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground." Dr. Adam Clarke says, "Literally, *She added to bear his brother.*" If so, it would seem that Cain and Abel were twins, Cain having been born first. This is only an inference, however. The name given to the second son is remarkably suggestive—"Abel," which signifies *vanity*. Why did Eve give her second son a name of this signification? Two reasons may be assigned: 1. If she believed the first born to be the promised seed that should bruise the serpent's head, it would be quite natural that she should regard the second born as considerably inferior, to say the least. Among the ideas conveyed by the word "vanity" are those of "emptiness," "worthlessness," "want of substance to satisfy desire."—*Webster*. 2. She was no doubt quite overjoyed at the birth of the first son, for this was her first confirmatory evidence of the promise made by God, previously referred to. As she reflected upon the disaster that her act of disobedience had wrought, it would be but natural that she should hail with joy the first evidences of recovery from that disaster. Upon the birth of the second son, she had had further time to reflect, and as she contemplated the misery that she had brought upon the human race, she no doubt realized how empty and unsatisfying life would be, and hence she gave her second son a name applicable to the entire race—"Vanity." Ps. 39:5.

It is easy to discover that whichever of these reasons be the correct one, or if neither be right, the manner in which the mother regarded these two sons would have a molding influence upon their lives and characters. They would grow up with just about such a regard for each other and themselves as their mother had for them respectively. She would not be able to conceal from her sons the different estimates in which she held them. Thus Cain would from his infancy look upon his brother with a certain degree of disdain; he would regard him as his inferior; he would be loth to accept of Abel's example as a suitable one for himself to follow. On the contrary, he would be quite apt to consider it as his prerogative to exercise authority over his younger brother. His self-esteem would continue to develop until he became exceedingly proud of heart. On the other hand, the impression would obtain in Abel's mind that he really was inferior, and thus he would be led to esteem himself lightly, and would consequently be disposed to humility of heart and faithful obedience. In the bringing up of these two children there is a lesson of deep meaning for parents. It is as true in bringing up children as in anything else, that "whatsoever a man soweth, that shall he also reap." Gal. 6:7. Looking at the matter from this standpoint, we need not be surprised to find serious difficulty soon arising between the brothers.

Cain followed his father's example as regards his vocation, while Abel became a shepherd. Thus we have a variety of occupations at once introduced, which would pave the way for commerce, or an exchange of products.

Verses 3, 4: "And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof." The words translated "And in process of time" may also be rendered "At the end of days," and may reasonably signify the close of the week. Thus the conclusion is reached that it was upon the Sabbath that the worship under consideration occurred. This opinion is held by several commentators. It need not be considered that this was the first time that they had come to worship before the Lord, but simply at a certain time in their lives. The worship they should have rendered may be considered under two heads: (1.) Thanksgiving to God as the author and dispenser of all the bounties of nature, and oblations indicative of that gratitude; and (2.) Sacrifices to God's justice and holiness, implying a *conviction* of their own sinfulness, *confession* of transgression, and *faith* in the promised deliverer. The evidence is conclusive that God had fully instructed Adam and Eve in what constituted acceptable worship to him, and that they comprehended the same.

Notice that the text says of Cain, simply that he "brought of the fruit of the ground;" not even the first or best fruit, simply "the fruit." With this he

could very readily comply with the conditions of the first part of the worship, but not of the second. With what we have previously learned of Cain's probable character, we need not be surprised that he thus ignored the second part of the true worship of God—conviction, confession, and faith in Christ. There are many such worshipers in the world. Are you one of them?

"And Abel, he also brought," etc.; in addition to an offering or sacrifice sufficient to enable him to offer thanksgiving to God, he brought the "firstlings of his flock," thereby acknowledging himself a sinner, and showing by works his faith in the promised Messiah. "And the Lord had respect unto Abel, and to his offering." Verse 4, last clause. Abel had the witness that he was accepted. What this witness was may be learned from Rom. 8:16: "The Spirit itself beareth witness with our spirit, that we are the children of God." See also 1 John 5:9-12.

Cain was blind to his own condition and needs, and without faith; hence it was impossible for him to please God while in that condition. Heb. 11:6. The apostle also says (verse 4) that it was "by faith" that Abel offered the greater sacrifice.

The foregoing gives the secret of the Lord's displeasure with Cain's offering. "But unto Cain and to his offering he had not respect." Gen. 4:5. God and his Son had provided the plan of salvation, and it had been decreed that Jesus Christ should become the only and great sacrifice for sin. Cain refused to recognize his need of such a Saviour.

Here is where God has ever drawn the line, and ever will. Those who acknowledge their need of the Saviour, and fulfill the conditions necessary on their part to secure the ministrations of that Saviour in their behalf, will be accepted of God; all others will be rejected. Reader, how is it with you?

Heb. 9:22 is a decisive testimony as to why Cain's offering was not accepted—there was no shedding of blood.

Since Cain did not take the proper steps to secure the remission of his sins, they still remained upon him. The Lord said unto him, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Gen. 4:7. This is certainly a very simple statement, and easily understood. He had not taken the proper course to secure pardon, and hence stood guilty before his Maker. The Lord "will by no means clear the guilty." Ex. 34:7.

Thus Cain and Abel represent the two classes into which the entire race will be divided in the Judgment: one will be accepted because they have secured pardon through the merits of Christ's blood; the other will be rejected because their sins stand against them.

Rom. 3:23-25: "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." This Scripture shows that in Christ's blood alone may remission of sins be obtained; and since Abel was accepted, he must have had faith in Jesus, according to Acts 4:10-12.

According to Rom. 5:1 and 1 John 5:4, we learn that the highest attainments of faith are "peace with God through our Lord Jesus Christ," and "the victory that overcometh the world." Since Abel was justified, his faith in Christ was as perfect as ours can be.

Gen. 4:8: "And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." We may reasonably conclude that the conversation here alluded to was with reference to the different manner in which God had regarded the worship of the two brothers. It was, in fact, a religious controversy. Cain would naturally reason that God was unjust, while Abel would as emphatically claim that he was just. In Cain's opposition to his brother, and hatred of him because his worship was accepted of God, and in his act of killing him, Cain most completely exemplified the true spirit of religious persecution. It has ever been, and will continue to be, the same to the end of time.

John, in chapter 3:11, 12 of his first epistle, assigns as the reason why Cain killed Abel, that it was "because his own works were evil, and his brother's righteous." So it is with all religious persecutors.

Abel was the first to demonstrate the truth of 2 Tim. 3:12: "All that will live godly in Christ Jesus shall suffer persecution." From John 15:18-20, we

may conclude that it is no wonder that the world hates the righteous, for it first hated Jesus.

When persecuted for their faith, the righteous should remember our Saviour's words in Matt. 5 : 11, 12 : "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad ; for great is your reward in heaven ; for so persecuted they the prophets which were before you." Take also, for further consolation, John 16 : 33 : "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation ; but be of good cheer ; I have overcome the world."

LOSS OF LIFE THE PENALTY OF SIN.

To some persons "everlasting punishment" can be nothing else than eternal torment. They do not consider that deprivation is punishment, as well as pain. It is true, God threatens the infliction of torment ; but the final and everlasting punishment of sin is the loss of life. "The wages of sin is death." Rom. 6 : 23.

To illustrate : The State may have abolished the use of the whipping-post ; but has it abolished punishment ? Is it no punishment to take away one's money or goods by a fine, or to deprive him of his liberty by imprisonment ? And would death itself be no punishment, provided that the life were taken away without the infliction of pain ? Could the life of the criminal be taken by a shock of electricity without the sense of pain, still death would be capital punishment ; because the loss of life involves the loss of all things, of all enjoyment. And should there be no resurrection from death, capital punishment would be everlasting.

The everlasting punishment of the Bible is defined as "everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1 : 9. The loss of life deprives one of all blessedness. As eternal life is the all-comprehending promise of the gospel of salvation, so the loss of it is the great and ultimate punishment of sin. The second death will deprive its victims of all good ; and as there will be no resurrection from it, the duration of the deprivation will be eternal.

Some persons may be found so brutishly stolid as to esteem eternal unconsciousness no punishment at all. Say they : If that were all, I would not care to be saved from it. Some have been heard to talk in that way. Such ones must be exceedingly stupid, thus to undervalue eternal life in all the joys of paradise restored. The loss of eternal life will be an infinite loss, since eternity is infinite in duration. And here we observe that those who hold to eternal torment as the punishment of sin, because, as they argue, sin against an infinite Being is an infinite evil, and consequently deserving of infinite punishment, can, if they will, find infinite punishment in the death which the Scriptures threaten,—a death without a resurrection, "a night which has no morn beyond it, and no star."

But to the plea that sin is deserving of infinite pain, because committed against an infinite Being, we reply, God does not measure the sinner's punishment by his own infinity, but by what a finite, intelligent creature really earns during the brief period of his life. "The wages of sin is death." It is no more than his just due. He will receive no more than his just merit. On the other hand, the righteous obtain that which they never did, and never could, merit. The award of eternal life is a free gift, and is obtained only through Christ. "The gift of God is eternal life, through Jesus Christ our Lord." This being lost, all is lost, the soul is lost. "What is a man advantaged, if he gain the whole world, and lose himself ?" Luke 9 : 25.

But while we claim that for God to perpetuate the life of his creatures, that he may inflict upon them eternal suffering, is incompatible with his justice, we would not venture, and have no desire, to abate one jot or tittle from the threatenings of unmingled wrath and torment which are denounced against the impenitent and incorrigible in the word of God. These are truly terrible, and will be fulfilled to the letter. Now is our time to make our peace with God, through the atonement of Christ, that we may escape them, and stand before him at his coming. If thus prepared, we shall hail his coming with joy ; if not, it will be to us "the great day of his wrath."

R. F. C.

BIBLE CONVERSION AND GROWTH IN GRACE :

OR SANCTIFICATION AS TAUGHT IN THE SCRIPTURES.

WE now proceed to notice some of the faculties or powers of the mind, all of which will bear unmistakable evidence of having experienced the work of sanctification, when the spirit shall be wholly sanctified.

1. **THE POWER OF CHOICE.**—This is a principle possessed by every accountable being. And while our heavenly Father has in the plan of salvation surrounded us with every possible aid and inducement to lead us to choose that which is right, to walk in the way of life, and thereby secure endless bliss, and escape the second death, the power of choice lies in the heart of each person. Life and death are set before us. The words of Inspiration are, "Choose ye this day whom ye will serve." To the Jews, the Saviour said, "Ye will not come to me, that ye might have life." John 5 : 40.

We may choose the channel in which our thoughts shall run,—whether they shall be holy, dwelling on things pure, elevated, noble, and heavenly ; or whether they be low, dissolute, unrestrained, and sinful. And as the thoughts are, so will our words and actions be molded ; "for out of the abundance of the heart the mouth speaketh." The importance of an early choice of the way of life and obedience cannot be too highly estimated. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," and giving attention to securing the "recompense of reward," are prompted by the highest degree of heavenly wisdom. "Seek ye first the kingdom of God, and his righteousness," is the injunction of Him who knew the blessedness of obedience, and the certainty and unspeakable value of the overcomer's reward.

2. **AFFECTIONS.**—These, in the progressive work of sanctification, must be supremely set on God, his work, and his law. Deut. 6 : 4, 5 ; Ps. 19 : 8-10. Affection brings the mind to bear upon the object of its choice. Affections, as they respect religion, have been defined to be the "vigorous and sensible exercise of the inclinations and will of the soul toward religious objects." Another says : "Now in order to ascertain whether our affections are excited in a spiritual manner, we must inquire whether that which moves our affections be truly spiritual ; whether our consciences be alarmed, and our hearts impressed ; whether the judgment be enlightened, and we have a perception of the moral excellency of divine things ; and lastly, whether our affections have a holy tendency, and produce the happy effects of obedience to God, humility in ourselves, and justice to our fellow-creatures."

Says the apostle, "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Why is it so hard for some to part friendship with the world and become friends of God, to raise the affections above "the lust of the flesh, and the lust of the eyes, and the pride of life" ?—Oh, they are not dead to the world ! their life is not hid with Christ in God ; if it were, they would find objects of heavenly birth, all glorious, attractive, and lovely, for their affections to twine around, and their thoughts to meditate upon. They do not love the appearing of Him who is our life as they should, nor do they anticipate with joy the day when all the saints shall appear with him in glory.

"Bright are the crowns that we hope soon to wear,
Blessed the rest ; O, we long to be there !"

3. **MEDITATION.**—This faculty of the mind has an important part to act in building up, solidifying, and balancing the mental man. Indeed, it may be said to be as important here as are the digestion and assimilation of food to the physical system. Meditation "in religion is used to signify the serious exercise of the understanding, whereby our thoughts are fixed on the observation of spiritual things, in order to practice them."

As proper and healthful food tends to the development of a strong and vigorous body, so suitable matter for thought and meditation tends to the development of a wise and prudent mind. On this point we have some worthy scriptural examples and precepts. Please read Psalms 1 : 2 ; 63 : 6 ; 77 : 12. Again, says David, "I remember the days of old ; I meditate on all thy works ; I muse on the work of thy hands."

Meditation upon the works of God fills the most profound intellects and minds of the loftiest aspirations, with admiration, delight, and untold joy. In all things, from the dewdrop that trembles on the leaf to the vast expanse of the ocean's rolling waters ; from the spire of grass or tiny flower to the towering

mountains, the grand, stately trees of the forest, or the myriads of worlds which fill the immensity of space, we read of the handiwork of God ; and as we read, every intelligent, devout heart joins with infinite wisdom in pronouncing them "very good." Yea, we anticipate the song of the redeemed, and exclaim, "Great and marvelous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints."

As Christian men and women, as ministers of the gospel, we should meditate upon our solemn work and the preparation of heart to engage in it. The spiritual father of Timothy, in writing to him of his personal preparation for the ministry, his work, and his gift, exhorts him thus : "Meditate upon these things ; give thyself wholly to them ; that thy profiting may appear to all." 1 Tim. 4 : 15.

4. **MEMORY.**—This faculty of the mind presents to us ideas and views of the past, and makes them real and present. If this faculty were sanctified, no doubt heavenly truths and divine things could be remembered much better. Persons of "such a poor memory" remember many things they should not. It is to be regretted that many, old and young, can remember so little of a subject they may read, or the nature of a sermon they may hear preached, which is one continuous chain of valuable thought. The apostle seemed to realize this when he wrote to his Hebrew brethren, "Therefore we ought to give the more earnest heed to the things which we have heard." The aged and very feeble may not be able to remember as once they could ; but if they have grown in grace so they have not "forgotten" that they were "purged from their old sins," they should be thankful and take courage ; for the word of God profits them as it runs through the mind.

It is as lamentable as true that the great majority of professed Christians have so far forgotten the only commandment in the decalogue which contains the word and command "remember," as to entirely disregard the day that God blessed and sanctified, to keep in memory his creative works. They talk and sing of sanctification, claiming to enjoy it, and trample his Sabbath under foot, with his word blazing before them : "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20 : 12. We have shown that it is not the office of the Spirit alone to sanctify the believer.

5. **IMAGINATION.**—This ability certainly needs the molding hand of sanctification laid upon it. For with many it is seriously inclined to make mischief in the family of faculties, in the household, and in the neighborhood ; and it has been known to make trouble in the church. We have heard of it of old, and its evil work. Gen. 6 : 5. The flood did not wash it from the earth (Gen. 8 : 21), but it can, by the grace of God, be brought into subjection and into obedience to the will of Christ. 2 Cor. 10 : 5.

6. **THE JUDGMENT.**—The fear and service of God are not calculated to make men wild and fanatical, nor to unbalance them, taking away their judgment. "Behold, the fear of the Lord, that is wisdom ; and to depart from evil is understanding." Job 28 : 28. "A good understanding have all they that do his commandments." The fear of God, then, which leads to the keeping of his commandments, does not dethrone reason, but rather strengthens, informs, and sanctifies the judgment. One who has this fear has a reason for his faith and hope, based upon God's revealed will,—his sure word, the rock of truth,—which is as much more valuable as a test of the genuine work of sanctification in the heart, than emotional and sensational feelings are, as wheat is more valuable than chaff. "Search the Scriptures."

7. **THE WILL.**—This king of all the faculties may, and must, be brought to experience the power of sanctifying grace, or the work is but partially done on the mind ; and when this is accomplished, the child of God can say with the suffering Redeemer, "Nevertheless, not my will, but Thine, be done." Luke 22 : 42. And again, "I seek not mine own will, but the will of the Father which hath sent me." And this implies a submission and reconciliation of all the faculties of the mind to God. Unspeakably blest is the man brought to this state of communion with his Maker ! Here may we work out our "own salvation with fear and trembling. For," says the apostle, "it is God which worketh in you both to will and to do of his good pleasure." Phil. 2 : 12, 13.

This brings us to the consideration of the second step in the work of sanctification, which will be the subject of our next article. A. S. HUTCHINS.

HISTORICAL READING ON SUNDAY-KEEPING. —NO. 5.

BY ISAAC MORRISON.

Does the Catholic Church admit that many of their ceremonies and forms of worship are taken from the pagan religion?

Says Bervaldus, a Catholic writer: "When I call to mind the institutions of the holy mysteries of the heathen, I am forced to believe that most things appertaining to the celebration of our solemnities and ceremonies are taken thence; as, for example, from the Gentile religion are the shaven heads of priests, turning round of the altar, sacrificial pomps, and many such like ceremonies which our priests solemnly use in our mysteries. *How many things in our religion are like to the pagan religion! How many rites common!*"

Baronius, called the great champion of popery, says: "In many things there is a conformity between popery and paganism. That many things have been laudably (!) translated from the Gentile superstition into the Christian religion hath been demonstrated by many examples and the authority of Fathers."

Polydore Virgil, a celebrated Catholic historian, bears the following testimony: "The Church has taken many customs from the religion of the Romans and other pagans, but has rendered them better, and employed them to a better purpose."—Lib. 5, chap. 1.

Do they also admit that these things were introduced into the worship of the true God for the purpose of inducing the heathen to join the Christian church and worship with them?

"And what wonder if the most holy bishops have granted that the ancient customs of Gentiles should be introduced into the worship of the true God, from which it seems impossible to take off many, though converted to Christianity."—*Baronius*.

What were some of these forms of paganism that the Christian church introduced into its worship?

Says Gavazzi, the converted priest and lecturer on Roman Catholicism: "Almost all the forms of paganism are found in the Romish church. The pagans had their Pontifex Maximus; Rome has her Supreme Pontiff. Paganism had its purgatory with material fire; Rome has the same. Paganism had expiations for the dead; so has Rome. Paganism had its vestal virgins; Rome has her nuns. Paganism had its processions and sacred images; Rome abounds in hers. Paganism had its penates; Rome has her peculiar saints. Paganism had its sanctuaries, holy water, pilgrimages, votive tablets; and Rome has all these, too. Paganism had the perpetual fire of vesta; and Rome has the perpetual sacrifice of the mass."—Page 96, and Note.

What, then, is the difference between pagan and papal forms of worship?

Ludovices, a learned papist, says: "No difference can be found between paganism and popish image-worship but this,—that names and titles are changed."

Do Protestant and infidel historians state in substance these same things?

The celebrated Protestant author, Waddington, writes: "After the conversion of Constantine, in the fourth century, when under the protection of the state, this sinful conformity to the practices of paganism increased to such a degree that the beauty and simplicity of Christian worship were almost entirely obscured; and, by the time these were ripe for the establishment of the popedom, Christianity of the state, to judge from the institutions of its public worship, seemed but little else than a system of *Christianized paganism*. The copious transfusion of heathen ceremonies into Christian worship, which had taken place before the end of the fourth century, had, to a certain extent, *paganized* the outward form and aspect of religion."

The infidel historian Gibbon, speaking of the fourth century, says: "As the objects of religion were gradually reduced to the standard of the imagination, the rites and ceremonies were introduced that seemed most powerfully to affect the senses of the vulgar. . . . The ministers of the Catholic Church imitated the *profane model*, which they were impatient to destroy. The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism, if they found *some resemblance*, some compensation, in the bosom of Christianity."—Vol. 3, pp. 162, 163.

SALVATION NOT EASILY OBTAINED.

It is the will of God that all men should be saved. This is plainly expressed by St. Paul in 1 Timothy 2: 4. The gospel plan, involving the voluntary death of Christ, is a guarantee of the redemption and restoration of the world, and of the salvation of as many of the race as it is possible for God to save. If all men were as willing to be saved by the gospel as God is to save them, none would be lost. The gospel is the only plan that the wisdom of God could devise by which man can be saved. Therefore it is impossible for God to save men outside of the gospel plan. There is no alternative. Men must accept the gospel, and do the work it requires, or they will be lost. There are many active influences, each working in its own peculiar way, to dissuade men from accepting the gospel.

True conversion and Christian experience is the result of personal effort, assisted by the Spirit and word of God. Those who put forth the required effort will receive divine help, and obtain salvation. Those who fail to do so will be lost. On the part of God, salvation is a gift dearly bought and freely bestowed. It is the love and practice of sin that hedges up the way to heaven. The path that leads to heaven is made as simple and easy as God himself could make it. There were impediments to be moved out of the way before salvation could be possible. Those that needed salvation could not do this, nor bear any part in doing it; nor could God do it without a most costly and painful sacrifice. It cost as much as the world was worth to redeem it. It was mortgaged to sin for its full value. He that created the world, suffered and died to redeem it. Was it easy for Christ to offer the requisite sacrifice? Can finite minds estimate the value of the sacrifice? Did ever such dignity, humility, and suffering meet together on any other occasion? Reader, can you solve the problem, and tell us the value of the offering? You cannot; it is beyond your comprehension. Yet the value of the offering is Christ's estimate of the value of the human soul.

It is not, then, a matter of indifference whether we are saved or lost; yet it must be either the one or the other. In the day of Judgment our individual cases will be decided. It will then appear whether we rightfully belong to the wheat or to the tares. We shall be assigned to the right hand or to the left. We shall rejoice greatly or weep bitterly, according to the character we have formed. The atonement of Christ does not form our character. It does not regenerate our natures. It does not convert our souls, nor translate us into the possession of a ripe Christian experience. All these things stand connected with our individual effort. These facts should stand out prominently in our religious life, and guide us in the attainment of a right experience.

What more could God have done to save the world than to give his only begotten Son for its ransom? Having given his Son, will he withhold anything in his power to give? What more could Christ have done, that he has not done? And yet the majority of the human family will be lost (Matt. 7: 13, 14); and why lost? The answer is found in the words of Christ to the Jews, "Ye will not come to me, that ye might have life." John 5: 40. The entire question of salvation rests on the will. Salvation is a problem to be worked out for practice, not for amusement. There is a cross for the shoulders as well as a crown for the head, and the cross comes first. All would accept the gospel and enter upon the Christian life if they could begin at the ascension. But this cannot be. We must begin where Christ began. The cross is the starting-point. Christ was made a perfect Saviour through suffering, and we must be made perfect Christians by the same process, if we become Christians at all. If we become true followers of Christ, we shall reach the point of ascension in due time. If we sympathize with Christ in his sufferings, we shall rejoice with him in his glory. "If we suffer, we shall also reign with him; if we deny him, he also will deny us." 2 Tim. 2: 12.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." 1 Peter 4: 1, 2. Victory is attainable, but it is not more than attainable. Salvation is possible, but it is not more than possible. The man in the parable secured the hidden treasure only by selling all that he had. A religion that is not worth more than worldly possessions and enjoyments, is not worth anything. Judging from the general experience of mankind, as well as from lessons and cautions found in the Bible, true religion is hard to get and hard to keep. By most people it is procrastinated, evaded, shunned, and finally rejected. By many that professedly accept it, it is permitted to leak out of their hearts. The few that persevere to the end, will suffer willingly the loss of all things for its excellency. The gospel was introduced by laying the ax at the root of the tree. By all means let the teachers of religion keep it there.—*Albert Stone*.

COLOSSIANS 2: 6.

This scripture is seized by some good people, and wonderfully forced out of its latitude. The text reads: "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

A lady professing the Christian religion once said, in justification of keeping the first day of the week as the Sabbath, "I am satisfied to walk in Christ Jesus as I received him." This, in short, was saying, I was converted when I believed the first day of the week to be the Christian Sabbath, therefore I ought to keep that day.

Now, if this premise sustains the conclusion, why would not a similar conclusion, drawn from cherishing any other false sentiment at the time of conversion, be equally good? I had supposed when a man was converted to God by feeling a deep and genuine conviction of sin, and true and godly contrition for it, and by full and unreserved confession of it, that he was then brought into the school of Christ to learn of him who spake as never man spake; and that his faith and practices were to be brought into harmony with the word of Inspiration wherever in his previous life he had walked contrary to it, as light from that sacred volume should shine upon his pathway.

If this be otherwise, then the experience of the Christian ends just where it begins. Not only so, but the apostle must have made a great mistake when he wrote, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

The above interpretation comes forward and says, "No, no; my doctrine was all right when I received Christ; and as for correction and instruction in righteousness, I am not wanting here; I was all right when Christ met me. I was a first-day keeper when I gave my heart to God, and there I must stand." This view of the subject completely nullifies all the teachings of the Scriptures on practical piety, and on the development of the Christian graces; it extinguishes the brilliant blaze of light on the subject of growth in the knowledge of the truth.

The injunction, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby," is superfluous. The babe in Christ rears its infantile head, and shouts above the voice of Inspiration, "I have learned it all! I grasped it all at once!"

Whether the Christian lady above referred to is correct in the use of this text or not, I think all will see that the text may be driven too far. A good man who formerly lived in my native county in Vermont, was converted while a sailor. This great and glorious change was made while wearing a pea-jacket. The good man spent the balance of his life in usefulness, loving and beloved, and died lamented. But he, too, influenced by an interpretation similar to the above, from the time of his conversion, through life, continued to wear a jacket like the one he had on when converted, because he read: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." And who dare say that his practice was not as innocent and scriptural as the observance of the first day for the Sabbath, claiming support for it from Colossians 2: 6?—*A. S. Hutchins*.

Temperance Outlook.

EFFECTS OF STIMULANTS UPON THE BLOOD.

THE effects of stimulants upon the circulation need careful consideration. There is no effect of alcohol more insidious than that produced by the nervous thrill it imparts to the action of the heart, and which is propagated all along the various vessels of the circulation. Even the temporary benefit derived from it, in cases of collapse, is most forcible evidence that its frequent or continued use is attended with most disturbing results.

The minute enlarged capillaries often seen upon the face, and the general redness of countenance produced by alcohol in many who are regarded as temperate in its use, render forcible the declaration that to the very tip ends of the circulatory system it is capable of suspending contractile action, of paralyzing vaso-motor nerves, of weakening the caliber of the vessels, and of producing permanent engorgement or congestion in them. If this is true of the minute vessels of the face, it is equally true of those of the lungs, the liver, the kidneys, and other organs. When it is remembered that most of the vital organs are made up of millions of these little arterioles and veins, what takes place on the skin is the demonstration of far-reaching and abiding impairment of all vascular organs.

Induration of portions of the nervous centers, congestion of the respiratory organs, and shriveling and thickening of the coats of the stomach, are not unusual results of the frequent and habitual use of small quantities of alcohol. Still more serious is the effect upon the kidneys and their function. The power of alcohol to act upon the vaso-motor nerves of the capillary system, and to produce engorgement in minute vessels, is plainly shown in the reddened face and changed complexion of many habitual users who are not called excessive drinkers. The varied forms of renal disease, which now destroy so many in middle life, or reduce them to invalidity, generally result from irritating substances which find their way into the renal vessels. No other irritant than alcohol so frequently has this effect. So marked and general is its effect in the way of inducing congestion of the capillary circulation of the system and of most of its organs, and their subsequent destructive changes, that it has been well termed by Dickinson the very "genius of degeneration." The stomach, the liver, and the kidneys are generally the first organs to be embarrassed in their functions by it. It alters their structure so as to embarrass or suspend their service. One of the most constant and important revelations, both of pathology and of statistics, is that this occurs so uniformly in those who have been regarded as only moderate drinkers.

How the brain and the nervous system become involved in the disturbance is too well known, and too frequently attested by what we hear and see in the daily walks of life, to need extended comment. Alcohol retards the normal chemical changes, which are essential to the processes of growth and repair. We need to give full play to the constructive forces. These are not stimulated, but blunted, by alcohol. We cannot successfully operate this wonderful machinery of life by forces which disturb circulation, disorder the nervous system, and embarrass vital organs both in structure and function.

When we come to examine the different forms of alcoholic mixtures, we find them differing in their injurious effects as they differ in the amount of alcohol they contain. We, of course, cannot expect so rapid results from cider and beer, with from four to ten per cent of alcohol, as we do from wines of nine to twenty-six per cent, and from brandy, whisky, and gin, with their fifty to sixty per cent of alcohol. It is for the alcohol in them that they are used, and it is its use which constitutes the peril to health and to life. . . .

The deleterious effects of all alcoholic liquids have so impressed most governments that restrictive measures have been adopted as to the sale of such liquors, and their sale is entirely prohibited or discouraged, so far as minors are concerned. Many who will not practice total abstinence for themselves, are in favor of bringing up men and women entirely without it, for at least twenty-one years. The foods which are found adapted to the first twenty-one years of life, are sufficient for the rest of life.

Against the use of liquids containing alcohol in any form, must be urged not only the fact that they are not needed as foods, but that their use is likely to create an appetite for them which is dangerous to health and to life. In all grades, from the so-called moderate use to the intensest intoxication, alcohol is fraught with fearful risks to health and life, as well as to character and success.

However proud we may be of our own powers of resistance, the universal testimony of experience is, that whatever tends to weaken our self-restraint is to be avoided. Fluids containing alcohol have shown

such a wondrous ability to break down this power of self-control, and to create a desire and appetite for such drinks, that, more than all other influences combined, they have overcome the resistance of the will, and proved the allurements and destruction of thousands.

Those who think they will stand, and those whom others have thought would stand, have fallen by multitudes. He who would do himself no harm must not run such a risk. The loss of self-control is a bodily as well as a mental and moral infirmity often seen transmitted from one generation to another. In any case, it involves in its consequences many more than its first habitués.

Hygiene has no more imperative law, and no more persuasive words in behalf of health, than to say, "Touch not, taste not, handle not." Character, education, health, happiness, and the hope of success, demand that life should be begun and carried through without indulgence at such a peril. It is a sad misnomer to call it drinking each other's health to drink alcohol. The fountain of health has not, and requires not, any such admixture.—*Independent.*

der presses, folding-machine, and engine, with the main stock-room in the rear. This basement is connected by an underground passage with the basement of the first building erected on Castro St., in which are located the two boilers, steam pump, etc.

The second story is occupied by the job printing department, job stock-room, with counting-room and business offices in front. Above this, on the second floor, is located the main composing-room, with editorial rooms in front, while the bindery occupies the entire third floor. The book and stationery department occupies the larger portion of the building first erected, facing Castro St., as shown at the left of the engraving; and the electrotype and stereotype foundry is located in the building just in the rear of this, but not shown in the engraving.

There are two steam elevators, one in the new building and one in the old, with street entrances, and landings on each floor. The new building is heated entirely by steam, and has fire hydrants with hose on each floor, connected with the city water-works. All the departments are connected by a system

of speaking tubes, thus saving much time in communicating from one room to another. This establishment, as it now stands, is the largest and most complete printing and publishing house west of the Rocky Mountains.

At a special meeting of the stockholders, held Aug. 8, 1887, the capital stock was increased to \$200,000.

The leading business of this house is the publication of denominational literature in the form of periodicals, tracts, pamphlets, and bound books. The regular periodicals are three in number, as follows: *Signs of the Times*, a 16-page weekly religious family paper devoted to a discussion of the prophecies, signs of the times, second coming of Christ, harmony of the law and the gospel, and kindred topics; *American Sentinel*, an 8-page monthly journal

devoted to the defense of American institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious; *Pacific Health Journal*, a 32-page monthly magazine devoted to the dissemination of true temperance principles and instruction in the art of preserving health.

The following statement shows the number of pages of periodicals, books, pamphlets, and tracts printed at this office for the fiscal year ending March 31, 1887:—

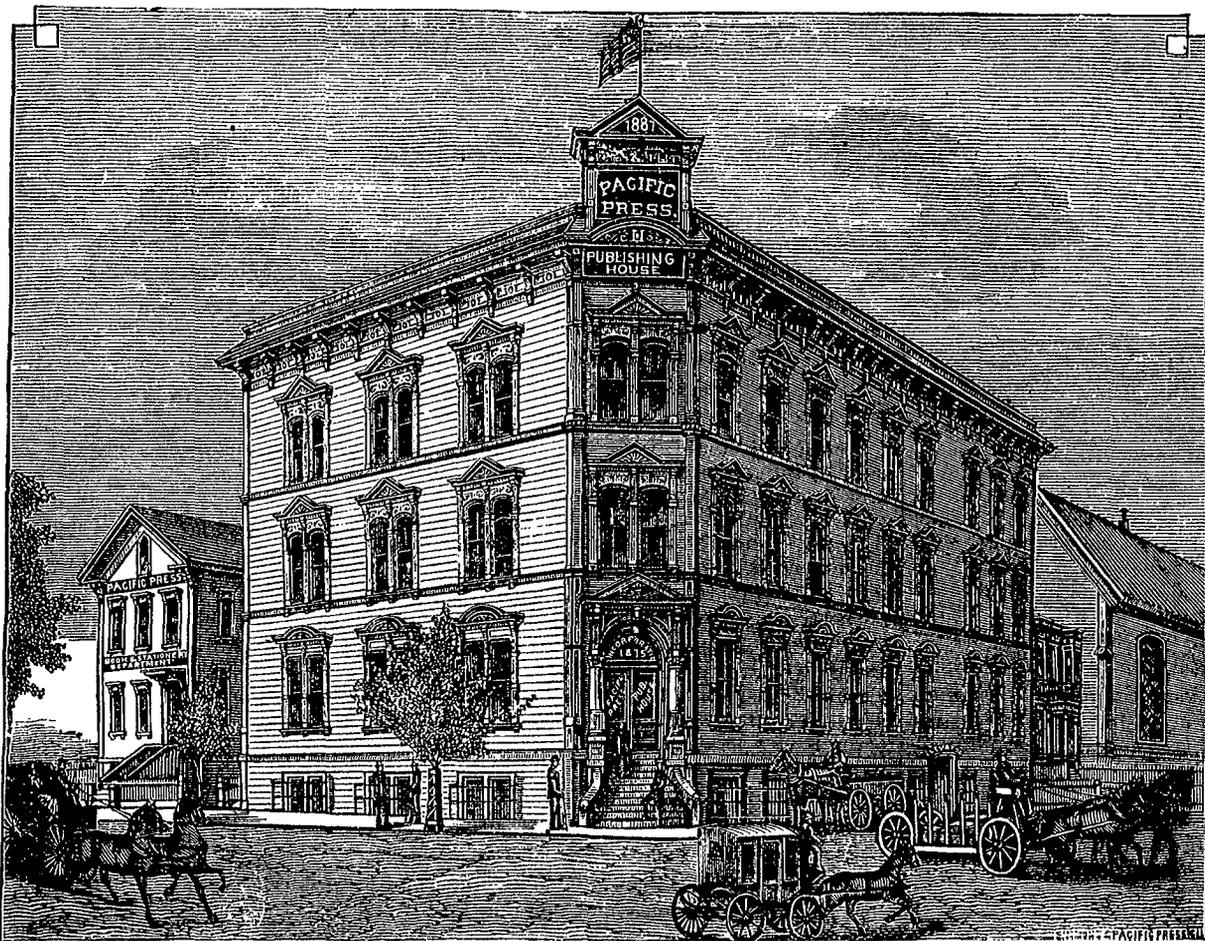
	COPIES.	PAGES.
<i>Signs of the Times</i> ,	723,850	11,591,600
<i>American Sentinel</i> ,	175,000	1,400,000
<i>Pacific Health Journal</i> ,	18,000	576,000
Books, pamphlets, and tracts,		13,389,500
Grand total,	916,850	26,957,100

The following shows the amount of business done during the year ending March 31, 1887:—

Job printing, book binding, etc.,	\$98,863 39
Book sales,	34,107 27
<i>Signs</i> and <i>Sentinel</i> subscriptions,	21,990 00
Total,	\$149,960 66

When the plans for the new building were submitted, some seemed to think that they were too large, but already every department is crowded to its utmost capacity, and not a foot of spare room remains. The buildings now occupied by the Association furnish an aggregate floor space of over 50,000 square feet.

WHEN you see God's people busy, teaching, praying, doing, you may be as sure something will come of it as when you see men planting and watering. There is no winter or summer in the religious world; but the sowing determines the season, and the planting may be done at any time.



PACIFIC S. D. A. PUBLISHING HOUSE.

THE Pacific Seventh-day Adventist Publishing Association was incorporated April 1, 1875, with a capital stock of \$28,000. The following year an office was erected, consisting of a two-story building in the form of a Greek cross, the main portion 26 x 66 ft., with transverse section 26 x 44 ft. This was supplied with the necessary machinery for the publishing business. The work increased to such an extent that in 1878 the facilities were found to be entirely inadequate to meet the demand. Accordingly, another building, 40 x 60 ft., two stories high, was erected. A book-bindery, electrotype and stereotype foundry, and new presses were added, making a very complete office. In 1884 still further additions were made, by the erection of two buildings, one 26 x 28 ft., and the other 24 x 34 ft. Much new machinery was also added to the several departments.

In 1887 further improvements were made by the remodeling of previous buildings and the erection of new, so that at the present time the institution is as represented in the accompanying engraving.

In connection with these improvements, the Association has put in a new Root's Safety Steam Boiler of fifty horse-power; a Westinghouse Automatic Steam Engine of forty-five horse-power, three new cylinder presses of the latest pattern, and additional machinery and facilities in every department. Nine cylinder and three job presses are kept in constant operation, and about one hundred and twenty-five hands are employed in the various departments. The entire investment in real estate and stock amounts to nearly \$200,000.

The manufacturing departments are located in the new building, and occupy spacious rooms, not cut up with partitions. In the basement are six large cylin-

THE GOSPEL SICKLE.

Battle Creek, Mich., February 1, 1888.

The somewhat lengthy article in our "Doctrinal" department, on the subject of the resurrection, from the pen of Eld. Butler, will bear careful perusal.

The article entitled "The Worship and Sacrifices of Cain and Abel," that appears elsewhere, is a running commentary on the Sabbath-school lesson for Jan. 28, as used by the Seventh-day Adventist denomination. By this and many other lessons to be drawn from the Old Testament Scriptures, it is conclusively shown that the same principles were exemplified in the worship of God in the old dispensation as in the new; viz., gratitude for blessings, conviction and confession of sin, and faith in Christ as the world's Redeemer.

"YE SHALL NOT SURELY DIE."

THE *Voice* of Oct. 18, 1887, speaking of the death of John B. Finch, consoles itself and its readers with the assertion that he is not dead, but is raised to a higher sphere of activity, and can do more for the cause of temperance in his new condition than he could ever do before. From the article we quote one paragraph, which reads as follows:—

"Nor is death a deprivation of the presence and help of the righteous dead. They pass beyond the veil out of our vision into the inner world, where the forces that change and mold affairs originate. Christ was the first-fruits of the resurrection. As he died and arose, so do those arise and live who die in him. Said he, 'I go away for your sakes; it is necessary for you that I go, but I will come again.' So those who die in him are taken away for our sakes, that they may help us all the more. Had John B. Finch a marvelous, instinctive knowledge of human nature? He knows man now better than ever. Had he the genius of combination and lightning-like execution? He never could plan so wisely and execute so surely as to-day. The dead are near and more potent allies than ever. We are surrounded by a multitude of witnesses and of helpers. The stars in their courses fought against Sisera. The dead in Christ, glorified and magnified, fight with us in this righteous war. Ye faltering, unbelieving ones, lift up your hearts, and be brave."

Let's see; it strikes us that we have heard somewhere sentiments uttered very similar to these here expressed; we have an impression that these are taught in connection with some wide-spread movement of the present day. Oh! we have it now; it is Spiritualism!

No more direct Spiritualism could be taught than is here set forth. If J. B. Finch, who died, can now plan more wisely and execute more surely than ever before, if he is near the living and a more potent ally than ever, then the serpent's declaration to Eve, "Ye shall not surely die," was true; and the Bible, not the Devil, is the deceiver of the world.

From these indications we see how widely that first great error introduced by the tempter has become diffused, and how well the way has been prepared for the crowning delusion of Spiritualism. May the honest be saved from the snare. U. S.

GOD'S REPENTANCE.

GENESIS 6:6 reads, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." The expressions "it repented the Lord" and "it grieved him at his heart" can denote no more than that the Lord finds it necessary to change his purpose because his original design is not carried out. So far from these expressions' proving God to be a fickle, changeable being, as the infidel claims, they are the very evidence that he is *not* such a being. If it had not repented him that he had made man, and if it had not repented him that he had made Saul king, then the infidel might have claimed with some reason that God is a changeable being. For, from the very beginning, God's revealed principle of action has been to uphold and sustain the obedient, and to cast off and destroy the disobedient. Thus: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Jer. 18:7-10.

God made man upright, and designed, on condition of his continuing so, to sustain and support him; but man had so utterly apostatized in the days of Noah that only eight righteous persons could be found. Now, according to the unvarying principle on which God acts, he must "pull down and destroy" the race, because they had done evil and obeyed not his voice. Hence it is said that it repented him that he had made man. But if God, notwithstanding man's apostasy and rebellion and continual insult to his throne, had decided to change his principle of action, and pay no attention to man's rebellion, but still let him live, sustaining him by his power and bounty, then he would have shown himself either a weak or a changeable being; he would have aided and abetted rebellion against his own throne; he would have shown himself unworthy (if for the sake of the argument we may be allowed the irreverent expression) to be the ruler of the universe.

Just so in the case of Saul. The principles of God's actions are undeviating and inexorable; but man, by a change of action on his part, brings himself into a different relation to God, and a different attitude before him, for the very reason that God does not change as man changes. This is the only kind of repentance that exists on God's part.

THE PRESENT ECCLESIASTICAL DRIFT.

RICHARD WHEATLEY, in *Harper's Weekly* of Jan. 7, 1888, speaks of the "General Conference of the Evangelical Alliance for the United States of America," recently held in Washington, D. C., as "a memorable fact in the religious history of the country, and an indication of the drift of the churches."

Of the material of which the Conference was composed, he says:—

"Ministers and laymen of all the principal and most of the minor denominations composed it. Bishops of several Episcopal churches, leaders of Presbyterian and Congregational bodies, justices of the Supreme Court of the United States, and senators prominent in the national Legislature took active part in its proceedings."

Of its work he continues:—

"The deliberations of this convocation were of a singularly harmonious and almost unanimous character. Cranks were few and summarily suppressed. The drift of the Protestant churches is evidently toward co-operation and *organic unity*. [Italics ours.]"

Particular mention is made of the plea for unity presented by Prof. Geo. E. Post, of Beirut, Syria, who closed his remarks with this exclamation: "Brethren, go home to your conferences, presbyteries, and associations, and tell the bigots and fanatics to stand aside."

The report states that "all such pleadings for a co-operation that logically ends in organic union," were received with "loud and prolonged applause," and that this plainly "foretells modification of the church visible. But what form that modification will take, none may safely predict. The good sense of the American people will reject all claims to apostolical succession that are not sustained by apostolic spirit and life."

This last sentence is a confession of the possibilities which they may be obliged to consider before they reach the destination toward which they have turned their faces. We would that we could feel the assurance that the American people would reject all that is here indicated; but the last clause contains a fatal proviso. It intimates that if anywhere what purports to be apostolic spirit and life are manifested, then in that line claims to apostolical succession may be acknowledged. But if we may judge from present indications, it will not be a great while before so-called Protestant churches generally will acknowledge that as much of "apostolic spirit and life" is seen in the Catholic Church as in any other. The movement is one of the striking signs of the times. U. S.

ABOMINABLE FRAUD.

ABOUT the meanest and most contemptible kind of imposition which has come to our notice of late, is that species of religious fraud which is occasionally practiced upon small children through the medium of Sunday-school lessons and children's papers. At that age when they rely implicitly in all matters upon the statements of those to whom they look up as parents or teachers, they are led to imbibe the most serious errors by lying assertions which those who make them know to be untrue, and which they would

not dare make to those who had arrived at years of understanding. Here is a case to the point, taken from the *Little Folks' Paper*, published at Albany, N. Y., a copy of which was sent us by a correspondent:—

"One Sunday [!] Jesus and his disciples were walking through a field, and picked some grain and began to eat it, for they were hungry."

If the person who wrote this knew anything at all about the subject, he must have known perfectly well that the day on which this event occurred was *not* Sunday, but Saturday; yet that the infantile minds to which his words are addressed may early become established in the belief that Sunday is the Sabbath, he takes advantage of their simplicity and confidence to instill into them a deliberate falsehood! Such persons would do well to read and ponder what Christ said to his disciples about offending "one of these little ones."—*Review and Herald*.

WHY IS IT?

THE Brooklyn Tabernacle, with Dr. Talmage pastor, has been opened again, after having been closed two months. During this vacation, an addition has been made to the church, so that there are five hundred more sittings than before. The demand for more seats indicates the popularity of the preacher. The people like to listen to him, and his sermons are read by thousands who never saw him. A good many profess conversion under his ministry; last year several hundred were added to the church roll. His congregation claims to be the largest church in America, with a membership of over four thousand.

All this is very well. But there is a feature of its church life that provokes thought, and is somewhat puzzling. Its contributions to the various schemes of the Presbyterian body, to which it belongs, are almost nothing, some years absolutely nothing, and other years not so much as is given by many a small and unknown church. In seven years it has given to Home and Foreign Missions, Education, Publication, Church Erection, Ministers' Relief, and the Freedmen's funds, combined, but a trifle over \$200. Less than fifty cents per member in seven years, is a not very pleasant nor creditable showing. If these figures are correct, there must be something wrong in the spiritual life of the church, and a serious defect in the teaching of its pulpit. No rightly taught church, devoted to Christ and his cause, can neglect to do its part in supporting the general undertakings of the denomination with which it is connected.—*Religious Intelligence*.

NEW BOOKS.

"FIVE MINUTE SERMONS TO CHILDREN" is the title of a neat little book of 200 pages, a copy of which has been sent us by the author, Rev. Wm. Armstrong, of Canton, Pa. While in many instances we find the theology defective, the sermons are nevertheless models in their way, and the book cannot be otherwise than helpful to ministers in suggesting to them methods of interesting and instructing children. The book may be had for 80 cents (ministers, 65 cents) by addressing as above, or Cranston & Stowe, Cincinnati, O.

WE are indebted to the Standard Publishing Company, of Cincinnati, O., for copies of the "SUNDAY-SCHOOL LESSON COMMENTARIES," issued by that house. They issue three grades,—one of 100 pages, for primary pupils, price 15 cents; one of upwards of 200 pages, for intermediate pupils, price 25 cents; and one of upwards of 300 pages, for senior pupils and Bible classes, price \$1.00. The last named is bound in board covers, the others are in pamphlet form.

As aids to the successful study and use of the International Sunday-school Lessons, these "Commentaries" must serve an invaluable purpose. While not indorsing all the theology that these books contain, we can heartily commend them for the logical and comprehensive manner in which they present the lessons. In the primary and intermediate books, suggestive blackboard illustrations are furnished for each lesson. These books are all richly worth their cost to Sabbath-school workers.

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