

THE GOSPEL SICKLE

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

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THE GOSPEL SICKLE

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For Terms, - - - See Last Page.

THE ELM AND THE VINE.

"UPHOLD my feeble branches
With thy strong arms, I pray;"
Thus to the Elm, her neighbor,
The Vine was heard to say;

"Else, lying low and helpless,
A weary lot is mine,
Crawled o'er by every reptile,
And browsed by hungry kins."

The Elm was moved to pity;
Then spoke the generous tree:—
"My hapless friend, come hither,
And find support in me."

The kindly Elm, receiving
The graceful Vine's embrace,
Became, with that adornment,
The garden's pride and grace;

Became the chosen covert
In which the wild birds sing;
Became the love of shepherds,
And glory of the spring.

Oh, beautiful example
For youthful minds to heed!
The good we do to others
Shall never miss its need!

The love of those whose sorrows
We lighten, shall be ours,
And o'er the path we walk in,
That love shall scatter flowers.

—W. C. Bryant.

Notes and Comments.

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

SEEK first the kingdom of God and his righteousness, that is, the righteousness required in his law, and all necessary things shall be added to you. Since we have not that righteousness in ourselves, we can obtain it only through faith in Christ and obedience to the law of God, by his help in the future.

WHEN we have the most urgent need to seek God, we feel the least inclined to do so. Therefore when we feel least this need, we should be alarmed about our condition till we do feel it. "Seek the Lord while he may be found."

THE apostle Paul in 2 Tim. 1:10, declares that Jesus has abolished death. The word abolish is a strong one. It means "to do away with; to put an end to; hence, to annul or destroy."—Webster. Death is the sad sequence of sin. It stands in the way of the full realization of the promises through Christ,—a bony giant, blocking the high road of hope. He must be done away with utterly, and an end must be made of him. The gospel is life. Jesus came to give life, and to give it abundantly. Death is a law, and, like that of the Medes and Per-

sians, changes not. It must be abolished, annulled. Its power must be broken, its authority neutralized, its king dethroned, humiliated, and destroyed. This, Jesus will do. Heb. 2:14. The last enemy, death, will be destroyed. 1 Cor. 15:26. When the saints arise in power and with immortality upon them, "then shall be brought to pass the saying that is written, Death is swallowed up in victory." Verse 54. All hail the day of redemption! Fly on swift wings, ye moments that will bring the end of the reign of death and the beginning of the reign of life.

NOTHING is gained by evading the word of God. That word is truth; and the truth will remain truth, though we may attempt to parry its force. Only the truth can benefit us. If we substitute something else in its place, we do so to our own damage. The plain declarations of the Bible will prove true, though we may persuade ourselves that they are non-essential; and the demands of the law of God will hold, though we may seek to evade them. Our wisest course is to obey the word as it reads. We will find in it harmony, and not contradictions, if we are willing to have it so. He who attempts to make the Bible contradict itself, is the enemy of truth and righteousness. Some take this reckless course, while they pretend to be friends to God and his truth. The Lord knows their hypocrisy; and the wonder is that they do not know it themselves.

THE question is often asked, How long is a generation? We believe that we are living in the last generation, because the signs in the sun, moon, and stars have appeared, concerning which the Saviour said, "When ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." These signs having appeared; we have reached the last generation; and, as it has been many years since they appeared, we must be near the time when Christ will come. We cannot say how near. The time cannot be set. A generation is not made up of years, but of the people inhabiting the earth at a given time. The average length of human life has nothing to do in determining its length. The Lord simply assures us, and this with the most solemn asseveration, as it were an oath, that the people living upon the earth when all these signs have been fulfilled, shall not all pass away by death till he shall come in his glory. There are some still living who witnessed the last of these signs, the falling of the stars; and some of these will live until the Lord shall fulfill his promise.

IN the December number of the German monthly *Das Evangelische Magazin*, published at Cleveland, Ohio, we find the following:—

"The Pharisees had a day which was so good that it was good for nothing, and so were all who kept it in the Pharisaical sense. There are two extremes in regard to Sabbath-keeping. If a day becomes so holy that the same is too good to do good therein, then it is time to do away with it. Whoever is so much attached to his church that he forgets the sick and poor on account of going to church, does not honor God with his service. We cannot improve the expression of Jesus in regard to Sunday. It was made for man, but not man for the Sabbath."

No; it is doubtless true that we cannot improve an "expression of Jesus in regard to Sunday," because, in the first place, he never made any expression

whatever concerning that day; at least, not any which has been recorded. He did, however, during his public ministry, make many allusions to the Sabbath, one of which was that "the Sabbath was made for man." But there are so many persons in the world who think they know better what is good for them than God does, that all except a few have discarded the day God gave them, and taken up with an institution of paganism. And one of the effects of such folly is seen in the utter disregard for truth which is shown in the above gross perversion of facts, and other similar attempts which we have noticed of late. As for being over-strict in the observance of the Sabbath, it is needless to say that the present condition of the public conscience, as evidenced by the manner in which the Sabbath is spent by the larger part of the community, renders any anxiety on that point superlatively unnecessary.

THE *Christian at Work* mentions the following remarkable and well-vouched-for circumstance as evidence that in cases of extreme wickedness and daring blasphemy, the Almighty sometimes manifests his presence and authority by visible acts of retribution. The evidence certainly seems to be conclusive:—

"Many years ago, in Newburg, thirty-six infidels formed themselves into a society. On the ground where the Presbyterian and Methodist churches now stand, was a pond of water. Near this was an old tree with a hollow trunk. In this they baptized a cat, and gave communion bread and wine to a dog. Within a year from the time when the sacrilege was committed, the entire membership of the society was exterminated, of whom seven members killed themselves, and five were killed in railroad accidents. This certainly is a most remarkable history, and it is well authenticated by a lawyer, Mr. G. B. Taylor, who has recently investigated all the circumstances. Indeed, the statement of the case was made by Rev. J. H. Smyth, of this [New York] city, in a sermon, after which the lawyer by pushing inquiries found it literally true. Such a thing could hardly have happened by chance. God still lives, but the thirty-six infidels died within one year of their useless and hateful act of sacrilege."

THE *New York Observer*, speaking of the growing intimacy between Queen Victoria and Rome, asks the curious and rather startling question, Is the throne vacant? and proceeds to say:—

"Some rather singular correspondence has recently appeared in some of the London papers. It relates to Queen Victoria and her recent attitude toward Rome. The Rev. Charles Stirling, vicar of New Malden, has publicly called attention to the attendance, from time to time, of the queen at the services of the Roman Catholic Church: Her Majesty's visit, when at Mentone, to the Romish Cathedral for the service of Blessing the Palms; her visit last April, by special dispensation from the pope, to the monastery of the Grand Chartreuse; her visit to the Romish church at Weybridge; and, more recently, the visit of the sovereign to a Jesuit college near Windsor. Having published a letter on the subject in a local paper, he sent a marked copy to the queen's private secretary, General Ponsonby, and brief correspondence ensued, in which Gen. Ponsonby declared that the statements made were 'curiously inexact,' but somewhat loftily declined to point out the alleged instances of inexactness: and so Mr. Stirling gave the whole correspondence to the press. . . . Mr. Stirling says, in his closing letter to General Ponsonby: 'As many of Her Majesty's Protestant subjects are persuaded that by the renewal of "communion with the see of Rome" the throne has, according to the Act of Settlement, become vacant, I deem it necessary to forward this correspondence to the public press.'"

The British throne is undoubtedly not vacant; but if such an intimacy as is here spoken of continues to develop much further, it may ere long become a serious question whether it ought not to be.

Doctrinal Articles.

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

THE COMING MILLENNIUM.

BY R. F. COTRELL.

MUCH has been said about a millennium of peace and righteousness about to come upon this sin-cursed earth; so much that many are determined to have it so, in direct contradiction to the word of Christ,—who said of the wheat and the tares, the righteous and the wicked, "Let both grow together until the harvest;" "The harvest is the end of the world,"—and in the face of the present position and prospects of the nations, and the demoralized condition of the world. And how are they to bring it about?—By electing Christ as king. They speak as follows:—

"*Thy kingdom come.*" To have this petition answered is what National Reformers are working and praying for. If these things are true, how can any lover of Christ, any one that understands the Lord's prayer, withhold his influence, sympathy, prayers, and money from this glorious work? The short and only road that leads to the success desired by all reformers, is the National Reform route. All true reformers ask Christ to be their help, to crown their labors with success. This is right; but the work you ask him to do is the work of a king. Christ is king by the Father's appointment, but he will not exercise his authority and put forth his power to rectify the evils which abound in this or any other land, until he has been acknowledged as ruler by the nation. George Washington and Abraham Lincoln were great statesmen, but they never could have saved our country without being called to the work by the franchises of the people. So Christ will not save our country till we as a people express our desire for his help, as our nation expressed desire to have Washington and Lincoln save our country. This they did by putting the government into their hands."—*John A. Dodds, in Christian Statesman.*

Here we have it. We must elect Christ as king, "as our nation" elected Washington and Lincoln; that is, we must vote him in as ruler. So the writer imagines that Satan will be "dislodged and cast out." "Then," he says, "Christ will be acknowledged as King of kings and Lord of lords, and his law will be accepted by a willing people. Then will the gospel have power to overcome the wickedness of man; but not to any great extent before this time."

So all that is lacking to give power to the gospel and bring in the fabled millennium, is to vote Christ in as the ruler of the nation! We say, fabled millennium; for the Scriptures promise no age of glory for this earth till it is made new a thousand years after the personal coming of Christ and the end of the world. But our writer holds that "when a nation elects to submit to the authority of Christ, . . . then in that nation the gospel will have 'free course and be glorified.' Justice and judgment will have their habitation there. Sinners will be saved in multitudes, until the people are 'all righteous.'"

What glorious results, then, may come from an election in the United States! Rather, what stranger hallucination could take possession of men of mind! Like the scribes and Pharisees in the time of Christ, they must be given over to mental blindness. All the terrible results in past ages, arising from the attempt to compel men in religious matters, by the aid of civil law, are ignored by them; and they are bound to try the experiment again. Are they so void of understanding as to believe they are doing God service? or are they *intending* to persecute those who do not accept their creed? Let all who desire such a millennial reign as was had in the dark ages of papal supremacy, unite with the self-styled National Reformers in their work. Their "route" lies precisely in that direction.

But Mr. Dodds fancies that when the nation shall by vote take Christ as their ruler, each one will love his neighbor as himself; they shall not learn war any more; all will submit to the reign of the Prince of Peace; swords will be beaten into plowshares; nothing will hurt or destroy; and, in short, there will be "no more curse." What astonishing results are looked for, provided a wicked nation can by any means be seduced to say in its constitution that Christ is king!

ONE very popular way to prove that a practice is right, is to say that it is no worse than some other thing in which somebody else indulges. Thus it may be that one evil is appealed to, to prove that another evil is not evil, but good.

WILL THE WICKED LIVE THROUGH ENDLESS AGES?

SUCH cannot be the case in the light of the plain testimony of the Bible, adduced in another article. Yet several texts which speak of future punishment are considered by some as decisive proof that the wicked will live to all eternity. We quote the most prominent of these. The Saviour says to them on the left hand: "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Matt. 25:41.

But we have proved that the fire in which the wicked will be punished is that fire which shall burn the earth, when it melts with fervent heat. And we have also proved that this fire will at some time cease to burn, and that new heavens and a new earth will be formed from the elements which have been dissolved by it. It is plain, therefore, that the fire is not called everlasting on the ground that it shall burn eternally. We have a parallel case in what is said of the "eternal fire" which the Sodomites are represented as suffering, and which turned the city to ashes. Jude 7; 2 Pet. 2:6. But that fire having burned Sodom, the Dead Sea now covers the place of the conflagration. The word is evidently used as in Heb. 6:2, where "eternal judgment" is mentioned. The Judgment will not be in session to all eternity, but the consequences of it will be eternal.

To prove that the wicked shall live eternally in torment, the following is also quoted: "And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46. It is asserted that the wicked who are cast into the everlasting fire will live as long therein as do the righteous who go away into "life eternal." But this is to make the wicked immortal in a higher sense than are the righteous. For the righteous who eat of the tree of life and drink of the river of God's pleasures, will in that state of infinite blessedness live no longer than do the wicked in the torments of hell fire, and absolutely excluded from the tree of life for the express purpose that they may not "live forever." Gen. 3:22-24.

But it is not necessary to conclude that wicked men will live to all eternity in the fire. The punishment of the wicked is when they come up around the camp of the saints and the beloved city. There, in sight of the unspeakable blessedness of the righteous, absolute despair falls upon the wicked, and they realize the infinite loss which they have sustained. Then the devouring fire falls upon them from God out of heaven. Rev. 20:9. We have no idea that the act of consuming the wicked will be one of momentary or comparatively brief duration. The Scriptures declare that it is a fearful thing to fall into the hands of the living God. Heb. 10:31. They represent the punishment of the wicked as "much sorer" than that inflicted upon those who were stoned in the wilderness. Verse 29. There remains to the sinner a fearful looking for of judgment and fiery indignation which shall devour the adversaries. Verse 27. And Christ speaks of the tying of a millstone to one's neck and drowning him in the depths of the sea as a light matter compared with the casting of the sinner into the unquenchable fire. Mark 9:42-44.

But none of these texts necessarily imply that the wicked shall live to all eternity in the devouring fire. Everlasting punishment is everlasting destruction from the presence of the Lord. 2 Thess. 1:8, 9. And this destruction is the result of continued and terrible suffering from the fire, attended with the intolerable weight of absolute despair.

How awful is the retribution of the ungodly as shown by Christ in the following words, which he in substance utters thrice: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." Mark 9:43, 44.

We can well understand the unquenchable nature of the fire into which the wicked will be cast, by calling to mind the great fact that this fire is constituted, as we have proved, by the burning of our earth, and that when this shall take place, the elements will all be melted and dissolved in the devouring fire. Not only will the combustible elements take fire, but the non-combustible also; and even those which are now capable of extinguishing combustion will come under the power of the fire, for the streams shall be turned into pitch and the dust into brimstone. Isa. 34:9. Such a fire may well be termed unquenchable. Yet an unquenchable fire is not necessarily a fire that shall burn eternally, but a fire that cannot be extinguished, and which will burn until it

dissolves all that it feeds upon. This is the fire which will consume our earth, and in which the wicked will have their fearful retribution. 2 Pet. 3. Jerusalem was burned in a fire which God said should never be quenched. Jer. 17:27. But when that fire had burned all the houses in Jerusalem, it ceased of itself. Jer. 52:12, 13. The chaff is burned up in unquenchable fire. Matt. 3:12. It is not cast into the fire to be preserved, but to be destroyed; and the fire can only continue while it has something upon which to feed.

There is also another representation of the suffering of the ungodly. "Their worm shall not die." Now whether this worm represents the sinner, or some agent of torture that shall prey upon him, the thing represented is indescribably awful. When it is said, "Their worm shall not die," the words may be understood in an absolute sense as signifying that the worm shall live to all eternity, or they may be understood in a limited sense as indicating that they shall not die on being cast into the fire, but shall live therein till each sinner has received his full measure of tribulation and anguish. Rom. 2:7-9. We might accept the first of these views, and affirm that the wicked will live forever in the fire, were it not that a multitude of passages assert the contrary. But the second view is in strict harmony with the tenor of the whole Bible. The wicked shall not die till they have continued in the fire for such a space of time as shall inflict the full measure of suffering which God awards to each sinner. But this being accomplished, they shall die. Take these passages as a sample of the testimony of the Bible on the death of the sinner in the lake of fire: Eze. 18:4; Matt. 10:28; Rom. 6:23; Rev. 2:11; 20:14, 15; 21:8. There is a limit beyond which those who are cast into the lake of fire will not live. They will not die till they have experienced the full measure of indignation and wrath, tribulation and anguish. With the last pang of tribulation they cease to exist.

We have the following fearful declarations concerning certain classes of the wicked: "If any man worship the beast, . . . he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Rev. 20:9, 10.

In these passages the retribution of Satan and some of his principal servants is set forth in most fearful language. We have no disposition to deny that fire and brimstone will both be employed in the punishment of the wicked. God used these in the destruction of Sodom and Gomorrah. Gen. 19. He will punish the wicked at the last day according to this very example. Luke 17:29, 30; 2 Pet. 2:6. "The smoke of their torment ascendeth up forever and ever." The torment of the wicked is in the fire which burns our earth. Now it is a remarkable fact that similar language is used with respect to the burning earth. "The smoke thereof shall go up forever." Isa. 34:10. Yet the earth, though doubtless burning for a long time, will not burn eternally, for the conflagration is to be succeeded by the new heavens and new earth. Even those who apply this language of Isaiah to literal Idumea, or Edom, must acknowledge that the burning of Idumea does not absolutely fill eternal ages.

But wherever the fire has power to create smoke, there, in the end, the object on which the fire preys will be consumed. Smoke is a certain sign that the destroying process is going on, and as the substances to be consumed are not unlimited in quantity they must finally be dissolved. Thus David says: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20.

There will be degrees of punishment. Some will be beaten with many stripes, and some with comparatively few. Luke 12:47, 48. Of certain hypocrites, Christ said: "The same shall receive greater damnation." Luke 20:47. The pains of the second death with some may be comparatively brief, and with others of much length. In the case of Satan, they may continue during the entire period which shall be required for the burning of our earth. But does not the expression, "tormented day and night forever and ever," necessarily assert the eternal ex-

istence of Satan and his most wicked agents, the beast and the false prophet? The term does certainly imply that they shall be tormented during the entire period of their existence, however long, under the circumstances possible for that existence to continue. And so it is with the blessedness of the righteous. It shall continue forever and ever, that is, as long as it is possible for immortal beings, in actual possession of Paradise, to continue in existence. But God has given unconditional immortality to no being while upon probation. He has not, therefore, made it a necessity that any wicked being shall have an eternal existence. But though the absolute gift of immortality is not made till the Judgment determines who are worthy, yet the original grant of life both to angels and to men had no curse connected with it. While Adam remained upon probation, his life was held upon condition of obedience, which condition would cease when his fidelity was fully proved. It is by no means impossible that such was the case with the angels. And when a portion rebelled, though they possessed this high measure of life, they did not possess the unconditional gift of absolute immortality. They are therefore capable of enduring inexpressibly awful sufferings, and that of long continuance.

Though we are constrained to deny the endless existence of sin and sinners, because of many plain Scripture facts and testimonies, we believe that the retribution of the Judgment will be awful in the anguish which will be experienced, and that in the case of many of the wicked this suffering will be of long continuance. But the seed of the woman will bruise the serpent's head. Gen. 3:15. "The God of peace shall bruise Satan under your feet shortly." Rom. 16:20. Christ, through death, is to destroy him that has the power of death, that is, the Devil. Heb. 2:14. "The Son of God was manifested, that he might destroy the works of the Devil." 1 John 3:8. The anguish of the sinner will end, not in his restoration to God's favor, but in the destruction of soul and body in the lake of fire, which is the second death. Matt. 10:28; Rev. 21:8. Sin was not a part of God's original creation, but was planted therein by Satan. It shall not remain a permanent fixture. God will again have a clean universe, and every being remaining alive will unite in his acceptable worship. Rev. 5:13.—*J. N. Andrews.*

The Christian Life.

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

A PROMISE.

BY H. I. F.

"Unto the upright there ariseth light in the darkness." Ps. 112:4.

There is a Guide for all the way,
His eyes the faithful see
In every land; I hear him say,
"And they shall dwell with me."

What matter though you walk alone
A path with anguish dim,
While bitter wrong is thickly strown,
If you but follow him?

Minions of darkness may unite
To pour injustice's gall
Upon your head, and hide from sight
His hand, that ruleth all.

But one who marks each thought and deed,
Who knows their hidden root,
Will from the latent, potent seed
Return their ripened fruit.

Exemplar of your life was veiled,
Unknown, a stranger then;
Though doing good, with hate assailed,
Despised and slain by men.

He is your Advocate on high,
The lover of your soul,
Bending to hear the soul's deep cry,
Waiting to make you whole.

Lo! in the dawn of one bright morn,
Which cometh sure and fleet,
The veil will lift, and Heaven's gift
Be Paradise complete.

"T will be enough, through endless years
To share joys now denied;
If but transformed when He appears,
We "s all be satisfied."

INDIVIDUAL ACCOUNTABILITY.

THERE are many professors of religion who claim to be servants of God, and yet are filled with spiritual pride and self-exaltation. They make high pretensions to holiness, and feel that they are "rich, and increased with goods, and have need of nothing." They are like the fig-tree which put forth its boastful foliage, but which, when the Master came seeking

fruit upon it, was found to bear nothing but leaves. They are ever ready to advance their opinions, to display their attainments, and to interpret the meaning of the word of God. They claim to be led by the Spirit, but they turn away their ear from hearing the law of God. Says the psalmist, "Thy law is the truth," and "all thy commandments are righteousness." The Spirit of God will lead us in the path of the commandments; for the promise is, that "when he, the Spirit of truth, is come, he will guide you into all truth." We should try the spirits by the test of God's word; for there are many spirits in the world. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Some of these false teachers occupy prominent positions in the churches, and they influence others to swerve from the path of humble obedience. God holds every one of us individually accountable, and calls upon us to serve him from principle, to choose him for ourselves. We should not hang our souls upon the words and actions of another; for Satan uses men as his agents, and clothes his ministers in garments of light. Not one of us can pardon the sins of any other. In the day of Judgment, when you are called to answer why you did not obey the commandments of God, you cannot make an acceptable excuse on the plea of another's disobedience. If your words and example have led others in the path of sin, you alone must bear the responsibility of your actions and influence. Because a man who professes to love God disobeys the plain word of instruction, you will not be justified in neglect of duty. We should every one ask, How shall I keep the commandments of our God?

God will not lightly esteem the transgression of his law. "The wages of sin is death." The consequences of disobedience prove that the nature of sin is at enmity with the well-being of God's government and the good of his creatures. God is a jealous God, visiting the sins of the fathers upon the children to the third and fourth generations of them that hate him. The results of transgression thus follow those who persist in wrong-doing; but he shows mercy unto thousands of them that love him and keep his commandments. Those who repent and turn to his service find the favor of the Lord, and he forgiveth all their iniquities and healeth all their diseases.

In earthly affairs, the servant who seeks most carefully to fulfill the requirements of his office, and to carry out the will of his master, is most highly valued. A gentleman once wanted to employ a trusty coachman. Several men came in answer to his advertisement. He asked each one how near he could drive to the edge of a certain precipice without upsetting the carriage. One and another replied that he could go within a very perilous distance; but at last one answered that he would keep as far as possible from such a dangerous undertaking. He was employed to fill the position. Shall a man be more appreciative of a good servant than is our heavenly Father? Our anxiety should not be to see how far we can depart from the commandments of the Lord and presume on the mercy of the Lawgiver, and still flatter our souls that we are within the bounds of God's forbearance; but our care should be to keep as far as possible from transgression. We should be determined to be on the side of Christ and our heavenly Father, and run no risks by heady presumption.

What reason have men for thinking that God is not particular whether they obey him implicitly or take their own course? Adam and Eve lost Eden for one transgression of his command; and how dare we trifle with the law of the Most High, and frame deceitful apologies to our souls? We do it at a terrible peril. We must keep all the law, every jot and tittle; for he that offendeth in one point is guilty of all. Every ray of light must be received and cherished, or we shall become bodies of darkness. The Lord Jesus declares, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." We should magnify the precepts of Heaven by our words and actions. He that honors the law shall be honored by it in the Judgment; but he that treats it with contempt shall be condemned by it before the Judge of all the earth.

Before the flood swept over the world, God sent a message through Noah to warn the people of the coming deluge. There were those who did not believe the warning; but their unbelief did not stay the

showers, nor prevent the waters of the great deep from submerging a scoffing world. And to-day, while the last message is being heralded to bring God's servants into harmony with every precept of his law, there will be scoffers and unbelievers; but every soul must stand in his own integrity. As Noah was faithful in warning the antediluvian world, so we must be faithful to the great trust that God has given us. Although there are scoffers and traducers on every side, we must not shrink from presenting the truth of Heaven to this generation.

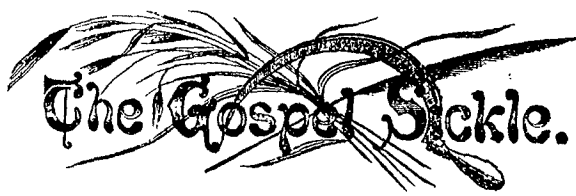
I have not come to cry, Peace; you can hear this voice wherever you go. There are those who will be glad to lull you to sleep in your carnal security; but I have a different work. My message is to alarm you, to bid you to reform your lives, and cease your rebellion against the God of the universe. Take the word of God, and see if you are in harmony with it. Is your character such as will bear the search of the heavenly investigation? Remember, Jesus says that not every one that says, "Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Paul said to the elders at Ephesus, "I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Repentance must be exercised toward God, because we have all sinned, broken his righteous law, violated the rule of his government, and brought discord into his harmony. We must exercise faith toward Jesus Christ, because he has become our sacrifice and surety. He has died that we might have "remission of sins that are past," and obtain grace and help so that we may keep the commandments of the Lord our God. Faith in Jesus does not make void the law, but establishes it, and will work the fruits of obedience in our lives. Faith in Christ means that we are to do whatsoever he commands; it means that we are to follow in his footsteps. "He that saith he abideth in him ought himself also so to walk, even as he walked." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

We want to impress upon you the necessity of cleansing yourselves from every stain of sin. The church that Christ presents before the throne of his glory, is without "spot, or wrinkle, or any such thing." Do you want to be among those who have washed their robes of character in the blood of the Lamb? Then "cease to do evil; learn to do well;" walk in the commandments and ordinances of your God blameless. You are not to ask whether it suits your convenience to keep the truth of Heaven; you are to take up your cross and follow Jesus, cost what it may. You will find that his "yoke is easy," and his "burden is light." When you broke his law and incurred the penalty of death, God did not spare his only begotten Son, that you might be brought from the path of transgression into the way of life and holiness; and will you neglect so great salvation, and refuse to comply with the conditions of eternal life?

Christ left all to save man from the consequence and penalty of the transgression of the law. The way from the manger to Calvary was marked with blood. The Son of God did not deviate from the path of unwavering obedience, even to the death of the cross. He endured all the woe of man's sin; and shall we turn away from the commandments of the Lord because it involves the loss of friends, position, or worldly gain? Will you not take away your feet from trampling upon the Sabbath of Jehovah? Will you continue to rob God of his holy time? You cannot afford to do this work of making void the law of God. It is at an eternal loss that you rebel against the truth of Heaven. I beseech you, in the name of Christ, that you confess your sins, and reform your ways, that your name may not be blotted out of the book of life, but may be confessed before the Father and before his angels. Jesus is pleading his blood before the Father, and now while mercy lingers and probation is prolonged, seek the approbation of Heaven. Delay not to keep the commandments of the Lord. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—*Mrs. E. G. White.*

A SINGLE brake will stop a car at starting, but many powerful brakes will be unable to stop it when under full headway.



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

BATTLE CREEK, MICH., FEBRUARY 15, 1888.

COLOSSIANS 2:14-17.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. . . . Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ."

Unless Moses has given us an incorrect record, there was a law consisting of just ten commandments, spoken by the voice of God from the summit of Sinai. This law and no more God wrote with his own finger upon the tables of stone. This he caused to be deposited by itself in the ark prepared expressly for its reception. This code of ten commandments, he himself calls "a law." He said to Moses (Ex. 24:12), "Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." God wrote nothing but the ten commandments. These were alone written upon the tables; to these the terms "law" and "commandments" are both applied. By these circumstances and peculiarities they are sharply distinguished and set apart from all other injunctions and obligations. By these they are shown to belong, in a degree and a sense not common to any other requirements, to the Most High. They are pre-eminently "the law of God," and "the commandments of God." These constitute that New Testament law by which is "the knowledge of sin" (Rom. 3:20), without which "there is no transgression" nor imputation of sin (Rom. 4:15; 5:13), and the transgression of which is sin. 1 John 3:4. These constitute "his [God's] commandments," the keeping of which is "the whole duty of man," and by which every work shall be tested in the Judgment (Eccl. 12:13, 14); and they compose the "royal law" and the "law of liberty," by which James declares that we shall be judged at last. Chap. 2:8, 12. They are the "commandments of God" to which the third message of Revelation 14 brings us, in connection with "the faith of Jesus," which includes all the teachings and precepts of Christ and his apostles in the New Testament. Rev. 14:12. They constitute that law which God declared that his Son would "magnify" and make "honorable" (Isa. 42:21), which he speaks of as "my law," and declared that he would write under the new covenant in the hearts of his people (Jer. 31:33; Heb. 8:10),—the "his [God's] commandments," which those will be found keeping who will be summoned at last to enter through the gates into the city of the New Jerusalem. Rev. 22:14.

There was another law communicated privately to Moses, and written by him in a book called "the book of the law," which consisted of instructions in regard to meats, drinks, feast-days, divers washings, and carnal ordinances, and which was deposited, not in the ark, but by its side. The difference between them in this respect was this: the ten commandments lay in unapproachable majesty inside the golden ark, deep graven by the finger of Deity himself in the imperishable agate of the mountains; the law of types and ceremonies lay outside the ark, written with ink, by human hands, on the perishable parchment.

We call the one "the moral law," because it related to moral duties alone; the other we call "the ceremonial law," because it related wholly to ceremonial observances. It is not claimed that the terms "moral law" and "ceremonial law" are found in the Scriptures; but they are convenient terms to express distinctions which the Scriptures clearly teach. The Scriptures do not use the words "probation," "prophetic," "millennial," "moral," "mental," "physical," and a host of other terms which are exceedingly convenient to express distinctions recognized in the Bible, and to which no one objects.

We say that Col. 2:14-17 refers exclusively to the ceremonial law, having to the moral law not the remotest allusion whatever. And he who endeavors to hide behind this scripture as his defense for the

neglect or violation of any moral duties, will stand at last in the Judgment, ashamed of his folly and speechless in his condemnation.

In studying Col. 2:14-17, we ought to pay some regard to the consistency of the figures which the apostle uses, lest we make him a simpleton in spite of his inspiration. It is first to be noticed that the subject of the apostle's remark, is the "handwriting of ordinances." This expression will not apply in any sense to the ten commandments; for no abuse of language can be carried far enough to allow us to call them a "handwriting;" and they contained not a single "ordinance," or ceremony. The "handwriting of ordinances" is not the ten commandments.

The apostle further says that this "handwriting" was "blotted out." That only can be blotted out with the ink and pen of the scribe, which has been written by the hand of the scribe. That which is engraved in stone might be brushed over and discolored with ink; but the engraving would be there in all its distinctness still; it could not in any sense be "blotted out," and it would be utterly inconsistent to apply that term to it.

The apostle continues that this handwriting was "nailed to the cross." If we attempt to apply this to the ten commandments, we involve the astute and logical Paul in the absurdity of talking about nailing up tables of stone. Against this there are two reasons: 1. That which was designed ever to be annulled by being nailed up after the ancient manner of parchment laws, would not have been put upon such material as stone, in the first place; and, 2. Having been engraved on stone, the proper way to annul them, if they had to be annulled, would be to break the stone tablets, not try the absurd and impossible feat of nailing them up.

A further inconsistency is involved in the idea of nailing up the tables, when we consider the fact that they were placed beyond human reach. Only certain ones consecrated to that service could even carry the ark in which they were placed; but no man could look upon the tables of stone within the ark, and live. The handwriting of Moses was given into their hands, from which to read and teach the people, and copies were multiplied for every synagogue in the land. Acts 15:21.

The figure of blotting out and nailing up the laws written by men upon parchment, as applied to what Christ accomplished by his death upon the cross, is at once consistent and forcible. Christ was nailed to the cross. In him all offerings met their antitype, all shadows their substance. They were there nailed in him to the cross. Men could look upon him and say, Here is the great sacrifice which supersedes all typical offerings. The laws for these are now no longer in force; they are nailed with him to the cross.

But suppose we try to consider that the tables of stone were also there, in him, nailed to the cross. In what respect was he the antitype of them? In what respect were they shadows and he the substance? Could men look upon him and say, Now, to-night I will plunge a dagger into the heart of my enemy; for the law, "Thou shalt not kill," is there in Christ nailed to the cross, and is no longer binding? Idiots who will let the Devil lead them so to reason, should seek lodgings for awhile in a Home for Imbeciles, and then move on to the House of Correction.

But, says the objector, if the book of the law was nailed to the cross, then the ten commandments were nailed to the cross; for they were all in that book, word for word; and the doing away of the book did them away also. Whoever makes such an assertion, has certainly been very heedless in his reading of the book. It is not true. The ten commandments nowhere appear in the books of Moses in legislative form; that is, in a form to derive their authority in any degree from the book. They are but once recorded in set form, as God spoke them, and that is in Ex. 20:3-17. And this is historical and not legislative; it is simply a narrative that God did come down and give that law from Sinai with his own voice; but the law derived no authority from this narrative. Its authority rested upon the fact that it had been spoken by God, and written with his finger upon the tables of stone, and deposited in the holiest spot of the most holy place of the sanctuary. And though every copy of the book containing this narrative had been destroyed and put out of existence, it would not have affected in the least the fact of the promulgation of that law, nor have touched the tables containing the legislative transcript of the same. What is here stated will apply also to Moses' rehearsal and paraphrase

of the law forty years later, as recorded in Deut. 5:6-21.

With the law of Moses it was not so. That was promulgated through the book, and its authority was derived from that record. It had no position elsewhere, and when that handwriting was nailed to the cross, nothing of it longer remained.

A further consideration of points involved in this connection is deferred until the next issue of the SICKLE.

U. S.

THE SABBATH FOR MAN.

Much breath has been spent, much ink shed and paper wasted, to disprove the declaration that "the Sabbath was made for man;" yet it will be found in the end that the Saviour spoke the truth. The following is a specimen of the logic used to prove that the Sabbath is an institution exclusively Jewish:—

1. The Sabbath was made for man.
2. The Jews are men.
3. Therefore, the Sabbath was made for the Jews.

Having thus proved conclusively that the Sabbath was made for the Jews, they take this conclusion as the basis, or major premise, of another argument. Thus,—

1. The Sabbath was made for the Jews.
2. But the Jews are a separate and distinct class.
3. Therefore, the Sabbath was made for the Jews exclusively.

By the same form of argument it could be proved that the Sabbath was made exclusively for any other distinct nation, people, or church under heaven. The only position left for honest men is to take the Saviour's words at par value, admitting the truth that "the Sabbath was made for man," and acting accordingly.

But there is another class, large and respectable, who hold that the Sabbath was made for man, for the whole human race from first to last, without distinction; but that the day of its observance has been changed from the seventh to the first day of the week. And having "no scriptural direction for the change," as they are obliged to acknowledge, their first and best argument in its support is that the Sabbath commandment is indefinite in respect to the day.—that any one day of rest after six of labor fully meets its demand. A change of the day, they argue, is not the slightest change of the commandment.

According to their exposition, the Jews were required to keep a seventh part of time, no matter which day of the seven, and Christians are required to do precisely the same thing. How is it, then, that the day has been changed? According to their own showing, there has been no change of the day whatever. Why talk as they do of a "Jewish" and a "Christian Sabbath"? It is all one—any one day of rest after six of labor. Their very foremost argument for a change of the day of the Sabbath, if good and true, proves that there has been no change at all. Yet this class, like the no-Sabbath men, will tell you that the "Jewish Sabbath" was abolished at the cross, and that now all ought to keep the "Christian Sabbath," ignoring the fact, and forgetting their own acknowledgment of it, that the Sabbath was made for man, the whole race without distinction. And what is this "Christian Sabbath" of which they speak, and for which they plead?—It is a definite day the world over, the first day of the week, and that only. No other day will do. It would be Judaism, as they view it, for one to use the right the commandment of God gives him, by choosing the seventh day of the seven for his day of rest and worship.

And such are the men who desire a "religious amendment" to our national Constitution, which shall give the power to "enforce" upon all the observance of a definite day, the first day of the week! Had Paul murdered logic as these men do, well might Festus have claimed that he was mad. To set out to justify a change of the day by an assertion which, if true, inevitably leads to the conclusion that a change of the day is an impossibility, since the commandment never required more nor less than the keeping of an indefinite day—any one day in seven! Can sane men believe that God ever gave such a loose law to men? But they design to improve it, so as to enforce a particular day. And it would be a real improvement, provided the law of God were of such a character as they slanderously represent it to be.

R. F. C.

Never leave your way to seek a cross, nor go out of your way to avoid one; appointed crosses are real blessings.

SUNDAY DREAMING.

WE do not mean dreaming on Sunday, but dreaming about it. The spirit of sleep is not yet lifted from Christendom on this question; and in their state of somnolence, people seem to think that the Sunday Sabbath is very easily established. Like those who dream, they talk of it, if not incoherently, at least contradictorily, calmly and complacently urging reasons in its favor which utterly devour one another.

A friend of ours proposed to a relative of his some questions on the subject of the Sabbath. The minister replied by a quotation from a book entitled "Moses and Israel," by Dr. Franklin Johnson. The quotation illustrates how easily persons are satisfied on this question; for the positions taken by Mr. Johnson are summarily these:—

1. Only an indefinite seventh part of time is required by the commandment.
2. The Creator's rest from the work of creation was a type of the Redeemer's rest from toil and anguish, when he triumphed over death in his resurrection.
3. The apostles changed the Sabbath to the first day of the week.

We propose to say a few words upon these propositions on their own merits, and then see how they stand together.

1. The indefinite seventh-part-of-time theory is an opiate on the Sabbath question in about as free use among theologians as quinine is among Western doctors. They seem to think that it never comes amiss anywhere. But of all loose theories upon the Sabbath question, this is the loosest. It is everything, and therefore nothing. It is a virtual abandonment of the whole Sabbath institution; for by it any day of the week, being a seventh after six days of labor, is the Sabbath, and therefore all days, as people may choose, are Sabbaths. But what is common to all days cannot be used to distinguish any day; therefore, so far as divine appointment is concerned, this theory leaves us with no Sabbath; for to talk of all days' being the Sabbath is a most manifest absurdity.

Again, this theory supposes that the commandment requires every seventh day, with unvarying regularity, to be observed as the Sabbath. If this is not so, then a person under a great pressure of business might work continuously six weeks, forty-two consecutive days, and then rest one entire week. This would be devoting one seventh part of his time to rest, if that is all that is required by the commandment. But this would make the Sabbath so loose an institution as practically to abolish it. If, then, every seventh day, with no disturbance of the interval, is required by the commandment, when the Sabbath was once established a change would be an impossibility.

Thus at the first advent of Christ, the only divine Sabbath upon the earth was the day observed by that people who were then the depositaries of the word and truth of God, the seventh day of the week. Now we ask how a change to the first day of the week, for instance, could have been effected without breaking the commandment. We come to the time when the last Jewish Sabbath had been kept according to the law. When could the observance of the first day commence? Could it have been the next day after that last Jewish Sabbath?—No; for that would not be after six days of labor, because they had rested the day before, as the law required. We go on through the week. Before they come to another first day, they must pass the seventh. But when they come to the seventh day, six days of labor have passed, and they must rest again, or break the commandment. Having then rested, they could not rest the following day, the next Sunday, for the reason already given. We may take any other day of the week, and the result is the same. Whatever change, therefore, has been made in the Sabbath, even on this ground, has been made in violation of the Sabbath law, and he becomes *particeps criminis* who continues the practice.

This indefinite seventh-part-of-time theory is as unnatural as it is unscriptural. Everything about the institution is definite; everything about the commandment is definite. Not one particular is satisfied with any such indefinite arrangement as is proposed. God rested on a particular and definite day. The commandment requires the observance of the day corresponding to that very one in the numerical order. It is more than a marvel to us how persons with the commandment before them can deliberately say that the expression "the seventh day" does not seem to point out any particular day of the week. In the name of reason, of what, then, is it the seventh day? Of the year?—No. Of the month?—No. It is not

in this way that the days of the year and the month are spoken of. We say that common sense demands that we refer such expressions to the most simple and common division of time, and that is the weekly cycle.

Here stands the week, a period of just seven days, unvarying through months or years, unaffected by the motions of sun, moon, or stars. It owes its origin to the great facts of creation. God there established it by working the first six days of time and resting on the seventh, or last day, of that cycle. The week comes from nothing else. Now, says the commandment, referring to this very fact and God's rest on that definite seventh day, You shall rest on the seventh day, because God rested on the seventh day, and set it apart to a sacred use. Yet doctors of divinity have so dosed the theological world that we hear on every hand the response, This does not have any reference to a particular day of the week. Yet they betray their convictions by making the period of labor and rest just a week in length, showing that they know that all this does come from the events of the first week of time, and then nullify it all by not allowing their week to begin anywhere or end anywhere.

Strange to say, this theory is used against the observers of the seventh day; whereas if it be true, we are obeying strictly the requirements of the fourth commandment. But custom has established the first day, and they say we should conform to custom. It is true that if we thought that God had left this matter to be decided by custom, we would conform thereto; for we take no pleasure in differing from our fellow-men. But there is nothing binding in custom; there is nothing sacred about it. It was all wrong in Noah's time, in Christ's, and in Luther's. It may be wrong now. But seventh-day keeping is so inconvenient. Very true; but what is that to any but those who choose to keep the seventh day, upon whom the burden of that inconvenience falls?

As to the Sabbath's being a type, that is an impossibility, as it was instituted before the fall, before a type of anything connected with the work of redemption could have had an existence. But there is a fatal flaw in this argument in another respect. If it was a type of "Christ's rest from toil and anguish" in his resurrection, when that point was gained, the type ceased; for types always cease when the antitype is reached. This leaves us again with no Sabbath.

Lastly, "the apostles by the direction of the Holy Spirit" appointed the first day of the week in place of the seventh. This argument is borrowed from the Roman Catholics. Alas that Protestants should still be found following the leadings of that mother of errors and abominations! But if the apostles changed it, Christ did not. That is some improvement on the common argument, as it relieves Christ from the fearful charge of changing his Father's law. But if Christ or the apostles made such change, why has not some one of the sacred writers told us about it?

But further, if Christ's rest on the first day was the antitype of the Sabbath, and that fact fixed it to the first day of the week, as our writer argues, why need the apostles meddle with the matter at all? How could they change it, when it was already fixed by that great fact? Thus the argument falls to pieces.

Summed up, the instruction furnished us respecting the first day of the week, is as follows: 1. That the Sabbath is an indefinite seventh part of time, but no day in particular, which makes all days Sabbaths, and hence virtually none of them the Sabbath; 2. That the Creator's rest, the old Sabbath, was a type of a definite day under the gospel when Christ rested; from which it follows that when this day is reached, the type accomplished its object and ceased, which leaves us with no Sabbath; 3. That after all this the apostles changed the day. Sunday somnambulists, what next? U. S.

BIBLE CONVERSION AND GROWTH IN GRACE:

OR SANCTIFICATION AS TAUGHT IN THE SCRIPTURES.

THE second step in the work of sanctification, as prayed for by the apostle, is the sanctification of the soul. And we think we stand upon scriptural ground in the view that by the *soul* he means simply the life. In defense of this position, we note the fact that the terms *soul* and *life* are used interchangeably in Matt. 16:25, 26. And furthermore, the original word from which these are translated is forty times rendered *life* in the New Testament.

It is not the profession, not the praying, not the

talk, but the *life* by which men are judged. "For every tree is known by his own fruit."

"His preaching much, but more his practice, wrought A living sermon of the truths he taught."

The Christian life has its origin in the new birth. John 3:3-8. In its origin, its growth, its development, and its maturity, God and his Son and the Holy Spirit have a part to act. These must mold the life, giving to it tone and vigor, rounding it out in glorious perfection; while the submissive voice of the Christian will be, "Speak, Lord; for thy servant heareth;" otherwise the Master is not honored nor the soul saved.

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17. He is a new creature, in that he has a new work to do, as well as coming into possession of new joys and a new hope; "for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." To put off the old man, or to overcome inclinations and tendencies to sin; to put on the new man, or to build up character, and to labor for the salvation of the souls of our fellow-men, is the great, the daily work of the Christian.

Men will be judged according to their works, and will be rewarded according to their works. Rev. 20:12; 22:12. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27.

The test of moral character, the rule of judgment, scrutinizing and impartial, will be the law of God, that embodiment of divine precepts teaching our duty to God and man, proclaimed by God himself from the heights of the burning, quaking Sinai, and written with his finger upon tables of stone. James introduces this law in his epistle, and exhorts: "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. (See also Eccl. 12:13, 14.)

The formation and development of a character that will pass the solemn test of the Judgment, is the Christian's life-work. Working in harmony with the teachings of the Holy Spirit and the law of God, his pathway will brighten, his peace be as a river, and his righteousness as the waves of the sea. But as the artist, who, through untiring perseverance has brought out in his magnificent workmanship the fine, delicate, living expressions of the original, may, with a careless stroke of his brush, deface and ruin in a moment all the artistic beauty which otherwise would have been the admiration of thousands,—so the man of God, while off his watch, in unguarded moments, by yielding to the solicitations of Satan, may sacrifice his integrity, fall from his high, honorable, and holy standing, mantling his name and honor with shame and ignominy. "Wherefore let him that thinketh he standeth, take heed lest he fall." The apostle not only saw the danger of others in this direction, but he saw his own; and here is where many fail. Says he, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:26, 27.

A consideration of the third and concluding step in sanctification will be next in order.

A. S. HUTCHINS.

HISTORICAL READING ON SUNDAY-KEEPING.—NO. 6.

BY ISAAC MORRISON.

WHAT did the Roman Catholic Church do to defend the false claims of the pope, and to hide its errors and corruptions?

Speaking of the supremacy of the bishop of Rome, Wharey says: "To support this high claim, there was need of ancient documents and records, by which it might be defended against the assaults of the opposers. These were soon forged and furnished in sufficient numbers by the monks. The decrees of councils never heard of before, were now discovered."—*Wharey's Church History*, p. 133.

Ephraim Pagitt says of the Church of Rome: "To maintain their greatness, errors, and new articles of faith, 1. They have corrupted many of the ancient Fathers, and reprinting them, make them speak as they would have them. . . . 2. They have written many books in the names of these ancient writers, and forged many decrees, canons, and councils, to bear false witness to them."—*Christianography*, part 2, p. 59. London, 1636.

Have some of the greatest men been deceived by these lying traditions of the Catholic Church?

"False and lying traditions are of an early date, and the

greatest men have, out of pious credulity, suffered themselves to be imposed upon by them."—*Archibald Bower, History of the Popes*, vol. 1, p. 1.

Can all the errors of the Roman Catholic Church be proved by the writings of the early Fathers?

"But of these we may safely state that there is not a truth of the most orthodox creed that cannot be proved by their authority; nor a *heresy* that has disgraced the Romish Church that may not challenge them as its abettors. In point of doctrine, their authority is, *with me, nothing*." Again, "No part of a Protestant's creed stands on the decision of the Fathers and councils. By appealing to the Bible alone as the only rule of faith and practice of Christians, they [the reformers] confounded and defeated their papistical adversaries, who could not prove their doctrines but by the Fathers and councils."—*Dr. Adam Clarke, Com. on Prov. 8*.

How should we regard the traditions of the early Fathers?

"What we want is to follow in the footsteps of our Master; and when we are attacked by infidels and skeptics, we must meet them with a '*Thus saith the Lord*.' That will settle it. I tell you this one sentence, '*Thus saith the Lord*,' is worth more than all the *traditions of the Fathers*. It is not what the *church teaches to-day*, nor what our *forefathers taught*, but what is the word of God. That is what we want."—*D. L. Moody*.

"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 perfectly furnished unto all good works." 2 Tim. 3: 16, 17.

Do Protestants admit that Protestantism came out of the Roman Catholic Church?

Randolph S. Foster, D. D. LL. D., Methodist bishop, writing in the *Independent* concerning the Roman Catholic Church, says: "Protestantism emanated from her bosom, and comes into line of consecutive and organized Christianity and antiquity, by tracing itself back to her and through her. Condemn her as we may, she is our mother."—*Quoted in the Susquehanna (Pa.) Journal of May 15, 1886*.

Lorenzo Dow says of the Romish Church: "If she be the mother, who are the daughters? It must be the corrupt national established churches that came out of her."—*Dow's Life*, p. 542.

Did the reformers at once discover and restore to their followers all that purity of faith and doctrine which the church had in apostolic times, before the dark ages of papal persecution?

"The theology which is now taught in the Lutheran schools, did not at once attain its present form, but was improved and perfected progressively. . . . For the vindicators of religious liberty did not discover all truth in an instant; but, like persons emerging from long darkness, their vision improved gradually."—*Mosheim's Eccl. Hist.*, p. 136.

"It is not possible that the Christian world should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once."—*From Robinson's Charge to the Pilgrim Fathers on their departure from Leyden in the Mayflower*, in 1620.

Did the Reformers ever rid their followers of all the errors of the Roman Catholic Church, and restore to them the pure doctrines of apostolic Christianity?

"The Lutheran Reformation retained many papal errors in its doctrines. . . . In like manner was the English Reformation incomplete. Not only did it retain many papal errors in doctrines, . . . but by these errors it failed to restore, adequately, the primitive idea of Christianity."—*History of Methodism*, by Abel Stevens LL. D., vol. 1, p. 20.

How should the followers of these reformers have regarded their leaders? and how should more truth that men of God in later times have brought forth from God's word, be regarded?

"Brethren, we are now quickly to part from one another, and whether I may live to see you face to face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by any other instrument, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord hath more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a *period* in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our God revealed to Calvin, they will rather die than embrace; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but, were they now living, would be as willing to embrace *further light* as that which they first received. I beseech you, remember it is an article of your church covenant that you be ready to receive whatever truth shall be made known to you from the written word of God."—*From Robinson's Charge to the Pilgrim Fathers on their departure from Leyden in the Mayflower*, in 1620.

—They have usually the most peace and comfort in themselves that are the most profitable to others.

—Lord Shaftesbury, an authority of the utmost reliability, states as his opinion that fifty per cent of the cases of mental disease to be found in asylums, are due to the drink habit.

"THERE IS ONE LAWGIVER."

We would not by any means underrate the objections urged against our faith. Though very many of them prove only the strength of prejudice, or how far people may be led from the plain truth of the word of God by tradition, they have all the force of *real* objections in the minds of those who put them forth, and are therefore entitled to a fair examination.

Many suppose our application of the above text is wrong, because Christ was raised a prophet "like unto" Moses, who was both lawgiver and mediator; and in the Scriptures we have the phrases, "law of Moses" and "law of Christ." We accept the facts, but insist that they prove the correctness of our application of the text. In the first place, inasmuch as the text is in the New Testament, our opposers should show, if possible, that it may be harmonized with their interpretation. Should they attempt to do this, we think they would fail.

There is not in all the Old Testament a law which Moses gave on his own authority. As direct a testimony as the Bible contains is found in John 7: 23, which ascribes circumcision to "the law of Moses;" and this is an example or illustration of all. Yet the Lord gave circumcision directly to Abraham, long before Moses; and in the following manner it was given by, or really *through*, Moses: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying," Lev. 12: 1-3. Then follows the order for circumcision. Inasmuch as all those laws came directly from God, the text of James was strictly true in the time of Moses. Jehovah was the "one Lawgiver," and Moses gave no law except as the instrument through whom the Lord spake to Israel. This being so, a becoming reverence should check the sneering manner of all those who are wont to speak so contemptuously of "the law of Moses."

And the same is true, also, of Christ. He never claimed any independent authority, nor to speak for himself or in his own name. Everything is ascribed to the Father. "God was in Christ, reconciling the world unto himself." Therefore Jesus said, "My doctrine is not mine, but his that sent me." "I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." "I do nothing of myself; but as my Father hath taught me, I speak these things." All is summed up in the following words: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

Now as God "cannot deny himself," and with him "is no variableness, neither shadow of turning," he could not send his Son to contradict him, or to speak contrary to the revelation of his own will. The morality of both Testaments must necessarily be the same. A moral precept once proclaimed must ever remain the same until God denies himself, or until with him is variableness.

A mediator has respect, in his work, to moral law, such as God proclaimed with his own voice, and himself declared to be the rule of holiness in life. Instead of mediating for positive laws, they are severally parts of the plan of mediation and redemption. It is manifestly true that if Christ gave a *new moral law* (the very idea of which is an absurdity), or gave any law on an independent basis, that is, by his own sole authority, he could not mediate in respect to that law, for "a mediator is not a mediator of one."

J. H. WAGGONER.

THE PAPAL JUBILEE.

THE celebration of the papal jubilee in Rome, was an event of not merely momentary interest, but one the interest and the results of which will be a matter for the record of history. The details of the celebration would occupy too much space, and probably already are more or less familiar to the reader. Congratulations and costly offerings have flowed in upon the pontifical chair from the sovereigns. No one imagines for an instant that this regard shown is merely an interchange of personal courtesy. The Church of Rome controls votes, and there are many questions in the politics of the day which depend for settlement much upon the way in which the faithful Catholic is instructed to cast his influence. Of all this the church makes such capital as she knows so well how to make. The summary action of the Italian government in removing the civil magistrate of Rome for complicity in a scheme by which the independent at-

titude of the Quirinal toward the Vatican would have been compromised, shows that the home authorities well understand the nature of the canker eating at the vitals of Italy.

In Leo XIII. the heart of the great Catholic system thirsts for the sovereignty of Rome and its surroundings. What this means is well known, and the throbbing heart of united Italy beats the call to resistance. When, in the days of Italy's struggle, it was submitted to the people of the papal state to choose between state and church government, the almost unanimous vote for a united nation will be well remembered. "Religion for Rome, but Italy for Victor Emmanuel," was the watchword. To break down this barrier has been the endeavor of the church, and it is to this end that it is hoped the display and pomp of the jubilee will contribute, as well as to the furtherance of Catholic interests throughout the world. The secretary of the Evangelical Continental Society addresses a letter to the *Christian World* so full of the Protestant spirit that we quote the greater portion of it:—

"The eyes of the civilized world are at present turned toward Rome, where the astute pontiff is seeking, by means of his jubilee celebrations, to strengthen the zeal of his worshipers and to revive their desire to see him once more seated on a throne and supported by an army of his own. The Jesuits—the probable authors of the great movement—are not so innocent as to suppose that King Humbert will quit the Quirinal, and leave Rome in the hands of the so-called successor of the Galilean fisherman. But they do anticipate that this demonstration will tend to impress on the powers of Europe the majesty of the Romish Church, and awaken sympathy on behalf of this dethroned potentate. Some Protestants affect to think lightly of this celebration, and to believe that the day of Romish dominion is forever past. The papacy, say they, is decaying, and neither jubilees nor Jesuit zeal will do more than temporarily galvanize its torpid limbs. Facts rather tend to show that this foe of the gospel, this relentless persecutor of the faithful, this anti-Christ, was never more active. In Germany it is making inroads on the territory of the half-dead Protestant Church. In Bulgaria every possible endeavor is being made to supplant the Greek Church. In Spain and Italy, the loss incurred by the expropriation of the convents and monasteries at the time of the revolutions in 1859 and 1869, is already, we imagine, more than covered by the numerous educational and monastic establishments which, since then, ultra-Montanistic zeal has erected, and is erecting, in those lands. English ritualism views this resuscitation of church power and authority with complacency. European state-church Protestantism is largely unable to cope with it. Free-thought, a euphemism for atheism and materialism, is loud in its denunciations of the priesthood and their machinations, but it carefully confines itself to words. Through fear of society it refuses to break with Rome and reject its ministrations. Thus, all along the line, the papacy is to the fore, and untiring in its efforts to regain its old supremacy. Notwithstanding this, no reference, we are told, is to be made to evangelical missions in papal lands at the approaching General Conference on Missions. Work among all sorts of barbarians and half-civilized races is to be discussed, but the spiritual needs of the most cultured nations are not to be noticed."

Verily, it means something besides a mere profession to be a Protestant. The name implies both the defensive and the aggressive; and when this ceases to be the attitude, it means spiritual death and decay.—*Present Truth*, London, Eng.

Temperance Outlook.

BEARING OF ERRONEOUS APPETITES ON MORAL ACCOUNTABILITY.

THE moral bearings of erroneous physical appetites is a subject rarely discussed, either by physiologists, philanthropists, or theologians; yet it is one of vast importance, and ought to draw forth the intellectual and moral energies of those who are devoted to the elevation and salvation of the human race. It is one which ought especially to come from the pulpit as a part of that gospel which was instituted for the eternal well-being of men;—one which every minister of the gospel should make familiar to his own mind, and give with clearness and force to the people.

Every indulgence of any unnatural appetite, produces a morbid state of the physical system. Every indulgence at war with natural instinct, is at war with the healthy condition of every function of organic life. Appetites which the Author of our being never instituted, are so many violations of natural law, which is the law of God; and they secure for the offender, sooner or later to be administered, a certain

and unavoidable penalty. Every such violation of law is a sin against physical life, exposing us to physical suffering; and when it is done consciously, it is a sin against moral obligation toward God, to be met on the day of final Judgment. Hence the importance of trying to know the difference between the instinctive attributes of our being and the destructive lusts which are made by habit; that we may neither be found sinning against our own bodies nor against the Maker of them.

God, the Creator of our bodies, has arranged the condition of every fiber and function, and has pledged himself to maintain their right action, unless disturbed by some foreign agency, till age shall wear out the cords that bind us to life. Every law governing the human system is as truly divine in origin, character, and authority as are the teachings of the Bible; and every unnecessary and wanton deviation from obedience to this law, is as certainly a sin as is a violation of gospel precept. Hence we are as truly under obligation to know and obey the former as we are the latter. There are instances in which it may be necessary to transgress the laws of health, to answer the demand of some higher obligation, as in cases of illness in the family, where loss of sleep and other privations are unavoidable in the discharge of obvious duty; but when we intelligently violate law for no justifiable end, we commit sin against God as certainly as though we committed robbery.

All the kingdoms of nature reveal the law of God; but nowhere is this command so "fearfully and wonderfully made" to speak out to an intelligent mind as in our own physical structure. Here has Jehovah written his law, not by amanuenses or inspired men, neither on parchment nor on tables of stone, but by his own almighty finger, upon every living fiber and function of the human body. To transgress needlessly a law of life, is therefore a violation of the law of God; and from the physical punishment of that sin there is no escape and no redemption. No propitiatory sacrifice has been made for this form of transgression. In some way, sooner or later, the suffering must come. Every transgression of physical law, committed consciously or unconsciously, unavoidable or wantonly, will receive the penalty made due in natural law; and, as just stated, if it be one which is committed knowingly, and for no worthy object, it becomes not only a sin against ourselves, but a sin against God. The physical penalty may appear in the form of sickness, broken constitutions, premature decay and death, or in all these forms conjoined. The violation of moral obligation, with all its evils of a moral bearing, must be met when God shall call us to a final account.

Whoever indulges in any unnatural luxury, produces a morbid action in the system, disturbs the equilibrium of organic vitality, and lessens its native vigor and durability. And this disturbing process is generally so insidious in its course, and so unrecognized in its final developments,—for nature will bear abuse silently as long as she can,—that the offender does not perceive the cloud of wrath that is gathering over him, till he is pelted by the storm; and even then he may be so ignorant of the laws of organic life and their penal code, that he knows not wherefore he is punished. He groans under pains and prostration which he cannot account for, and calls it the common lot of mankind, or the providence of God, when it is only the final issue of a long warfare between nature and his own habits.

If a man would seek to live for no higher purpose than his own personal enjoyment, let him know and obey the laws of his physical being.—*Dr. L. B. Cole.*

—Of sixteen retreats for inebriates in England, fourteen are for women alone. They always have applications for admission very far in advance of their capacity to receive them.

—One of the debated questions of the day is the need of alcoholic stimulants in the case of sickness. The secretary of the Woman's Christian Temperance Union, in a bulletin recently issued, states that in the London Temperance Hospital, which has been established fourteen years, and in which 30,000 patients have been under treatment, alcoholic stimulants have been resorted to in only five cases, and in these instances they produced no better results than the remedies usually employed. More than 12,000 of the patients were more or less addicted to drink. Most of these, seeing the good effect of the treatment here employed, have become total abstainers. In fatal cases, there were fully one fifth more deaths among non-abstainers than among teetotalers. These facts are certainly worthy of consideration.

Notes from the Field.

"The field is the world."

THIS department has not appeared for several issues. It is resumed in this number, and the reports given are condensed from the general reports that have been received since the last appearance of the department in these columns.

NEBRASKA.—Nine converts reported at Pine Glen.

NEW YORK.—Meetings at St. Johnsville resulted in six converts.

COLORADO.—Church of twenty-one members organized at Gunnison Valley.

PENNSYLVANIA.—The meetings held in Tioga county resulted in several converts.

IDAHO.—Several new members added to the company of believers at Moscow.

WASHINGTON TERRITORY.—A series of meetings at Palouse resulted in ten converts.

SOUTH AMERICA.—Church in British Guiana reports having received twelve new members.

AUSTRALIA.—Twenty-six converts reported at Carlton, as one result of a series of tent-meetings.

TENNESSEE.—A general meeting held at Springville was quite largely attended, and resulted favorably.

MINNESOTA.—Two new members added to the church at Byron; five new converts reported at Anboy.

DAKOTA.—Church of eight members organized at Lisbon; ten new members added to the church at Fargo.

ARKANSAS.—Nineteen believers signed the covenant at Little Rock, as the result of mission work and a series of meetings.

NEW ZEALAND.—The membership of the church at Auckland is now reported as seventy-two, and a new church edifice has been erected.

FRANCE.—Nine converts were baptized at Nimes; church of eleven members organized at Vergeze; twenty converts reported at Tarn.

OHIO.—Encouraging reports are received from the mission work at Cleveland; fully twenty persons in that city have embraced the faith.

MAINE.—Church of fourteen members organized at Cary; church of eleven members organized at Blaine; two new converts at East Washburn.

SWEDEN.—Five new members added to the church at Stockholm; thirty-two persons are now in the mission school at Stockholm, preparing for public labor.

VIRGINIA.—A series of meetings at Mt. Gilead resulted in fourteen converts, with many others deeply interested; several new converts reported at Marksville.

WEST VIRGINIA.—Meetings at Parkersburg resulted in three converts, making twelve believers at that place; church of eight members organized at Freeport.

TEXAS.—A company of thirty believers reported at Sodom, and a Sabbath-school of about forty members; membership of the church at Black Jack Grove increased to twenty-seven.

IOWA.—Several new members have been added to the church at Confidence; four new converts reported at Elk Horn; six new members added to the church at Ames, and three at Parkersburg.

CENTRAL EUROPE.—Membership of the church in the Caucasus increased to fifty-six; a new church of twenty members organized in the southwestern part of Russia; four converts reported at St. Imier, Switzerland; eight converts baptized at Basel, Switzerland.

KANSAS.—A church of nineteen members has been organized at Huron; new church completed and dedicated. Eight believers reported at Stockton; meetings at Morganville result in several new converts; five new members added to the church at Hutchinson.

MICHIGAN.—Meetings at Morenci resulted in two converts; seven young converts reported at Carlton; meetings at Wexford result in twelve additional converts, making a company of thirty believers at that place; six new believers reported at North Eaton, and two at Fleming.

WISCONSIN.—Twenty-five believers reported in the vicinity of Lime Ridge; a company of eighteen believers has been raised up at North Lake; the membership of the company of German believers at Milwaukee has been increased to twenty-five; meetings at Otter Vale resulted in about twenty believers.

INDIANA.—The meetings held at Idaville and Olive Branch resulted in several conversions; several new converts reported at Plymouth; a new church has recently been completed and dedicated at Waldron, and the membership of the church has been increased to twenty-five; new churches have recently been dedicated at New Marion and Mud Lick.

The Theological World.

... There are Young Men's Christian associations at Jerusalem, Beirut, Damascus, Jaffa, and Nazareth.

... Sam Small is reported as saying that "if there is an abomination this side of hell, it is a church fair."

... It is estimated that Christendom sends 6,646 missionaries abroad, and that the native churches furnish 33,600.

... A dispatch from London says that the Baptist Union have signified their acceptance of Mr. Spurgeon's resignation.

... In the primary schools of Greece, the Gospels, in the old original Greek, are used as a reading book for the higher classes.

... Mormon missionaries have been vigorously plying their business in Warren county, Ga., and have met with severe opposition.

... It is reported that in their labors at Kansas City, Sam Small and Sam Jones drew larger audiences than all the theaters in the city.

... There have been fifteen hundred conversions on the Mosquito coast, Central America, since 1881, due to the efforts of Moravian missionaries.

... The Foreign Sunday-school Association has in twenty-five years aided in the establishment of 3,000 Sunday-schools in Germany, with 300,000 scholars.

... The Protestant Episcopal Church reports for 1887, a total of 435,785 communicants, an increase of 19,215. There is also an increase of ninety clergymen.

... The cable reports that in China a fanatical outbreak has occurred in the province of Fukien. Twenty Christian churches have been burned, and the converts massacred.

... The American Missionary Association has 8,616 pupils in its schools for the freedmen in the South; 608 pupils in its Indian schools, and 1,044 in its schools for the Chinese.

... Sunday-schools are growing in favor in many foreign countries, and are being established in many lands where they were previously almost unknown, such as Italy, Spain, and Bohemia.

... Dr. Petavel-Olliffe, professor of theology in Geneva, has attracted much attention by the delivery of a series of lectures announcing his adherence to the doctrine of conditional immortality.

... A North Carolina Methodist was convicted of disturbing religious worship because he persisted in singing with the choir. The case was carried to the supreme court, and the decision was reversed.

... The French embassy, at Constantinople, has received reports from Jiddah, the port of Mecca, on the Red Sea, of a rising against the Christians. It is said that the French consul there has been killed.

... At the recent meeting of the committees of the two Reformed churches, Dutch and German, no conclusion as to the union of the two bodies was reached. Another meeting is to be held in Philadelphia, in March.

... There is a great call just now for teachers in the government schools of Japan, and Evangelist Moody is at work sending out Christian teachers to occupy those positions. It is hoped they will have a great influence in molding the future of Japan.

... The German Catholics of the United States have contributed \$20,000 toward a "Leo House" for immigrants in New York City. This appears to give some color to the charge that the Romish hierarchy is fostering Catholic immigration to this country.

... There are one hundred and twenty-two Protestant churches and places of worship in Paris, with ninety-two ministers. Of these, eighteen churches and fifteen ministers belong to the Reformed Church of France, and sixteen churches and nineteen ministers to the Lutheran Church.

... Among the sham and trickery which are still kept up by the priests in such Catholic countries as Italy and France, one of the favorite practices seems to be, to personate the Devil. In the Ronen cathedral, in Paris, recently, a priest tried to personate God in a dialogue with the Devil. His congregation became incensed, and began to sing national airs, whereupon the police were called in and several of the disturbers arrested.

... The London, Baptist and Free Church of Scotland Foreign Missionary societies have received an offer of £15,000, or about \$75,000, from Mr. Robert Arthington, of Leeds, who has already given large sums to Central African missions, to enable them jointly to commence a mission to the tribes of the northern part of South America. The proposal is to place the money at the disposal of a council, consisting of representatives of the three great missionary societies, part to be applied to the purchase of a steamer, which shall ply on the Amazon River and its affluents, and the remainder to be expended in the working expenses of the mission. The offer is now under the consideration of the societies.

THE GOSPEL SICKLE.

Battle Creek, Mich., February 15, 1888.

Read the article found elsewhere entitled "Sunday Dreaming." It shows very clearly the extreme fallacy of several pretended arguments that are frequently presented.

To those who have been wont to regard Col. 2:14-17 as proof of the non-existence of the obligation of the Sabbath of the fourth commandment, the article on that subject in this issue, by Eld. Smith, will prove interesting reading. Let all give it a careful perusal, also the conclusion of the same, which will appear in our next issue.

THE POLITICAL CONDITION OF THE WORLD.

The *Present Truth*, published in London, Eng., speaks as follows:—

"The world is in a state of political unrest. Every nation has internal troubles which are beyond the power of its wisest statesmen to allay, and social problems which its sagest counsellors cannot solve. It is Socialism, Communism, Nihilism, Anarchism, in Great Britain, in Germany, in France, in Russia, and in all the countries of the world. America, the most favored nation under heaven, so far as the maintenance of life and success in business is concerned, with all her broad, untilled acres of fertile soil, free, or nearly so, is trembling before the internal elements with which she has to deal. The governments of Europe before named, rest on the brink of a volcano of evil into which they may any moment be hurled; they are founded on a mine which may be exploded by a revolution before which the French revolution of the last century pales into insignificance. Added to this are the prospects and preparations for war now being carried forward on such a gigantic scale by all these governments. Highest premiums are paid for latest and most successful implements for the destruction of human life. These are laid aside again and again for better inventions of the same class, at a great expense, till the war expenditures are eating out all the resources of the nations. They are burdened, burdened with war taxes, till the whole land groans under the burdens, and the poor are goaded on to the verge of revolution! Who dare say that this picture is not true? It does not, nor cannot, portray the intensity and exaggerated condition of things in the Old World, and, to some extent, in the New. Rulers have no certain policy, and many of them are no more than political demagogues who are promising the masses that which will only be fulfilled in bitter disappointments, thus adding to the discontent, and stirring up the baser passions of men."

A TRAVESTY OF RELIGION.

In the *Independent* of Feb. 2, 1888, James Buckham makes statements concerning the course of some professors of religion in New York City, which seem utterly incredible, but which, coming from the source they do, cannot, of course, be questioned.

The article states that there were confined in the Tombs prison of the city of New York, not long since, four men sentenced to be hanged for the crime of murder; that an eminent clergyman, after repeated visits, had found it impossible to make any impression upon their minds, touching the terrible nature of their crimes, and the fearful condition of passing to the other world with such crimes unrepented of.

The cause of this indifference appeared to be that certain brainless idiots (for ordinary idiots seem to have, in comparison, quite a supply of brains) had wrought the minds of the prisoners up to a great pitch of expectation regarding the dramatic effect of their coming execution, the notoriety they would gain, the display of their names and their pictures in the papers, the comments which would be made upon them from one end of the land to the other, etc., etc., till they had come to consider themselves the heroes of the hour, and their execution as a grand and crowning event in their earthly existence. So absorbed had they become in this matter that one actually requested the sheriff to permit him to rehearse his part, to see with what firmness and bravado he could walk to the gallows and ascend the steps, when the hour should come.

This would be bad enough; but the great shame

and humiliation is yet to appear. The church must put its hand into this disgraceful business. A rivalry sprang up between Catholic priests, a Methodist exhorter, and some lay workers, including a *delegation of ladies* from one of the fashionable churches of the metropolis, for the so-called conversion of these men; and the means they made use of showed the nature of the work in which they were engaged; it was not sincere conviction and repentance on the part of these men, but a mere profession of adhesion to their church; and they sought to accomplish this by promises of a greater display and more imposing ceremonies at the funeral!

Thus the report states that the *ladies* above referred to, had, at the time of the clergyman's visit, "succeeded in capturing one of the distinguished criminals by the bribe of a first-class funeral, with flowers, music, a broadcloth suit, a white neck-tie, and the services of the most artistic undertaker on Manhattan Island. The other gentlemen of the gallows were still holding out for extra inducements."

Can anything exceed the disgrace of such proceedings? Alas for religion, when such a travesty can be carried forward in its name! Is it any wonder that, in the control of such unworthy hands, "Ichabod" should be written over all its temples? U. S.

GLIMPSES OF ROMANISM.

To those who comprehend the real significance of the advances of Roman Catholicism, the following items will prove interesting. The pope, on receiving President Cleveland's gift of a copy of the Constitution of the United States, through the rector of the American College in Rome, and with a letter to Cardinal Gibbons, responded thus:—

"I have received offerings from all parts of the world,—from Italy, France, Germany, Hungary, England, Spain,—and one from the President of the United States,—a most pleasing one. As archbishop, you enjoy there perfect freedom. That freedom, you admit, is highly beneficial to the spread of religion. As the head of the church, I owe my duty, love, and solicitude to every part of the church, but toward America I bear special love. The care of your nation is great. Your government is free, your future full of hope. Your president commands my highest admiration. Hence this offering which I have received to-day has truly touched my heart. It affords me pleasure to pour forth through you to your president and to your great country my most profound sense of appreciation and gratitude. In conclusion, I grant you my blessing, and ask that of yourself and of the president of your country."

A correspondent, who announces himself a Jesuit, writes from Mexico to the *Catholic Standard*, concerning Protestantism in that country. He says there is no Mexican Protestantism except in the American newspapers. The Bible work amounts to nothing, for seven million Indians and three million whites cannot read. He will not allow that Protestantism has done anything, but we find this significant paragraph in his letter:—

"Now that the country is roused by the cry, 'Look out for Protestantism,' the clergy and people bestir themselves, schools are being erected promptly, and instruction is being organized, against the danger not only of Protestantism, but also of rationalism, materialism, Masonry, and general irreligion. The Mexican Catholics will leave to sincere Protestants their right of peaceful liberty; they will allow them to worship even in their stolen Catholic churches. But as for the souls of their own children, they are rising up with the cry of faithful Flanders against Masonic unbelief, 'They shall not touch the souls, the immortal souls, of our children.'"

It is well known that Queen Victoria has been criticised by some of her stricter Protestant subjects for visiting sundry Roman Catholic churches, and attending service at one, and for visiting a monastery in France on a papal dispensation. The vicar of New Malden, the Rev. Charles Stirling, has published a letter, sent to the queen's private secretary, in which he says:—

"Many of Her Majesty's Protestant subjects are persuaded that by the renewal of 'communion with the see of Rome' the throne has, according to the Act of Settlement, become vacant."

A catechism lately issued by the Roman Catholic authorities in Mexico, for the circulation of which the civil authorities of the State of Guanajuato caused a priest to be punished, directs Catholics not to lend or hire houses to Protestants for services, not to erect or repair churches for Protestants, nor to make or sell furniture for such churches, nor to attend Protestant services, under penalty of excommunication. The civil authorities interfered with

this religious boycott, on the ground that it was "subversive of the public well-being."

The above are only a few of the many "pointers" that may be gathered from the public press every week, indicating the constantly increasing power of Catholicism. The only wonder is that Protestants can be blind to the true state of affairs. To the close observer, it is evident that Protestantism is gradually loosening its hold upon what should constitute its special foundation, and is thus paving the way for a union with Catholicism. It is noticeable that Catholicism does not change in the least,—all the concessions are on the other side.

It is true, we occasionally see a feeble remonstrance, as in the case of one from a certain body of the Methodist Church, recently, against the action of President Cleveland in presenting to the pope a copy of the Constitution of the United States. But while we see these feeble remonstrances, we also see the same bodies doing, in many other directions, that which tends as much toward union with Catholicism as the act of President Cleveland.

THINGS THAT LAST.

LET us look for a moment at those things that will never wear out.

I have often heard a poor blind girl sweetly sing, "Kind words will never die." Ah, we believe these are among the things that will never wear out. And we are told in God's own book to be "kind one to another."

The word of the Lord will never wear out. Though the grass shall wither, and the flowers fall away, the word of the Lord endureth forever. 1 Pet. 1:24, 25.

The life of the righteous will never wear out. They will live in the world to come as long as God shall live; but the death of the wicked will last forever.

The joys of the kingdom of heaven will never wear out. The pleasures of this world soon die, but the enjoyments of that world will never end.

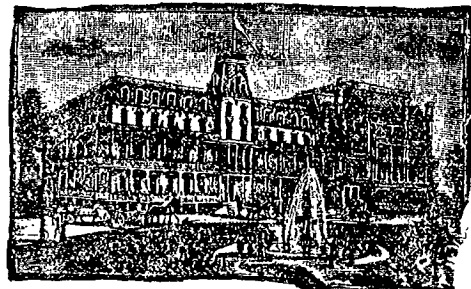
The crown of glory will never wear out. The crown of the winner in the Olympic games soon faded; the crowns of kings all wear out; but the crown of glory will never fade away. 1 Pet. 5:4.

The "new song" will never wear out. We hear sometimes that some of our tunes are worn threadbare; but that will never be said of the new song.

Which will you choose: the lasting, or that which wastes away; the things of time, or the things of eternity? Will you choose wealth, honor, fame, or the joys of heaven, eternal life, the crown of glory, and the "new song"? May God enable us to make a wise choice; and like Joshua, choose to serve the Lord.—*Christian Treasury*.

EXERCISE thy grace, or Satan will exercise thy corruptness; as one bucket descends, the other rises.

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