

THE GOSPEL SICKLE

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

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For Terms, - - - See Last Page.

TROUBLED WATERS.

SOMETIMES, when I see the gladness,
Creeping into others' lives,
See their fond hopes fruit in richness,
How each drooping flower revives,
I recall, with wondering sadness,
Cherished dreams now long since fled,
And, unbid, the question rises,
Why have I not been thus led?

Why not, in more pleasant pastures,
Have I drank life's waters sweet?
Why not, 'mid the constant verdure,
Have been stayed my hurrying feet?
Thus, sometimes, when loosed from anchor,
Wayward thoughts come veiling up,
And I weep, because of bitter
Savors off the proffered cup.

But the voice that calmed the waters
Of the loved Gennesaret,
Still hath power to hush each murmur,
Silence every vain regret.
Far adown dim-lighted ages,
Comes the Saviour's "Peace, be still!"
And no more the tempest rages,
For e'en doubts obey his will.

Little we by pain or pleasure
Of Jehovah's purpose ken;
God alone knows of the future,
Only he what might have been.
Winter's frosts make pure the azure,
Winter's snows the rootlets fold,
And the hotly glowing furnace
Doth but purify the gold.

—Golden Censer.

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.

IT is true that "the eye is not satisfied with seeing, nor the ear filled with hearing;" but so far as the pomp and pageantry of this world is concerned, or the charms of its enchanting music, there is such a thing as being satisfied without seeing the one or hearing the other.

THEY greatly mistake who suppose that the measure of success is the position which one secures. The first and greatest victory which a man should win is in himself. The greatest attainment is to be noble and good. This is within the reach of every one. The servant may be as true as his master; the peasant in his hut may be as upright in character and life as the king in his palace. A rose may be as beautiful in some secluded spot where it is rarely seen, as in the garden of a rich man where it is admired by all the visitors.

WE are in the last days of this sinful world's history. And whether wicked men know it or not, Satan "knoweth that he hath but a short time." Rev. 12:12. Hence the conflict deepens. This earth has been the theater of the great rebellion;

and here it will be crushed out. "The Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." Isa. 24:21. The present heavens and the earth are "reserved unto fire against the day of judgment and perdition of ungodly men." But beyond that burning day in which "all the proud, and all that do wickedly" shall be consumed, a new heaven and a new earth are promised, in which the righteous alone will dwell. There will be no sin nor sinners; but all will join in praise to God and the Lamb. Rev. 5:12, 13. In view of that glorious consummation, the voice of Inspiration is, "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." Ps. 104:35.

LET us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19:7. We understand that the wife spoken of in this verse is the New Jerusalem. The marriage supper of the Lamb takes place at the time when the kingdom is bestowed upon Christ. This is done when he takes possession of the New Jerusalem, or the capital city of the kingdom. Those who are called to the marriage supper are the saints. The church is sometimes spoken of figuratively as the bride of Christ. 2 Cor. 11:2. It does not follow from that, however, that the city, or some other object, may not at times be employed figuratively in a similar sense. Christ is sometimes called the Father (Isa. 9:6), sometimes the Husband (Eph. 5:25, 32), and sometimes the Brother (Heb. 2:11, 12), of his people. Thus we see that a change of figures in these things is admissible when it is desirable that such a change should be made.

AFTER recounting his trials, losses, and efforts to secure to himself the benefits of Christ's righteousness, the apostle Paul remarked, "If by any means I might attain unto the resurrection of the dead." Phil. 3:11. Instead of "the resurrection of the dead," the Emphatic Diaglott translates as follows: "The resurrection out of the dead ones." Paul had in view the two resurrections. He wanted a resurrection out of the dead ones; *i. e.*, he wanted to have a part in the first resurrection, which is to take place at the coming of Christ. Those who share in it are blessed and holy. Rev. 20:4-6. They are raised up out of the dead ones; *i. e.*, they come up from among them, leaving the wicked dead in their graves, where they will remain until the end of the thousand years spoken of above. We have a parallel passage in the language of Christ (Luke 20:34-36), where the original (Greek) should be translated, "out of dead ones."

UNWAVERING faith in what God has promised has the value to the believer of absolute knowledge. Hence an apostle says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God." Another apostle says, "We know that when he shall appear, we shall be like him, for we shall see him as he is." And the blessed Saviour left the command to those who should see the signs of his second coming fulfilled, to know that that event is near, even at the doors. Said he: "Now learn a parable of the fig-tree; when his

branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Living when all the predicted warnings of the approach of that day, in which the "powers of the heavens shall be shaken," and the Son of man shall come in the clouds, have been seen, it is our privilege to know that his coming is at the door. Yet many, even of them who profess faith in Christ, choose not to know anything concerning the nearness of this tremendously grand and awful event. How can it be said of such that they love his appearing? Paul said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

TO be a Christian is to follow Christ, and be like him. When he undertook our cause, he did not place himself in the most favorable surroundings. He met the adversary for us in the wilderness of temptation, where he fasted forty days. He obtained the victory, and thus showed us the way; and he still loves us, and will permit our circumstances to be such as are best calculated to purge away our dross, that we may come forth from the furnace like the pure gold or silver that has been tried by the fire. No change of surroundings can do the needed work for us. The change must be in us. We are to get the victory in the situation in which we are. All things work together for good to those who love God. Submit to the will of God, and follow Christ, and we shall overcome, as he did, and we shall be seated upon his throne and share his glory.

IT is a good thing to have independence of mind enough to form a strong purpose, like Daniel; to obey God at all hazards, should the whole world stand against us. But there are those who pride themselves on their independence of mind. They boastingly say, "I have a mind of my own;" and they are ever ready to maintain their opinions unyieldingly against all. Such have a mind that it were better for them to put away. It is a mind that is enmity against God, a mind that will never enter heaven. It should have no place in the church of Christ, and is hardly tolerable in any human society. Wherever it is, it is determined to rule or ruin. How much better is the mind of Christ! How much better to obey the injunctions of the apostle: "Let this mind be in you, which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, . . . humbled himself, and became obedient unto death." He came not to follow a mind of his own, but to do the will of Him who sent him. If we follow him, we shall heed the exhortation: "Fill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." If we learn to submit one to another, as taught by the apostles, we shall do well. But if every one has a mind of his own to maintain, there can be no unity, but envying and strife; and "where envying and strife is, there is confusion and every evil work." Let all Christians have the mind of Christ.

Doctrinal Articles.

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

THE MILLENNIUM.—NO. 4.

BY J. O. CORLISS.

THAT the church will pass through perils of the severest nature in the closing scenes, cannot be questioned after reading the scriptures referred to in previous articles. No individual will ever be fitted to dwell in the heavenly courts, who has not passed through purifying trials. Said the apostle: "If we suffer, we shall also reign with him." 2 Tim. 2:12. "Think not," said Christ, "that I am come to send peace on earth: I came not to send peace, but a sword." Matt. 10:34. In the following verses, the Saviour tells how this sword will come; namely, through opposition against the truth, sometimes from one's children, and sometimes from even father or mother. It may therefore be expected that our dearest friends on earth will turn against us when we try to live for Christ.

Neither is there any exception made to this rule in favor of the last days. Paul says: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. He who does not suffer more or less persecution in an ungodly world, may well question his integrity before God. It would be well indeed for such to search the word of God anew, to see if he has not left some plain duty unfulfilled in his Christian course. The Saviour has pronounced a woe against him of whom all men speak well; for he said that was what was done in olden times to the false prophets. Luke 6:26. This implies that those who shall have the encomiums of the world, are walking so as to please the world. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

This is the principle involved in the Christian's controversy with the enemies of Christ. Whenever he steps aside from the customs of the world to imitate the Saviour, it will be sure to produce friction. And this is never to cease as long as probationary time lasts, and the enemy of truth lives. But the victory will come at last, and with it the peace which the Christian warrior has so earnestly longed for.

In holy vision John saw the saved of every age, as in spotless garments they were marshaled around the throne of God, with palms of victory in their hands. And when their glad shouts of triumph arose, all the mighty throng of angels present fell on their faces before the throne, and joined in the worship. Here at last comes the glad time of peace, when all beings are ready to ascribe honor, and power, and glory to Him that sitteth upon the throne.

The prophet viewed the scene with ecstatic delight, and when asked who these innumerable white-robed ones were, he could only reply, "Sir, thou knowest," as though he himself could not tell. But he was not to be left long in ignorance. His companion informed him that, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:9-14. None of these had been saved during a time of peace, when all men knew the Lord and loved his ways. Every one had come out of tribulation; and because of their overcoming amidst the difficulties they met, they were permitted to be before the throne of God, and to drink of the fountain of living waters.

But if there is not for the saints a thousand years' reign with Christ on the earth before the final judgment, then, it may be asked, when is that season to be enjoyed? for in Rev. 20 there is said to be a time when the saints will reign with Christ a thousand years, during which time Satan is bound. This would signify that he will not then tempt the children of men, and consequently it must apply to a time of perfect peace and prosperity. The difficulty that suggests such a question may lie in the premise upon which it is based. Neither in Rev. 20, nor in any other part of the Bible, is it stated that the saints shall reign on the earth *temporarily* with Christ. In the chapter mentioned, the saints are said to reign with Christ for a limited space, but it does not designate the earth as the place where that reign will be held. It is also true that during that time Satan will be bound, so that he can no longer tempt men.

But the process by which this is accomplished, and the location of the saints' reign, are points to which we will now direct our attention.

The first inquiry to be made is, Who are these, who are designated as reigning with Christ a thousand years? The prophet says: "I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4. We notice an item or two in this text, as the starting-point of our investigation.

First, these who are privileged to reign with Christ, are made up of the persecuted ones of every age,—those who have been beheaded for the word of God, and those who refused to worship the beast and his image. Secondly, it is said that they lived; that is, were made alive again, after having yielded up their lives in the cause of their Master. The holy writer further says: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." From this it is plain that only those who come up in the first resurrection are privileged to enjoy the millennium, as the rest of the dead do not live again until the thousand years are past. But the millennium is not entered upon by any until after a resurrection that is here distinctly called the *first* resurrection. We therefore find that the only millennium known in the Bible is bounded at each end with a resurrection. The difference between these two resurrections is, that while those who come up in the first resurrection are exempt from the second death, and consequently live forever, those who arise in the second are not thus favored. This shows that the resurrections here spoken of are final to those who are affected by them.

This leads to the inquiry, When does the first resurrection—in which the righteous have part—take place? This is concisely answered by Paul in the following words: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Two important facts are here revealed, relative to the subject under consideration. First, we learn that the resurrection of the righteous takes place at the time of our Lord's second personal appearing. This point established, we are forced to conclude that if the resurrection provides the subjects who reign with Christ during the thousand years, then that period so long looked for by the church must await the advent of Christ. We learn, secondly, from this scripture that when the Lord does raise the dead and change the righteous living, they are *caught up* in the clouds to meet the Lord in the air. Instead of Christ's coming here to reign on a sin-cursed earth during the thousand years, it is plainly stated that the saints leave the earth, and mount to heaven, there to reign with the Lord during the thousand years.

The reason for this is obvious. When we think of the condition of the earth during that time, we must conclude that it would not be a fit abode for the redeemed saints.

Referring again to Revelation, chapter 20, verse 5, we are reminded that all the wicked remain dead during the entire millennium. Many of these had been stricken down at the coming of the Lord (2 Thess. 1:7-9), where they lie from one end of the earth to the other, unlamented, ungathered, and unburied. Jer. 25:33. Every one who is not taken up to meet the Lord at his appearing, shares this fate. The same prophet says, in verse 33, "The Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." Not one is left to lament the terrible calamity, and the earth becomes one vast charnel house.

But this is not all. When the Lord comes, the handiwork of man everywhere disappears; all that art and science could contrive for man's comfort vanishes. The scene is thus described: "I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:25-27. Certainly this is not less

than "destruction upon destruction," and must totally unfit the earth for the abode of the saints during the millennium.

The saints are therefore removed to heaven, according to the promise of the Saviour when he said: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." John 14:2. The place that he is to prepare is in his Father's house, not here on earth. He went there to prepare that place, after which he said, "I will come again, and receive you unto myself." But after his ascension, his feet were never again to touch this sin-polluted world, until it has been purified from sin. When he appears the second time, it will be to sit in mid-heaven until the angels have gathered his elect from one end of heaven to the other (Matt. 24:31), and they are caught up in the clouds, to meet the Lord in the air. 1 Thess. 4:17.

When the trump sounded, these were changed from mortality to immortality in a moment, in the twinkling of an eye, and the righteous dead came out of their graves incorruptible. 1 Cor. 15:51, 52. Being changed so suddenly, and without the Lord's actually coming to the earth, would show that the cases of all who are thus changed have been decided prior to the coming of the Lord. Again, the fact that a part of the great army of the dead are raised to immortal life at that time, while the others are left to slumber on till the second resurrection, and then come forth to the second death, is positive evidence that the line of separation between the candidates for the two resurrections, was drawn before the advent of the Lord in glory. Those who were so favored as to come up in the first resurrection, had first been "accounted worthy" of that high honor. Luke 20:35. Then the fact that the wicked are raised at the end of the thousand years only to die the second death, shows that their punishment has not been received before that resurrection brings them from their graves.

During the millennium, the saints sit on thrones, and judgment is given to them. In other words, they sit in judgment, but not on their own cases; for these had been decided before they were raised from the dead. The apostle wrote to the Corinthian brethren on one occasion: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. 6:2, 3.

But this judgment was not to be accorded to them in the present life. They were carefully warned on that point. In chapter 4:5, they are told to "judge nothing before the time, until the Lord come," when all hidden things of darkness shall be brought to light. Wicked men and angels, then, will be judged by the saints in connection with Christ, while they reign with him during the thousand years. As their own reward is to be decided upon before they receive it at the resurrection, so they will determine the degree of punishment to be meted to the wicked, before that class are raised. This is the employment of the saints during the millennial reign.

WESLEY ON THE SABBATH.

The following is an extract from John Wesley, in "Wesley's Works," vol. 11, page 360:—

"A WORD TO A SABBATH-BREAKER.

"Remember the Sabbath-day to keep it holy.' Have you forgotten who spoke these words? or do you set him at defiance? Do you bid him do his worst? Have a care; you are not stronger than he. Let the potsherd strive with the potsherds of the earth; but woe unto the man that contendeth with his Maker. He sitteth in the circle of the heavens; and the inhabitants of the earth are as grasshoppers before him.'

"Six days shalt thou do all manner of work; but the seventh day is the Sabbath of the Lord thy God.' It is not thine, but God's day. He claims it for his own. He always did claim it for his own, even from the beginning of the world. 'In six days the Lord made heaven and earth, and rested the seventh day. Therefore, the Lord blessed the Sabbath day, and hallowed it.' He hallowed it; that is, he made it holy; he reserved it for his own service. He appointed that as long as the sun and moon, the heavens and the earth, should endure, the children of men should spend this day in the worship of Him who gave them life and breath and all things.

"Shall a man, then, rob God? And art thou the

man? Consider! Think what thou art doing! Is it not God that giveth thee all that thou hast? Every day thou livest is it not his gift? And wilt thou give him none? Nay, wilt thou deny him what is his own already? He will not, he *cannot*, quit his claim. This day is God's. It was so from the beginning. It will be so to the end of the world. This he cannot give to another. 'Oh render unto God the things that are God's;' now, 'to-day, while it is called to-day!'

"The Lord not only hallowed the Sabbath-day, but he hath also blessed it. So that you are an enemy to yourself, you throw away your own blessing, if you neglect to keep this day holy. It is a day of special grace. The King of heaven now sits upon his mercy-seat in a more gracious manner than on other days, to bestow blessings on those that observe it. If you love your own soul, can you forbear laying hold on so happy an opportunity? Awake, arise, let God give thee his blessing. Receive a token of his love, cry to him that thou mayest sing the riches of his grace and mercy in Christ Jesus! You do not know how few more of these days of salvation you may have. And how dreadful it would be to be hurried hence in the abuse of his proffered mercy!"

Mr. Wesley here gives us a correct view of the Sabbath institution, and also of our duty and privilege to observe it. And were not tradition in the way, the above would lead every one who honestly reads it to say, 'The seventh day is the Sabbath of the Lord our God. Let us remember to keep it holy.'

The Christian Life.

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

HOW, WHEN, WHERE, WHY?

You ask me how I gave my heart to Christ.
I do not know.

There came a yearning for him in my soul,
So long ago.

I found earth's flowers would fade and die;
I wept for something that could satisfy;
And then—and then—somehow I seemed to dare
To lift my broken heart to him in prayer.

I do not know—
I cannot tell you how;
I only know
He is my Saviour now.

You ask me when I gave my heart to Christ.
I cannot tell.

The hour, or just the day, I do not now
Remember well.

It must have been when I was all alone
The light of his forgiving spirit shone
Into my heart, so clouded o'er with sin;
I think—I think 'twas then I let him in.

I do not know—
I cannot tell you when;
I only know
He is so dear since then.

You ask me where I gave my heart to Christ.
I cannot say.

That sacred place has faded from my sight
As yesterday,
Perhaps he thought it better I should not
Remember where. How I should love that spot!
I think I could not tear myself away,
For I should want forever there to stay.

I do not know—
I cannot tell you where;
I only know
He came and blessed me there.

You ask me why I gave my heart to Christ.
I can reply;

It is a wondrous story; listen, while
I tell you why
My heart was drawn, at length, to seek his face:
I was alone; I had no resting-place;
I heard of how he loved me, with a love
Of depth so great, of height so far above

A human ken,
I longed such love to share,
And sought it then
Upon my knees, in prayer.

You ask me why I thought this loving Christ
Would heed my prayer.

I knew he died upon the cross for me—
I nalled him there!
I heard his dying cry, "Father, forgive!"
I saw him drink death's cup that I might live;
My head was bowed upon my breast in shame;
He called me, and in penitence I came.
He heard my prayer!
I cannot tell you how,
Nor when, nor where;
Why, I have told you now.

—Selected.

HOMESPUN RELIGION.

BEAR in mind that whatever the work is you have to do, that work is given you by God. Are you a shopman? Well, behind your counter sell your goods and do your work as if it were God's work. Are

you a lawyer? Well, work on in love to the great Lawgiver; defend the right and defeat the wrong, remembering that your calling is divine. Are you a laborer? a plowman? a weaver? Well, steadily use your shovel, merrily drive your horses to the field, cheerily make your shuttle fly till the pattern stands out before you in the web, remembering that you are engaged in a Heaven-appointed task, that you have a Master in heaven. If this were so, would not all trickery disappear from trade, all quirks and quibbles from the law, all eye-service, all unfaithfulness, all discontent, from the ranks of the laboring population? Depend upon it, we in general take too low a view of our calling. We look upon our labor as mere drudgery; it may be so, but it is a divine drudgery. While we work, we are doing good, and everything that is good is godlike. Such a conception as this ennobles the meanest toil, and raises the poorest mechanic, the humblest tiller of the soil, into a servant of Almighty God.

I am afraid that some men—even good men—are discontented with their lot, and fancy that they are piously and properly discontented. They think they could do God's work better if their lot had been different. They think, perhaps, that an occupation so menial as theirs cannot possibly be the work of God. How can the loom, they say, be connected with religion? How can a man by breaking stones on the road-side be promoting the glory of God? The poor man wishes he were rich, that he might employ his wealth in the promotion of piety.

My dear friend, let me ask you, If liberality be the virtue of wealth, are there no virtues peculiar to poverty? Were it not better for you to cultivate the virtue of the station which God has assigned to you, than vainly to pine after another station which never can be yours? The pious layman, perhaps, laments that his lips are sealed in silence, that he cannot as from the house-top proclaim the praises of God; and accordingly, he wishes he were a missionary, that he might publish to darkened idolaters the glad tidings of salvation; or, at least, that he were a minister of the gospel, that from the pulpit he might fulminate the thunders of Sinai, or speak in the softly persuasive whispers that come from Calvary. My good friend, you err, not knowing the gospel. Your work is as divinely appointed as mine, and your duty is to do it,—do it religiously and well. I know that some people foolishly think that clergymen alone are the servants of God, that they only, and such as they, promote the glory of God. My friends, I tell you that I believe that many a poor artisan who industriously and ungrudgingly plies his trade that he may honestly support his wife and family, or that he may keep an aged parent from the parish, is more effectually promoting God's glory than many a pompous preacher of the word. There is an eloquence in the pious resignation, the contented looks, the busy fingers of the one, which is not to be found in all the bombast of the other; and no man of this kind can calculate the influence for goodness and for God which he may exercise on society.

I know nothing which has exercised a more pernicious influence on religion than that unhappy divorce which has been effected between religious duty and the every-day duties of life. When a mother is faithfully tending her children, and making her hearthstone clean and her fire burn bright, that everything may smile a welcome to her weary husband when he returns from his work, it is never dreamed that she is religiously employed. When a man works hard during the day, and returns to his family in the evening to make them all happy by his placid temper and quiet jokes and dandlings on his knee, the world does not think—perhaps he does not think himself—that there is religion in anything so common as this. Religion is supposed to stand aloof from such familiar scenes. But to attend the church, to take the sacrament, to sing a psalm, to say a prayer, is religion. Now God help this poor, sinful world, if religion consists only in these things and not also in the other. We have devotional feelings, and by all means let us give them exercise and utterance; but have we not other feelings and other duties as certainly as these, assigned us by Heaven? Why should we count the one religion and not the other? Is religion to be shut up in the church, and not allowed to visit the house? Is she to attend us only when we sit at the communion table, and not also when we stand at our counter or sit at our desk? Why should we not think that everything we do is done religiously, if it be done well?—*John Cunningham, D. D., in Christian Union.*

A GRAVE MISTAKE.

MANY a father makes a grave mistake in not getting acquainted with his sons. The mother usually knows her daughters much better, and is in more cordial sympathy with them. If young men were taken more fully into the confidence of their fathers, and made their companions at home and abroad, in all pastimes and amusements, it would be abundantly better for both. Fathers, if you do not know your boys, get acquainted at once. If you do not, be sure somebody else will. Fathers and mothers rarely make any mistake in cultivating the confidence and affection of their children. If they deny any reasonable request, more pains should be taken to explain to the children the reasons than if they were strangers. A parent should never cease to be polite to children. While they have a right to order and to be obeyed, a kind request and "I thank you" will nine times in ten accomplish the same far more effectually. The earliest lessons at home taken from the father and mother, fix the status of the man and woman in the future in a thousand things that tell for good or ill. The most beautiful scene on this earth is a well-ordered home, where every wheel is turned by love, and where each member vies with the others in contributing most to the happiness of the others. Of such homes we cannot have too many, and their influence cannot be overestimated.

A MIGHTY MYTH.

SOME time since, a woman delivered a lecture in Lancashire, England, against Christianity, in which she declared that the gospel narrative of the life of Christ is a myth, or fable. One of the mill-hands who listened to her, obtained leave to ask a question.

"The question," said he, "I want to ask the lady is this: Thirty years ago, I was a curse to this town, and everybody shrank from me that had any respect for himself. I often tried to do better, but could not succeed. The teetotalers got hold of me, but I broke the pledge so often that they said it was no use trying me any longer; then the police got hold of me, and I was taken before the magistrates, and they tried; and next I was sent to prison, and the wardens tried what they could do: but though they all tried, I was nothing better, but rather worse.

"Now, you say that Christ is a myth. But when I tried, and the teetotalers, the police, the magistrates, and the wardens of the prisons all tried in vain, then Christ took hold of me, touched my heart, and made me a new man. And now I am a member of the church, a class-leader, superintendent of the Sunday-school; and I ask, if Christ is a myth, how comes it to pass that that myth is stronger than all the others put together?" The lady was silent. "Nay, Miss," said he, "say what you will, the gospel is the power of God unto salvation."—*Christian Secretary.*

HOW TO LEAVE.

NOT all have learned the fine art of leave-taking in an appropriate manner. When you are about to depart, do so at once, gracefully and politely, with no dallying. Don't say, "It is about time I was going," and then settle back and talk on aimlessly for another ten minutes. Some people have just such a tiresome habit. They will even rise and stand about the room in various attitudes, keeping their host also standing, and by an effort succeed in getting as far as the hall, when a new thought strikes them. They brighten up visibly, and stand for some minutes longer, saying nothing of importance, but keeping every one in a restless, nervous state. After the door is opened, the prolonged leave-taking begins, and everybody in general and particular is invited to call. Very likely a last thought strikes the departing visitor, and his friend must risk a cold in order to hear it to the end. What a relief when the door is finally closed! There is no need of being offensively abrupt, but when you are ready to go, go, and have done with it.

HEAVEN'S gates are not so highly arched as kings' palaces; they that enter there must go upon their knees.—*Daniel Webster.*

SELF-LOVE is a medium of a peculiar kind; it magnifies everything which is amiss in others, at the same time that it lessens everything amiss in ourselves.



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

BATTLE CREEK, MICH., SEPTEMBER 1, 1888.

THE TEN COMMANDMENTS IN EDEN.

WHERE the ten commandments known to Adam in Eden? and were they transgressed in the sin of eating of the forbidden fruit? We take the ground that they were known, and that the restriction laid upon Adam was so comprehensive that it could not be disregarded without involving the violation of the principles of positively nine of the commandments of the decalogue; and that the other, the Sabbath commandment, which was possibly not involved in the transgression, had a specific commandment given for itself, so that we may be sure that all the ten were known and binding.

Standing beneath the shadow of that fatal tree of knowledge of good and evil, of which Adam and Eve were forbidden to eat, and beginning with the last commandment, let us examine them.

1. Eve saw the tree, that it was one "to be desired." Gen. 3:6. She *coveted* that which did not belong to her. Over the broken *tenth* commandment she approached the tree.

2. God had said that if they ate they should die. The Devil said that they should become as gods. He bore false witness, and they believed it. In so doing they themselves bore false witness against God in their own hearts, and thus broke the *ninth* commandment.

3. They reached forth the hand, and took that which did not belong to them, and in so doing broke that commandment, the *eighth*, which says, "Thou shalt not steal."

4. They listened to the tempter, entered upon terms of intimacy and friendship with him, gave their allegiance to him instead of to God, and thus formed a connection of the most unlawful kind. To enter into the friendship even of the world, James says, is *spiritual adultery*. James 4:4. How much more intensely so was the union Adam and Eve there entered into with the great enemy of their souls! Thus they broke the *seventh* commandment.

5. Inasmuch as God had told them that if they ate they should surely die, by transgressing they incurred death,—they *killed* themselves and all their posterity. It was the most wholesale act of murder, the broadest violation of the *sixth* commandment, ever committed.

6. "Thou shalt honor thy father and thy mother." Parents are dishonored by children when the children are disobedient to the parents' commands. Adam bore to God the relation of a son. Luke 3:38. In being disobedient to God, he therefore broke the *fifth* commandment.

7. Passing by the fourth as possibly an exception, so far as the letter is concerned, we come to the third. To take one's name in vain is not only to speak it irreverently, but to hold it in no esteem, to regard it lightly. And thus Adam must have regarded God's name before he could so boldly violate his express command. He thus broke the *third* commandment.

8. The second commandment forbids the worship of images. It is violated in esteeming the *creature* more than the *Creator*. Rom. 1:25. Adam pusillanimously said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Gen. 3:12. In the act of yielding to her (though not in his subsequent excuse), Adam *idolized* his wife, and thus broke the *second* commandment.

9. As to the first commandment, "Thou shalt have no other gods before me," all will admit that when, in the mind of Adam, God's authority went down before that of Satan, Adam took another master before Jehovah, and thus broke the *first* commandment.

10. And lastly, as to the fourth commandment, the record expressly states that a commandment was given for the Sabbath; for it was sanctified or set apart to a sacred or religious use, which could have been done only by telling Adam and Eve how to use it; and that was *law*.

Thus in the instructions which we know from the record were given to man in Eden, and in the won-

derful method God took to test man's loyalty to himself, the whole law was comprehended. Let no one say that there was no law till Sinai. U. S.

APPROACH OF THE DAY OF THE LORD.

In our last issue it was maintained that in the history of the papacy are found all the characteristics of Paul's "man of sin," and the "little horn" of Dan. 7:8. Regarding the continuance of that power in its capacity of persecuting the saints of the Most High, it was shown that the expression, "a time and times and the dividing of time," is equivalent to 1260 literal years. It is the purpose of the present article to proceed to ascertain the commencement of that period. In order to bring the question more fully before the mind, we will again quote the declarations of the apostle Paul:—

"That day [the day of the Lord] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way." 2 Thess. 2:3-7.

In previous issues we have dwelt upon some of the features working in Paul's day that led to the apostasy. That apostasy developed into a state of the church which ultimately admitted of the formation of the papacy. But there were certain hindering causes in Paul's time, to which he refers very cautiously: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way." The signification of this language is much more clearly expressed by the Revised Version: "And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way." Regarding this hindering cause, John Dowling, D. D., says:—

"It can scarcely be questioned, that the hindrance, or obstacle, referred to in these words, was the heathen, or pagan, Roman government, which acted as a restraint upon the pride and domination of the clergy, through whom the man of sin ultimately arrived at his power and authority."—*History of Romanism*, p. 28.

Dr. Barnes says:—

"Such a supposition as that the civil power of Rome was such a restraint, operating to prevent the assumption of the ecclesiastical claims of supremacy which afterward characterized the papacy, will correspond with all that is necessarily implied in the language."

There are many other eminent and reliable authorities who agree with the foregoing, so that we may reduce Paul's statement to language very simple and easily understood. His statement was in substance this: The man of sin will not be fully revealed until the civil power ceases to withhold its support to the ecclesiastical; until the ecclesiastical is clothed with temporal power, and given the reins of government; until it is recognized as supreme authority in matters both civil and ecclesiastical.

As we study the history of the early church, we shall find the developments that finally led to the very condition foretold by Paul. Regarding the primitive church, Dowling says:—

"Nothing could be more simple and unpretending than the form of church organization and government in primitive times. . . . In process of time, however, the beautiful simplicity of the primitive churches was abandoned; and the independence of each particular church was lost, and as we have already seen, a variety of church dignitaries were created in the place of the primitive elders or bishops of the apostolic age."—*History of Romanism*, p. 36.

He goes on to state that "this change constituted the foundation-stone upon which the structure of papal assumption was afterward reared."

Those who are familiar with church history, will recall the growth of the order of bishops, and the gradual increase in the authority vested in them. The following brief and concise statement of the case is from Hurst's "Short History of the Early Church," pp. 89, 90:—

"The metropolitan authority was closely related to the diocese. The word *metropolitan* does not appear before the Council of Nicea. But the idea had been in force from the earlier period of the expansion of the church. The city where the gospel was planted, and from which it extended into other regions of the province, was the maternal city of the church of the whole territory. In due time other societies, remote from the center, were formed, which grew in number and importance, and were grouped into dioceses. But the connections were kept up with the central authority.

Rome, for example, was the original Italian church. But other cities in due time received the gospel, such as Tusculum, Tibur, Veitrua, Ostia, and Portus, each of which became a diocese, with a separate bishop. Now the bishop living in the original society was the metropolitan. He was always regarded with peculiar reverence, because of his supposed attachment to the doctrines and usages of the church. The metropolitan had important rights. He could convene provincial synods, preside over them, and see that the conclusions were enforced. There were six metropolitans—those of Rome, Antioch, Jerusalem, Alexandria, Ephesus, and Corinth."

The office of *patriarchate* was finally established, and in course of time this lofty title was assumed by the bishops of Rome, Alexandria, Antioch, Jerusalem, and Constantinople. "The patriarchs," says the historian last quoted, "consecrated the metropolitans and the bishops of the diocese, summoned the synods of the whole patriarchate, had supervision of all general ecclesiastical affairs, even the court of final appeal, and could have legates at foreign courts." Mosheim says of these "patriarchs" that their ambition finally reached that pitch that caused them to invest the bishop of Rome, and his successors, with the title and authority of "prince of the patriarchs." There was a struggle among the bishops for the supremacy, and in the course of time the contest became narrowed down to the bishops of Rome and Constantinople. Many features conspired to give the advantage to the bishop of Rome, not the least of which were the decrees of the councils that were in his favor. With such struggles and contentions going on among the highest dignitaries of the church, it is easy to conceive that with the laity the standard of piety and devotion would be greatly lowered, and it is not surprising that a multitude of errors and schisms crept in. It must be remembered that during all those years the church was suffering persecution from the pagan Roman government. "It is estimated that *three millions* of Christians perished in the first three centuries; yet it is said that the primitive Christians prayed for the continuance of imperial Rome; for they knew that when this form of government should cease, another far worse persecuting power would arise, which would literally . . . 'wear out the saints of the Most High.'"

Early in the fourth century an incident occurred that had a remarkable influence in shaping events. Constantine became emperor of Rome, and shortly thereafter declared himself a convert to Christianity. In A. D. 313 he published an edict tolerating Christianity as one of the legal religions of the empire, and in 325 he made Christianity the established faith of all his dominions. Hurst says:—

"But there were grounds for concern. Constantine left but little for the church to do for its own government. He claimed the right to supervise religion, as the emperor had always done in the case of paganism. He accounted himself still the great high priest, or Pontifex Maximus, and claimed the prerogative to compose differences, decide questions of religious policy, call ecclesiastical councils, and appoint the leading officers. Then, again, he retained many pagan institutions. . . . Freeman says: 'The church conquered the state.' This is a great error. Constantine's adoption of Christianity as the state religion was the *quest of the church by the state*. All the moral forces of the church were now impaired."—*History of the Early Church*, pp. 47, 48.

But the rest from persecution gained by the church through Constantine's course was only temporary. Succeeding emperors renewed the persecutions, and we must look to a later date for as complete a restraining of the hindering cause as was contemplated by the apostle in his statement to the Thessalonians.

Meanwhile the question of who was the supreme head of the church on earth, remained unsettled; it was still a matter of dispute among the leading bishops, and the contention became very warm at times. Dowling says that "from this time onward, the progress of priestly domination and tyranny was far more rapid than in any previous age."

Events continued to transpire that gave the bishop of Rome the ascendancy, and ere long the bishops in the different parts of the Roman empire gladly yielded him the preference for a number of important reasons. Each point of advantage thus gained led to others. Says D'Aubigne:—

"Usurped power increases like an avalanche. Admonitions, at first simply fraternal, soon become absolute commands in the mouth of the pontiff. The Western bishops favored this encroachment of the Roman pastors, either from jealousy of the Roman bishops, or because they preferred submitting to the supremacy of a pope rather than to the dominion of a temporal power."

Thus things were going on in a manner that indicated the speedy elevation of the bishop of Rome to the supreme spiritual throne of Christendom. In the fourth century the Arian controversy arose, which materially checked the progress of the aspiring bishop.

This controversy was a bitter one, and lasted for many years. Demoralization in the church became more general, and corruptions, consequent upon the state of the times, more numerous and glaring. The breaking up of the Roman empire, and accompanying civil troubles in all directions, had marked effects upon the destiny of the church. But the bishop of Rome continued to gain in authority and influence, and his aid was sought by various civil powers. It is noticeable that from and after the year A. D. 508 he made remarkable progress toward universal supremacy.

"When Justinian [emperor of Rome] was about to commence the Vandal war, A. D. 533, . . . he wished to secure the influence of the bishop of Rome, who had then attained a position in which his opinion had great weight throughout a large portion of Christendom. Justinian therefore took it upon himself to decide the contest which had long existed between the sees of Rome and Constantinople, as to which should have the precedence, by giving the preference to Rome, and declaring, in the fullest and most unequivocal terms, that the bishop of that city should be chief of the whole ecclesiastical body of the empire."—*Thoughts on Dante and the Revelation*, p. 265.

It will be interesting to note the terms in which this decree of Justinian was expressed. We quote the same from a work on the Apocalypse by Rev. George Croly, of England, published in 1827:—

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John, the most holy archbishop of our city of Rome, and patriarch.

"Rendering honor to the apostolic chair and to your holiness, as has been always, and is, our wish, and honoring your blessedness as a father, we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches; it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God, which has obtained hitherto, and still obtains.

"Therefore we have made no delay in subjecting and uniting to your holiness all the priests of the whole East. . . . We cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who is the Head of all the Holy Churches; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair."—*Croly*, pp. 114, 115.

It is easy to conceive that such a decree as this, issued by the emperor of Rome, would have great weight and influence in settling the question of supremacy among the bishops, and clothing the preferred bishop with authority far above his companions. With decrees explicit and decisive as this from Justinian, the emperor of Rome, we can see a near approach to the fulfillment of Paul's language, "There is one that restraineth now, until he be taken out of the way." So far as any authoritative statement of the emperor was concerned, the restraint was effectually removed by this decree by Justinian. This was a long step in the way of preparing for the complete removal of all restraint, and the elevation of the ecclesiastical power to a dominating position not hitherto enjoyed.

The next point to be considered in this connection is the date of the issuance of this decree, and the manner in which it was carried into effect. But the length of this article renders it necessary to defer these considerations until our next issue.

G. W. M.

CHRIST'S FULFILLMENT OF THE LAW.

A CORRESPONDENT writes: "By reading the GOSPEL SICKLE I understand that you think Christ did not fulfill the law." He then refers to Matt. 5:17, Rom. 10:4, and Gal. 3:25, and says he thinks the law was fulfilled when Christ was baptized, and that we are no longer under its jurisdiction.

We are at a loss to understand what construction our esteemed correspondent has put upon language to conclude that we do not believe that Christ fulfilled the law. But to avoid any further misapprehension, we will say that we believe he *did* fulfill the law of ten commandments; and to show what we understand by that fulfillment, we republish an item that appeared in the SICKLE for June 1, 1887:—

"Every law anticipates its counterpart in the subject over which it has jurisdiction; that is, it anticipates that the subject will furnish a life and example, that, when laid down by the side of the law, will be perfectly conformed thereto—will not show any deviations therefrom. This makes it absolutely necessary that the law-making power should have a complete comprehension of the capabilities of the subjects, and an unerring judgment. No human law-making power can possess these two qualifications to an infinite degree, consequently we must not expect to find perfect human laws anywhere. God alone possesses these

two qualifications to an infinite degree, and thus his law is a perfect one; and, furthermore, it is within the capability of the subjects to whom he gave that law to meet its requirements—to supply the necessary counterpart. When Adam and Eve were created and placed in the garden of Eden, they were sinless, and so long as they remained in that condition, they furnished the anticipated counterpart of God's law. Satan saw what God's plan was, and immediately proceeded to thwart the same. He succeeded in causing Adam and Eve to sin, thus placing them in a condition where it would forever after be impossible for them to supply that anticipated counterpart, unless some other scheme should be devised by God. This scheme was immediately devised. God's only Son proposed to undertake to supply the requisite perfect human life demanded as the counterpart of his Father's perfect law; also to give his life as the Son of God as a ransom for lost and fallen man, provided that his righteousness might be attributed to all who should accept of the conditions of the plan thus provided. By this plan, all those who shall finally be accepted by God as having satisfactorily passed their probation, will be able to supply the counterpart demanded by God's perfect law. This is what is signified by the words of the prophet, 'He shall be called the Lord our righteousness.' Jer. 23:6. The most important pleading for Christ as our advocate to do in our behalf, is to secure for us the blessed privilege of sharing in his righteousness."

Christ fulfilled his Father's law by supplying a life, as a human being, in full accord with the character and demands of that law. By the foregoing paragraph is also seen the signification of Rom. 10:4: "Christ is the end of the law for righteousness to every one that believeth." The question is, Does "end" in the text mean *abolition* or *object*? Does Christ put an end to the law as a rule of righteousness? or is the design of the law, which is the development of a righteous character, effected for the transgressor through the death and mediation of Jesus Christ? If the text asserts the abolition of the law, it is abolished only "to every one that believeth;" the rest of the world, the poor sinners, are still under obligation to obey its every precept. We think none can fail to see that the signification clearly is this: that Christ, by his death and mediation, supplies to every true and faithful believer the design, purpose, or object had in view by the law; namely, a righteous character. Our own righteousness is as filthy rags. Isa. 64:6. Those who are finally saved will be so through the merits of Christ's righteousness, and not their own.

But what about Gal. 3:25? That text reads thus: "But after that faith is come, we are no longer under a school-master." In the 24th verse we read, "Wherefore the law was our school-master," etc. Our correspondent evidently reasons that the law here spoken of as a school-master is the ten commandments; that by "faith" is meant Christ; and that since he has come, we have no further need of the law; we are no longer under its jurisdiction. The great mistake in this reasoning is in claiming that the "law" here spoken of, is the ten commandments. The law that is under consideration here is called a "school-master to bring us unto Christ." But the law of ten commandments has no reference to Christ, and is in no way calculated to bring us to Christ. It would be more reasonable to talk about Christ's bringing us to the law; for, as we have previously shown, the character of the law being holy, perfect, and immutable—a transcript of the Divine Mind—anticipates its counterpart in its subjects; and they can reach that counterpart only by way of Christ.

But there was a law of which it could be said with propriety that it led to Christ; namely, the law of types and shadows, the ceremonial law of the Jewish dispensation. None dispute that all the leading types that were contained in that law, found their antitype in Christ, and consequently ceased by limitation at the cross. The ceremonial law was a law of shadows, and just as sure as the shadow of a tree will lead to the tree, when followed in the right direction, so the shadows of the ceremonial law led to Christ, the substance. By reading the book of Galatians, it must be evident to the most casual observer that the law under discussion, as the one that expired at the cross, is the ceremonial law. By the word "faith," in chapter 3:25, is evidently meant "the full development of the great system of faith or truth growing out of the death of Christ." With this construction we can see the appropriateness of the statement made by the apostle.

We trust the foregoing will be sufficient to show to all our readers just what we understand by Christ's fulfilling the law.

G. W. M.

THE PROTESTANT REFORMATION: IS IT COMPLETED?—NO. 7.

Those who predicate Sunday sacredness upon its mention in the second century, touch very lightly upon the budding heresies of the century before. The seeds of many Romish errors were sown as early as the first century; but there is not the slightest evidence that in that century Sunday was regarded with the least sacredness, or that religious meetings were ever held upon that day. The nearest approach to it is the meeting which Paul held at Troas Saturday night, and which broke up at day-break Sunday morning.

Our Sunday friends assure us, however, that the testimony of the early Fathers concerning Sunday meetings in the second century, is positive proof of the divine origin of first-day observance. The transparency of this position will appear as we proceed. Many gross errors are known to have arisen in the second century; hence, there would be no safety in receiving a doctrine upon no other credentials than this of its proceeding from that age. Concerning the purported statements of the Fathers, it may be said, as a certain Hibernian said of the lies circulated about his countrymen, "Not over half of them are true." The testimony of the Fathers is, at the best, but a wretched substitute for Scripture. If they were harmonious in declaring Sunday to be the Christian Sabbath, or the Lord's day, or the day which Christians of their time unanimously set apart for sacred rest and public worship, this should not in the least unsettle those who would follow only the Saviour's example, who would take the infallible Word as their guide, and who would stand secure in the judgment of the great day. The holy law of Jehovah, and not the vague, fragmentary, irrelevant, and contradictory statements of the Fathers, will there be the standard of judgment.

But when we come to examine carefully just what these Fathers do say concerning Sunday observance, what do we find? Do any of them claim that Christ changed the Sabbath?—Not one. Did any of them claim that the apostles regarded Sunday as a sacred day?—No, never. Do any of them pretend to sustain Sunday rest, Sunday meetings, or Sunday observance by Scripture command?—Not in a single instance. Does any Father or writer of the second century call Sunday a rest-day, a Sabbath day, the Lord's day, or by any sacred title whatever?—Not once. If they had, it would pass for nothing. There is not the slightest evidence to show that one of the Fathers ever rested from labor on Sunday, any more than on Good Friday, Easter, or Whitsuntide.

Concerning the Fathers, Dr. Adam Clarke, in his comments on Prov. 8, says: "There is not . . . a heresy that has disgraced the Romish Church, that may not challenge them as its abettors." In his Autobiography, p. 84, he says: "We should take heed how we quote the Fathers in proof of the doctrines of the gospel; because he who knows them best, knows that on these subjects they blow hot and cold."

Luther said, "Table Talk," p. 228: "When God's word is by the Fathers expounded, construed, and glossed, then, in my judgment, it is even as when one strains milk through a coal sack, which must needs spoil and make the milk black."

Mosheim speaks of the Fathers as follows: "They were more intent on throwing obscurity over the Sacred Writings, by the fictions of their own imaginations, than on searching out their true meaning."—*Murdoch's Mosheim*, book 1, cent. 2, part 2, chap. 3, sec. 5.

Of the Fathers, Dr. Schaff says: "We seek in vain among them for the evangelical doctrines of the exclusive authority of the Scriptures, justification by faith alone; and we find as early as the second century a high estimate of ecclesiastical tradition, meritorious and even over meritorious works, and strong sacerdotal, sacramentarian, ritualistic, and ascetic tendencies, which gradually matured in the Greek and Roman types of Catholicity."—*Schaff's Hist. Chris. Church*, vol. 2, p. 626.

Of the epistles ascribed to them, he says: "Half of these are of doubtful genuineness."—*Ibid*, p. 634.

If the Sunday question were the only error to support which the Fathers are quoted, or if they were in harmony with Scripture on all other doctrines, we might listen with less inconsistency to their testimony. But errorists of all schools have ever fled to them for support. Papists find among the Fathers advocates of the Invocation of Saints, Communion of one kind,

Indulgences, Signs of the Cross, Holy Water, Lent, etc., etc.

Protestant Pede-Baptists claim to find abundant evidence from the Fathers in favor of infant baptism. J. H. Potts, D. D., editor of the *Michigan Christian Advocate*, says, in his "History of Infant Baptism," p. 25: "The fact that the custom of infant baptism is referred to as established . . . by many of the early Fathers, is proof that it goes back to pre-apostolic times. We can trace it back to the first century, and find it there spoken of as a universal practice. Not a word can be found indicating that any of the early Fathers discredited it." "Justin is our first witness." "Our next witness is Irenæus." On p. 30 he says: "The other Fathers, Gregory, St. Augustine, and Pelagius, all declare in favor." "These citations show clearly that infant baptism goes back to the apostles' times."

We commend the above to the attention of Baptist ministers who quote the Fathers in support of Sunday observance. If the early Fathers are sufficient proof of Sunday-keeping, they are of sprinkling infants. Either the Fathers are good authority, or they are not. If not, why quote them as proof? If they are, why not follow them in infant baptism, and all other papal abominations, as well as in Sunday observance? The words of Justin Martyr are trumpeted as loudly as those of any other early writer. He is quoted as saying, "On the day called Sunday there is a gathering in one place of all those who reside either in the cities or country places," etc.

As to Justin's unreliability and heathen tendencies, Schaff says: "He had no knowledge of Hebrew, and freely copied the blunders and interpolations of the Septuagint." "He used also two or three times the Sibylline Oracles and Hystaspes for genuine prophecies, and appealed to the acts of Pilate as authority. We should remember, however, that he is no more credulous, inaccurate, and uncritical than the majority of the Fathers. He belongs to orthodox Catholicism as modified by Greek philosophy."—*Schaff's Hist. Chris. Church*, vol. 2, p. 715.

"Like all the ante-Nicene writers, he had no clear insight between the law and the gospel, nor any proper conception of the depth of sin, and the justifying power of grace."—*Ibid.*, p. 722.

It is well known that Justin believed in no day of rest whatever, and ridiculed those who did. There is no doubt that through the influence of just such teachers, the church had so far fallen away that meetings were held in some places early Sunday morning. But neither Justin nor any other early writer ever claimed that the Scriptures supported such a practice, nor do they ever quote Christ or the apostles as their examples, nor do they ever intimate that working on Sunday is a sin. But while in some instances meetings were held at early dawn to commemorate Christ's resurrection, it is well known that the remainder of the day was universally devoted to the pursuits of common secular labor. See Kitto's *Cyclopedia Bib. Lit.*, art. Lord's Day.

But what safety is there in following these early innovations? It had come to be a time of wide-spread departure before this. Infant baptism, Dr. Potts says, was practiced in the first century. Dr. Murdock says he is induced by weighty reasons to believe that Whitsuntide, Easter, and Good Friday were held sacred in the first century. As early as the second century, the sign of the cross was generally practiced (Tertul. "De Corona," chap. 4), Monks began to be in repute ("Wharey's Eccl. Hist.," p. 30), rites and ceremonies were increased (*Ibid.*, p. 38), and "Christianity began already to wear the garb of heathenism." *Ibid.*, p. 39. The wine was mixed with water, and portions of the bread and wine were sent to the absent. Hence some virtue came to be attached to these emblems. Out of this practice grew the popish doctrine of transubstantiation. The sacred supper was also given to infants in this century. Holy water was used, and many fasted the week of the crucifixion, and "the seeds of most of those errors that afterwards so entirely overran the church, marred its beauty, and tarnished its glory, were already beginning to take root."—*Wharey's Hist.*, p. 39.

Reader, is a doctrine any safer for emanating from such a seething mass of corruption as the second century exhibits? The sign of the cross and holy water are no more entitled to recognition by us because originating in the second century, than as though they were products of nineteenth century popery. Neither is Sunday observance more authoritative on account of its old age. Apostasy was just as displeasing to God in the time of the Fathers as in our

own day, and what was wrong at the start, can never become right by age or by universal practice.

The seeds of error were sown in the first century; they had sprouted and taken root in the second; we shall find the blade and the ear in the third; the full corn in the ear appeared in the fourth century.

W. C. WALES.

WEAKNESS OF THE LAW.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3. The weakness of the law consisted in its impotency to condemn sin in the flesh, for the reason that it was not possible for the natural man to keep it (verse 7), and therefore it would have been unjust to condemn him for transgressing it. But Christ, having come a sacrifice for sin, the law becomes strong to condemn sin in the flesh, for the reason that it has become possible for man to get out of his natural condition, and to become spiritual-minded; and there is no excuse for him if he does not.

Had not Christ been sent as a sin-offering, man would have died just as the beasts die, because of his natural inherited corruption, or the natural consequence of his own act in hastening or aggravating the pains of dissolution. In Christ the law of God is clothed with all its innate strength to condemn the transgressor for his own sin.

Man, when formed in all his completeness from the dust of the ground, was morally unaccountable until God breathed into his nostrils the breath of life (*spirit of life*, margin. Gen. 7:22), and he became a living soul. So the natural man is just as inanimate and irresponsible, morally speaking; but the spirit of life in Christ Jesus is infused, and man becomes responsible as Adam was for his own act. This infusion of the Spirit of God into every man is what we call conscience, without which man would be as totally depraved as are the fallen angels. The manifestations of conscience on the part of the unconverted man may be quite clearly expressed by the term *moral* or *spiritual somnambulism*, the converted soul being represented by one with every faculty fully awakened. The law of God is the instrument of castigation whereby an awakening is effected, and this awakening is called an awakening to righteousness. See 1 Cor. 15:34.—*A. Smith.*

Temperance Outlook.

NOTHING BUT LEAVES.

"Nothing but leaves!"—the words came low,
In saddened tones so full of woe
My heart with anguish then was stirred,
While to my ears there came a word—"Tobacco."

"Nothing but leaves!" yet many a slave
Has early filled a drunkard's grave,
And sadly owned the tempter's power,
And cursed the day, and cursed the hour,
When first he used tobacco.

Tobacco is a poisonous weed;
It was the Devil who sowed the seed,
To raise a crop of gin and rum;
Dear friends, I think 'most every one
Commences with tobacco.

"Nothing but leaves!" yet something more,
When once we see the dreadful power
It has upon the sons of men
Who chew and smoke, and chew again
The filthy weed—tobacco.

A slave to just a few poor leaves,
No matter whose dear heart it grieves!
Whoever is a slave like this
Can never find in endless bliss
A place for his tobacco.

In heaven tobacco has no place;
On earth it is a foe to grace;
And the Devil, who sowed the seed,
Will say, "Come home, slaves of the weed,—
My harvest from tobacco."

—*Farm and Fireside.*

A QUESTIONABLE ALLIANCE OF THE TEMPERANCE WORKERS.

In the yearly reports of two prominent National Reform secretaries, in the *Christian Statesman* of Aug. 9, are presented glowing accounts of their travels, and of the cordial receptions given them by people of almost every shade of religious belief. One of these, Mr. J. M. Foster, declares that he delivered 250 sermons and lectures, in various colleges, seminaries, and churches, and wrote 250 articles for the religious

press. The other, M. A. Gault, gave 215 lectures and sermons on his favorite theme—National Reform.

These items are mentioned to show that the enthusiasts of the theocratic theory are still firm in their determination to secure a national recognition of their claims, and thus have it understood that this is a Christian nation. There would be little to fear from the efforts of these men alone, in their struggles to effect a union of church and state; but unfortunately, through their instigation, others who have hitherto been doing noble work in the holy cause of temperance, have been induced to attach to their procession the car of National Reform. This has been done to secure wider recognition, and more effective labor in behalf of the National Reform cause.

Mr. Gault says in his report, that four fifths of his meetings during the year have been arranged by, and held under the auspices of, the local organizations of the W. C. T. U.; and that these thousands of organizations afford the best opportunities through which to press the claims of their cause upon the people. Indeed, this champion of National Reform acknowledges that "the field is so occupied with special reform organizations, that it is well-nigh impossible for us [them] to maintain special organizations for our [their] work."

Here is the whole truth in a nut-shell. The National Reformers have seen that their work, of itself, is not popular enough to command the attention of the masses, and so they ingeniously influence other and more popular organizations to tack on to their reformatory work, the incubus of National Reform, hoping thereby to lift it into popular favor.

It is probable, too, that the workers in temperance reform will get up enthusiasm enough to make themselves and others believe that such a movement is necessary to the advancement of the nation's interest. But those who know the history of the Old World nations which have been hampered by the union of church and state, ought to be wise enough to keep religion and politics forever separate. The union of these, instead of bringing good to either church or nation, will only introduce an era of confusion and desolation.

J. O. CORLISS.

PASSING by a cigar stand the other day, we saw in bold letters the following free advice: "Smoke Sanitary Cigars!" and straightway we began to wonder what kind of cigars sanitary cigars could be. We could not think of anything that could make cigars healthful except the absence of tobacco, and that evidently was not what the enterprising cigar vender meant to suggest. Finally we concluded that sanitary cigars are just the ordinary vile compounds that we meet on the cars and ferry-boats, and that their sanitary property is the same as that of certain "disinfectants,"—they smell so bad that people are forced to open the windows, and so they get a little fresh air. Even with that view, we think that "sanitary cigars" are a failure, for they usually smell bad enough to vitiate all the air in the neighborhood. Ordinary air stands no show in the presence of a dozen men with cigars.—*American Sentinel.*

AN able exchange well remarks that "it is becoming more and more generally recognized that intemperance is at the bottom of two thirds of the social, political, and moral evils that retard progress and perplex and harass the legislator. It is being comprehended that an effective and safe franchise requires sobriety and intelligence in the voter. In fact, it is being realized that the future of the country depends largely on mastering the elements which have their origin and derive all their strength from ruin, and which militate every turn against good government, pure social conditions, religion, and progress."

Notes from the Field.

"The field is the world."

THIS department has been crowded out for several issues. Below will be found very brief mention of the work in different parts of the field, according to reports that have been received at this Office since the last report that appeared in these columns:—

MONTANA.—Tent-meetings have been held at Livingston.

NOVA SCOTIA.—Ten believers sign the covenant at Tiverton.

MARYLAND.—Tent-meetings are reported at Calverton and Easton.

NEW HAMPSHIRE.—Tent-meetings are reported at Goffstown.

ARKANSAS.—Tent-meetings at Drake's Creek awakened much interest.

MASSACHUSETTS.—A series of tent-meetings has been held at Charlemont.

MISSISSIPPI.—A series of meetings at Booneville resulted in five converts.

VIRGINIA.—Tent-meetings have been held at Woodstock, with encouraging results.

RHODE ISLAND.—A series of meetings at Providence resulted in five converts.

AUSTRALIA.—The tent-meetings reported at Melbourne resulted in sixty-one converts.

FLORIDA.—Tent-meetings have been held at Pablo Beach, Orange Heights, and Lake City.

CONNECTICUT.—A series of tent-meetings at Norwich Town resulted in fourteen converts.

KENTUCKY.—Meetings at Louisville result in twelve converts, and a Sabbath-school of thirty members.

ENGLAND.—A new church is building at Ulceby; three believers were baptized recently at Southampton.

CANADA.—The annual camp-meeting held at Ayers' Flat, P. Q., was largely attended, and generally successful.

TEXAS.—Fifteen believers reported at Cedar Grove; a series of meetings held at Wills Point; tent-meetings at Farmersville.

OREGON.—The Northern Pacific annual camp-meeting was held at Portland; the church school at that place is prospering finely.

COLORADO.—Twelve believers signed the covenant at Del Norte; tent-meetings have been held at Pueblo and Monte Vista, with encouraging results.

DAKOTA.—Thirty-eight believers were baptized at the annual camp-meeting held at Sioux Falls; tent-meetings have been held at Webster and Fargo.

NEBRASKA.—An excellent camp-meeting was held at Oxford; tent-meetings have been held at Hastings; a profitable series of meetings is reported from Hamilton Co.

CALIFORNIA.—Eight believers were baptized and joined the church at Napa; tent-meetings at San Diego resulted in eleven converts; several converts reported at Santa Rosa.

KANSAS.—Tent-meetings have been held at Burton, Portis, Dowus, Horton, and Effingham; three converts reported at El Dorado, five at Amboy, two at Florence, and six at Altoona.

PENNSYLVANIA.—The annual State camp-meeting was held at Williamsport; tent-meetings have been held at Huntingdon, Reading, Liberty, and Conneautville; all these efforts were successful.

MINNESOTA.—A Scandinavian mission school is about to be opened at Minneapolis; nine converts baptized at Winona, and two at Duluth; tent-meetings have been held at Fergus Falls and Duluth.

OHIO.—Three converts reported at Bloomfield, three at East Liverpool, two at Parkman, two at Cincinnati, and four at La Grange; tent-meetings have been held at East Liverpool, Cleveland, and Wilmington.

UPPER COLUMBIA.—The annual camp-meeting and anniversary meetings of this conference were held at Dayton, W. T.; the denominational school at Milton, Oregon, is being more fully equipped with buildings, etc.

IOWA.—Tent-meetings have been held at Shellsburg, Mediapolis, Allerton, and Corydon; a new church was recently dedicated at Nevada; three new members have been added to the church at Storm Lake.

VERMONT.—Tent-meetings have been held at Chelsea; thirty converts are reported as a result of the mission work at Burlington; H. W. Pierce reports the baptism of seven believers at points that he has visited.

IDAHO.—Several new members added to the church at Moscow, making the present membership thirty; tent-meetings at Viola resulted in twelve converts; tent-meetings have also been held at Dayton; four converts were baptized at Boise City, and six at Dayton.

DENMARK.—A Tract and Missionary Society of sixteen members has been organized at Jerselv; the colporters at Copenhagen have been successful in securing the privilege of placing racks for the distribution of denominational literature, in twenty-five leading hotels.

GENERAL.—Eld. Tenney gives interesting reports from New Zealand, Eld. Cudney, from Honolulu, and Bro. La Rue, from China; Eld. Matteson, who has recently returned from Norway, reports that there are now nine hundred believers in Denmark, Norway, and Sweden.

ILLINOIS.—Ten new members added to one of the churches in Chicago, making its present membership about one hundred; Eld. G. B. Starr reports profit-

able meetings with the churches at Onarga, Sadorus, Springfield, Monticello, Bloomington, Mackinaw, Princeville, Aledo, Rock Island, and with small companies elsewhere.

NEW YORK.—Eleven converts are reported at Keene; six new members added to the church at Bangor, and the same number at Chester; tent-meetings have been held at Memphis, Phoenix, and Newburgh, seven converts being reported at the last-named place.

INDIANA.—Two converts reported at Bourbon; three believers baptized at Mechanicsburg; eight new converts at Nappanee, and a church organized; tent-meetings have been held at Foresman, Maxwell, Elwood, and Rigdon; a new church is in process of erection at Maxwell.

MISSOURI.—A church of ten members has been organized at Bakersfield; two new members added to the church at Kansas City; tent-meetings at Poplar Bluff resulted in nine converts; seventeen believers signed the covenant at Gilliam; fifteen new members added to the church at Carthage.

WISCONSIN.—Very encouraging reports are received from the Milwaukee mission; the annual State camp-meeting and other anniversary meetings were held at Neenah, forty churches being represented; tent-meetings are reported from Lincoln, Monroe, Columbus, Milwaukee, and Scalyburg; ten converts at Lincoln.

MICHIGAN.—Five believers were baptized at Gowen, and eleven at Battle Creek; tent-meetings have been held at Stockbridge, Milan, Blissfield, Kent City, Gladwin, Pinconning, Kawkawlin, Amber, Milford, and Grand Rapids; Eld. Enoch reports three families of believers at De Loughary; four believers were baptized at Hazelton, and six at Flint; the camp-meeting at Wexford was well attended, and successful; a Tract and Missionary Society of twenty-five members has been organized at Grand Rapids.

The Theological World.

SUGGESTIVE STATEMENTS.

In a recent issue of the *Christian Union* we find a review of a "History of the Inquisition," which contains some suggestive remarks. We quote a few of these statements:—

"The Inquisition is not, indeed, likely ever to be re-established; but the spirit of intolerance is not dead, and it is well for us to remind ourselves how thoroughly odious that spirit is in all its forms and in every manifestation. Not to go outside of the Roman Catholic Church, the doctrine on which the Inquisition was founded is by no means abandoned by that Church, nor even less tenaciously held, than it was in the fourteenth and fifteenth centuries."

It is seldom that we find in so prominent a journal as the *Christian at Work* such outspoken and truthful statements as the foregoing regarding the doctrine which made possible the Inquisition. The status of the Roman Catholic Church, as given above, is as we have claimed and stated for many years, and we are glad to see others getting their eyes open to the true state of affairs. But if the writer of the article in question would open his eyes a little wider, he would see that the spirit of intolerance that prevailed in the Catholic Church during the Inquisition, and which he says still lives in that Church, also lives elsewhere. If he will look into the workings of the National Reform Association, he will find that same spirit existing there, and having some strong supporters. That Association is seeking for just such a union of church and state as rendered the Inquisition possible. The writer in question recognizes the serious danger that would menace the country should the same causes again prevail that brought about the Inquisition. Speaking of the book under review, he says:—

"It is a history, not merely of the Roman Catholic Church, but of humanity, and one which in a different form might easily be repeated if ever a like power [that of judging in matters of conscience] were lodged in any class, civil or ecclesiastical, Papal or Protestant."

If the National Reform Association succeeds in gaining its objects, the way will be largely prepared for history to repeat itself, as will be evident to all candid persons who will take the trouble to look into the matter fully.

A DANGEROUS COMBINATION.

In 1829 the United States Senate said:—

"Extensive religious combinations for political purposes are always dangerous."

Now it is the literal truth that there has never before been such an extensive religious combination for any purpose, in this country, as there is now for

the purpose of securing the enactment and enforcement of stringent Sunday laws. The National Reform Association, the Woman's Christian Temperance Union, all the leading Protestant churches, and the Roman Catholic Church, are all actively in favor of it, and the combination is daily growing more solid, and all these are doing their utmost to draw every other power into the combination. Here, then, there is fast drawing together the most extensive religious combination that there could possibly be in this nation.

Is it for a political purpose? Let one of their most active representatives answer. Dr. Wilbur F. Crafts, in his address to the United States Senate Committee on Education and Labor, said:—

"Whatever is going to be law must first be *politics*. Therefore petitions to the national conventions of *all political parties*, asking that in their platforms national Sabbath reform, as well as other reforms, may be favored, are in order. Do you say, 'Keep the Sabbath out of politics'? It is already in. Its enemies have attacked it on the field of politics. If we do not defend it on the same field, our Sabbath laws will be destroyed. . . . This issue is a good one with which to settle these two supreme questions of *party politics*."

By their own statements, then, this extensive religious combination is for a political purpose. Therefore, as extensive religious combinations for a political purpose are always dangerous, this most extensive religious combination for the political purpose of securing the enactment and enforcement of Sunday laws is *most dangerous*.

Will the people see the danger in time to escape it? We give the warning, and shall continue to give it. Will the people heed the warning?—*American Sentinel*.

BUDDHISM AND ROMANISM.

BOTH have a supreme and infallible head; the celibacy of the priests; monasteries and nunneries; prayers in an unknown tongue; prayers to saints and intercessors, and especially and principally to a virgin with child; also prayers for the dead; repetition of prayers with the use of a rosary; works of merit and supererogation; self-imposed austerities and bodily afflictions; a formal daily service consisting of chants, burning of candles, sprinkling of holy water, bowings, prostrations, marchings, and countermarchings. Both have also fast-days and feast-days, religious processions, images and pictures, and fabulous legends, and revere and worship relics, real and pretended. These two systems, wonderfully adapted to different circumstances of race, civilization, and religious intelligence, hold in spiritual bondage nearly four fifths of the human race, gratifying at the same time the religious longings and sinful perversions of our nature, providing objects of worship, but in fact leading the soul away from God.—*Rev. John L. Nevins*.

THE *Missionary Review* says that there is an established agency at Bogota, the capital of Colombia, for the burning of Bibles and Protestant books. It is stated that Colombia is probably more under the power of the priesthood than any other Roman Catholic country in the world. Of course, if other countries were as much under the control of the Catholic priesthood as Colombia is, there would be an agency for destroying Bibles in those countries; and the agency would keep at work till the Bibles were destroyed. As we write, the question comes to our mind, How long will it be before Rome will be destroying Bibles in the United States? When she can dictate what books shall be used in the public schools, her power cannot be many steps behind what it is in Colombia. We do not wonder that Rome does not like the Bible; it tells harder things about her than Swinton's history does, or any history that was ever written.—*Signs of the Times*.

. . . A recent summary of the statistics of the Christian churches of the United States, shows that there are now 138,885 churches, 94,475 ministers, and 19,790,323 members in this country. The net gains for the past year were 6,484 churches, 4,505 ministers, and 774,861 communicants.

. . . Dr. Chamberlain's scheme for a united Presbyterian Church in India, the thirteen Presbyterian and Reformed bodies represented in the empire uniting in one General Assembly, has been favorably received in Scotland.

. . . Bolivia, which has a population of 2,000,000, is without a single Protestant missionary.

THE GOSPEL SICKLE.

Battle Creek, Mich., September 1, 1888.

Those who advocate the near approach of a temporal millennium will find food for reflection in a statement recently made by Cardinal Manning. These are his words: "London is a desolation beyond that of any city in the Christian world;—four millions of human beings, of whom two million have never set their foot in any place of Christian worship." Rather a gloomy prospect for the complete Christianizing of the world, when such a statement can be made of its greatest city.

Regarding the reason for the institution of the Sabbath, the following testimony from the noted Episcopalian commentator, Thomas Scott, D. D., is pertinent. In his comments on Joshua 6:3-5, he says:—

"This attention to the number seven, in Scripture, probably had reference to the creation of the world in six days, and the Lord's resting on the seventh, which completed the first week; *this was the first reason assigned for the sanctification of the Sabbath*, and occasioned the measuring of time by the periodical return of the seventh day, in most ages and nations, ever since."

There are many people now-a-days who are wonderfully taken up with various new theories that are promulgated under such high sounding names as "advanced thought," "the larger hope," "plan of the ages," etc. In a sermon recently delivered at Chautauqua, N. Y., Dr. Talmage made the following very applicable remark regarding such:—

"A great London fog has come down upon some of the ministers and some of the churches in the shape of what is called 'advanced thought' in Biblical interpretation. All of them, and without any exception, deny the full inspiration of the Bible. Genesis is an allegory, and there are many myths in the Bible; and they philosophize and guess and reason and evolve until they land in a great continent of mud, from which, I fear, for all eternity they will not be able to extricate themselves."

As indicative of the change of sentiment that is taking place in the religious world regarding the millennium, we quote the following extract from a recently published report of the "Chautauqua School of the English Bible," held at Chautauqua, N. Y.:—

"Dr. Broadus, while considering the epistles to the Thessalonians, called attention to the many expressions about the second coming of Christ. . . . 'Right here,' he continued, in substance, 'let me take occasion to speak of the doctrine of the millennium. It is quite popular, with all denominations, to speak of a time of universal righteousness and peace before the Lord's second coming; but the Scriptures give us no warrant for such a view.' He said that he spoke thus particularly, that he might correct an error which was pervading theology to such an extent as to do real injury. The Saviour's question, 'When the Son of man cometh, shall he find faith on the earth?' implies that there will be but little faith; and this text alone he considered as conclusive proof that the world will not be converted when Christ shall appear. Several times Dr. B. has spoken against this doctrine, and no one in the class has objected."

Some remarkable statistics have lately been published in regard to the Protestant churches in New York City. In a population of much over one million, the Methodist churches have but 13,000 communicants; the Dutch Reformed, but 7,200; the Congregationalists have decreased from 2,450 to 2,315; the Presbyterians of all shades number 23,016; the Episcopalians, 33,900. The total membership of all these denominations, including 13,600 Baptists, is only 93,000! Commenting on these statistics, the *Christian at Work* says:—

"This is a sad showing for the great metropolis. There is food for grave meditation, and a call for a general uprising among God's people, in view of so startling an exhibition."

In striking contrast with the above statistics regarding the Protestant denominations of New York, we give the following regarding the Catholic strength of that city, our authority being the *Boston Pilot*:—

"Seventy-five parish churches, 40 chapels, 300 priests, 300 brothers, 2,000 religious women, 40,000 pupils in colleges, academies, and parochial schools, 15,000 inmates of hospitals and orphanages, \$80,000,000 invested in property and buildings, and 800,000 adherents within city limits."

CAMP-MEETINGS.

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

Michigan, Homer,	Aug.	28-Sept. 4
Vermont, West Randolph,	"	28- " 4
Iowa, West Liberty,	"	29- " 4
Illinois, Springfield,	Sept.	4-11
Maine, Bangor,	"	4-11
New York, Rome,	"	11-18
Indiana, Indianapolis,	"	11-18
North Carolina,	"	11-18
Kansas, Neodesha,	"	18-23
Colorado, Denver,	"	18-25
Nebraska, Grand Island,	"	11-19
California (State meeting),	"	20-Oct. 2
Oakland,	"	20-Oct. 2
Michigan (State meeting),	"	25- " 2
Grand Rapids,	"	25- " 2
Kansas (German), Aiken,	Oct.	3-8
Tennessee, Guthrie, Ky.,	"	2-9
Missouri, Kansas City,	"	2-9

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

"HOUSE NOT MADE WITH HANDS."

A CORRESPONDENT inquires as follows: "If this earth, when freed from the curse, is to be the future abode of the redeemed, please explain 2 Cor. 5:1, where Paul says we have a building of God, eternal in the heavens."

The following is from the Revised Version, and is the rendering of 2 Cor. 5:1: "For we know that if the earthly house of our tabernacle [margin, *bodily frame*] be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens."

Please observe that by the punctuation the passage simply teaches that the body which we are to receive from God is to be an eternal or immortal body; not that it is to remain eternally in the heavens. The apostle is evidently speaking by anticipation. The following paraphrase will give a correct idea of his meaning: This body is liable to decay, but we know that if it shall be dissolved, or return to dust, we shall have a house in heaven which shall not be subject to decay, but shall endure eternally. This is all very plain when we remember that the saints go to heaven immediately at the resurrection, where they spend a thousand years, and then return with the New Jerusalem to this earth, to make the latter the place of their eternal abode.

It cannot be that the New Jerusalem is the house spoken of, because it does not answer to the natural body. It is equally manifest that there cannot be in heaven an immortal body which is to be reserved in order that we, after death, may wear it forever, as otherwise we should be provided with two immortal bodies, one created and preserved for us in heaven, and the other obtained through the resurrection. The obvious reference is, therefore, to the resurrection body, which we are to wear in the New Jerusalem and on the earth made new.

THE REASON WHY.

The New York *Observer* of July 26 has a short editorial, entitled, "Our American Sunday," in which the Sunday institution is referred to as "a safeguard of public and private morals," and the opinion is expressed that there could be "no doubt whatever as to the issue in regard to the Sunday, if all our religious people were united in defense of it as a religious institution." "But," says the *Observer* sadly, "vast numbers of the religious are themselves Sabbath-breakers by habit." (By this we suppose is meant that they do not religiously observe Sunday.) The *Observer* continues: "Many other religious people have not convictions or principles in regard to its sanctity. This greatly weakens the religious efforts in its behalf."

The reason for this lack of conviction certainly is not far to seek. How can people make Sunday-keeping a matter of conscience, when they well know that it is simply a human institution supported by no divine law? We are told, even by some eminent first-day observers, that Christ enjoined no day upon his church, but left them free to select this day or that as a day of religious worship, and that as a matter of convenience they chose Sunday. How, then, can people be expected to do other than make the keeping of that day a mere matter of convenience?

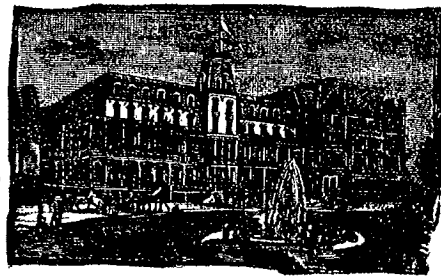
The time was when many supposed that in some mysterious way the fourth commandment enjoined the observance of Sunday; but now that the matter has been so fully discussed, very few indeed enter-

tain any such idea. The great majority know that the law of God says nothing of the Sunday; and how can they have "convictions or principles in regard to its sanctity"? According to the creed of the *Observer*, "sin is any want of conformity unto, or transgression of, the law of God" (see Presbyterian catechism), and that is just what sin is. How, then, can the advocates of Sunday expect to bind the consciences of the people by means of a law which makes no mention whatever of that day?

But there is a further reason why people have so little conscience relative to Sunday observance. The fourth commandment is the only Sabbath law in the Scriptures, and the substitution of a day other than the one enjoined in that commandment makes it a matter of necessity that the people be first taught to disregard the plain letter of that commandment; and when they have done that, how can they be expected heartily and conscientiously to accept, and religiously keep, a forced and unnatural interpretation of that law? The very arguments used to show that the fourth commandment is not now binding as regards the particular day which it clearly specifies, have a tendency to create a feeling that it is a matter of indifference whether or not the commandment be obeyed at all. And it cannot be otherwise; for if the law does not mean just what it says, who has a right to say what it does mean? and if it does not mean that we shall keep the particular day which it specifies, how are we to determine certainly that it requires the religious observance of any day? The very effort to make any law enforce something that it was never designed to enforce, makes it contemptible in the eyes of the people, and the fourth commandment is not an exception.

But the fact that the law of God says nothing of Sunday-keeping, makes no difference with the advocates of Sunday sanctity; what their cause lacks in divine warrant, they propose to make up in impassioned appeals to national pride, to expediency, and to religious prejudice. The Sunday is called the "American Sabbath," and the cry is raised that foreigners are trying to deprive us of it. But if it be an "American" institution, how comes it to be at the same time a religious institution? Has America any right to institute a Sabbath and command men to keep it? And is it sin to refuse to keep a day so commanded? Some are ready to assert this; but it is one thing to make such a claim, and it is quite another to sustain it by the Scriptures. "Whosoever committeth sin," says the apostle, "transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. And therefore as the law of God says nothing of Sunday observance, to neglect it is not sin; hence, the fact stated by the *Observer*, that many "religious people have not convictions and principles in regard to its sanctity."—O. P. Bollman, in *Signs of the Times*.

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