

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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PRESENT, PAST, AND FUTURE.

AWAY in the eastern horizon,
The pale moon rises in sight,
Casting o'er forest and meadow
A flood of silvery light.
I sit by my window dreaming;
Of the past and the future I dream;
The future no prophet revealing,
The past, oh! the past I have seen.

Deep down in my heart is a sadness,
For the long, golden days that are fled,
For the time I have foolishly wasted,
For the fond cherished hopes that are dead.
For the harsh words hastily spoken,
(Oh! would they were only a few!)
For the promises made to be broken,
And the duties neglected to do.

The future, the dim, distant future,
Its workings I cannot foresee,
Then help me, my Father in Heaven,
That I may trust wholly in thee.
Henceforth let me be but a pilgrim,
A stranger indeed while below,
And lay up my treasure in Heaven;
And there let me finally go.

EMILY L. CANRIGHT.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who
shall judge the quick and the dead at his appearing and his kingdom,
PREACH THE WORD. 2 Tim. 4:2.

The Alleged Discrepancies of Scripture.

SERMON BY PROF. F. H. NEWHALL, D. D., WESLEYAN
UNIVERSITY.

"HEAVEN and earth shall pass away, but My words shall not pass
away."—Matt. 24:35.

It is very obvious that the question of the essential truthfulness of Scripture is not to remain open until all its manifold facts are seen to form a harmonious and symmetrical whole. Every candid objector must concede that there may be evidence sufficient to produce the conviction of essential truthfulness, although many details and minutiae may appear exceptional. Not until we know all things, can we see all truth to be perfectly harmonious with itself. In our study of nature and of history, after being perfectly convinced of certain truths, we always find ourselves carrying along packages of exceptional facts, which we cannot at the time adjust to others, but which we are sure that we can, as we grow wiser, drop into their proper places. "Nature," says Tyndale, "is full of anomalies, which no foresight can predict, and which experiment alone can reveal. From the deportment of a vast number of bodies, we should be led to conclude that heat always produces expansion, and that cold always produces contraction. But water steps in, and bismuth steps in to qualify this conclusion." Yet the anomalies of which Tyndale speaks, when followed out, lead to the discovery of higher harmonies in nature. By a bold sweep of inductive reasoning, Newton grasped the truth of universal gravitation. He came into that close sympathy with nature that led him to judge by unmistakable intuition that he felt the throb of her heart. There were certain facts that could not then be reconciled with this induction, yet so overwhelming was the evidence in its favor that he felt sure that deeper study and broader observation would bring them into harmony. The history of physical science has justified this faith.

Apparent irregularities in celestial phenomena have led to some of the grandest discoveries of astronomy. Mysterious variations in the position of certain fixed stars, carefully observed and studied for more than twenty years, led Bradley to the discovery of the great and fruitful facts of aberration and nutation; the first furnishing final proof of the progressive motion of light, and the second showing that the pole of the earth, instead of describing a smooth and uniform circle in its revolution, traces a wave-like curve among the stars. These two facts have given to modern astronomy its precision and accuracy. Planetary perturbations have been the harvest-field of recent astronomical discoveries. Certain irregularities in the path of Uranus led some who feebly held the clue of nature to speculate whether the law of gravity at that immense distance operated in all its rigor; but the true astronomer saw mirrored in these perturbations another world, pacing its solitary rounds

as the outmost sentinel of the solar system. Nature's laws are thus often found by the philosophers to be knotted in discrepancies, which, when patiently disentangled, have furnished him threads to guide him through new labyrinths of fact and law. Scripture discrepancies are thus the clues to higher harmonies. The true philosopher does not demand a demonstrated theory of these irregularities in nature. The logical understanding is not troubled by them if a plausible hypothesis of reconciliation can be invented. A reasonable mind, which has satisfied itself on independent evidence as to the essential truth, is content if imagination can suggest any adjustment of exceptional facts. In this respect, we should go to Scripture, as the true philosopher goes to nature.

It may be in the first place remarked that modern criticism, with all its acuteness, has not discovered new discrepancies of any importance.

Colenso and Strauss repeat objections that were urged against the first Christian apologists. The Wolfenbutterl Fragments urge the same difficulties in the gospel genealogies, and the same differences between the Jesus of John and the Jesus of the Synoptics that were fully discussed by the early Christian fathers. Mr. Parker thus stated the discrepancy between the law and the gospel: "Here are two forms of religion which differ widely, set forth and enforced by miracles: the one ritual and formal, the other actual and spiritual; the one the religion of fear, the other of love; one finite, and resting entirely on the special revelation made to Moses, the other absolute, and based on the universal revelation of God, who enlightens all that come into the world; one offers only earthly recompense, the other makes immortality a motive to divine life; one compels men, the other invites them. One half of the Bible repeals the other half; the gospel annihilates the law" (Disc. p. 324). But we find the original apostles themselves profoundly pondering this problem of the antithesis between the law and the gospel, and the first generation of Christians bewildered and confused about its solution. Paul's acutest logic and profoundest spiritual apprehension were taxed to the utmost to clearly state and fairly solve this problem. It rent the first church at Jerusalem; it brought upon Paul his heaviest labors and fiercest persecutions; it gave rise to the epistles to the Romans, the Galatians, and the Hebrews; the echoes of this controversy ring through every Pauline speech and letter; it was one of the causes or occasions of the formidable and wide-consuming heresy of Gnosticism. Mr. Parker declared this discrepancy irreconcilable and fatal. So did the heretics and persecutors of the first two centuries; and the Gnostic philosophers stated this discrepancy at least as sharply, and urged it more vehemently than Mr. Parker.* Yet in spite of it, Christianity has become what she is. In her very cradle she throttled this dragon, and will she tremble before the dragon's seed to-day? If she proved the old and the new covenants to be identical in essence, when it was only by faith that she saw the Christian flower and fruit in the Judaic husk, much more will she triumph when the fragrance of those flowers comes wafted to us through historic centuries, when those ripened fruits are dropping on all lands.

Another preliminary thought of special importance is this: the perfect simplicity, the guileless confidence with which the Scripture writers spread apparently conflicting statements before us, is most suggestive and instructive. While the earliest commentators, Jewish and Christian, often manifest the greatest anxiety to reconcile and harmonize these discrepancies, the Scripture writers calmly go on their way without giving them the least attention. No editorial explanation is offered to adjust the two narratives of creation; they are simply set side by side with all their divergencies and contrasts. There is no editorial weighing of conflicting statements in the gospels, no word of comment to harmonize the different accounts of Christ's birth and resurrection. Thus is spread over all the Scripture the artlessness of conscious truth. To the candid mind this impression is irresistible. Everywhere assuming in the most solemn manner its divine truthfulness, yet nowhere anxious to vindicate its consistency with itself, it reveals a sublime consciousness of integrity that to a healthy soul is most impressive and convincing. So when Moses wrote into his history the patriarchal narratives of creation, he left each to tell its own story. So he wrote down the decalogue of Exodus and of Deuteronomy, without minute reference to the stony tablets—not careful, as a forger would be sure to be, to use the identical words in both copies. So Ezra gives us the first and second records of the kings of Judah and Israel, without any editorial alterations and corrections to bring them into harmony.

The value of these discrepancies is thus very high in enabling us to understand the real nature

of the documents in which they occur. They show that we have in the Scripture narratives the original documents, the genealogical records, statutes, speeches, songs, having all the flavor of contemporary authorship, such as would be called in our day the raw material for history, rather than history itself. These materials have never been digested and assimilated into a uniform whole in the mind of any philosophical historian. No Thucydides has woven them into an artistic treatise. So the gospels are memoirs, memorabilia of Christ's life, sayings, and doings, set down by different authors, at different times and places. The original facts have not been filtered through the imaginations or judgments of professional authors, but are spread before us in what criticism calls rawness, incompleteness, and redundancy—not fitted to each other, or adjusted to any system or theory whatever. Thus the narratives are often abrupt, fragmentary, assuming and suggesting much that is not said, and disappointing by leaving much unsaid. Thus Mark assumes that the reader is already well acquainted with Jesus and with John the Baptist. John adds a supplement to his gospel, giving an account of Christ's appearance at the Lake of Tiberias. The history of the Acts breaks off abruptly in the midst of Paul's imprisonment without hinting anything about the result of his appeal unto Cæsar. Discrepancies are inevitable in such a mass of materials; but how valuable are they as showing the real character of the materials themselves, proving them to be the original data on which all systematic history must be founded. We have here no secondary formations of critical conclusions or mythical imaginings to dig through in order to reach the primitive facts. The discrepancies of the gospels thus furnish weapons with which Strauss' whole theory may be overturned. This must be admitted by any candid mind that does not start with the dogmatic assumption that the supernatural, being unnatural, is never to be believed on any evidence whatever.

I. The first class of discrepancies that we note are those which arise from diversities in form, while yet there is identity in matter. Truth is presented us here in manifold draperies; in phenomena, terrestrial and celestial; in shadows and symbols; in actions and language; in history, biography, argument, speech, and song; in exhortation, parable, and proverb. It is declared, inferred, intimated, presupposed, yet it is ever one and the same truth speaking with all these various voices, to the various moods and conditions of humanity. Historic statement may be essential to reach one phase of mind, and parable or allegory to reach another, and this drapery of truth may by its wonderful variety display the highest wisdom. As matter is obviously more important than form, if there be essential identity in matter, diversity in manner and form is not only not to be deprecated, but is to be desired.

In the evangelical narratives, Matthew says that at Jesus' baptism, a voice from Heaven was heard, which said: "This is my beloved Son, in whom I am well pleased" (3:17); while Luke (3:22) tells us that the words were: "Thou art my beloved Son; in thee I am well pleased." Now, it is perfectly clear that both Matthew and Luke cannot have given us the precise form of words. One uses the second person, and the other the third; in the one, the voice addresses the Saviour; in the other, John, or the multitude; yet the matter is identical. The truth is the same, whether spoken in the second person or the third. Such discrepancies as this, may make insuperable difficulties for an interpreter, who regards the Scripture writers as the mere amanuensis of the revealing Spirit, but cannot perplex him who intelligently distinguishes between matter and form. That the inspired writers themselves made this distinction is obvious from the freedom that they exercise in quoting each other, and from the varied phraseology in which the same writer describes the same events, and reports the same spoken words. In Luke's narrative of Saul's conversion as given in Acts 9:6, we read: "And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Paul himself relates this conversation in his speech on the stairs of the tower of Antonia (Acts 22:10), in this language: "And I said, What shall I do, Lord? [instead of 'What wilt thou have me to do?'] And the Lord said unto me, Arise, and go into Damascus [instead of 'the city']; and there it shall be told thee of all things which are appointed for thee to do" (instead of "what thou must do").

Again, in Paul's speech before Agrippa (Acts 26:16), we have the revelation made to him after his visit to Ananias blended with that made on the road to Damascus; for there we read that Christ says, "But rise, stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things

which thou hast seen," etc. In his defense before Agrippa, the time and place of this revelation were not essential; it was the fact that he preached to the Gentiles in obedience to a heavenly vision that he would emphasize.

If there were any place where literal exactness might have been expected, it would certainly be in the copying of the decalogue; commands written in tables of stone, where the *verba ipsissima* would not only seem to be of the highest importance, but where they must also have been familiar. Yet, on comparing the two records of the decalogue given in the Pentateuch (Ex. 20 and Deut. 5), it is perfectly clear that both cannot be literal copies from the tables—e. g., in the opening of the fourth commandment, "Remember the Sabbath day." Exodus gives us the verb *zakor* and Deuteronomy the verb *shamor*; while Deuteronomy inserts the connective particle *vav* before all the commandments, from the sixth to the tenth inclusive. In fact, the reason for the observance of the fourth commandment, as given in the Exodus copy, "For in six days the Lord made heaven and earth," etc., is wholly omitted in Deuteronomy, and in its stead we find an exhortation parenthetically interjected, "And remember that thou wast a servant in the land of Egypt," etc. Colenso presses these discrepancies as demonstrating that the Pentateuch is not historically reliable; but the objection can have no weight except with one who confounds matter and form. The Scripture writers are all too much busied with the essentials of truth to be critically punctilious about its drapery. They produce broad impressions, aiming at the average heart and conscience, instead of choosing phrases for critical ears. Spiritual freedom emancipated them from the restraints of form that cramped the Rabbis and fathers as with fetters of iron. The early Christian fathers, as Clement, Polycarp, and Justin, show much of the same freedom in quoting Scripture phraseology; but as we approach the mediæval era, the letter stiffens into a stony hardness and coldness that crushes out the spirit.

If, then, the objector press the question, "Was the word spoken on Sinai *zakor* or *shamor*? Was the declaration at the baptism 'Thou art' or 'This is'?" we reply that we do not know, and that it is not essential that we should know; for literal exactness is not essential to the real purpose of revelation. Had it been so, faithful phonographers could have given us better gospels than the inspired evangelists; a Galilean Boswell would have been selected rather than the spiritual and contemplative John. But while the divine Spirit, bringing all things to the remembrance of the disciple, does not call up in his memory the precise language of the heavenly message, he does suggest its precise import—in Luke as related to the world without, in John as related to the world within. Not to the weakness or ignorance of the human co-worker in revelation, not to caprice or accident, are we to charge these irregularities or variations from literal exactness in the records. Not, as some have taught, because the substance is from the spirit, and the form from man, do we find these diversities; for both form and substance are from the spirit and from the man. The word is divine and human—the divine coming through the human. By this variety in form, the divine Spirit would teach us that truth, while ever the same, is yet ever manifold. The stiff, precise formula can set forth only one of its aspects; its whole meaning cannot be cramped into an inflexible sentence. The Scripture is not addressed to the logical understanding, but the man. It is not a collection of dry and bristling formulas, but of living truths, which, like the cherubim of the apocalyptic vision, look before and after, above and beneath, without and within. Science may gather up these truths as well as she can, and arrange them in her cabinets of philosophical theology, but she has no right to demand that the winds of the Spirit should blow, and the Sun of Righteousness shine by her tables and formulas.

II. In the second place, there are apparent discrepancies, not only between different Scripture authors, but between different works of the same author, arising from differences in the point of view. The same truth is viewed on different sides, or in different connections, or is differently applied for the enlightenment and instruction of the reader. Under this head comes the subjective condition of Scripture authors. They are greatly diverse in mental character, education, and circumstances. They are scattered through a series of ages, in different lands, in different civilizations, and barbarisms. This it is that gives the Scripture its infinite variety, its wonderful manifoldness in thought and expression, its inexhaustible adaptability to man at all periods of life, and in all the varied phases of thought and feeling, and even to the whims and caprices of this manifold human nature. God speaks through kings and through herdmen, through lawgiver

* Cf. Neander's Ch. Hist., Vol. I, Sec. 4.

and statesman, philosopher and poet, through shepherd, fisherman, and tentmaker. He calls a lonely Nomad from far off Ur of the Chaldees, who wanders all his life, pitching his tent among his flocks and herds. He talks with the lawgiver among the grandeurs of Egyptian civilization. He speaks to the prophet orator who pours forth warning and invective and consolation in the gateways of Jerusalem. He touches the harp-string of the shepherd-poet so that it thrills through all time. He speaks from the miry prison of Jeremiah, and from the banks of the Chebar, where Ezekiel sits amid the solemn and sublime monuments of Assyria. He speaks through Solomon, the royal sage, as on his ivory throne he receives ambassadors from the ends of the earth; through Daniel the captive, and Nehemiah the cup-bearer, mourning the desolation of Zion. The dry Matthew, the graphic Mark, the circumstantial Luke, the mystic John, the stern James, the fiery Peter, and the logical Paul, each are channels through which one and the same Spirit pours the water of life upon a thirsty world. This wonderful variety cannot exist without wonderful diversities. Seer and sage, poet and logician, king and peasant, each sees his own vision of the same truth, and tells us what he sees. He who hath ears to hear can feel that the epistle to the Romans chords with the Psalms of David, and the Lamentations of Jeremiah with the great shout of the triumphant church in the Apocalypse. Many-sided humanity could be reached only by this many-voiced revelation. Man must be addressed by man, else he could not understand; but manifold men are requisite to touch all the sides of man. The infinite Spirit must use a vast number and variety of finite channels to pour itself upon the world.

Take, as a first illustration of this species of discrepancy, the two distinct narratives of the creation as given in the first two chapters of Genesis. The second narrative is evidently distinct and independent, going back to the very beginning, and bearing a regular title. "These are the generations of the heavens and the earth." So we afterward read as titles, before the histories of the successive patriarchs, "These are the generations of Adam, . . . Seth, Noah," etc. Whether the two narratives originally proceeded from one or two different authors, we do not now consider; for, whether originally composed, or only finally revised by the inspired author of the Pentateuch, is comparatively unimportant. The contrast between the two records is striking, and objectors have declared the discrepancies to be inexplicable. If the book of Genesis commenced with the fourth verse of the second chapter, although we should have no distinct account of the creation of the heavenly bodies, we should still have a full narrative of the formation of the earth and all its inhabitants, and especially a full detail of the primeval history of man. The first narrative gives a record of six creative days, the second speaks of the day when God created the heavens and the earth. If the second narrative stood alone, we should certainly speak of the creative day instead of the creative week. The first narrative brings man upon the scene at its close; the second, at its opening. The first narrative speaks of man as created in God's image, male and female; while the second speaks of a single man, formed from the dust of the earth, and of the woman formed from the man. Thus, if we had the first narrative without the second, we should think of the human race as brought into being in numbers, like the lower animals, at the close of the sixth creative day. Of the individuals Adam and Eve we should know nothing. Had we the second narrative without the first, we should certainly think that a single man was created as the first solitary inhabitant of the earth, that after he had begun to feel his solitude, the lower orders of animals were brought into being, and that the woman was created last of all. But all these diversities vanish when we consider that we have here the same events described from two different points of view. In the second narrative the order is logical; in the first it is chronological. The first gives us creation as viewed from without, as it might be described by a spectator from another planet, taking his stand upon the earth, and from thence beholding the grand panorama move for the six successive days; the second as viewed from within, as described by the being for whom earth with its furniture and all its lower inhabitants was made. It is earth as seen by man and as related to man. In the first narrative the successive creative steps are followed and described with serene, impassive grandeur, and man is beheld taking his throne of dominion at the close of the scene; it is creation as it might have been outlined by a seraph, adorning the creative majesty, but having no throb of interest in us. But man is the center of the second narrative. All nature is focalized in him. As it is interesting only from its relations to him, it is described, not as it was made, feature after feature, in historical succession, but simply as related to him. The first is the world as it is in itself; the second is the world as related to man. Thus are the two narratives not contradictory, but supplementary to each other; the first furnishing a broad and grand background for the fuller and warmer detail of the second. They are related to each other as a landscape sketch to the picture of a single inhabited spot, which may be but a speck or a line on the sketch, but which so enlarges in the picture as to dwarf or hide whole landscapes of background. The man of the first narrative is a far-off, solitary king, with earth as his palace, the animate creation at his feet, the sun and stars burning as his lamps in the firma-

mental ceiling above. We cannot clearly see his face nor hear his voice. The man of the second narrative stands so near us as to hide the mountains, sun, and stars; but we can hear him talk with God and with his own heart, as it first throbs toward the being who was made bone of his bone, and flesh of his flesh.

The greater part of the supposed discrepancies between the different gospels, disappear when we consider that the same facts are seen from four different points of view. Many, most of these difficulties, have been created by the presupposition that either one of the evangelists composed a strictly consecutive chronological history. Rules of composition deduced from the classic models have been vainly appealed to, and applied in the interpretation of the gospel narratives. Neither one of these writers aimed to produce a history after the model of Tacitus or of Thucydides. There is no attempt at a philosophical history of the origin of Christianity, no analysis of the character of the Saviour, no skillful historic perspective, no artistic grouping of events, no chronological unfolding of the mustard-seed truth which is destined to root itself through the entire earth and lift its head to heaven.

The discrepancies which have been most insisted on as real, and not apparent, are chronological diversities, the order of a few minute events in time—events which all describe as transpiring within the limit of three brief years. Now, while all these historians paint the same general series of great events, from our Lord's birth to his resurrection, yet none of them profess to give such minute chronological data of his public ministry as would be necessary to cast the events of those last three years into the form of a diary. Although many eminent authors have written as if this were possible, and many critics seem to regard it as a great desideratum, we neither expect that it will ever be attained, nor do we think that it was ever designed by the Spirit, who is the real author of the gospel. But while neither evangelist professes to write a journal, each not only has his own object, but makes it sufficiently plain.

Matthew, who wrote in Hebrew, or rather Aramaic, for the Christian Jews of Palestine, tells us at the opening of his work that he is to set forth Christ as the son of David, the son of Abraham. Mark, the preacher to the Gentiles, calls his work the gospel of Jesus Christ, the son of God. Luke, the companion of Paul, who had stood by that mighty apostle, as, amidst the stormiest persecution, he aimed his Heaven-directed blows at the partition-wall which separated Jew and Gentile, writes for the instruction and edification of those Gentile churches which he had helped to plant in the soil prepared by the Jewish synagogues scattered through all the Mediterranean islands and peninsulas. Matthew looks backward, as indicated by his Hebrew garb, and sees the gospel linked to prophetic Judaism; Mark's eye and heart are filled with the present; while Luke, with something of a Pauline intuition, looks far into the future and abroad over the Gentile nations.

These three writers regard the gospel in its aggressive aspect; their eye is on its foes; they give us the words and the works of Christ as directed to those without; it is Christ as seen and heard by a world lying in wickedness. But John gives us the gospel as seen from within, the gospel as it was poured into his heart while he leaned on Jesus' bosom. These are the rich, deep discourses in which, when shut in with the chosen twelve, or when gathering still closer to his heart the chosen three, Jesus removed the veil from the most awful mysteries. Renan tells us that the Christ of John is not the Christ of the first three evangelists. This statement is true, and yet it is false. Socrates, in the cell, talking of immortality in that little circle of chosen, devoted friends, is not Socrates before the tribunal, defending himself against the charge of blasphemy. The face that was turned toward the tyrant and the sophist was not the face that was turned toward Phædo and Crito. Yet without the quiet faith and calm philosophy of the cell, we could not understand the bold plea and stern rebuke at the tribunal.

So John shows us the fountain, while the other evangelists trace the streams; the three synoptics show us the beams of light that burst from little Galilee upon a darkened world—John shows us the Sun of Righteousness.

III. Not only may apparent discrepancy arise from difference in the points of sight taken by the authors, but also from the same difference in the hearers or readers of Scripture. Scripture is as diverse as the man whose infinitely diversified wants it mirrors, whose myriad-chorded nature it touches—diverse as the nature on whose bosom man is cradled. As man is one under all shades of color, babbling all varieties of language, dwelling in all climes, having ever the same central wants, the same sadness and gladness; so is this book most divinely human in its vital unity amid infinite diversity. Now, if we take up our abode in the center of Sahara, it may be easy to quarrel with nature; so if we pitch our tent amid the rites of Leviticus, the cavils and doubts of Ecclesiastes, or the strange and startling symbols of Ezekiel, we may easily quarrel with Scripture; yet there is an Arab to whom the desert is home, and there is a tropic soul for whom the jungles of Ezekiel are none too rank and warm. He who stands on John's mount of vision does not care to follow the steps of a Pauline demonstration; and he who ever plods along logical highways can never swoop upon truth with apocalyptic intuition.

Scripture addresses diverse faculties, as well as diverse men. The song may perfectly harmonize

with the syllogism, yet it is hard for the man who is influenced mainly by reason to agree with him who is swayed mainly by feeling, and harder to see that it is the same truth under different aspects that they both believe. It takes a comprehensive mind to distinguish the same voice now speaking to reason, now to understanding, and now to imagination, as the chemist sees the same water now exhaling in vapor, now dropping in rain, now feathering in snow, and now flashing in ice. The graceful drapery of a symbol reveals to one a truth that another refuses to see, unless skeletoned in a dogma. When Socrates roused himself from his last stupor to adjure Crito not to forget to sacrifice a cock to Esculapius, he declared his faith in immortality far more clearly and beautifully than when arguing away the doubts of Simmias. He would have his friend carry a thank-offering for him to the god of health, because that through death he had found life at last. Yet dull men have quoted this passage of the Phædo to prove that Socrates died in superstitious doubt! They could understand the reasoning that plodded toward truth by short, slow steps, but could not understand the Platonic symbolism that revealed truth as by a flash of lightning.*

IV. There is also an apparent discrepancy between the whole and part, between the concise and the detailed narratives of the same events. This is closely connected with what we have just discussed as discrepancy arising from diverse points of view—in fact, as will appear from our illustrations, is the same under another phase. Sometimes one writer sketches what another paints—as the second chapter of Genesis fills out a sketch given in two verses of the first; as Mark adds graphic touches and warm colorings to the bare outline of Matthew; as Luke, in the book of Acts, draws out into minute narrative incidents just alluded to in the Pauline epistles. Events are grouped together in single verses or lines of the Psalms and the prophets, which, in the Old Testament narratives, are painted in full historical perspective. Under this head are to be explained most of the diversities in the genealogical tables of Scripture. As these records of lineage furnished the framework for the most cherished hopes of the Hebrew people, they are preserved with exceeding care.† The prerogatives and privileges of the priesthood, the fulfillment of the ancient prophecies and of historic promises, and especially the splendid Messianic hopes of the nation, all were guarded and guaranteed by these genealogical catalogues. Yet, where the ancestors of the same individual are several times given, comparison shows that some links in the chain are frequently dropped; it is not necessary in the mind of the author always to unroll it at full length; it is enough to mention several selected ancestors scattered along the line, and thus a man may be styled the son of an ancestor of the third or fourth generation. Ezra, the scribe, who had complete access to all these records, gives his priestly lineage up to Aaron, the founder of the priesthood, and yet omits several generations that are given in the first book of Chronicles. So when Matthew, for mnemonic purposes, as well as to set forth the three great epochs of Hebrew history—its patriarchal childhood, its royal maturity, and its provincial decline—groups the ancestors of the Saviour in three fourteens, or double sevens, headed respectively by Abraham, the patriarch, by David, the royal minstrel, and Jeconias, the exiled monarch, he drops out, for the sake of symmetry, three generations. Yet that these three omitted names were perfectly familiar to him is evident from the fact that they were well-known historic names, the names of kings of Judah, the events of whose reigns were fully recorded in the books of Kings and Chronicles. Every Jew, with the Old Testament in his hand, knew the names of Amaziah, Joash, and Ahaziah; had these been the names of obscure or unknown individuals, the case would have been very different. But no objector at this day doubts that Matthew had the Old Testament history before him, in Hebrew and Greek, substantially the same as we have it to-day. It was not, then, through ignorance that these historic names were omitted, but by design, because their insertion would not agree with the author's plan in the presentation of his subject. Objectors may criticize this plan, that it is not according to classic models; they may object to the Hebrew conception of the object and character of history, and may complain that these records are imperfect and unsatisfactory when judged by the rules of composition that have been drawn from heathen histories. But all this does not prove that these authors are inconsistent with themselves or each other, and does not in the least impeach their reliability when their real standpoint is found. And in this respect no more is demanded for them than for any heathen authors; for no author can be understood and seem to be consistent with himself and with truth, until we fully understand his point of view. In this respect, every author is a law unto himself, and so every school of authors and every literature has its own laws, which are to be candidly and thoroughly studied as facts, before any theory of the subject can properly be constructed. A man has no right to dogmatize about the Hebrew histories who is willfully blind to the principles on which those writers looked at all historical events. Everything is viewed by them in its relation to the divine government and purposes. Events are selected and grouped, set in the foreground or background, according to this plan. Thus, in the passage before us, generations are so

selected from Abraham, the father of the Jewish nation, to Joseph, the last descendant of Judah's royal line, as to set forth in three corresponding and symmetrical pictures the successive phases of Hebrew history till God's purposes concerning that wonderful people ripen into fulfillment. When the long-promised Seed of Abraham, the Branch from the stem of Jesse, the King of all kings, appeared in this royal line, the nation, having fulfilled its mission, sank from human history.

The same law of Hebrew composition is also seen in the Apocalyptic vision of the hundred and forty-four thousand that were sealed of the twelve tribes of Israel. Dan is omitted from the list, probably because of its adlatrious apostasy, and Joseph is inserted instead of Ephraim, his son, who is regarded as joined to his idols. No one will pretend that the author of Revelation was ignorant on so familiar a subject as the names of the tribes.

This habit of compressing a genealogical series, dropping out intermediate links, thus giving a part for the whole, when it is not the author's design to spread out the whole family history of an individual, but simply to show the relation to some remote ancestor—as when Ezra is shown to be the son of Aaron by the mention of several intermediate generations, and in like manner Christ is set forth as the son of David, the son of Abraham—this habit of representation should be considered in calculating chronology from genealogical series. Much more time may have elapsed than would be inferred from supposing the series before us to be complete.

Thus, an event which is just sketched in one narrative may be fully painted in the parallel narrative, and the contrast may easily be magnified into a discrepancy.

A knowledge of this law of the Hebrew narrative furnishes, moreover, valuable aid in studying the events of the creative week. The events which are assigned to successive days need not have succeeded each other in the strict order of time, but may have lapped upon each other in the way already mentioned, like six slides of a telescope partly drawn out. Thus the creation of the firmament commenced on the second day, but it was a process running through the second, third, and part of the fourth. The separation of land from water—in other words the upheaval of the continents—was a process which commenced on the third day, but continued through the remainder of the creative week.

V. There are two other kinds of apparent discrepancy that we will mention, arising from the limitations of the human mind, considered as the recipient of revelation. The first is the discrepancy, or rather contrast, between the subjective and the objective, between things as they really are, and things as they appear. Of the essence of things we know nothing; it is only by the attributes that come within the reach of our faculties that we can judge of things themselves. By these attributes we can learn enough about different natures to answer all life's practical ends; but it would be very shortsighted to suppose that from this source we can learn enough to satisfy all speculative cravings, or can thus imagine how things appear to beings differently constituted. Human perception is not the gauge of the universe. For aught we know, the rose may show to more highly endowed intelligences, or even to the insects that hover over its petals, a hundred other attributes as pleasing as color and odor, for which human language has no names. Objectively, God, the infinite one, is unknown and unknowable to man; "his ways are not our ways, nor his thoughts our thoughts;" "no man hath seen God at any time." Yet, subjectively, he reveals himself through these very thoughts and ways of ours in his written word, while the incarnate word makes us see the invisible God. This is a paradox, but it is the paradox not only of revelation, but of all instruction. The lessons must ever be accommodated to the capacity of the pupil, to be of any advantage whatever. And so there will ever be an antithesis between subjective and objective truth—that is, between truth as it is, and as it is conceived. If we insist on the objective reality, and proudly scorn all subjective aids, our God becomes an inaccessible, icy absolute, the thought of whom freezes every moral impulse into death; but if we allow ourselves to be instructed by God through the same symbolism by which we instruct each other, then can we accept the statements, "They saw the God of Israel," and, "No man hath seen God at any time," and feel that there is no contradiction. * * * * *

VI. The last kind of discrepancy that we shall mention is that which necessarily arises from progress in revelation. It is the contrast between the sketch and the picture, between the seed and the tree, between the foundations and the temple. The egg would be called dead, most confidently, by him who had never seen the eagle that is folded in the germ; the law is dead to him who has never felt, through the embryonic envelope of precept and ceremony, the quickening of the gospel germ that waits the age-long broodings of the Spirit to bring it into perfect life. Revelation comes in successive stages adapted to advancing man. The patriarchal, Mosaic, prophetic, and Christian revelations are successive stages in the same great process, each intermediate step starting from those which precede, and suggesting those that follow. The lofty ethics and sublime visions of the prophets, both in form and substance, presuppose the Mosaic law and ritual. The Psalms of David could never have been sung in a nation that had not been trained for centuries in the statutes of the Pentateuch; the epistle to the Romans requires as its preface

* Phædo, Ed. Stallb. 118, A., of Stallbaume's note.

† Josephus in his first book against Apion.

not only the gospel according to the evangelists, but the gospel according to Abraham, Moses, and Isaiah.

As the man sees truths that are hidden from the child, so great doctrines concerning the nature of God and of man, and their mutual relations, of which the race in its childhood had but a shadowy apprehension, are revealed to the mature man. Yet these great truths are outlined in the earliest revelations. The finished picture of the gospel but completes the sketch of the patriarchal age. Those wandering shepherds of Syria, those Egyptian slaves of the age of the Pharaohs, who believed that their ancestor Enoch "walked with God, and was not, because God took him," had views of immortality far more clear to the intellect and comforting to the heart than Plato taught, a thousand years later, in the groves of the Academy. Yet the splendor that Christ has shed upon immortal life makes the patriarchal faith appear as a twilight gleam. Creation by the divine word, as revealed on the first page of the Scripture, corresponds mysteriously with the profound utterance on the first page of John's gospel: "The word was God," "all things were made by him." The Jehovah angel who hears and answers the prayers of the patriarchs, identifying himself with the one only God in whom they so firmly believed, was the Morning Star before the Sun of Righteousness, or rather that Sun himself shining through the mists of the morning. In the blood-besprinkled altars of patriarch and Levite were given the preparatory instructions for the profoundly mysterious lessons of Calvary, which concentrate in one dazzling focus all the manifold rays of revelation.

When will our advancing race, in its spiritual development, outgrow the Hebrew psalms? The most advanced Christian of to-day finds these ancient songs and prayers, which burst from the hearts of Hebrew minstrels, prophets, priests, and kings, twenty centuries ago, voicing more perfectly than any other language his profoundest meditations, his sternest struggles, his sublimest joys and aspirations. It is not more traditional reverence that has bound the Hebrew psalter on the heart of the Christian church. The eternal glow of the wondrous book draws humanity of all ages to its quenchless warmth. Some of these strains drop like angels down to the darkest depths of human agony; and there are others that blow the hurricanes from their trumpets, and clash the thunders from their cymbals, to pour forth the grandest joys a mortal heart can know. It is significant and instructive that the fierce conflicts and triumphant victories of New Testament saints find adequate utterance only in Old Testament songs. Even the Saviour, at the midnight moment of his mysterious agony, gave vent to his soul in a line of an ancient psalm. Paul, as he finished his survey of the resurrection, the distinctive doctrine of the New Testament, which lay at the core of every apostolic sermon, can close only in the triumphant strain of Isaiah: "Death shall be swallowed up in victory." John who had leaned on Jesus' breast, and whose very soul was steeped in the essence of the New Testament revelations, yet as he paints the final visions of the prophetic gospel, this John of Tabor, and Gethsemane, and Calvary, used the brush, and canvas, and colors, of Daniel and Ezekiel, leads us back to the very spot whence we started with Moses on this wondrous circuit of revelation, and leaves us at last under the branches of that same tree of life where stood Adam and Eve to hear the first whispers of revelation. Is this discrepancy between the New Testament and the Old? Is it not rather a profound, world-wide and age-long harmony?

Recapitulating now these six causes of apparent discrepancy, and analyzing more closely, they fall naturally into two general classes, resulting (1.) from difference in form, while yet there is identity in matter; and (2.) from difference in the point of sight. Under the second class, we include five kinds of apparent discrepancy:

1. That arising from difference in the author's point of sight.
2. Difference in the hearer's or reader's points of sight.
3. Difference between the whole and the part.
4. Difference between subjective and objective.
5. Difference arising from progress.

These classes are not rigidly distinct, but blend into each other; yet by one or more of these formulas we are confident that any problem of Scripture discrepancy can be solved.

Theology, like physical science, changes; but the Bible, like nature, endures. Our scientific classifications of natural facts, and the hypotheses drawn from them, satisfy for a year or a generation, and then vanish, after giving birth to new classifications and hypotheses; but the facts themselves abide forever. Pythagoras vanishes before Copernicus, and Copernicus before Newton; but the stars shine on the same.

So the facts of revelation, with all their contrasts and irregularities, give rise to theological systems which oppose, supplement, and succeed, each other, age after age, while the facts themselves abide forever. The great theologians, the Augustines and Chrysostoms, vanish; but the great gospel facts are constellated in eternal beauty. Heaven and earth shall pass away, but these words shall not pass away. When human science shall all be forgotten, as it will be when that which is perfect is come, when the stars shall fall, and the heavens vanish, these truths will still shine on glorious and mighty as the eternal Sun from which they beam.—*The Methodist.*

PATIENCE is bitter, but the fruit is sweet.

Duty to Children.

BY ELLEN G. WHITE.

I HAVE been shown that parents generally have not taken a proper course with their children. They are not restrained as they should be. They are left to indulge in pride, and follow their own inclinations. Anciently, parental authority was regarded, and children were in subjection to their parents. They feared and revered them; but the order in these last days is reversed. Some parents are in subjection to their children. They fear their children, and yield to them. They fear to cross the will of their children. But just as long as children are under the roof of their parents, dependent upon them, they should be subject to them. Parents should move with decision, requiring the following out of their views of right.

Eli might have restrained his wicked sons, but he feared their displeasure. He suffered them to go on in their rebellion, until they were a curse to Israel. Parents are required to restrain their children. The salvation of children depends very much upon the course pursued by their parents. In their mistaken love and fondness for their children, they indulge them to their hurt, nourish their pride, and put upon them trimmings and fixings which make them vain, and lead them to think that dress makes the lady or gentleman. But a short acquaintance convinces those with whom they associate that an outside appearance is not sufficient to hide the deformity of a heart void of the Christian graces, but filled with self-love, haughtiness, and uncontrolled passion. Those who love meekness, humility, and virtue, should shun such society, even if it be Sabbath-keepers' children. Their company is poisonous; their influence leads to death. Parents realize not the destructive influence of the seed which they are sowing. It will spring up, and bear fruit which will make their children despise parental authority.

Children, even after they are of age, are required to respect and look after the comforts of their parents. They should listen to the counsel of godly parents, and not feel that, because a few years are added to their life, they have grown out of their duty to them. There is a commandment with promise to those who honor their father and their mother.

Children in these last days are so noted for their disobedience and disrespect that God has especially noticed it, and it constitutes a sign that the end is near. It shows the power of Satan upon minds, and the almost complete control he has of the minds of the young. By many, age is no more respected. It is considered too old-fashioned to respect the aged, for it dates back as far as the days of Abraham. Says God, "I know him, that he will command his children and his household after him." Anciently, children were not permitted to marry without the consent of their parents. Parents chose for their children. It was considered a crime for children to contract marriage upon their own responsibility. The matter was first laid before the parents and they were to consider whether the person to be brought into a close relation to them was worthy, and whether the parties could provide for a family. It was considered by them of the greatest importance that they, the worshipers of the true God, should not intermarry with an idolatrous people, lest they lead their families away from God.

Even after their children were married, the most solemn obligation rested upon them. Their judgment then was not considered sufficient without the counsel of their parents; and they were required to respect and obey their wishes, unless they should conflict with their duty to God.

Again I was directed to the condition of children in these last days. Children are not controlled. Parents should commence their first lesson of discipline when their children are babes in their arms. Teach them to yield their will to yours. This can be done by bearing an even hand, and manifesting firmness. Parents should have perfect control over their own spirits, and with mildness, and yet firmness, bend the will of the child until it shall expect nothing else but to yield to their wishes.

Parents do not commence in season. The first manifestation of temper is not subdued, and the children grow stubborn, which increases with their growth, and strengthens with their strength. Some children, as they grow older, think it a matter of course that they must have their own way, and that their parents must submit to their wishes. They expect their parents to wait upon them. They are impatient of restraint, and when old enough to be a help to their parents, they do not bear the burdens they should.

They have been released from responsibilities, and grow up worthless at home and worthless abroad. They have no power of endurance. The parents have borne the burden, and have suffered them to grow up in idleness, without habits of order, industry, and economy. They have not been taught habits of self-denial, but have been petted and indulged, their appetites gratified, and they come up with enfeebled health. Their manners and deportment are not agreeable. They are unhappy themselves, and make those around them unhappy. And when the children are but children still, and while they need to be disciplined, they are allowed to go out in company, mingle with the society of the young, and one has a corrupting influence over the other.

The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which will wound them here, but they must meet their own unfaithfulness when the Judgment shall sit. Many children will rise up in the Judgment and condemn their parents for not restraining them, and charge upon them their destruction. The false sympathy and blind love of parents cause them to excuse the faults of their children, and pass them by without correction, and their children are lost in consequence, and the blood of their souls will rest upon unfaithful parents.

Children who are thus brought up undisciplined, when they profess to be Christ's followers, have everything to learn. Their whole religious experience is affected by their bringing up in childhood. The same self-will often appears; the same lack of self-denial; the same impatience manifested under reproof; the same love of self and unwillingness to seek counsel of others, or to be influenced by others' judgment; the same indolence, shunning of burdens, lack of bearing responsibilities, are seen in their relation to the church. It is possible for such to overcome; but how hard the battle! how severe the conflict! how hard to pass through a course of thorough discipline, which is necessary for them to reach the elevation of Christian character! Yet if they overcome at last, they will be permitted to see before they are translated how near the precipice of eternal destruction they came, caused by the lack of right training in youth, and by not learning submission in childhood.

"The Perils of the Hour."

I CLIP the following from the N. Y. *Tribune* under date of March 21, 1871. Other articles in the same issue show South Carolina and Florida, as well as Mississippi, to be under the same reign of terror. These things show that 2 Tim. 3:1, is now being fulfilled, which says, "In the last days perilous times shall come," &c.

J. HARE.

THE PERIL OF THE HOUR.

The letter of William Sturgis, expelled mayor of Meridian, Miss., which we print this week, fitly supplements the report of the Senate's Committee of Investigation, and proves the rebel spirit still rampant and murderous. Mississippi is a strongly Republican State; Meridian is a Republican city; and yet her Republican mayor is hunted out like a wolf, though he is neither charged with any offense nor suspected of any wrong. Remember that we had the rebel bulletin of this atrocity by telegraph several days since, and, while it stated the fact that he had been driven away, it did not even intimate any other reason for this than his northern birth and Republican politics. Mr. Sturgis' own account of the matter elucidates it, but is not in conflict with that telegraphed by the confederated murderers. They indeed assert that a negro shot Judge Bramlette, and would fain create the impression that this was the beginning of the fray; to which Mayor Sturgis responds as follows:—

"The Ku Klux will endeavor to make the people of the North believe that Judge Bramlette was killed by a negro. They may make some believe it; but I do not believe that any of the arrested negroes had any weapon other than a pocket-knife, as I was present at the trial for some time, and sat close to the accused, and saw none. But in a direct line from the sheriff's office door to the main hall there sat one of those negroes; and I believe, although I saw not the shooting, that one or many of the Ku Klux, in carrying out their design, shot Judge Bramlette. After the negro was shot, he jumped out of the two-story window, after which he was killed. Gen. Dennis, colored, was shot in the Court-room, after which he was thrown from the two-story window on to the brick pavement below, and as that did not kill him, they cut his throat. After they had killed J. A. Moore, they went and burned his house; and so they continued their hellish barbarities. They surrounded my brother's house. They were all armed with double-barreled shot-guns, and as I was told were 200 in number. Many good citizens of Meridian pleaded for me, as well as many in the Ku-Klux columns, who were in them, not from choice, but

from necessity. They appointed committee after committee to wait upon me, and to inform me that I must leave by 10 o'clock next day. Their principal commanders visited me. I wanted to know the whys and wherefores, but they said they came not to argue any question of right—the verdict had been rendered. They treated me respectfully, but said that their ultimatum was, that I must take a northern-bound train. I yielded. At about 12½ o'clock at night, perhaps 300 came and escorted me to the cars."

We are sure that no impartial judge can doubt that this is the truth, and that the pretense that a negro shot Judge Bramlette—for which no pretext is alleged, and no conceivable motive is even suggested—is a naked lie, invented to screen the Ku-Klux murderers from general execration. It might as plausibly be contended that the negroes ran off Mayor Sturgis.

Account of the Meridian Court-room riot, by the Hon. J. Aaron Moore, a colored victim—The shooting of Judge Bramlette.

All the accounts of the recent riots and murders at Meridian, Mississippi, thus far received, both by telegraph and mail, have been from rebel and Ku-Klux sources only, except the letter of Mayor Sturgis. The *Jackson Pilot* publishes a statement from the Hon. J. Aaron Moore, a colored member of the Mississippi Legislature, who resides near Meridian, and who arrived at Jackson after a flight on foot. The reporter took down his words as he lay in bed, prostrated by fatigue. It was Mr. Moore's house which was burned on Monday evening after the first riots, and concerning which a "Citizens Committee" made a report intimating that it was burned for the insurance, the furniture being previously removed. The truth appears to be, that the house was threatened by the whites, and that if it had not been deserted there would have been greater loss of property, if not, indeed, loss of life. A meeting of colored people was the immediate cause of trouble. Moore and several other colored men were arrested for making "incendiary speeches," and it was at their examination on Monday that the shooting of Judge Bramlette and the subsequent general slaughter of colored men occurred. The account given below of the shooting contrasts strangely with that given by the first telegrams. No hint was given in those of the threatened attack on a negro by a witness which preceded the shooting. Mr. Moore was among those arrested and examined. He says:—

At the examination, where I arrived about 3 p. m., Judge Bramlette was presiding. The charge of making speeches on Saturday was being examined. The defendants were Warren Tyler, Wm. Clopton, alias Dennis, and myself, all colored. Mr. Ford, the prosecuting attorney, asked what I had to say. I said I was not guilty, and did not know anything of it. I needed no attorney, for I had done nothing. The witnesses were then examined. They seemed to agree that Tyler and Clopton had made flaming speeches, but that mine was on the side of peace and good order. Mr. Brantly, a white man, gave his testimony. At this time all the colored policemen were called in. The mayor had been in the room, but only remained a few minutes. The prosecuting attorney asked Brantly what he had heard Tyler say on the street that (Monday) morning. He answered that he was passing along the street when he heard "this boy here" (he did not know his name) say that "the Democrats were getting frightened." Brantly testified that he called Tyler a d—d liar, and that he had a great mind to shoot him down or blow his brains out on the spot. At this, Tyler said he desired Brantly to keep the floor for a moment, until he could go out and get two men who would impeach his (Brantly's) testimony. Brantly replied, "What did you say?" Tyler repeated his remark, when Brantly caught up the hickory stick of the city marshal, from a table near, and with it started for Tyler. The last I remember of it, Tyler was retreating backward toward the sheriff's room. I heard several say, "Shoot him! shoot him!" I had just got behind Judge Bramlette when I heard the shot, and the judge fell to the floor. I fell with him, he falling directly upon my left shoulder. I was not hit, but the blood from Judge Bramlette covered my clothing and arm. The firing became general. I cannot say who fired the shot at Judge Bramlette. I was at the time of the mind that it had been aimed at me and hit him. There was soon firing all over the room. I heard the marshal shout out for the firing to cease, as the magistrate was killed. I saw that he was dead and remained quiet. When the crowd was dispersed I looked up and saw Clopton also dead. Deputy Sheriff Belt was nigh with a pistol in his hand, and I sought his protection. He averred that he could not protect anybody.

Soon thereafter I picked up my hat and walked away covered with blood, and everybody supposed that I was mortally wounded. I only told one person that I was not hurt. I reached home, told my wife she must take care of the children and herself, gave her what money I had, and left. I only went about three-quarters of a mile when I sent a friend back. He soon returned to tell me that 100 men were at my house looking for me. I traveled all that night and until 2 o'clock Tuesday morning, when I reached a friend's house. I staid there all that day. Another friend came there and told me that my home and all I had in it, with the church, were burned up. Then I left that place and traveled on foot day and night, and got here this morning at 9 o'clock.

The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, APRIL 11, 1871.

URIAH SMITH, EDITOR.

Can We Understand Them?

THE question put by the Lord to Job, whether he knew the paths that led to the house of darkness, or the query by Jeremiah respecting the deceitful heart, "who can know it," may well be asked respecting the position assumed by No-Sabbath Sunday-keepers. As we witness their gyrations, the queries will involuntarily arise, Do they really know, themselves, what position they want to take? Or, when trying to describe it, Do they say what they mean? Or, having said it, Do they mean what they say?

An article on the Sabbath question appears in the *Advent Christian Times* of March 28, which affords a curious subject of study. It commences: "A friend says, 'I wish you could see that your position, that the first day of the week is the Sabbath, is untenable.'" To which the editor responds: "In reply I would say that I hold the Sabbath as the apostles and early Christians did." This sentence deserves to be set off with a score or two of exclamation points; but we will restrain our feelings, only remarking that to those who understand the Sabbath question, and Eld. Himes' practice, this declaration will sound remarkably cool. For instance, whenever in his "journal," published from week to week in the *Times*, he comes to the first day of the week, he calls it the Sabbath. But did the apostles ever call the first day by that name? When they say, Sabbath, anywhere in the New Testament, do they mean the first day of the week? Never. They always mean the seventh day; and this Eld. H. will acknowledge. Yet this day, which the apostles never called the Sabbath, and never observed as such, he persists in calling the Sabbath and devoting to Sabbatical duties, and then has, we had almost said the effrontery, to affirm, "I hold the Sabbath as the apostles and early Christians did!"

He continues: "The first day is called *Sabbatos* in Acts 20:7, or *Sabbaths*. A day of rest and sacred worship." In what language the first day is called *Sabbatos* in Acts, whether Fejee or Choctaw, he does not tell us. Groping about, like a blind Cyclops, in his Sunday cave, he perhaps imagines he has here found some Greek; but he has'nt. The word in that form cannot be found in the Greek. The construction of the Greek in the passage in question, "Ἐν δὲ τῇ αὐτῇ σαββάτῳ," is exactly parallel to that of Matt. 28:1, which is fully explained in the recent tract on *Sabbaton*.

But what shall we understand by the first day being called "Sabbaths," plural. The burden of one Sabbath, we had supposed was all it could well sustain; what can be done with it, if it means more than one, we leave those who have a lively imagination to try to conjecture.

Immediately following the remarkable declaration last quoted, comes this sentence: "I do not associate it with the seventh day, with its rigors of the law." Why does he not associate the term Sabbath, and the idea of rest and worship, with the seventh day? Does it not all come from the institution of the seventh day in the beginning? Is there any other law enforcing such an institution, but that which enjoins the seventh day? Yet he coolly says, "I do not associate it with the seventh day." Has a person a right to thus tamper with the institutions of God? Has he a right thus to tear them away at pleasure from their original associations?

He objects to the rigors of the law, meaning, as of course he must, the Sabbath law. But what are the rigors of that law? It requires that we should remember the day to keep it holy, refraining from our own work, keeping the day as a memorial of God's rest at the close of creation week. That is all; but if this is too rigorous, how would he have us keep a Sabbath? Would he have us keep a Sabbath not entirely holy? and not altogether exempt from our own work?

We quote again: "But still with the practice of the early church I feel a sympathy, and cling to the Christian Sabbath, 'Lord's day,' or first day of the week, as a day that should be observed by the church." If he feels a sympathy for the practice of the early church, he feels a sympathy for seventh-day keeping; for it can be indisputably proved that the early church kept that day. When he clings to the "Christian Sabbath," he clings to an imaginary institution. The name is unscriptural, and the idea of a Sabbath as a distinctive Christian institution cannot be found in

the entire Bible. The Sabbath is one from Genesis to Revelation, not the Sabbath of Jews or Christians as such, but the Sabbath of the Lord, and binding on all who worship the true God. And when he applies the term "Lord's day" to the first day of the week, he makes an application which is an entire perversion. Why will men persist in calling that the Lord's day, which, so far as we have any record, the Lord never even took into his lips, a day which he never claimed as his, which neither he nor his apostles ever honored in the least degree, but which they devoted to the secular duties of life, the same as all the other working days. Do we ask why they do it? It is because they are fast bound to the blind chariot of tradition, and are led in disgraceful captivity in her triumphal procession. And when he says that it, the first day, "should be observed by the church," in the name of reason and revelation, we would like to know why. What law is there for such observance either human or divine? Perhaps, however, we should not have said, human; for there is Constantine's heathen Sunday edict; while any number of papal "bulls" have thrust their horns under to uphold the baseless fabric.

Once more we quote: "As it is a day of rest [italics his], I know of no more appropriate name for it than the Sabbath." When those who make this claim will produce some proof that the first day is a day of rest, they may perhaps do something toward justifying the double theft of appropriating the Lord's day to their own use, and stealing the name of the Lord's institution to grace their own. Of course if the day is a Sabbath it must be called so; but they know, as well as we, that nothing is so named in the Bible except the seventh day, upon which God rested in the beginning; still they know of nothing more "appropriate" (!) than to call the first day the Sabbath, or the rest-day. This is changing the truth of God into a falsehood. What being, whose example we are bound to follow, ever rested on the first day of the week to make it a rest-day? Where is it enjoined as such? We deny that there is the least particle of proof that that day should be called a rest-day or be so observed.

The article continues: "As to the change of the day, we remark that none claim direct, express legislation on the subject. Br. Preble takes the ground that it was changed, but does not claim special legislation by either Christ or the apostles; but sustains his views by an array of circumstances and facts, if we rightly understand him."

No language was ever more aptly put than the last clause of the foregoing quotation: "If we rightly understand him;" that is, if the facts are facts, and if the circumstances have anything to do with the question, and if we can tell for what purpose they are presented. And thus must every intelligent person rise from a perusal of his works with a heavy burden of doubt and uncertainty resting on his spirit: "If we understand him."

Notice also the sophistry of this effort. He "does not claim special legislation" on this subject. What is that word, "special" put in for? Was there any legislation on the subject? If there was, why do they not produce it? If there was not, why do they not own that fact? The way in which it is put, is simply a barefaced attempt to gloss the matter over, and give the reader an impression that they have what they do not possess.

But to come to the claim itself, we wonder how the law of God could be changed without any legislation. Suppose we should claim that a law of Michigan had been changed, and, being asked to state how or when, should reply, "Oh, there has been no legislation on the subject, but the law has been changed!" We should be charged, and justly too, with insulting common sense.

The next paragraph is more self-contradictory than usual even on that side of the question. It reads:

"By all means let us have a day of rest. Let us keep it as such, and let us keep it in accordance with apostolic usage, and in the spirit of the gospel. Neither Christ or the apostles enjoined Sabbath-keeping under the gospel."

Yes, by all means. God once enjoined a Sabbath upon his people. It proved a good thing. But he was so unwise as to abolish it; and now we must by all means take hold to make up the lack! And let us keep it in accordance with apostolic usage. They didn't enjoin it and consequently did not use it. And let us keep it in the spirit of the gospel; for it is not enjoined under the gospel. That is, let us have a Sabbath, and let us not; let us keep it, and let us not!

The remarks which we have thus far noticed

from the *Times*, are simply introductory to an article which it quotes from the *Advance*—an article called out by a correspondent who objected to the use of the word "Sunday" rather than "Sabbath" to designate the first day of the week. To this the *Advance* replies that Sabbath is not the proper name for the first day of the week. Its first direct proposition reads: "1. No direct scriptural authority can be given for calling the first day of the week Sabbath. That name is ALWAYS confined in the Bible to the seventh day or the Jewish Sabbath. This holds as true in the New Testament as it does in the Old." We give the emphasis as we find it. It then argues that to use the term "Lord's day," although it regards it as applying to the first day of the week, would be objectionable, as it is not convenient and would savor of cant; that to say "First-day," as the Quakers do, would be "unusual, stiff and unnatural;" that to call the first day "Sabbath" would make confusion in many countries, where the term is still applied to the seventh day of the week or Saturday. In proof of this last proposition, it presents the following fact:

"There lies before us, as we write, a Protestant religious newspaper, in the Greek language, published at Athens, each '*Sabbato*,' or Sabbath, which means Saturday. There also lies before us a similar Spanish newspaper, published at Seville every '*Sabado*,' or Sabbath; that again is every Saturday. The same holds true in Italian. What confusion would arise should evangelical Christians in Spain, Italy and Greece, and in the adjoining lands, undertake to call the first day of the week '*Sabbath*,' when all their neighbors give that name to the seventh day."

This is an important fact. Let all Sabbath-keepers make a permanent note of it. On this point the *Advance* has the following additional significant remarks:

"This linguistic fact, by the way, incidentally but clearly shows, by evidence from each branch of the Christian church, the Greek and the Latin, that the Christian 'Lord's day' was not thought in early times to be 'the Sabbath,' with only a change of the day of observance; it was regarded rather as its successor, a separate though kindred institution, resting on distinct Christian grounds."

It further argues that Sunday, its "heathen origin" being now generally forgotten, has in it something even of "Christian propriety" because the "Sun of Righteousness" arose on that day, and that, as Paul speaks of the "Sabbath day" as done away along with 'new moons' and other Jewish 'holy days,' it would seem wise to distinguish the weekly Christian worship day from the Jewish, by a separate name."

Thus Sunday-keepers are driven to take the ground that the Sabbath of the Lord has been abolished, and to introduce this namby-pamby makeshift of first-day into the place of the sacred institution.

But what shall be thought of the *Times*, when it quotes an article from the *Advance*, claiming that Sunday should never be called "Sabbath," and introduces it with remarks, which, "if we understand" them, go to show that Sunday is named '*Sabbatos*, Sabbaths' in the New Testament, and since neither Christ nor his apostles ever enjoined Sabbath-keeping under the gospel, we should by all means make the first day into a Sabbath, and call it and keep it as such!

To Correspondents.

J. McMILLAN: In answer to the objection raised by your friend, that the signs mentioned in Mark 16:17, 18, are not manifested among professed believers, we would say that we do not suppose the power of God proposes to put itself on exhibition simply to satisfy the curiosity, or to arouse the wonder, of the beholder. The language cannot be taken to mean that all Christians would go about casting out devils, speaking in unknown tongues, handling serpents, drinking poison, and healing all the sick with whom they might come in contact. Suppose a person should not chance to meet with any one who was possessed of a devil. He could not then cast out a devil, and this sign would be lacking in his experience; but it would be nothing against his Christianity, because the opportunity, or the necessity, for such a manifestation did not present itself. And suppose the person lived in Ireland, where serpents are not found, and should not be compelled to drink, and should not by accident happen to drink, any deadly thing; then the signs of resisting the venom of the reptile, and suffering no evil effects from the poisonous draught, would not occur in his experience; for, according to the principle already stated, it would not be considered either reasonable or scriptural for a person to seek danger in order

to make an uncalled-for exhibition of deliverance therefrom.

What then shall we understand by the promise? Answer: That these signs should appear among believers in the gospel of Christ just as necessity should require. The person who first used the expression that "man's necessity is God's opportunity," stated the case in a very concise form. And the necessities of God's cause, are opportunities in which he equally delights to work.

In this we are not taking the popular ground that the age of miracles is past, and that now no necessity can arise for such displays of God's power. We believe the whole gospel dispensation is a dispensation of the Spirit, as much so in one portion as another, and that God is just as ready to work now to meet the wants of his cause and his people as at any time in the past, the requisite degree of faith on their part being always understood; yet we believe that a person may be a Christian in the gospel sense through his whole life, and never witness in others or experience in himself, any of these special manifestations, if no occasion exists requiring their presence.

In accordance with this view we are able to show even from the meager records we have of the spiritual experience of true Christians in different ages in the gospel dispensation, that these signs have been manifested from time to time, sufficiently to show that, though the promise may not have been enjoyed to its fullest extent on account of a lack of faith and devotion, yet it has not failed. These signs have from time to time been seen in the church of God.

We see, then, that two conditions must exist before we can expect the manifestation of these signs: first, necessity; the wants of God's people, or the honor of his cause, requiring some manifestation of this kind; second, faith on the part of the people. But the condition of necessity must first exist; for no amount of faith would produce the sign of resisting the deadly potion if it had not been taken into the system, or of surviving the serpent bite if the person had not been bitten, or of healing the sick, if there were no sick present to be healed. Those, therefore, who object to the present work of truth in the earth because they do not see all the gospel signs now manifested, must be able to point to some occasion where such signs were demanded. They must show that a necessity existed, and how and where. If they cannot do this, their objection is of no force; and until they do it, we are not called upon to assume the lack of the other condition, namely, a want of faith.

Should a person say to a believer, "You must work some miracles to attest the truthfulness of your doctrines; if you will work a miracle, I will believe that the seventh day is the Sabbath;" it would be sufficient to reply, You believe that the Bible is the word of God, or if not, you have sufficient evidence to believe it; you believe that all the wonderful scenes recorded in the New Testament, showing the divine mission of Christ, actually transpired, and that of the truthfulness of the Christian religion there is no doubt. Now what we teach is simply what is enjoined in that inspired record; and it could not reasonably be required that God should work a miracle through us to prove the truthfulness of that which you already acknowledge to be his word, or that it is your duty to obey what you admit to be his command. Thus saith the Lord, "The seventh day is the Sabbath; remember it to keep it holy;" and no signs manifested in the church at the present day, could make that command plainer or more obligatory upon the world. We believe that God will give special manifestations of his power, as it shall please him; but whether we shall see them or not, does not affect our duty to obey the plain requirements of his word.

Men and Things.

AN ENCOURAGING THOUGHT.

I FULLY believe the sentiment of the following words to be true; and it encourages me much to hope on and trust in God that he will lead me in the right path though it be a dark and rugged one for a time. If there are any sad and sorrowing souls who read this, may it lead them to hope in God "for the bright, the better day."

NO EVIL IS WHOLLY EVIL.—No evil is wholly evil! This is one of the bright gleams of light that stream in upon all nights, even the darkest. No evil is wholly evil. Behind the blackest cloud the sun shines—or the stars. All our trials and sorrows have elements of good in them; hopeful features which smile upon us in gentle reproof of our unbelief and discouragement. Now and then, as the swift shuttle passes, we catch glimpses of bright threads weaving themselves into the dark web of our afflictions. Hidden relations of events are discovered in this or

that direction, when we did not look for them. And, by-and-by, the future good, which at first was shut out by the present and nearer evil, begins to lift itself into the line of vision; and we feel our faith increased and confirmed at last, in the ever joint action of the infinite power and love of the Father. Long time ago I wrote this; and as the years drift by, and the sphere of observation is extended, and I discover how singularly the threads of good and evil, joy and sorrow, sickness and health, cross and recross as warp and woof in the loom of life, and intertwine and weave up into the web of destiny, the more firmly do I believe this, the greater is my confidence in that Wisdom which orders with equal mercy darkness and light, suffering and rejoicing, death and life.

TOUCHING LINES.

Who can read the following lines, and not see in them an image of his own life? Who can look over his past life without feelings of regret and remorse? Could we but go back and correct the mistakes, undo the wrongs, and wipe out the sins, who would not give much, very much, to do so? But, alas for that poor soul who cannot look back on any green spot, on any sweet moment, on any noble deed, on any good done. Old age would be intolerable without these. These lines are entitled, "Reward," and were written by J. G. Whittier.

"Who, looking backward from his manhood's prime,
Sees not the spectre of his misspent time?
And, through the shade
Of funeral cypress planted thick behind,
Hears no reproachful whisper on the wind
From his loved dead?"

"Who bears no trace of passion's evil force?
Who shuns thy sting, O terrible remorse?
Who does not cast
On the thronged pages of memory's book,
At times, a sad and half-reluctant look,
Regretful of the past?"

"Alas! the evil which we fain would shun
We do, and leave the wished-for good undone;
Our strength to-day
Is but to-morrow's weakness, prone to fail;
Poor, blind, unprofitable servants all
Are we alway."

"Yet who, thus looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath been
Permitted, weak and sinful as he was,
To cheer and aid in some ennobling cause,
His fellow-men?"

"If he had hidden the outcast, or let in
A ray of sunshine in the cell of sin—
If he hath lent
Strength to the weak, and, in an hour of need,
Over the suffering, mindless of his creed,
Or home, hath bent,

"He has not lived in vain, and while he gives
The praise to Him in whom he moves and lives,
With thankful heart;
He gazes backward, and with hope before,
Knowing that from his works he nevermore
Can henceforth part."

CALL THINGS BY THEIR RIGHT NAMES.

A late writer in the *Christian Union* ends an article on the Sunday question thus: "Is it not time for all good Christians to quit calling Sunday the Sabbath?" Yes, indeed; and we are glad people are beginning to think so. This Sunday-Sabbath question is beginning to attract the attention of all classes. The least move in the right direction we hail with joy. When people find out that really Sunday is not the Sabbath, perhaps they will begin to inquire which day is.

A WORD TO IDLERS.

"That does n't mean me," perhaps the reader will be inclined to say, and so pass it by. But stop a minute. What are you doing in the world? Whom are you benefitting? Whom are you making happier or better? What is your life amounting to any way? Do you begin to say that if your circumstances had been more favorable, if you had means, if you had opportunity, if you had time, &c., &c., what great things you would have done? No; you would not have done any such thing. God placed you just where you were wanted, and if you have failed there, you would have failed anywhere. Read the following, and then go to work in good earnest with the ability, means, and opportunity, you have:

"If I only had capital," we heard a young man say a few days ago, as he puffed away at a ten-cent cigar, "I would do something."

"If I only had capital," said another as he walked away from a dram-shop where he had just paid ten cents for a drink, "I would go into business."

The same remark might have been heard from the young man loafing on the street corner. Young man with the cigar, you are smoking away your capital. You from the dram-shop are drinking yours and destroying your body at the same time; and you on the street corner are wasting yours in idleness and forming bad habits. Dimes make dollars. Time is money. Do n't wait for a fortune to begin with. If you had ten thousand dollars a year and spent it all, you would be poor still. Our men of power and influence did not start with fortunes. You, too, can make your mark if you will. But you must stop spending your money for what you do n't need, and squandering your time in idleness.

HOW CAN IT BE REMEDIED?

What is that? I mean the terrible fever for moving, so prevalent in the West. We go into a town, raise up a small, but promising, church, go back in a year or so, and frequently find a good portion of the members gone to Kansas,

Missouri, Nevada, or somewhere else, and the remnant discouraged, and the church about broken up. This is occurring all the time. Indeed, it seems to be growing worse. I am satisfied that this is not right. It is a restless, uneasy, and frequently a covetous, spirit that is at the bottom of it. This is not always the case; but I fear it is largely so. The glory of God and the salvation of souls is not the object. Persons who once get in the habit of moving, never know when to stop. They never find just the place for them. And so you will find them moving every two or three years from place to place. With such, life is always sure to be a failure.

But other churches are troubled in this way as well as ourselves, as may be seen from the following:—

"The difficulties attending clerical work on the border is thus hinted by a Nebraska correspondent of the *Christian Register*: 'There are good elements in all these western cities to work upon in a desultory way; but they are hard to organize and consolidate. The minister hardly lays hands on a parishioner and calls him his, than he (the parishioner, I mean) is off to Chicago, or St. Louis, or Indianapolis, or New York, or Salt Lake, or Kansas, or out 'on the plains,' and somebody equally transient, if anybody, must fill his place. What do you think of that, you New England parsons, who have learned to love and be loved through long series of years?'"

JESTING UPON THE SCRIPTURES.

How carefully should this be avoided by all pious persons, especially the ministers. There is no good in it, no excuse for it. It is evil, and only evil. A writer has well said:—

"The evils arising from jesting upon Scripture are even greater than appear at first. It leads in general to irreverence for Scripture. No man would jest with the dying words of his father or mother; yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association that we never hear the text afterward without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit will come at length to have a large portion of holy Scripture spotted over by his unholy fancy." D. M. CANRIGHT.

What Is before Us?

I WOULD be glad to see the following in the REVIEW, as it has a bearing relative to the influences which are brought to bear in helping on a church-and-State movement in this country.

J. N. LOUGHBOROUGH.

WHITHER ARE WE DRIFTING?

"I wish to relate to you a few facts, the faithful consideration of which is pertinent to the present time," so began a speaker in the Fulton-street Meeting. He is an old clergyman who once labored long and earnestly as a pastor in the West.

"It is just thirty years ago that I was walking down Main street, in Cincinnati, Ohio, in company with a Roman Catholic priest with whom I was acquainted. He was a scholar and gentleman, in the usual acceptation of the word. Our conversation turned upon the aspirations and designs of the Roman Catholic church. He confessed that it was his great desire to see the day when their religion would have universal sway in these United States, and the Roman Catholic faith have its place as the religious faith of the country. The time must come when it must be supreme, and to its authority all hearts must bow."

"You know," said he, 'you Protestants have no religion. You have sectarisms, but you have no common faith.' This he said good-humoredly, smiling all the time, but having a grim meaning."

"Do you think," said I, 'that yours will ever be the established religion in this country?'"

"Certainly I do. It must be so."

"Never," said I.

"Never?" he repeated.

"No, NEVER," said I, with vehemence.

"Now, now," said he, playfully, 'not so fast. Don't be so positive. Why do you think ours may not one day be the established religion?'"

"Because our Constitution and our laws are against it."

"But we will change your Constitution and your laws."

"Change them?"

"Yes, change them—amend them."

"But the people will see that you shall not do that."

"We will change the people too."

"Not in your day, nor mine," said I, resolutely.

"Perhaps not," he answered very coolly. 'Perhaps not. But we have purposed it, and it will be done—if not in your day nor mine, then in the days of those who shall come after us.'

"I looked at his face with astonishment, as if I could not believe my own senses. He saw, and added quickly:

"Oh! do not be alarmed. It will be done very quietly. It may be a long time coming—but it will come, when the Catholics will rule the nation, and the Catholic religion will be the ruling faith of the country."

"Oh! you cannot believe it."

"Yes, I do believe it. We are at it now. And you know what we Catholics are. When we take hold, we hold on, and never let go.' This was said with a very solemn and determined look, and he then added: 'We will upset your institutions, and establish our own.'

"We parted company at the foot of the street,

I scarcely realizing the amount of meaning there was in the priest's thrusts; for in that day we had no such apprehensions as now.

"We come down thirty years. Whether this priest is alive or dead, we know not. But the work which he said was begun, of supplanting our institutions, is not dead. Quietly, persistently, encroachingly, the Catholics have gone on in their work, proselyting where they could, buying up votes where they could, till at last they fill our places of trust and office with creatures of their own. Our judges, our lawyers, our military leaders, our senators and representatives, are fast becoming Roman Catholics, and the profession of this faith which was never 'delivered to the saints,' is a sure passport to office or preferment. The politician has found it to his advantage to confess his sins to, and get absolution from, a priest, and be accounted a good Catholic."

Overcoming.

THIS is a subject upon which much has been said and written, and yet its importance at this stage in the history of the church can hardly be overestimated. It is not our design in this article to dwell upon its importance nor so much to define the nature or character of the work, as to give a few words of encouragement to those who may feel that their efforts and progress are not compatible with the greatness of the work to be accomplished. This is undoubtedly true of many, and in a degree of nearly or quite all; still there are honest souls who are really striving to overcome, that are tempted to discouragement because the work appears too great for them to accomplish. Of such we would inquire whether they are not able to discover some advancement in their Christian experience. Or to test the matter more closely, would you be willing, were it possible, to have all knowledge of the truth and the experience thus gained taken from you? Would you consider you had lost nothing in practical experience by such a change? Assuming that you admit having made some advancement, we would again inquire if that fact is not good evidence of ability to make still farther advancement, and farther still.

Having taken one step, can you not take the second, and the third, and so on, until Christian perfection, the goal at which you are aiming, is reached?

But perhaps you reply, The goal is so far in the distance, the attainments are so high, I never can reach them. Here your difficulty lies in taking in at a glance the whole distance over which you are only required to travel step by step, one step at a time.

While we should endeavor to appreciate the magnitude of the work before us, we should not allow ourselves to dwell upon it in a manner to so oppress our minds as to hinder our efforts or retard our progress in its accomplishment; but should bear in mind that but the duty of the hour is required in the hour, and that a sufficiency of grace is promised; and remembering that our strength is increased and our speed accelerated in proportion to the distance we travel, we may rest assured that a faithful, persevering effort will compass the distance, be it ever so great. To illustrate: To enter upon a journey of a thousand miles on foot would seem at first almost like a hopeless undertaking, yet we can easily step over to the next neighbor's, and from there to the post office, and from there, with a little exertion, we can reach the next town; and if, instead of becoming weary, we found that we gained strength and attained a higher rate of speed the farther we traveled, the thousand miles' journey would be only a question of time and disposition, and not of ability, and would be likely to be accomplished if, at its close, we were sure of receiving a tenfold reward for our time and labor.

Thus it is in the heavenly journey. No impossibilities are required, and the reward is infinite. May the Lord help us to quicken our pace, to run with patience the race set before us.

S. B. WHITNEY.

News and Miscellany.

"Can ye not discern the signs of the times?"

SAN DOMINGO.—The commissioners appointed to visit that island and report in reference to the question of its annexation to the United States, report in favor of annexation. The President recommends that no action be taken at the present session of Congress, but only that the facts in the case be laid before the public, and the matter be carefully considered by the people in reference to future action.

PARIS, April 2.—A special to the *Evening Telegraph* says: "There was a serious engagement this morning between the government troops and the communists. About 2,000 National Guards marched on Courbevoie and were met by gens d'armes and Gardes Forestiers. The captain of the latter galloped up, waving his cap, intending to address the Communists, when a zouave with that body shot him dead. A general action followed, in which the gens d'armes took nine prisoners (one 76 years old), who were shot at once. The guns of Fort Valerien swept the road, and the Communists fled. Twenty-five insurgents were killed and many wounded. The engagement was over at 1 o'clock."

"The National Guards still hold Porte Maillot; battalions of artillery are hurrying up; the rappel is beating and the ramparts are being manned. The greatest excitement prevails."

The same correspondent telegraphs from Versailles, April 2, evening: "The crisis is at hand, two batteries are in motion on the Paris road, and ambulances are all ready. Bismarck has given permission for any number of troops to be massed near Paris, and says that if order is not restored in Paris by the 15th inst., the Germans will enter the city."

VERSAILLES, April 4.—Thiers has issued a proclamation addressed to the Prefects of the departments, as follows:

"On Monday the insurgent masses attacked our forces simultaneously at Nanterre, Rueil, Bougival, Bazons, Chateaufort, and Croissy. Fort Mont Valerien at daybreak began to cannonade the insurgents, who were at first sheltered by the villages of Nanterre, Rueil, and Bougival. They subsequently attacked the government forces, by whom they were repulsed. Gen. Vinoy, with cavalry, was by this time in possession, threatening the outflank of the insurgents, and they fled in complete rout, leaving many dead and wounded in the hands of the government troops."

VERSAILLES, April 3.—All day a great battle has raged between the government forces under Gen. Vinoy, and 100,000 Communists under Gen. Bergeret. Everywhere the latter were defeated with terrible slaughter. Near Mondon, Bergeret, and Flourens, with 35,000 men, were cut off and surrounded, and must either surrender to-night, or be cut to pieces in the morning. Many Communists refused to fight, and are throwing down their arms, begging for mercy."

PARIS, *Evening*, April 4, via LONDON, 6 A. M., April 5.—It is rumored that the nationals have sustained a decisive defeat. Forty thousand are massed before Issy and Clamart. The ramparts are strongly guarded. Fort Mont Valerien is silent. The artillery duel between Issy and Versailles continues. The nationals occupy the bridge of Neuilly. Government troops are invisible.

The Paris deputies to the Assembly had an interview to-day with some members of the Commune.

LONDON, April 5.—A *Times* special from Versailles states that 1,500 insurgents have been taken prisoners. Paris is in consternation.

The people of Versailles are greatly irritated against the insurgents.

The *Telegraph's* correspondent says the First Prussian Army Corps has been ordered to hold itself ready to march to Paris.

A reign of terror continues within the city of Paris. A *Daily News* special says the nationals attacked the government troops on Tuesday, near Mondon, and suffered a complete rout.

Garibaldi declines the command of the insurgents. It is rumored that 20,000 nationals have entered Versailles. The report is considered doubtful.

The effective strength of the Communists is 120,000 men and 200 guns.

Gen. Endes is reported wounded.

VERSAILLES, April 5.—Picard has issued the following circular to the prefects: "The insurgents have met a decisive check. Our troops have captured the redoubt at Chatillon with 2,000 prisoners. Flourens and Duval are dead, and Henry is a prisoner. Twenty-two of the Communists have resigned, and Assy has been imprisoned by his own followers. The government is happy to inform you of this condition of affairs, which it has expected."

The nationals were badly organized, and having but a limited supply, were soon out of ammunition. Many tried to return to Paris, but found the gates shut and men posted on the ramparts, who threatened to shoot them if they attempted to re-enter the city. The contest at Le Bas Mondon was exceedingly bloody. The firing of the batteries, manned by artillerymen from the Versailles army, is pronounced fully equal in spirit and effect to the German bombardment of Paris.

A dispatch from Versailles says: The government is disposed to show the greatest kindness and humanity to the insurgents.

The Red Republican proclamation, dated at the Tuilleries, strongly condemns the conduct of the Versailles government in attacking Paris.

A dispatch from Paris says fighting continued until after 6 o'clock on the evening of the 4th. It is said that the nationals have fortified Moulin and St. Pierre. Gen. Lullier, it is reported, has escaped from the custody of the Central Committee.

The Paris boulevards are crowded with people, and present an animated appearance. The cafes are open and omnibuses running, though the shops are all closed. The excitement is intense, but the city remains quiet. All foreigners have hoisted the flags of their respective countries.

A dispatch from Marseilles, 5th inst., says the insurgents in that city are mainly Garibaldians, and have nearly all been arrested.

The Archbishop of Paris has been arrested by the Commune on a charge of conspiracy against the safety of the State.

At last advices from Paris, cannonading continued.

VERSAILLES, April 5.—Notwithstanding their defeats, the Communists have rallied all their forces in Paris, and a desperate conflict will take place before the government troops enter the capital. The Commune has ordered all citizens between 17 and 35 years of age to enter the ranks. This decree is enforced with great rigor.

M. Assy, Blanqui and Gambau, having incurred the suspicion of their colleagues, have been arrested, and are in danger of execution.

Prince de Joinville has fled to London.

PARIS, April 5, 11:30 A. M.—The Versailles troops still hold the heights of Chatillon, whence they are bombarding Issy, Vanvres, and Mondon. The Commune continues to send reinforcements to the nationals outside the walls. Tuesday was a more disastrous day for the Communists than Monday. The Commune this morning issued another proclamation. A speedy triumph is promised over the royalists, who have disgraced France by their savage mode of warfare. They are charged with shooting prisoners and murdering on the field of battle. Battalions of the National Guard will be reorganized and their pay increased. The proclamation concludes by ordering all unmarried men into the ranks. A grand review is announced for the 7th inst., in the Champ de Mars.

NEW YORK, April 7.—A special telegram from Paris says: "The funeral of the killed yesterday was an extraordinary scene. There were three huge hearses with black velvet palls, each decorated with sixteen red flags, containing the dead. Following them were 8,000 National Guards, and double that number of citizens. Women, marching in hundreds, passed along the boulevards at a solemn pace, and many members of the Commune joined in the procession. Each hearse contained thirty-three coffins, and twenty-three other hearses were already in the cemetery, filled with dead from the various hospitals. It was an awful scene. One huge grave served for all, and the bodies were lowered, one at a time, amid the shrieks of women and the shouts of men for vengeance on the assassins of Versailles. The Pere La Chaise was one mass of people swaying with passion, and screaming, 'Vive la Republique,' 'Vive la Commune.'"

The losses of the Communists create great grief in the city, mixed with bitter animosity.

(Continued on p. 136.)

Thou wilt always rejoice in the evening if thou spendest the day properly.

"IT IS WELL."

Say ye to the righteous, that it shall be well with him. Isa. 3:10.

WHAT cheering words are these!
Their sweetness who can tell?
In time, and through eternal days,
'Tis with the righteous well.

In every state secure,
Kept as Jehovah's eye;
'Tis well with them if life endure,
And well if called to die;

Well when they see his face,
Or sink amidst the flood;
Well in affliction's thorny maze,
Or on the mount of God.

Well when the gospel yields
Pure honey, milk, and wine;
Well when the soul her leanness feels,
And all her joys decline.

'Tis well when joys arise,
'Tis well when sorrows flow;
'Tis well when darkness veils the skies,
And strong temptations blow.

'Tis well when at his throne
They wrestle, weep, and pray;
'Tis well when at his feet they groan,
Yet bring their wants away.

'Tis well if they can sing,
As sinners washed with blood;
And when they touch the mournful string,
And mourn an absent God.

'Tis well when on the mount
They feast on dying love;
And 'tis as well, in God's account,
When they the furnace prove.

'Tis well when Jesus calls,
"From earth and sin arise,
Join with the host of ransomed souls
Made to salvation wise."

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Cattaraugus Co., N. Y.

SINCE returning to this field, immediately after the meeting at Lancaster on the second Sabbath in March, the weather and roads have been very unfavorable to holding meetings evenings. Spent one Sabbath and first-day at Cherry Creek. Held two meetings. Found one new convert there to the Sabbath truth. Hope he will persevere. The next Sabbath and first-day I spent with the friends at East Otto. They are holding fast, and making some advancement. Several of their number, and in their families, were sick, which, together with other cares and the bad roads, prevented them from coming to the meeting at Cottage, which is just passed. We hardly expected that any would come from a distance of over twenty miles, but were happily disappointed to meet with six of the friends from Randolph. We have had a meeting of interest, and, I trust, profit. The cause is onward; and we hope that the next monthly meeting will prove successful. Let the brethren and sisters pray and labor to this end. In due season we shall reap if we faint not. Let none forget that the reaper receives wages, and gathers fruit to life eternal.

R. F. COTTRELL.

Michigan.

SINCE my reports of meetings at Delta and Tittabawassee I have held twenty-three meetings in Watrousville, and eight in Tuscola. At these meetings some decided to keep the commandments. Some that had been in doubting castle came out, and the churches seemed to be encouraged. I endeavored to stir up the minds of the friends of truth in these churches, on the importance of individual effort in missionary labor, and a society was formed, and above sixty dollars raised as a fund for tracts. Prejudice was removed, and calls for labor were sent in. One petition with one hundred and twenty names, headed by a lawyer, plead earnestly for a course of lectures at the county seat of Tuscola County. This is deferred for tent season. I held four lectures in Newton's Hall in St. Johns, where the Spiritualists have a strong hold. I was several times interrupted by lawyers and others, but the truth bore away the victory, and the interest to hear more was quite general. As the hall was not secured for a full course of lectures, it was thought best to hold lectures at Rochester Colony. Here we held twenty-five meetings, and discussed one week. Several decided to keep the Sabbath. Seven united with the church at Greenbush—two by letter, two by baptism, and three others.

The physician of the place indorsed the lecture on health reform before a large congregation, and also publicly stated his determination to keep the Sabbath. His popularity here as a physician will give him influence among the people more than any other man could have, and opens the way for him to do good service for the truth.

I find my health so feeble that I have determined to take several weeks or months, rest, and if necessary, to change climate, and try to regain vital power for the service of the truth. I hope also to obtain a new fitting out in heart and soul, so as to be a new man in the cause. For this I beg an interest in the prayers of all with whom it is well in the Lord.

M. E. CORNELL.

THE Christian's cup may be brimful of sorrow; but for him the overflowing drop is never added.

California.

At the time of my last report, Feb. 5, I was holding meetings in McPherson's District. I remained there until our meetings were broken up by rains and dark nights. We held in all fifteen meetings. A few became interested to read, and furnished themselves with books, and I left to seek a more favorable locality for meetings.

On my way to this place, I held a two-days' meeting, in connection with the quarterly meeting at Green Valley. Another family attended, and embraced the truth. I have now held nineteen meetings in this place during the last four weeks with good interest, although the protracted rain has hindered some. We trust the effort here will accomplish some good. I still expect to continue here for a few days at least. This place is nearly midway between Petaluma and Bloomfield.

While holding meetings here I have spent one Sabbath at Healdsburg, and three Sabbaths at Bloomfield. In H., one person united with the church. In Bloomfield, another one decided to obey the truth. The prospect seems to be brightening up before us in this State, and if we move so humbly that God can bless his truth proclaimed, souls may be converted to him. May God speed on the work.

J. N. LOUGHBOROUGH.

Dunham's District, Cal., March 23, 1871.

Pennsylvania.

OUR last report closed Nov. 13, 1870. Nov. 14, we commenced meetings at Hornby, N. Y. Held fifteen meetings. Two young persons embraced Christ and his truth by means of this effort, who promise to be valuable members of the church. They wish to be baptized, and we wait with anxiety for the messenger of Christ to come and administer the sacred ordinance.

Sabbath, Dec. 3, attended monthly meeting with the Allegany church.

Dec. 5, held one meeting upon Voorhees Hill. Here we enjoyed excellent liberty. While we spoke from 2 Cor. 4:5, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake," the Spirit of the Lord seemed to rest upon the congregation, and strong prejudices melted away like the snow before the warm rays of the sun.

Dec. 17 and 18, attended quarterly meeting with the Ulysses church. This was a season long to be remembered by all who were favored with the privilege of attending it. The blessing of God rested upon us all. An Adventist preacher who advocates the no-Sabbath doctrine, became deeply affected while we celebrated the ordinances of the Lord's house. We cherish a strong hope that he will soon lay aside his opposition by embracing God's truth.

Dec. 24, we decided to hold a series of meetings in the vicinity of this church. Perhaps we could not have selected a place where the tide of popular prejudice had reached so high a point as it had here. We had continued our meetings for one week when there was an effort to start a protracted meeting in an adjoining district, evidently for the purpose of drawing away our congregation. Their young people became so unmanageable that they were obliged to lock up some of them the second evening, and the third evening they had an audience of three, and closed. Then came a sort of "rush" to our meetings. But by the power of God they were held in check. Thus we continued till the evening of Jan. 4. Upon this occasion there were present a large number of young persons who appeared restless, yet they did not make any disturbance. At the close of our meeting we were politely informed by the school director that we could have the house no longer, as there was such an immoderate amount of tobacco used and spit upon the floor. This was annoying to teachers and scholars, etc. All this we assented to, giving him to understand at the same time that the Seventh-day Adventists did not use the filthy weed, and that we would be ashamed to thus defile the house of divine worship. We suspected that this was not the real reason why he wished to close the house against us, and, sure enough, he arose presently, and remarked that he had known families who had been rendered homeless by this doctrine. Here we have it! It is "this doctrine" that is despised and rejected of men. It holds a reputation similar to its divine Author. Him they hated without a cause. John 15:25. The world hated him because he testified of it, that the works thereof were evil. John 7:7. He spoke unto them as "never man spake," verse 46; he spoke words of truth, John 8:40, 45; gracious words, Luke 4:22; words of life, John 6:63, 68; words of admonition and warning, John 8:21-24, words of encouragement, Matt. 11:28-30. Just so the present truth speaks to us in these last days, and yet the unbelieving world are putting forth every effort to quench its life-giving power. Thank God, it is an imperishable principle that cannot die.

"Truth crushed to earth shall rise again,
Th' eternal years of God are hers."

JOHN LINDSEY.

S. A. H. LINDSEY.

Ulysses, Pa.

FOR a thousand years the experiment has been tried of bombarding men into love and faith; and with what luck? Is it not time to see if we cannot love men into unity; if we cannot please men into unity; if we cannot drop the things that are disagreeable, and insist upon the things that are pleasing, for good, to edification?—*Beecher.*

Discussion on the Sabbath Question at Pilot Grove, Iowa.

THIS discussion, between Eld. Evans of the Methodist church and Eld. Canright of the Seventh-day Adventist, commenced March 21, and ended the 27th. The question was shaped in two propositions:

1. *Resolved*, That the Scriptures teach that the Sabbath made at creation is binding upon all men in all time. Eld. Canright affirmed; Eld. Evans denied.

2. *Resolved*, That the Scriptures teach that the first day of the week is the Sabbath since the resurrection of Christ. Eld. Evans affirmed, and Eld. Canright denied.

Six days were consumed on these two questions, three on each. The attendance was from three to five hundred. This discussion was of more than usual interest for two reasons: the first was, it had been some months in anticipation; the second was that Eld. Evans was the acknowledged champion of his side of the question in this part of Iowa.

His positions on the first question were mainly as follows: First, that creation week was seven thousand years long, and hence could not mean common days. He argued this position from 2 Pet. 3:8; showing, first, that in this chapter Peter is speaking of the creation; secondly, that the Sabbath was not made at creation, from the fact that the blessing and sanctifying did not take place for twenty-five hundred years after that. During this twenty-five hundred years there was no Sabbath. In the next place he took the position that the ten commandments with the ceremonial law passed away at the cross; that the one was only an expansion of the other; that the law had become a source of idolatry to the Jews, hence the necessity of its destruction, that the Jews might thereby be brought to Christ; and that at the present and since the cross it is idolatry to obey the ten commandments; therefore he argued that the seventh-day Sabbath was dead.

Eld. Canright showed that the six days of creation were six literal days, equally divided between evening and morning, or darkness and light; that the blessing and sanctifying took place immediately after the resting, hence at creation. According to Webster, "at" means "near by," etc.; then if Eld. Evans was correct, Adam did not live long enough to see the first Sabbath day finished. He next showed from the Scriptures that the ten commandment law and the ceremonial law were two distinct laws; that the ceremonial law, being typical, passed away; but that the ten commandments, not being typical, but of universal application, remained; that the seventh-day Sabbath was recognized by Christ and his apostles as continuous after the crucifixion as before; that the word, "Jewish," was never used in either Testament in connection with the Sabbath; that inspiration calls the seventh day the Sabbath both before and after the crucifixion, and hence, till the same power disannuls that created, the seventh-day Sabbath must stand; that if it is never changed, it must forever remain.

On the second proposition Eld. Evans founded an argument on the following scriptures: Isa. 65:17-19; Ps. 118:22-24; applying them to the resurrection day and Pentecost, both of which occurred on the first day of the week, according to his showing. He also combined with the foregoing, Acts 20 and 1 Cor. 16. By the quotation from Isaiah he endeavored to show that the new heavens and earth applied to the Christian dispensation. From Ps. 118 he showed that as the rejected stone was Christ, he became head of the corner on the resurrection day, and hence the day spoken of was the same, and became from that time forward the Christian Sabbath; that as redemption was greater than creation it required a day to commemorate it.

Eld. Canright showed that Isaiah's new heavens and earth went beyond this dispensation, and would be the everlasting home of the saints in the next, which he proved by 2 Pet. 3; that the day mentioned in Psalms was the Christian dispensation; that the day of Pentecost was necessarily, by the type, preceded by seven seventh-day Sabbaths, which would of course run six of them into the Christian dispensation; that as the type could not pass the antitype, the position of Eld. Evans failed. He showed in the next place that Christ met only once with his disciples on the first day of the week; that this was on the resurrection day, which Eld. Evans acknowledged they did not keep as a Sabbath from the fact that they did not believe he had risen till near the close of the day. He also showed from Acts 20 that Paul traveled on his journey Sunday morning, and from 1 Cor. 16, that the laying by was at home.

The foregoing are but a few of the more prominent features of the discussion. No doubt it will be reported by abler hands, and more fully in detail from the notes. That which produces the greatest excitement here is the position Eld. Evans has taken with regard to the moral law. This is new ground for Methodism, and we wait with some anxiety to see how his brethren will receive it.

There were some five or six of his ministerial brethren present. We did not hear any of them say, Amen; and from their looks we judged that they felt rather sad. But we are fully satisfied that while the truth has had a good scouring up, the seventh-day brethren are more firmly rooted and grounded, and much stronger than before, and will be better able to meet the enemies of God's holy Sabbath and law than if the discussion had not occurred.

ONE OF THE MODERATORS.

[Since the foregoing was in type, we have received the following report of the same discussion. As each contains facts and circumstances not mentioned in the other, all of which will be of interest, we present them both in connection.—Ed.]

The Discussion at Pilot Grove.

IN his last report, Bro. Canright gave an account of our visit to Peru and Winterset. From the latter place we went to Monroe where we held an evening meeting with the brethren, and departed on the morning following for Washington, where we spent the Sabbath and Sunday, delivering six discourses to attentive congregations, which, through the courtesy of the people known as the church of God, were permitted to convene in their house of worship.

On Monday afternoon we reached Pilot Grove. At this point our brethren have a comfortable house of worship, which, as a matter of favor, they have allowed other denominations to occupy from time to time. On one of these occasions, some months since, Eld. F. W. Evans, a presiding elder of the M. E. church, preached several discourses against the perpetuity of the Sabbath of the Lord, and in favor of the first day of the week, which he claimed had taken its place. This, of course, demanded attention, and as the friends of Eld. Evans confided in the strength of his position, matters so shaped themselves that a debate seemed necessary. Accordingly, after considerable correspondence, the time was fixed for the meeting on the 21st of March, and the following questions were agreed upon:—

1. Do the Scriptures teach that the seventh day of the week was instituted as the Sabbath of the Lord at the creation of the world, and as such, is binding on all men through all time?

Eld. Canright affirms.

Eld. Evans denies.

2. Do the Scriptures teach that the first day of the week is the Christian Sabbath?

Eld. Evans affirms.

Eld. Canright denies.

At the appointed time the people assembled in large numbers to listen to the proposed argument, which it was arranged should last six days, two sessions each day, of two hours each, speakers occupying the time with alternate speeches of thirty minutes.

One very gratifying feature of the matter was found in the fact that our opponents were perfectly satisfied with the ability of Eld. Evans to present their side of the question in a satisfactory manner, so that all were agreed that as he was a man of experience and unquestioned talent, should he fail to make out his case, it would be because he was not found defending the truth.

All preliminaries in regard to moderators, etc., being arranged, Bro. Canright commenced his affirmative argument about 2 o'clock Tuesday. The positions taken on the first question were substantially as follows:—

It was urged in favor of the seventh day of the week that God rested upon, blessed, and sanctified, it at the creation; that it was given to Adam as the federal head of the race for the benefit of all his descendants; and that when Mt. Sinai was reached, God incorporated a command respecting it into his moral law, which is binding on all men through all time, and which, consequently, still requires the observance of the Sabbath which it ordains.

The argument thus made was clear and forcible, and well calculated to carry conviction to the minds of the hearers.

To it, Eld. Evans raised the following objections:—

1. That the blessing and sanctifying occurred after the end of the seventh day (according to Eld. C's position), and therefore could not be said to be at the creation, even though it had occurred but five minutes subsequent to the close of that day. This, however, bordered so nearly upon a quibble that it had no weight with the congregation.

2. He argued that the Sabbath was not given to Adam at all, and that the days mentioned in the first chapter of Genesis were not literal days, but indefinite periods of time, and that the seventh day mentioned in Gen. 2:1-3, had not yet ended, and that God is still resting.

3. He insisted that the Sabbath was never instituted until the exode, and, consequently, that that was the point when God sanctified and blessed it because he had rested on it, even while in the very midst of that rest which is not yet complete.

4. That the ten commandments were only designed for the Jews, and were repealed by Christ; that they constituted a very imperfect code; that in them are no requirements to love God, and that they were even inferior to the Mosaic law since that inculcated love to God and man and provided for the education of children, etc.

These were novel positions for a Methodist presiding elder to take, and afforded abundant proof that his situation was a desperate one. Therefore, after showing the terrible cost at which the elder purchased exemption from the requirement to keep the Sabbath of the Lord, viz., by giving up the literal days of creation, and first berating, and then repudiating, the law of God, he was shown to have opposed himself to the Protestant world generally, and to the M. E. church in particular, since John Wesley, Adam Clarke, an association of M. E. preachers, and the discipline of

the body, recognized in unequivocal terms the continued obligation of the decalogue.

The presentation and examination of the above positions occupied the time of the speakers nearly the whole of the first three days. At the expiration of that time, the second question was taken up, and the speakers reversing positions, it became the duty of Eld. E. to present a positive argument in favor of the first-day Sabbath.

Here he found himself badly hampered by many assertions which he had made in the first part of the debate. For instance, while trying to tear down the Sabbath of the Lord he had declared with great emphasis that if the Lord should give a Sabbath, it would be his duty to make it just as plain as he (Eld. E.) could make it. It being insisted, therefore, that this rule should be made to apply to the first as well as the seventh day he was appealed to again and again for a specific command, which he was compelled to admit was not to be found in the New Testament. Unwilling, however, to yield the point, or, rather, unable to extricate himself in any other way from the consequences of his previous concessions—which, indeed, were just and proper in themselves—he argued that *circumstantial evidence is sometimes better than positive*, and then presented testimony of this nature from the Bible. He labored with great energy, and at times with considerable shrewdness, to make out his case.

1. He appealed to Ps. 118:22-24; but here he was reminded that the day alluded to was not spoken of as a day of the week nor as the Sabbath, nor was it stated whether it should be observed annually, if at all, or that it would ever recur again; and in fact that it did not refer to a twenty-four-hour day at all, but to the Christian dispensation. John 8:56.

2. He then brought forward the 65th chapter of Isaiah, as finding its fulfillment in the Christian dispensation. Here again the fallacy of his argument was made manifest; and it was shown from 2 Pet. 3:5-13, which he himself had applied to the literal earth, that Isaiah 65 could only have its fulfillment in the earth made new.

3. He then passed into the New Testament and appealed successively to John 20:19, 26; 1 Cor. 16:2; Rev. 1:10; Acts 2:1; and the other texts which relate to the first day of the week, claiming that they furnish apostolic example for Sunday keeping. Here again, however, his argument was sadly defective, reminding one forcibly of the passage in Isaiah which says: "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." Isa. 28:20. For according to the same record which he adduced, that day which he endeavored to prove to be the first Christian Sabbath was one of the greatest confusion and excitement, since the disciples were hurrying to and fro, giving and imparting information respecting the resurrection of the Lord, which but few of them believed till a late hour in the afternoon, when he appeared unto them as they sat in their own private chamber partaking of their evening meal, while the doors were shut for fear of the Jews. Mark 16:13, 14; John 20:10, 19; Acts 1:13.

Again, from Acts 20:7, etc., which he evidently relied upon as affording clear and satisfactory testimony in favor of his theory, was produced the most conclusive evidence that the apostle Paul had no idea of the sanctity of the first day of the week, since upon it he traveled on foot from Troas to Assos, a distance of nineteen miles.

Having exhausted his skill in the vain effort to lay a foundation for Sunday keeping in the Scriptures, Eld. E. stepped outside of them, and introduced an argument which he was pleased to call the "Triumph of Truth," the substance of which is this: 1. The number of those who observe the first day of the week is vastly greater than that of those who keep the seventh. 2. God has greatly blessed first-day keepers in spreading the truth. They have more churches, more schools and institutions of learning, have done more for the conversion of the heathen, etc., etc., than Sabbatarians, and therefore the latter are either men of less ability or energy, or God is not with them, but is with those who keep the first-day Sabbath and consequently approves their conduct in this respect.

As the latter line of argument was entirely out of order since the question required adhesion to the Scriptures, the speaker evidently damaged himself by resorting to it. The congregation were reminded that he had left the Bible altogether, evidently because he could not maintain his position there, and manifestly with a design to excite the prejudices of the congregation by resorting to a comparison of the resources, ability, and numbers, of those who keep the two days respectively. Nevertheless, as the debate drew to a close, this argument was presented again, and again, although entirely irrelevant and exactly calculated to produce personal altercation and bad feeling had it been met in the same spirit in which it was presented. This, however, was carefully avoided; and the whole object of the speaker was entirely defeated by showing that his conclusions were unsound, since, if true, the family of Noah, Elijah the Tishbite, the disciples, in the days of Christ, the Waldenses and other churches that rejected the Catholic heresies, and Luther and his followers in the Reformation, as well as Wesley at a later period, could not have been the favorites of Heaven.

Thus closed the discussion. From first to last perfect order was maintained, and the speakers, though contending earnestly for their respective positions, treated each other with Christian courtesy.

So far as the results are concerned they must

be eminently satisfactory to the friends of truth since the Lord rendered that assistance in its defense that its superiority over error was most forcibly demonstrated even when attacked by one who, while guilty of having made some gross blunders in his logic, nevertheless discovered a capacity for debate which would have insured success in a better cause.

W. H. LITTLEJOHN.

State Center, Iowa, March 31, 1871.

Faith and Works.

FAITH is the motive power; works the result. Works are the fruit, faith the tree. Faith and works are inseparably joined together; the one is as necessary to the other as the fountain is to the stream, or the heart to the physical life. As it is a principle in philosophy that like causes produce like effects, so it is an infallible rule that a man's works declare the nature or quality of his faith. James recognizes this principle when he says, Show me your faith without your works, and I will show you my faith by my works. And again, Know this, O vain man, that faith without works is dead, being alone.

We might as well expect a dead man to produce works, as a dead faith. They are both alike impotent.

Paul and James both speak of different kinds of faith. James tells us that the devils believe and tremble; yet the devils do not believe they will be saved, hence their faith is dead in this respect. Paul speaks of a faith which, though it might produce many works, yet if it be destitute of a certain principle, viz., charity, it would be unavailing so far as salvation is concerned. Now it is evident that both these lack the genuine stamp. The great mission of Jesus to this fallen world was one of love; hence all that are united to Christ as the living vine, are moved by this same spirit, love to God and to mankind; or charity, as Paul has it; hence love becomes the great distinguishing feature between the children of God and the children of the wicked one.

Paul gives us a definition of faith. Heb. 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen." It will be noticed that the words *substance* and *evidence* in this verse or definition of Paul's, have a deep significance, and will hardly be comprehended, except it be by the thoughtful Bible student; and not then, except he has such an experience as that which saves a man from the family of Satan, and adopts him into the family of God. All such may realize to some extent the substance of things hoped for, the evidence of things not seen.

This whole chapter may be studied as one of much interest on this subject; and it may be that some in reading over the prominent list of worthies which Paul has brought to view, may feel that such faith is hardly to be enjoyed by the children of God at present. But why not? Why should not the children of God hold just as sweet and heavenly communion with their Heavenly Father at the present time as at any previous period in the world's history? God is said to be no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him. Acts 10:35. The commandments of God which require holiness upon our part, still remain. We read also in 1 Peter 1:15, 16, "But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy; for I am holy." Now if we go to Paul's definition of faith, we are driven to the conclusion that the child of God does enjoy all his faith lays hold of, and no more. We hear Christ upbraiding his disciples because of their lack of faith. As he stretches forth his hand to save a sinking Peter, he says, Why didst thou doubt? "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Matt. 17:19, 20.

We have already shown that a correct faith will always produce corresponding works. Cleanse the fountain, and the stream will be pure. Make the tree good, and the fruit will be good. It may be there are those who are laboring under a different opinion on this subject; and although they feel that they are great sinners before God, yet they feel that by some good works, which they are going to perform, God will be brought under a kind of obligation to bless and save them; but they feel that just at the present time they are too wicked for God to accept. Let me say to all such that this is a deception of Satan. No man can ever work himself better. We have all violated the law of God, and have incurred its penalty, which is death; and if we could, from the present moment, keep the law perfect in every part (which is impossible), yet all our past sins would remain against us, and the penalty would still hang over us. All such efforts are like trying to make a clear stream below a muddy fountain, or good fruit grow on a bad tree. If it were possible that our works should be meritorious, then it would have been unnecessary that Christ should die for us. But seeing we are wholly dependent on Christ for salvation, we conclude with Paul that it is by grace, and not works. "For by grace are ye saved through faith; and that not of yourselves. It is the gift of God; not of works, lest any man should boast." Eph. 2:8, 9. "Therefore it is by faith that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also

which is of the faith of Abraham; who is the father of us all." Rom. 4:16. "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God. Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are passed, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:20-28.

We give a further reason why works cannot be meritorious. No man can produce good works till after conversion. After Christ and the Father take up their abode in his heart, his good works are the result of God's Spirit in the heart; hence we read, It is God that worketh in us both to will and to do of his good pleasure; hence we are beholden to God for strength to keep the moral law, or perform works acceptable to him.

Then let us not stay away from Christ because we feel unworthy, but come just as we are, all bruised and mangled by sin, and cast ourselves unreservedly upon Christ, believe with our hearts unto righteousness, make confession with the mouth unto salvation, and be assured that all things are possible to them that believe. Mark 9:23. The broken and contrite heart that believes and confides in Christ, never can be disappointed.

But beware of doubts and unbelief. The children of Israel fell in the wilderness because of unbelief. Afterward the people were rejected because of their unbelief, and broken off that the Gentiles might be grafted in. "And he did not many mighty works because of their unbelief." Matt. 13:58. And he could there do no mighty works save that he laid his hands upon a few sick folk and healed them. And he marveled because of their unbelief. Mark 6:5, 6.

Doubts and unbelief may be troubling some even among Sabbath-keepers with regard to the last work of God under the third message of Rev. 14, and the responsible position the people of God occupy. It can scarcely be otherwise but that unbelief at this point must prove fatal unless it is put away speedily and we betake ourselves to work in earnest, seeking from God the help that we so much need, that our faith may be strong in God, and that we may obtain a complete victory over the world, the flesh, and Satan, as well as over unbelief, and stand entire at last. J. HARE.

Mt. Pleasant, Iowa.

The Population of the United States.

THE complete returns of the enumeration of the inhabitants of the United States under the census of 1870, foot up as follows:

States.	1870.	1880.	Gain per cent.
Alabama,	996,988	964,201	3.5
Arkansas,	488,179	495,450	11.
California,	560,285	379,994	47.5
Connecticut,	537,418	460,147	19.8
Delaware,	125,015	112,216	11.5
Georgia,	1,200,609	1,057,286	13.6
Florida,	187,756	140,424	33.8
Illinois,	2,539,638	1,711,951	48.4
Indiana,	1,673,046	1,350,428	23.9
Iowa,	1,191,802	874,913	7.66
Kansas,	362,872	107,206	238.5
Louisiana,	732,731	708,002	3.5
Kentucky,	1,321,001	1,155,684	14.4
Maine,	626,463	628,279	1.29
Maryland,	780,806	687,049	13.7
Massachusetts,	1,457,351	1,231,066	18.4
Michigan,	1,184,296	749,113	58.1
Minnesota,	435,511	172,023	153.2
Mississippi,	834,170	791,305	5.5
Missouri,	1,715,000	1,182,012	45.1
Nebraska,	123,000	28,841	326.5
Nevada,	42,491	6,857	519.7
N. Hampshire,	318,300	326,073	2.4
New Jersey,	905,794	672,035	34.8
New York,	4,364,411	3,880,735	12.5
North Carolina,	1,069,614	992,622	7.7
Ohio,	2,662,214	2,339,511	13.8
Oregon,	90,922	52,465	73.4
Pennsylvania,	3,515,993	2,906,215	21.
Rhode Island,	217,856	174,620	24.5
South Carolina,	728,000	703,708	3.5
Tennessee,	1,257,988	1,109,801	13.4
Texas,	797,500	604,215	32.
Vermont,	330,552	315,098	5.
Virginia,	1,224,830	1,219,630	4.3
West Virginia,	445,616	376,688	18.3
Wisconsin,	1,055,167	775,881	36.
Total,	38,095,680	31,183,744	21.1
Dis. Columbia,	131,706	75,080	75.5
Territories,			
Arizona,	9,658
Colorado,	39,706	34,277	15.9
Dakota,	14,181	4,837	193.2
Idaho,	14,998
Montana,	20,594
New Mexico,	91,852	93,516	1.8
Utah,	86,786	40,273	115.6
Washington,	28,901	11,594	106.2
Wyoming,	9,118
Total District and Territories,	442,500	259,577
Total of States,	38,095,680	31,183,744	21.1
Total of the United States,	38,538,180	31,443,321	22.6

He who sins against men may fear discovery, but he who sins against God is sure of it.

Did the Red Heifer Typify Christ?

THE ordinance of the red heifer differs much from any other of the sacrifices; and as soon as the eye glances upon the description given in the nineteenth chapter of Numbers, it is plain to be seen that Christ is pointed out.

1. It needs to be a "red heifer;" Heb., *parah adumah*. "Parah" means fruitful; *adumah* is derived from Adam, which signifies the ruddy color of the first Adam, who was created of the dust of the ground. Christ also is called the second Adam, as he himself said to the high priest, "Hereafter shall ye see the Son of Man [Heb. Test., *Ben Adam*] sitting on the right hand of Power." Matt. 26:64.

2. The heifer was to be entirely burned; so Christ Jesus ascended wholly to Heaven; even a bone was not broken in his body; he was a perfect and complete sacrifice.

3. The cedarwood, hyssop, and scarlet, were cast into the midst of the burning fire. Cedar, it is well known, ranks with the tallest trees in the world; and hyssop, which is called in Hebrew "*ezov*," is the same as "*assev*," a kind of low grass. The changes in the words, from *a* to *e* and *s* to *z*, and the prolonging change from *e* to *o*, are according to the Hebrew grammar. And so the cedar may typify the highest degree of the nature of Christ Jesus, and hyssop, the lowest degree. Christ, being the Son of God, partook of the flesh and blood. Heb. 2:14.

The term, "scarlet," is a mistranslation of the original. The Hebrew of it is two words, "*tolath shony*," scarlet, crimson, as Isaiah says: "Though your sins be as scarlet," Heb., "*shony*," "though they be red as crimson," Heb., "*tolath*." Hence scarlet and crimson may be applied to the sins of the people which Christ Jesus took upon him.

4. It had two objects, its acceptance to God by its sprinkling, and burning, and the cleansing of the unclean. So also Christ in fulfilling the will of God said, "Nevertheless not as I will, but as Thou wilt." Matt. 26:39. He also by his blood cleansed the sinner.

5. It cleansed the unclean and defiled the clean. Jesus "touched him, saying, I will, be thou clean; and immediately his leprosy was cleansed." Matt. 8:3. Then again he defiled those which supposed themselves to be clean, saying to the Pharisees, "Not that which goeth into the mouth defileth the man; but that which cometh out of the mouth; that defileth a man." Matt. 15:11. Here he defiled them by convicting them of sin. Moreover, he cleansed those which were touched with his Spirit and then drank of his living water; but those which were only touched with his Spirit and did not taste of his living water; those he defiled and made them more guilty.

6. Last of all, this red heifer was the last one of the principal sacrifices named in the holy Bible; so was Christ Jesus the last and only sacrifice for the sins of the world. There are many more points which might be mentioned as typical of Christ in the sacrifice of the red heifer. I will leave the reader to follow the matter out according to his own pleasure.

M. B. LICHTENSTEIN.

Battle Creek, Mich., April 11, 1871.

Duty and Christian Liberty.

DUTY is not Christian liberty, but it is the first step toward liberty. We are free only when we love what we are to do and those for whom we do it. Let a man begin in earnest with, "I ought," and he will end, by God's grace, if he persevere, with "I will." Let him force himself to abound in all small offices of kindness, attention, affectionateness, and all those for God's sake. By-and-by he will feel them become the habit of his soul.

He loves you better who strives to make you good than he who strives to please you.

Lines on the Death of an Infant.

LITTLE hands are folded still,
Little heart that ne'er was evil,
Little mind that felt no ill,
Knew no sin or tempting devil.

Thou art sleeping 'neath the pall,
While the clover blossoms o'er thee;
But above thy ashes fall
Fast the tears of her who bore thee.

Sleep on, babe, in silent rest,
Earth's rude tempests wake thee never,
And upon the Saviour's breast,
Soon thou'lt rest in joy forever.

Low within thy narrow bed,
We must leave thee calmly sleeping,
But above thy sunny head,
Angels gentle watch are keeping.

L. D. SANTEE.

Princeville, Ill.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

DIED in East Genoa, N. Y., March 28, 1871, of scarlet fever, Frank W., youngest son of E. S. and B. A. Lane, aged 1 year, 10 months, and 26 days.

"As the sweet flower that scents the morn,
But withers in the rising day,
Thus lovely was the infant's dawn,
Thus swiftly fled its life away."

E. S. LANE.

The Review and Herald.

Battle Creek, Mich., Third-day, April 11, 1871.

Future Labors.

At present we can form no definite plan of future labors. It is true that camp-meeting season is near, and our people in different States are trying to secure our labors at their meetings. But we can give no definite statement to any one. We should be glad to attend all the camp-meetings of the season, and, with the blessing of God, could do so as well as not, if others who have an equal interest in the cause would share the labors, sacrifices, and responsibilities, with us.

After overworking last season, we returned from camp-meeting labor, late in the season to find neither of the editors of our three periodicals at their posts. Either from sickness, or from other causes, they were from the Office. The Secretary also was absent, recovering from fever.

During the season, in addition to other arduous labors, we had sold books, taken subscriptions for our periodicals, and done other business for our Office, amounting to about \$8,000. Very much of this business still remained noted on pass books, and not closed up. We needed a month, at least, to attend to home matters preparatory for winter, close up unfinished Office business, and obtain a little rest. But here were three periodicals to edit. One hundred letters, many of them requiring thought and an answer, were waiting our arrival. Instead of taking rest, we took hold of this great amount of work, and, like a man exerting himself to put out a fire in a building, we rushed from one thing to another, till failing health and discouragement led us to decide to call the General Conference in February instead of March, with the design to lay all our burdens down at the feet of the brethren, and take one year's comparative rest.

But General Conference did not release us from one burden; but in addition to former burdens, laid upon us several new ones, such as the management of the *Health Reformer*, and the building of the new Office. We have been compelled to discontinue the articles in the *REVIEW AND HERALD* entitled, Our Faith and Hope, simply because we had not time to prepare them.

The new building, and the lots upon which we place it, will cost not far from \$10,000. This sum must be raised, principally from those brethren who have not taken stock in the Seventh-day Adventist Publishing Association. Who will see to the raising of this amount? This will take thought, and care, and energy.

Again, there are more than \$2,000 due from the subscribers of the *Health Reformer*. We have sent out in the April number, bills amounting to more than \$1,000 to those only who have not paid up to volume five, number one. There are at least \$5,000 due on the *REVIEW AND HERALD*, and \$500 due on the *Youth's Instructor*, making the sums due on our periodicals not less than \$7,500. These are matters of importance. Who will look after them? We know of no man among us, at the Office, or away from it, that takes the least responsibility of this department of the work, excepting ourself, and we cannot as yet find time to properly attend to it.

And, again, we might call attention to the wants of the Health Institute. Present indications warrant the supposition that there will soon be more patients there than can be accommodated. There are a very few persons who should receive back a portion of their stock, as soon as others will take new stock. This matter needs attention. A building worth \$5,000 must be put up immediately for lecture hall, and dining room, on first floor, and rooms for patients, on second floor. There should be raised at once, \$10,000 for the benefit of this worthy institution. This will require effort and energy. A good example was set at General Conference. The sum of \$1,500 was raised by the comparatively few present.

Those who were guilty of bad management at the Institute, which involved losses have been separated from it, and prudent, God-fearing men and women have the charge of it under its present flourishing condition. They deserve the encouragement and co-operation of all the friends of health reform. The wrongs of unworthy persons caused a great re-action in the feelings of the friends of the Institute, and produced great discouragement. But there are no reasons why such feelings should continue. The causes of the discouragement have been removed, as far as they can be, and doubt and distrust on the part of the friends are unreasonable.

While there is so much work suffering to be done at headquarters, which is left for us to do, our friends cannot reasonably expect us to attend the camp-meetings, unless they can devise means for our release from Battle Creek.

The question may here be asked, What can be done to release Bro. and Sr. White from Battle Creek, so that they can attend our camp-meetings? We give first a general answer as follows: Let all the friends of the cause, whether they be ministers or people, act promptly, and cheerfully, and liberally, their part in the cause, and expect of us to make only our proportional part of the sacrifices, and do only our proportional part of the work. This course will free us from extra toil, and lift us above present discouragements, and give us courage to go forward and bear a free testimony.

But some may desire that we give a more particular and definite answer. For the benefit of such we give the following particulars:—

1. All of our preachers, and many of our brethren and sisters, should write short, spirited, clear, godly articles for our periodicals. Every one of our minis-

ters should report himself as often as once in two weeks in the *REVIEW*. We should have each month as many as ten short articles from preachers and others for the *Health Reformer*. And ministers and people should remember the precious *Youth's Instructor*. A proper attention to this part of the work would add greatly to the interest of our periodicals, and the general encouragement of all at the Office.

2. Each State Conference should become responsible for the payment of our periodicals circulated in its State. We can furnish to proper persons in each State a printed list of all the subscribers of the *REVIEW AND HERALD*, *Health Reformer*, and *Youth's Instructor*. Traveling ministers have a good opportunity to attend to the collection of dues. The president of the New England Conference stated to us in February, that they would be responsible for all subscribers in that Conference. Will others do the same? Let each Conference collect all that should be collected, and let those be marked free that should not pay. Then the Association will discount one-fourth, and means can be raised to pay the Association three-fourths, by donations from the liberal in each Conference. And while this is being done, it can be ascertained if our periodicals are sent to unworthy persons, and discontinued to such. Also, at the same time, many new subscribers, both paying and charity subscribers, can be obtained. Shall this good work be done? We have nearly worn out our lives to build up our publishing interests. And now, at this encouraging, thriving, condition of things, if our friends excuse themselves from prompt co-operation in sustaining the publishing interest, they may expect, while we carry the burdens here, that we shall feel perfectly free in exonerating ourselves from camp-meeting labor.

3. The amount of stock taken in shares of ten dollars each in the Seventh-day Adventist Publishing Association, and donated to it, is only \$30,000. This was principally taken ten years since, by the few believers at that time. Since that time, our numbers have increased at least fourfold; and but very few of those who have come to the faith during the past ten years have taken any stock in the Association. Now let these come up and bear their proportional part, and the Association's stock will be raised to at least \$100,000. Besides twenty years of the best of our lives, we have stock, and have made donations, to the amount of \$500 in the Association, and propose to make the amount \$600. Will our brethren, who should be equally interested in this work, take equal share in it? If they will, we can go on with the work free from embarrassments. Will our ministers take hold of this work? Will they set the example, and encourage the people to follow? If they will co-operate with us in this work, God willing, we will co-operate with them in their camp-meetings, and the general interests of the cause.

4. The amount of stock taken in the Health Reform Institute is \$30,000. This is taken by a comparative few. Should all others, equally interested, take stock as the few have done, the entire amount would not be less than \$100,000. We have taken stock to the amount of \$1,000. When others come up to the work, and free the Institute from embarrassment, we shall offer one half of our stock for sale; for \$500 would be our proportional part of at least \$200,000. The directors must go on immediately and put up a building for lecture room and dining room below, and good rooms for patients and offices on the second floor, which will cost \$5,000. Will our ministers in the several States take hold of this matter? And will our people everywhere bear their proportionate part of the work, according to their ability? If they will, it will be a matter of great relief and encouragement to us; and they will find us ready to co-operate with them to the utmost in their local interests in the several States.

5. Should we attend any of the camp-meetings, we should be glad to work as hard there as other ministers. But we shall never add to the general oversight of the meetings, religious and business, the sale of books, and general business of periodicals, and the like. Let each camp-meeting employ suitable men for this work. It will then be an excellent opportunity for State Conference Committees to see that all subscribers in the State pay up. Will our camp-meetings take this work off our hands? Without pledges that they will, they need not ask us to meet with them in camp-meeting.

The matter is now quite fully before our people. We shall not make calculations to meet our people in any of the States in camp-meetings, unless State Conference Committees have sufficient interest in the matter, to offer cheerful co-operation. Not three years since, camp-meetings among us as a people, were an experiment. We took hold of the work, determined that they should be a success. We have labored against prejudice, coldness, indifference, slackness, and sometimes against feelings of rebellion, because we plead that all connected with the meetings should be in order and respectable. We now design to write on the subject of camp-meetings, and then leave all to form their opinion of the manner of conducting such meetings.

JAMES WHITE.

Missouri and Kansas.

We hope to be able to give a definite statement in next week's *REVIEW*, concerning tents. We shall expect to hear very soon from brethren in Missouri and Kansas relative to camp-meetings in those States. Would July suit them better than May? They can have their choice. If all the Sabbath-keepers in Daviess Co., Mo., will actively unite in a camp-meeting in that State, we think they should have one by all means; but if they cannot, we think it would not be practicable to have one in that county. Will Bro. J. H. Rogers and Bro. Cook, two of the Kansas and Missouri Conference Committee, immediately write in

reference to camp-meetings? We shall immediately correspond with tent-makers in regard to two large tents for that Conference. Elders Canright and Littlejohn are appointed to attend Western camp-meetings.

J. W.

Bills! Bills! Bills!

We send bills of indebtedness this week to all delinquent subscribers whose figures of account upon the pasters are less than \$7-1. We make their bills out, however, to the close of the present volume. We earnestly invite all delinquents to pay up. Our terms are "in advance." In accordance with our terms, every subscriber should have paid for the present volume, which is \$7; so that the figures upon their pasters should be \$8-, and the fraction, whatever that may be.

Friends, pay up. We hope ministers will take the present size of the *REVIEW* into consideration, and no longer ask it free. It will require pay from every subscriber to meet expenses. We have paid up to 47-1. It is a time when all true friends should show their zeal for the cause in liberal acts. In this respect, let us provoke one another to love and to good works.

Friends, pay up. Pay ahead. Pay clear through, if you please. We pity the poor and do all we can to assist the worthy poor. But we have no kind of fellowship with that drazeling slackness on the part of those who are able to pay ahead, but are content to let the figures on their paster tell them each week that they are not complying with the terms of the religious paper they read. Pay up.

JAMES WHITE.

The selected sermon commenced on the first page of this paper, is somewhat lengthy; but he who fails to read it will miss a rare intellectual treat, as well as some of the best thoughts upon the alleged discrepancies of the Scriptures that have ever been uttered.

THE P. O. address of E. B. Lane will be, until further notice, Edgefield Junction, Davidson Co., Tenn.

News and Miscellany.

(Continued from page 133.)

VERSAILLES, April 6, *via* London, April 7, 2:30 A. M.—The insurgents have been dislodged from the bridge of Neuilly. A fierce cannonade is kept up between Chatillon and the forts of Issy and Vanvres.

A deputation of Parisian merchants had a consultation with President Thiers.

A bill has been introduced into the Assembly to accelerate the action of courts-martial.

It is apparently the purpose of the commander of the Versailles army to completely invest the capital. The lines are already established on the left bank of the Seine.

Bagneux has been occupied, and it is expected that the occupation of La Haye, Choisy, and Leroi, will soon follow. The nationals have been ordered to retire behind the forts and to remain on the defensive.

Bergeret claims that the fire of the forts has dislodged the government troops from their advanced positions.

The Commune is making requisitions on the shops for arms and ammunition.

PARIS, April 6, *via* London, April 7, 3:30 A. M.—The Commune decrees the arrest of all persons accused of complicity with Versailles, and a jury of investigation will decide who shall be detained as hostages. Every execution of a national taken prisoner, or of a civil partisan of the Commune by the Versailles officers, will be immediately followed by the execution of treble the number of hostages.

Cluseret reports to the Commune the reorganization of the National Guard, which will give them 100,000 picked men. He adds that, at the present moment, the policy of patriots is to maintain an attitude of defense.

Rocheport's journal is severe in its condemnation of the administration of affairs by the Commune.

PARIS, April 7.—The situation is hourly becoming more alarming. The forces of the Commune are growing stronger and bolder. Thiers' proposition to treat has inspired the Commune with fresh hopes, and it is believed that they have 100,000 men.

The government troops retain the conquered positions and make no advances for peace.

To-day a battle is raging in the fields between Chatillon and Vanvres. From the latter place the insurgents maintain the forts.

Crowds of women and children, frantic with grief, are searching each ambulance as it arrives for the bodies of their husbands and fathers.

The slaughter on both sides yesterday and to-day has been fearful.

Terror reigns, and prisons are crowded. The churches and houses of aristocrats are pillaged, and all the priests imprisoned. A great many murders have taken place.

On this, Good Friday, there were no religious services in Paris.

German intervention is the only hope.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.

MONTHLY meeting at East Otto, Catt. Co., N. Y., the first Sabbath and first-day in May. It is expected that Bro. E. B. Saunders will attend this meeting.

R. F. COTTRELL.

WRIGHT, Mich., Sabbath, April 15. Blendon, the 16, at 2 P. M. Leighton, the 19th, evening.

JOHN BYINGTON.

PROVIDENCE permitting, I will meet with the church in Blendon, Ottawa Co., Sabbath and first day, April 15 and 16.

By request, I will meet with the church in Newton at their quarterly meeting commencing Sabbath, April 22.

JOSEPH BATES.

QUARTERLY meeting of the church of Bowersville, Ohio, April 29 and 30, 1871. Brethren are invited to attend, and absent members are requested to report. You will also re-arrange and send your s. b. with your report as usual. Come, brethren, and let us en-

joy the rich blessing of the Lord together. Will Bro. O. Mears please meet with us?

J. Q. A. HAUGHEY.

MONTHLY meeting of Seventh-day Adventists at the Mason school-house in Howard Co., Ind., commencing on Friday evening, April 21, and lasting over Sabbath and first-day. Especial invitation is given to the Brn. Lane to be present.

CHAS. SEAWARD.

QUARTERLY meeting for the Iowa City, Pilot Grove, and Washington churches, at Pilot Grove, Iowa, Sabbath and first-day, April 22 and 23. Meeting to commence Friday evening.

H. NICOLA.

PROVIDENCE permitting, I will meet with the church in Stowe, Vt., April 22 and 23; at Johnson, 29 and 30; at Wolcott, in quarterly meeting, May 6 and 7. We earnestly desire that all our brethren and sisters belonging to these churches, will meet with us, or report by letter their present standing; and that every member will be prepared to pay up their s. b. for the first quarter of the present year. Let us not be behind in this matter. Will Elder A. Stone meet with us at Johnson and Wolcott?

A. S. HUTCHINS.

Business Department.

Not Slothful in Business, Rom. 12:11.

Business Notes.

LUCY H. WINSLOW: Yes.

ANN STARK: We cannot change your paper unless you give us the State as well as the Post Office.

H. G. B.: Please give Katie Emmert's Post Office address, and we will answer your question.

JOHN W. WOLFE: Where is Sr. Griffin's paper sent?

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the *REVIEW AND HERALD* to which the money receipt is paid, which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$200 EACH. D Spooner 39-15, Calvin Prince 39-1, G W Shortridge & C D Mann 39-17, J G Benton 39-17, T T Brown 39-3, D K Mitchell 39-1, Dwight Crumb 39-4, W I Gibson 39-5, J T Maress 39-12, L H Winslow 39-15, Thomas Angel 39-17, Mary Garrett 39-14, I S Sherwin 39-15, P I Baker 39-17, R Foster 39-17, A Seymour 39-1, John Brant 38-1, G O States 38-18, William Hall 37-17, R L Obar 39-11, Wm Prather 40-1, J W Burtis 38-1, A M S 36-1, C F Saxby 38-17, W Litchfield 39-14, A Bringle 39-1.

\$150 EACH. Mr Merritt Morse 39-17, A Brewster 39-13, Ellen Bryant 39-13, Eliza E Root 39-1, Caleb Bartlett 39-12, H A Rima 39-12, C J Pooler 39-17, Jane Weed 39-17, C R Denmark 39-17, Jane Tinker 39-17, Dr Pile 39-17, M E G, S B and A M L 39-1, W Dick 39-16, J W Crusen 39-16.

\$100 EACH. S Holford 37-3, J P Christenson 37-23, Mary J Rees 38-7, A Neff 38-9, Mrs O A Robinson 39-1, E Weed 38-1, Edwina Sevy 38-17, A Albro 38-17, L Kenfield 38-6, Mortimer Bartlett 37-21, Mrs J Shearer 40-1, I E Churchill 38-17, Bowers Blake 37-8, O Larson 38-14, John M Adams 38-1, E B Carpenter 37-1, Marion Covert 30-16.

MISCELLANEOUS. Wm Sevey \$3.50 38-22, J Young 6.00 42-1, N J Blowers 50c 37-13, J N Talmage 50c 37-13, Peter Jensen 50c 38-4, S A Allen 4.00 39-1, Asa Green 3.50 38-15, M E Todd 3.00 38-7, Chas L Bean 3.00 39-16, B Castle 5.00 38-9, Mrs A E Hurd 3.00 39-1, J Gargett 10.00, 47-1 H G Buxton 1.30 39-1, Z Swearingen 2.50 38-13, N S West 4.00 40-1, J Banks 3.00 38-1, H Y Whitney 75c 38-14.

Cash Received on Account. Kathrine Covert \$1.00, A S Hutchins 3.00, O A Olson 5.00, L Marsh for James White 2.05, A C Bourdeau 6.00, Zachariah Swearingen for James White 6.00.

Michigan Conference Fund. Church at Hillsdale \$25.00, Newton 5.00, Cedar Springs 25.00, Montcalm 17.16, Parkville 2.00 (per L Kenfield), Alma 7.10, Parkville 17.20, James Gargett for church in Alma 10.00.

Review to the Poor. M E Goodwin \$2.00, Reuben Worick 3.00, A friend 10.00, Mrs M J Herrick 5.00.

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