

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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SABBATH HOURS.

Thy precious hours, blest Sabbath day,
On rapid wings are passing by,
And little do we mortals reckon
Their bearing on eternity.

Our Sabbath days are golden links
In what were else life's rusty chain,
And bind us to that Sabbath day
Where is no sorrow, care, nor pain.

How oft in Zion, we at ease,
Are startled by the Sabbath bell,
And fain would hide, like Eden's pair,
When on their ears God's accents fell.

For silvery sounding Sabbath chimes
Call us to give a strict account
Of weekly sins, or grievous lapse,
Since last we climbed the sacred mount.

In soft prismatic tints they glow,
These moral rainbows in life's sky;
God's "covenant sure"—our foretastes sweet
Of blessedness laid up on high.

Oh! when earth's ministries are o'er,
And funeral bell for us shall toll,
How sweet to dwell where evermore
In Sabbath rest the years shall roll!

—N. Y. Observer.

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.

HELPERS.

BY ELDER D. M. CANRIGHT.

Text: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28.

OUR text brings to view the different gifts which God has placed in the church. God saw that it was necessary that there should be more than one or two kinds of gifts in the church. Every man has some talent, some ability, some place that he can fill well; but all have not the same. If we go into a large machine shop, where there are many hands at work, we shall find that each man has his especial part of the work to perform. One takes one part of the work, and another another part, according to their taste and ability. Thus all parts move on together.

So it is in the church of Christ. It is the great workshop in which there are many things to be done. It needs men of very diverse talents and gifts to fill all the places in the church. Hence Paul names several gifts which should be in the church. In verse 4, he says, "Now there are diversities of gifts, but the same Spirit."

The Spirit of God does not lead every man to the same office in the church. We read in verse 7, "But the manifestation of the Spirit is given to every man to profit withal." Does God bestow his Spirit upon any man? What is it for? Not simply to please him and make him happy, but to profit withal; that is, he who receives it should use it profitably in Christ's church. Then Paul mentions a number of gifts which God has placed in the church: The word of wisdom, the word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, and divers kind of tongues, interpretation of tongues; "but all these worketh that one and the self-same Spirit, dividing to every man severally as he will;" that is, as the Spirit of God wills. Then Paul uses a very beautiful illustration to show the necessity of the different gifts in the church. Verses 12-19. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body?" Here is a per-

fect body. But notice how many and how diverse kinds of members it is composed of. The eye is a very important and honorable member; yet it would not do to have the whole body an eye. The hand is very useful, and its office is an honorable one; but yet it would not do to have the body all a hand. In order to have a perfect, useful, and efficient body, it needs not only eyes and hands, but also feet, toes, &c.; but because the foot is not the hand, shall it therefore refuse to work at all, unless it can be exalted to that high position? No; it works on quietly and continually in the humble position where God has placed it.

So in the church of Christ; some offices are more humble than others, yet equally indispensable. Apostles are needed to have a general oversight of the work, the care of the whole church. 2 Cor. 11:28.

Prophets may be called the eyes of the church. They foresee and warn the church of coming danger. Evangelists are necessary that they may go out into new places, and carry the truth into new fields.

But that portion of my text to which I wish to call especial attention, comes under the term, "HELPS," or helpers. These are neither apostles, nor prophets, nor evangelists; and not necessarily even teachers; for the apostle names all those in addition to these helps. If we carefully read the Bible, especially the New Testament, we shall find these helpers frequently referred to. A helper is one who assists another in a subordinate position. Generals and captains in armies have their helpers, those who assist them in their affairs, and make things as easy and convenient for them as may be.

In Rom. 16:3, Paul says, "Greet Priscilla and Aquila my helpers in Christ Jesus." Priscilla and Aquila belonged to this class of helpers in Christ. Let us carefully notice their history, and we shall learn what kind of helpers they were, as recorded in Acts 18:1-4. "After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome); and came unto them. And because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

When Paul came to Corinth, Priscilla and Aquila took him to their house. It will be noticed that they owned a house. Rom. 16:5. "Likewise greet the church that is in their house." Hence they were not of the poor class who gave themselves to the work of the Lord, simply to make a living. When Paul left Corinth to go into Syria, he took Priscilla and Aquila with him. At Ephesus there was a great work to be done. The brethren needed help, yet Paul could not stay with them; so he left this noble couple there to assist them, counsel them, and teach them the way carefully. Acts 18:18-20. When they desired him to tarry a longer time with them, he consented not. He did not leave them there to preach or exhort, but simply to counsel, to advise, and prayerfully instruct, the young disciples in the work of the Lord. While they were there, Apollos, an eloquent and zealous man, came there to preach, knowing only a part of the work, the baptism of John. Verse 27. "And he began to speak boldly in the synagogue; whom when Priscilla and Aquila had heard, they took him unto them, and expounded unto him the way of God more perfectly." This man they took to their house, and prayerfully taught him the way of the Lord more perfectly. From this circumstance, we can form an idea of the nature of their work. They were neither apostles, prophets, nor preachers; but they had given their lives to the cause of God to occupy the humble office of helpers. They went from house to house and from church to church, privately counseling, advising, and instructing, the young disciples, babes in Christ. Their office was a hard, self-denying, laborious one. They could not see any very great fruits of it. But patiently and quietly they labored on doing what they could. Paul has spoken of them often and always very highly. Rom. 16:3-5. "Greet Priscilla and Aquila my helpers in Christ Jesus; who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house." They gave their lives to help Paul. What a noble testimony he bears of them; and not only he, but all the churches of the Gentiles were indebted to them.

Such helpers are most earnestly demanded in this work just now. The field is opening, opening everywhere. The harvest is ripening, but the laborers, where are they? A few ministers are scattered here and there, over the wide field, giving the light to others. Often alone and unassisted,

they go out into new fields to toil and labor and bear the whole burden of everything, with no one to assist, counsel, or encourage them, without any one to lighten their burdens in the least. Often a good interest is started, a little company of from a dozen to fifty, is brought out with a few days' labor. But is the work done then? Oh! no; it is just commenced. Now these babes in Christ need nourishing, feeding with milk, need thoroughly instructing in all points of the truth. Not only do they need preaching, but they need a living example before them in their midst. Very generally the minister is so pressed with work that after a stay of three or four weeks, or as soon as they are decided to keep the Sabbath, he has to leave them. They know but little about the truth, are unacquainted with our system, and know but little about our doctrine. All their instruction, all their habits, have been in a very different direction. They come together for their prayer-meeting, Bible-class, or Sabbath-school; but who among them is prepared to be their leader, to teach and properly instruct them? It is not possible that there should be one who is properly qualified to do it. They are all babes, and need some tender, nursing father and mother to feed them.

Now had we some faithful helpers in Christ, like Priscilla and Aquila, to come right in here and live the truth before them, take the lead in their prayer-meetings, help them in their Sabbath-schools, visit from house to house, encourage them, and lead them to the Lord, what great good might be accomplished. How different would be the history of many of these little societies from what it now is. Oh! that the Spirit of God would come upon our brethren and sisters, and give them a burden of this work. Souls are perishing, starving, dying, for the very help that they might have, were all the gifts properly brought out in the church. Here is a work in which many might engage who have but humble talents. They need not preach, nor even exhort; but go with the Spirit of God and a tender heart, and quietly lead these souls till they are able to walk alone.

Where are our missionaries? Where is the missionary spirit? Are there not those among us who can devote their lives to this holy work? I am satisfied that there are scores among us who might fill these places with profit to the cause of Christ; who are now leading selfish and almost useless lives. Their excuse is, that they cannot do anything. But let the Spirit of God come upon them, let them feel the importance of this work, the shortness of time, the worth of precious souls; let them get their hearts full of love and tenderness and sympathy; then let them go out with humbleness, and take Christ with them, and they will find that they can do something.

Where are the young men and women who have enough of the missionary spirit to devote themselves to this work? Are there no strong men and women among us, or fathers and mothers, who can for the Lord's sake leave their homes, and like Aquila and Priscilla, go forth and labor in a humble way as helpers in the cause of Christ? If ministers have to sacrifice all for the work, why not others do the same? Time is very short, and souls are perishing.

Here is a testimony from the Lord, which ought to move our souls to action. Ps. 126:5, 6: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." If we only had the spirit to do this, and felt the burden of it, the Lord would soon open the way for us to work.

Not only are laborers needed in this department of the work; but also in many places there are burdens to be borne, which are now thrown upon God's ministers which ought not to be carried by them. God's faithful ministers are so few that they ought to give all their time to prayer and ministry of the word. This question once came up in the apostles' time. Read the record of it, and consider whether similar action is not necessary now. Acts 6:1-4: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."

How reasonable and proper was this action! Says the apostle, It is not reason that we should leave the word of God and serve tables. We will give ourselves continually to prayer and to the ministry of the word; but they on their part should look out honest men to see to the business, to serve tables, and relieve those whom God had

called to preach the word. We find this was constantly practiced by all the early ministers. Wherever they went, they always had helpers with them to lighten their burdens, to hold up their hands, and do the serving of tables. Is this not just as right and necessary now as then? Have we no such gifts among us? I cannot believe that this is so.

The trouble is, those who are qualified to be helpers in the cause are so tied up with worldly affairs, with their own business; they have such a talent for making money and conducting their worldly affairs that they cannot think of leaving this and giving these talents of business to the Lord. Those who have hardly ability to provide for their own household, and who make poor work in managing their own affairs, are ready to give up all any day and give themselves to the work of the Lord. But they are not the ones who are wanted. It wants men and women who can do something and make their mark anywhere. Such men God can use. I am satisfied that there are scores of these men that ought to be in the work of the Lord, who now are at work on their farms and in their shops. Will not the time soon come when God will move out these men to consecrate themselves to God?

When God has had a special work to do, he has always raised up more or less of this class to be helpers in doing it. Moses had his helpers in Caleb and Joshua. Elisha left his twelve yoke of oxen, and all his worldly interest, to follow Elijah, and ministered unto him. 1 Kings 19:19-21. When Elisha became exalted to be a prophet, God gave him Gehazi as a helper. Jeremiah had a faithful Baruch as a earnest helper in the Lord. Jer. 36:4-8. Many women gave their lives to minister unto Christ during his preaching. Matt. 27:55. John Mark went with Paul and Barnabas as their helper. Acts 12:25; 13:5. Paul generally had several of these helpers with him, to send on any business here or there that he had to perform. Acts 19:22. Read the sixteenth chapter of Romans, and notice how common a thing it was to have helpers in Christ, and how many faithful men and women of this class God raised up to them. Not only men, but women gave themselves to this work of traveling from church to church, not as preachers or lecturers, or even teachers, so far as the record appears; but simply to have an oversight and care of the business of the church. Rom. 16:1-6, 9, 12. "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea; that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus; who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house. Salute my well-beloved Epænetus, who is the firstfruits of Achaia unto Christ. Greet Mary, who bestowed much labor on us. Salute Urbane, our helper in Christ, and Stachys my beloved. Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord."

It appears that those helpers were chosen by the church for this purpose. 2 Cor. 8:19: "And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind." At this time it seems to us that the cause needs these kind of helpers more than any other.

The Earlier the Easier.

AN old man one day took a child upon his knee, and talked to him about Jesus, and told him to seek the Saviour now, and pray to him, and love him. The child knew that the old man was not himself a Christian, and felt surprised. Then he looked up into the old man's face, and said: "But why do you not seek God?"

The old man was affected by the question, and replied: "Ah! my dear child, I neglected to do so when I was young, and now my heart is so hard I fear I shall never be able."

The Fruit of Thought.

ALEXANDER HAMILTON once said to an intimate friend: "Men give me some credit for genius. All the genius I have lies just in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make, the people are pleased to call the fruit of genius. It is the fruit of labor and thought."

GOD sees everything—this is consoling to the upright.

The Times of the Restitution of All Things.

Times of refreshing from the presence of the Lord, and the times of restitution of all things. Acts 3: 19, 21.

TIMES of refreshing is the translation of the Greek word, *αναψυξις*, which means coolness after heat, rest or recreation.

Sin has heated the air, scorched the soil, and weakened the springs of the energy and health and happiness of mankind. The change predicted, when it comes, will be as dew on the tender grass, as health to the sick, life to the dead, and freedom to the slave.

The source of all is not in earth or of man, but God; it is from the presence of the Lord. "In his presence is fullness of joy."

"Times of restitution of all things." The Greek word for restitution is *προκαταστασις*, a word that means the restoration of anything to its former condition.

Disorganization more or less is the condition of all creation. Re-organization is its destiny. The accomplishment of this destiny is recorded in the programme of its fulfillment in Isa. 11, and 65: 17.

Do the words in Acts, "the times of the restitution of all things," teach what is called universalism, or the final restoration of all men, angels, and animate as well as inanimate nature?

There are three great passages which are alleged by some to prove this issue. Let us investigate impartially their meaning. The first is 2 Cor. 5: 18, 19, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." This passage clearly portrays God's aspect toward us. It does not teach that wrath has been turned into love, but that, consistently with justice, holiness, and truth, God can pour down on guilty men the full current of his mercy and love. It teaches that it is now possible for the great Lawgiver to deal with us in mercy, and yet justly; to pardon the guilty, and yet not connive at sin; to save us not over the ruins of his law, but in perfect harmony with the most rigid exactions. God's love now lights wherever man opens his heart to receive it. God's mercy pardons all who will receive pardon. Sin, the obstructing element, is put away, and Christ, the uniting and mediatorial one, has taken its place. But the determining limit of the action of this mercy is found in the words, "in Christ," "God in Christ," "found in Christ," "no condemnation to those in Christ." There only must the sinner stand and pray. There only, and nowhere else, does the divine absolution fall. That alone is the area which salvation covers. The second passage is in Col. 1: 19, "For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in Heaven." This stretches away from the cross to its future results. In the first passage it was "to reconcile." In this it is literally translated, "to reconcile back again," that is, to restore and re-establish what has gone wrong. But whatever the grandeur or the extent of this restoration in the future, it is also limited by the area of it, "in Christ," "through the blood of his cross." Out of Christ is no restoration. In him is the recovery of all that fell. In him all is sunshine. Out of him is "blackness and darkness forever."

The third passage often quoted is Eph. 1: 9-11, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in Heaven, and which are in earth; even in him." These glorious results lie in the future, and constitute an aggregate of issues the most magnificent. But in all these passages "in Christ" and "by Christ" are repeated with a frequency and fullness, alike designed and significant. To look for refreshment or restitution of anything that is fallen, or of any one who has sinned, save in Christ, is hopeless. There is indeed a "without" (Rev. 21: 8; 22: 15), and it is implied in the "within." But none are excluded who do not exclude themselves. All will be saved who are savable. All who will be saved God will save. So rich and comprehensive and available is this salvation, that one does not wonder at the words of the apostle, "How shall we escape if we neglect so great salvation?" A sinner preaching to sinners, I refuse to fling broadcast denunciations of everlasting misery. I infinitely prefer, what inspiration dwells upon, to proclaim salvation wide as the sun and lasting as our mundane economy. "The Spirit and the bride say, Come. And let him that heareth say, Come. . . . And whosoever will, let him take the water of life freely."

What may we expect will be included in this restitution? The will of man, now discordant, will be brought back into harmony with God's. What is now prayer, "Thy will be done," will then be an accomplished fact, "Thy will is done." Our affections will be rebaptized. They will be the priesthood of Heaven, in harmony with God, and in unity among themselves. There will be the happy reunion of all that loved the Lord and one another in him. Satan shall be dispossessed of his spoils, and cast out into the lake that burneth with fire. The Saviour will rise on his people like the sun. All nature will attain its *palingenesis*, and "every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea," we shall hear saying, "Blessing, and

honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."

Blessed hope! the glorious appearing of Jesus Christ, our great God and Saviour, will inaugurate a kingdom that shall have no end.

The earth we now live on, will not, as the popular notion teaches, be annihilated or dissolved in vapor, or dissipated into space, and the whole of its people—its redeemed people—transported into another and a more enduring realm.

All must admit, as we have shown, that some great change has passed upon our globe. It is impossible to believe that the Author of the beautiful, the holy, the happy, made our world such as it now is—groaning and travailing in pain, yearning to be delivered, till its sighs reach to the Heavens, and its sorrows and its sufferings provoke to pity and the compassion of angels. Surely, surely, sickness, with its wasting influence; sorrow, with its gnawing griefs in the heart; death, with its horrible disorganization, never were in the original inventory, when God made this world, and pronounced it very good. Neither sorrow, nor sickness, nor death, can bear the impress or wear the signature of that God who is love, and who delights in the happiness and the joy of his people. What is the cause of all these? Sin alone. But sin is not the creature of God. God did not make sin, nor is he in any respect the author of it; and any theology that makes God the author of sin is to be abhorred altogether. Sin is a post-creation incident, introduced after man was made in the image, and radiant with the beauty and glory, of Him that made him; and ever since sin intruded, we find its consequences follow—namely, sickness, traveling into the most sheltered, and sequestered, and sunny home; sorrow breaking hearts that long have been bounding; tears wept by eyes that have never wept in life before; death in the air we breathe, in the water we drink, in the food we eat—death in ceaseless action everywhere. The warmest heart that beats must one day grow cold; the most beautiful form that adorns the home or captivates the world, must one day crumble into dust, and signify, if not say, to corruption, "Thou art my mother," and to the worm, "Thou art my sister." These things surely were not originally made or originally meant. There is evidence in man's *physique* alone that he was made and meant to be immortal in his body, as well as in his soul. And whatever be the cause, explain it as you please by philosophy and science, it is now fact that 70 is not in every instance reached, that eighty is still more rare, and that on y the incidental patriarch, as if a link between the patriarchs that were, and the fleeting and fast dying creatures that now are, survives and numbers from his birth 100 years. But we are not left in perplexity. The same Bible that gives the story of an Eden in which all scenes are beauty, all sounds music, and all sensations bliss, tells us also the reason of our present abnormal state and the story of the disaster that introduced death and all our woe; and oh, happy hope! it tells us also that the apostasy of man shall not have everlasting consequences, but that the world will terminate its weeping day with a Paradise more beautiful, more bright, infinitely more lasting than the Paradise with which the world began. This is the only solution that has stood every test, and bears on its face the clearest signature of God. The salvation of the soul is the greatest problem, and the first to find its explanation in the Bible, for "what shall it profit a man if he gain the whole world, and lose his own soul?" but it tells us also of the resurrection of the body, this mortal putting on immortality, this corruptible, incorruptibility, death swallowed up in victory, which the regeneration and restoration of the earth shall follow in the enjoyment of a redeemed and a rejoicing universe. Nature fell with man, nature's lord sharing in its degradation and ruin, and nature will be raised and enthroned when her lord and representative is raised a partaker in His restoration also; and the rise, it tells us, will be vastly more glorious than the fall; the restitution more magnificent than the original; for where sin has abounded in havoc, destruction, and ruin, grace will abound much more in restoration, regeneration, and everlasting life.

The popular notion is, and it is a very common one, that the earth is to be annihilated, and its redeemed inhabitants to be transported to a distant and beautiful orb. Many good Christians have a notion that there is something in matter itself intrinsically so corrupt, depraved, and vile, that its annihilation is the only means of getting rid of the inseparable corruption that lies at its core. I do not believe it. When Adam was in perfect holiness and harmony with the law of his Creator, he was a man, with a pulse at his wrist, and a beat at his heart, and hunger and satiety, just as I am. When Eve was made, her form was more beautiful than that of any of her daughters since, no doubt radiant with a physical and moral beauty to which the loveliest that live are but distant approximations; yet she was made of matter, she was flesh and blood; "a spirit hath not flesh and bones," as she had; and yet she was holy. And they lived in the garden—that little spot taken in from the earth, and in which man still tries, in some things successfully, to reproduce the lost glories of Paradise; they ate of its fruit, they drank of its streams, they listened to the songs of its birds, they gazed upon its beautiful flowers; and yet, and why not? they were perfectly holy. Therefore man's body has been pure and perfect once, just as man's soul was holy once; and we are led from the teaching of the apostles in the New Testament to infer that man's body will be made at least as pure and perfect as it was before. In matter there is nothing essentially polluted and irre-

coverably unclean. Is there anything sinful in a beautiful flower? Is there anything necessarily corrupt in the splendid evening star that glistens like a glorious diamond upon the brow of night? Is there anything corrupt in a brilliant and sparkling diamond, in the precious stone, the ruby, or the amethyst? Nothing. These things are perfectly pure already. The only two material things that seem to me to survive as memorials of Paradise are two—the precious diamond and the beautiful rose. These look to me like lingering remains that tell mankind, the one of the fragrance and the beauty, the other of the everlasting splendor of the Paradise that once was. But there is nothing in these inextinguishably corrupt, impure, or unholy. And if matter was once holy, why should not matter be capable of being holy again? Yet the popular notion is that the world is so bad that there is no hope for it; it is to be cast out; it is useless, and the only way to have a pure earth is to annihilate the existing one. In fact, the great poet that represents English popular feeling sanctions this idea:

"The great globe itself,
Yea, all that it inherits, shall dissolve,
And like the baseless fabric of a vision,
Leave not a wrack behind."

It may be poetry, but it is not true; it may be very beautifully expressed, but it is not scriptural. The earth will not be so dissolved that it will not leave a wrack behind.

It would seem to me that if this earth is not restored, or is to be forsaken, it would be unjust. The brutes of the earth, the fishes of the sea, the birds of the air, creation itself, fell with and by man, and share in his degradation and his shame. Does it not seem to be an act of justice that the unconscious, irresponsible creation, on which was inflicted the shame and degradation of the responsible, but guilty, lord at the head of it, when he is restored, should be restored also; when he is redeemed, and re-instated in his forfeited royalty, that creation, which fell with him, should rise and reign with him in glory? Man dragged creation after him in ruin; will creation feel nothing of man's restoration?

God's great process in his work of elevation in the history of the world, has not been, for six thousand years, the creation of something new, substituting it for the old, but the evolution out of the old of that which is beautiful, and perfect, and pure. When he makes a man a Christian, what is called a new man, he does not extinguish the man, and substitute for the extinct man another man, but he inspires and makes the old man a new man. The identity of the subject remains; the moral transformation is so great that the old man ceases to be called so, and is called a new creature in Christ Jesus. In the providential arrangements for man's being, the processes that take place are the evolution of beauty out of deformity—glory out of decay. A seed is cast into the earth; it rots, and out of its corruption springs the stem that bears the bread that feeds a world. The seed is thrown into the earth, and that seed comes out of the soil a fragrant and a beautiful flower. The contrast between an exquisite flower, with its beautifully penciled tints and its rich fragrance, and the seed from which it springs, or the root which sustains it, is not comparison, it is absolute contrast. Such is God's way—out of the evil educating good; out of corruption bringing incorruption; out of mortality, immortality; out of degradation, elevation; out of deformity, beauty, and splendor, and glory.—*Dr. Cumming.*

Strange Blindness.

THE Baptists of New York City have lately shown great folly in accepting, virtually, a bribe from the Romanists in the form of several valuable lots on which to erect a Baptist benevolent institution. Many good men, and most of the Baptist papers outside of New York, have protested against the movement. The following, from the *Examiner and Chronicle*, will fairly illustrate the case:—

"One of our respected brethren wrote us early last week:

"I really hope New York Baptists are not about to abandon one of the most cherished principles of the Baptists, by accepting the grant of land from the city. We are the farthest from Rome of all Christians. If she can subsidize us, she has gained a great point. I am very sure that if the Baptist Home accepts that gift, it will never be a home of peace; for there are thousands of Baptists who will protest against it till it is cast out from us."

"But suppose God should suddenly usher in 'the good time coming,' when kings are to be 'nursing fathers,' and queens 'nursing mothers,' to the triumphant and everywhere honored church. What a time we should have of it, according to what our excellent brother says, with the conscientious people, who would be shocked at the thought of receiving nourishment from such quarters. Instead of hailing it as a proof that the millennium HAD COME, and that civil governments had at last been molded by the spirit of vital Christianity, we might have long arguments to prove that, as Paul would not be nursed by Nero, or John Bunyan by the Charleses, Isaiah's kings and queens could be nothing else than the same old 'Caesar' over again; and that the less a spiritual church had to do with this sort of 'nursing' the better. But isn't it just possible that Christianity is now giving us a foretaste of what is coming, when Isaiah's 'kings' and 'queens' are to reign? And is it worth while to quarrel with the foreshadowings of the sublime consummation?"

Just think of it. The millennium coming by way of New York City officials; New York aldermen "nursing fathers" in the true Israel of God! "Foreshadowings of the sublime consummation." If trees are known by their fruits, the "foreshadowings" tell of a very different thing. Outside of those directly interested, there is no difficulty in seeing that the whole thing is a plot to entrap the most radical wing (so called) of Protestants, and spike the guns which are justly turned against the growing tendency toward a union of church and State. It is an artful, and thus far successful, scheme for the promotion of Romish rule in America.—*Sabbath Recorder.*

The Spirit of David and the Spirit of Christ.

IN the "Free Parliament," in the first number of the *Golden Age*, stands an article from the pen of the editor, Theodore Tilton, entitled "The Two Religions."

It would perhaps be unfair to regard it as a formal confession of faith—or unbelief—made by the editor as he takes his seat in the chair of public instruction, but it is, at least, a significant index of the character which his journal will bear, and of the direction in which its influence will be thrown. The writer congratulates us on the steady amelioration of the moral and religious nature of man. He does not believe with Jean Ingelow in one of her recent poems, that

"Still this green world grows worse, the longer that she rolls;"

and in this we fully agree with him, but we do not accept his illustrations of the fact. He finds proof of this moral betterness in the contrast which he imagines he has discovered between the "wrathful imprecations of the Hebrew psalmist and the mild maxims of the sermon on the mount—between David and the 'Son of David.'" He speaks of the imprecatory passage in the book of Psalms as "fery maledictions, lighted as by a brand from hell," and declares that the Christian principle of the forgiveness of enemies had not then been discovered in morals. He is willing to admit that the golden rule is of greater antiquity than Christ, and dates back five hundred years before the Christian era, to Confucius, but "it nowhere blossomed," he avers, "on the thorny stem of the Hebraistic faith." In farther illustration of their contradictory spirit, he contrasts the death of David with the death of Christ. David in his dying hour remembered two of his enemies, Joab and Shimei, and the spirit of revenge leaped up within him, "like the flame of an expiring candle." Though "dying in his own palace, lying in a peaceful chamber, surrounded by affectionate weepers, he could not pass out of life in a spirit of charity to all mankind; but heating his heart once more to its old hates, he decreed against two powerless men the pitiless sentence that they should be brought down in hoary age to bloody graves; while on the other hand, the Sufferer of Calvary, hanging on a cross, crowned with thorns, companioned with malefactors, surrounded with torturing persecutors, looking from his enemies to Heaven, exclaimed, 'Father, forgive them; for they know not what they do.'"

Now, we admit a progressive revelation in morals as in truth. The rules of holy living are more fully revealed under the New Testament, even as we know more than Abraham, or David, or Daniel, knew of the character, the purposes, and the works, of God. The morality of the New Testament is more advanced than that of the Old, and the church is a purer and more spiritual body than she was before her Lord visited her on the earth. And as the mercy of God has been chiefly illustrated under the New Testament, so the grace of charity and forgiveness has attained a larger development in the breast of New Testament believers. The ages between the fall of man and the coming of man's Saviour were mainly a dispensation of law, ruled by the idea of justice, and designed to prepare the world for the full revelation of mercy in the sacrificial death of Christ and the wide proclamation of the gospel. Thus the law was a school-master to bring the world to Christ. But to assert that the Christian idea of forgiveness was unknown to the Old Testament saints is to deny that God was then known to be a merciful God. The writer forgets the voice which Moses heard in Mount Sinai proclaiming the name of the Lord: "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth." He forgets that the New Testament contains no more impressive exhibition of the fatherly character of God than David himself gives us in the 103d Psalm. "The Lord is merciful and gracious, slow to anger and plenteous in mercy. . . . He hath not dealt with us after our sins, nor rewarded us according to our iniquities. . . . Like as a father pitieth his children, so the Lord pitieth them that fear him." He forgets that the words of Christ, "Thou shalt love thy neighbor as thyself," are a quotation from one of the earliest books of the Old Testament (Lev. 19: 18, 34), and that the command, "Be ye holy, for I, the Lord your God, am holy," lifted the Jewish as well as the Christian conscience up not only toward the justice, but toward the clemency, of God. Lev. 19: 2. He forgets that it is the New Testament which declares in words whose severity no Hebrew prophet surpassed, "Our God is a consuming fire;" "It is a fearful thing to fall into the hands of the living God;" and that David uttered no maledictions more terrible than the words of Jesus: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Perhaps he means to forestall this ar-

gument when he says that not Christ himself was "a Christian, as he meant a Christian to be. He made the standard so high that his own excellence could not reach to the height of it," and fortifies this declaration by the Saviour's words: "Why callest thou me good? There is none good but one, that is God." His shallow study of the words does not enable him to see that the divine Teacher there addresses one who does not believe in him as God, but who imagines that human teachers can point out, and human hands can accomplish such good deeds as would merit eternal life. The Saviour answers him on the basis of his own assumption as to the mere humanity of Jesus, and with a word which denies the possibility of absolute goodness to any but God, but which neither asserts nor denies his own goodness or his own divinity. His answer does declare, however, that pure goodness is to be ascribed to none but God, and it lends a weighty significance to his other words: "I am the GOOD Shepherd."

The writer thus expressly denies the moral perfection and, therefore, the divinity of Jesus, and the inspiration of the book of Psalms. Of a very large portion of this book he declares that it is "lighted as with a brand from hell," not by the Spirit which sat in flaming splendor on the heads of the disciples at Pentecost. It breathes the malice of an unforgiving, human heart; not the grace of a merciful God. And this sweeping conclusion is based on the most superficial view of the passages in question. It is characteristic of nearly all rationalistic criticism that it treats the Scriptures with a haste and shallowness born of its preconceived contempt for them. Compare Renan and Strauss, for painstaking, and thorough investigation with Stier and Hengstenberg, and Tholuck and Alfred!

Two knights met at a point where a monumental shield had been set up in commemoration of some former victory. Halting at a proper distance from each other, allusion was made by one to the brazen shield, which was corrected by the other, who saw it to be a shield of iron. When the difference had grown into a dispute, and the dispute had provoked a challenge, and the two knights lay unhorsed and wounded at the foot of the monument, they discovered that the shield was of brass on one side and of iron on the other. With equal rashness the rationalist looks on the Psalms of David and the sermon on the mount, and says, "They contradict each other." A closer and more sober view perceives that there is an element of justice in the divine character as well as an element of love; that God is a father, and also a judge, and that these aspects of his character, though different, are not contradictory. The one predominates in the Old Testament, the other in the New, but neither to the exclusion of the other.

David was a king, a magistrate. In this office he was set to maintain law, to dispense justice, to detect, arraign, and punish, the guilty. Was it wrong for him to pray for success in this work? Yet his success involved the punishment, even by death, of the incorrigible enemies of society. He was the leader of the armies of Israel. Might he not pray for success in battle? Yet victory means death and bereavement to multitudes. These words of David speak of no private quarrel. They breathe no personal hatred. They plead for the cause of Israel and of God, against its violent and implacable assailants. Thus these words pass over into the lips of Christ, earth's present Ruler, of whom David was a type and who illustrates these prayers by his punishment of sin in men and nations. The spirit of David and the Spirit of Christ are identical. *These are the words of Christ.* He used these psalms in his devotions. His apostles declare that the Holy Ghost spake before, in these imprecations, concerning Judas. Acts 1:16-20. Whoever is unable to reconcile these utterances with the sermon on the mount should first eliminate such facts as the recent humiliation of France or the overthrow of American slavery from the same Redeemer's government of the world.

"But why pray against the innocent and helpless wives and children of transgressors? Why say, 'Let his wife be a widow and his children fatherless?'" There are ever some who speak too lightly and flippantly of God's judgments, who forget how terrible and how far-reaching are their effects. In these words the Spirit of God instructs us that, under the existing structure of society, judgment on the fathers involves the suffering of their households. The punishment of national sins involves the misery of unborn generations. Not as an intenser utterance of malice, but in the interest of mercy and compassion, these words are placed in the psalm. They are designed to remind us how fearful are the judgments for which we are warranted to pray, and to act as a restraint on the light and heedless invocation of judicial dispensations.

"Let there be none to extend mercy unto him, neither let there be any to favor his fatherless children." These words do not mean, "Let his children famish for lack of bread which no man will give," but "let there be none to favor them for their father's sake or for the sake of the cause in which their fathers perished." The citizen who does not desire the time when the children of Jefferson Davis and Robt. E. Lee will be ashamed to tell their ancestry, is not loyal to his country. Mr. Tilton desires it as fervently as any one, and shares to the full the spirit of the psalm which he maligns.

The State of Pennsylvania has gathered 5,053 soldiers' orphans into homes and schools which she has provided for them. The expenses of

these schools last year were 514,000 dollars. These children are not actually more needy than thousands of others in our State, but we show them favor for sake of the cause in which their fathers died. *We do not care thus for children orphaned in the cause of the rebellion, and no Southern State would be allowed to tax its citizens to show special favor to these representatives of a lost cause.* Yet that is not inconsistent with a charity which would gladly gather these and all other orphans into homes established either by private munificence or public bounty.

As to Joab and Shimei, they had been guilty of the highest crimes against God and society. Justice, not personal revenge, had ever since demanded their punishment, but David lacked the moral courage, or was scarcely secure enough in his royal seat, to inflict it. "I am weak though anointed king, and these sons of Zeruiah be too hard for me. The Lord shall reward the doer of evil according to his wickedness." Yet David remembered that there was a God who "makes inquisition for blood," and who holds "the land" guilty for blood, shed and unavenged. He knew there was guilt on his throne and his kingdom for the unpunished crimes of these men, and that though vengeance might slumber till he was gone, it would not sleep forever. For the safety of Solomon's throne, and because Solomon, coming to the kingdom under happier auspices, was well able to do that from which he had shrunk, he charged him not to evade this righteous responsibility. No gleam of personal bitterness lights up these solemn passages. They recognize a plain and most certain principle of the divine government, a principle which is in full force and receives abundant illustration at the present day.

The presumptuous spirit which condemns the Bible so bitterly on such superficial study of its meaning, deserves to be rebuked by every painstaking scholar, and by every lover of thoroughness and honesty, as mental as well as moral obliquity.—*Christian Statesman.*

Moderate Drinking.

PERMIT me to illustrate my views of moderate drinking, by relating substantially a thrilling scene which occurred in a neighboring town in a neighboring State, while the people were gathered together to discuss the merits of the license question, and decide informally whether neighbors should any longer be permitted to destroy each other by vending alcoholic poisons.

The town had suffered greatly from the sale and use of intoxicating liquors. The leading influences were opposed to total abstinence. At the meeting, the clergyman, a deacon, and the physician, were present, and were all in favor of continuing the custom of license—all in favor of permitting a few men of high moral character to sell alcohol—for they all agreed that alcohol in moderation, when used as a beverage, was a good creature of God, and also to restrict the sale or moderate use, was an unjust interference with human liberty, and a reflection upon the benevolence of the Almighty. They all united in the belief that in the use of alcohol as a beverage, excess alone was to be avoided.

The feeling appeared to be all one way, when a single teetotaler, who was present by accident, but who had been a former resident of the town, begged leave to differ from the speakers who had preceded him. He entered into a history of the village from its earliest settlement; he called the attention of the assembly to the desolation moderate drinking had brought upon families and individuals; he pointed to the poor-house, the prison-house, and the grave-yard, for its numerous victims; he urged the people by every consideration of mercy, to let down the flood gates, and prevent, as far as possible, the continued desolation of families, by the moderate use of alcohol. But all would not do. The arguments of the clergyman, the deacon, and the physician, backed by station, learning, and influence, were too much for the single teetotaler. No one arose to continue the discussion or support him, and the president of the meeting was about to put the question when all at once there arose from one corner of the room a miserable female. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a moment of silence, and all eyes being fixed upon her, she stretched her attenuated body to its utmost height, then her long arms to their greatest length, and raising her voice to a shrill pitch, she called upon all to look upon her. "Yes!" she said, "look upon me, and then hear me. All that the last speaker has said relative to moderate drinking, as being the father of drunkenness, is true. All practice, all experience, declare its truth. All drinking of alcoholic poison, as a beverage, in health, is excess. Look upon me. You all know me, or once did. You all know that I was once the mistress of the best farm in this town. You all know, too, I once had one of the best—the most devoted, of husbands. You all know I had five noble-hearted, industrious boys. Where are they now? Doctor, where are they now? You all know. You all know they all lay in a row, side by side, in yonder church-yard; all—every one of them—filling the drunkard's grave! They were all taught that moderate drinking was safe—excess alone ought to be avoided; and they never acknowledged excess. They quoted you, and you, and you, as authority, pointing with her shred of a finger to the priest, deacon, and doctor. They thought themselves safe under such teachers. But I saw the gradual

change coming over my family and prospects, with dismay and horror; I felt we were all to be overwhelmed in one common ruin; I tried to ward off the blow; I tried to break the spell—the delusive spell, in which the idea of the benefits of moderate drinking had involved my husband and sons; I begged, I prayed, but the odds were greatly against me. The priest said the poison that was destroying my husband and boys was a good creature of God; the deacon, who sits under the pulpit there, and took our farm to pay his rum bills, sold them the poison; the physician said that a little was good, and excess ought to be avoided. My poor husband and my dear boys fell into the snare, and one after another was conveyed to the dishonored grave of the drunkard. Now look at me again—you probably see me for the last time—my sand is almost run. I have dragged my exhausted frame from my present abode—your poor-house—to warn you all—to warn you, deacon—to warn you, false teacher of God's word"—and with her arms high flung, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch, she exclaimed, "I shall soon stand before the judgment-seat of God—I shall meet you there, ye false guides, and be a swift witness against you all." The miserable female vanished, a dead silence pervaded the assembly. The priest, deacon, and physician, hung their heads. The president of the meeting put the question: Shall we have any more licenses to sell alcoholic poisons, to be drank as a beverage? The response was unanimous—No! Friends of humanity everywhere, what would have been your verdict had you been there?—*Scl.*

The Ark of the Testimony.

THE following is the concluding portion of an article by Enoch Pond, D. D., published in the N. Y. Observer of Feb. 22, 1871:—

Without dwelling longer on the exegetical part of this subject, I proceed to deduce from it some important truths. In the first place, by means of the ark of the testimony—with its appendages, contents, and place of deposit—God is teaching us, and impressing upon us, the high regard which he has for his law. In illustration of this, let me call attention, for a moment, to the structure of the ancient temple and the place of deposit for the ark. The temple, with its several courts, was surrounded with a high wall 750 feet square, including more than 12 acres. Immediately within this exterior wall was what was called the court of the Gentiles. Passing through this, you come to another wall, inclosing the outer court of the temple. Passing through this and the outer court, you come to the inner court of the temple. Passing through this and the inner court, you come to the gate of the temple itself. Passing through this, you first enter what was called the sanctuary. Here stood the great altar of burnt-offering surrounded by the priests engaged in presenting the sacrifices of the people. Passing through this apartment, you next enter the holy place. Here stood the candlestick, the table of show bread, and the altar of incense, on which was offered the morning and evening sacrifice. Passing through this, you next entered the most holy place. In the temple, this was a spacious room, 30 feet square, and overlaid with pure gold. It was situated in the deepest recess of the temple and protected by its sacred, successive inclosures. It was open to none except the high priest, and to him only once in a year. And what did this splendid, awful apartment contain? Not an individual thing, except the ark of the testimony and the cherubim covering it. And what did the ark of the testimony contain? Nothing originally, except the tables of stone, on which was inscribed the moral law. And now, in this wonderful, awful structure—this vast institution—what a high regard did God manifest for his holy law! How could he have manifested for it a higher regard, or put upon it a greater honor? He laid it down—where it still lies—at the foundation of the whole scheme of mercy. He laid it down in the most sacred recess of the temple and at the foundation of the entire service of his church. Here rested the tables of the law, covered and protected by the wings of mighty cherubim. Here they rested, overshadowed by a visible manifestation of the divine presence and glory, to be approached by no foot but that of the high priest, and by him only once in a year. How could the great Sovereign of the world have said in more intelligible language, "This law is holy and must be maintained. It has been transgressed, but it shall not be dishonored. No scheme of mercy can ever be tolerated which brings the least stain upon the law. Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled."

In the ark and its accompaniments, God sets before us not only the honors of his law, but that, in some way, there is mercy for those who have transgressed it. Over the ark there was laid a mercy-seat, and here God was graciously pleased to dwell and to hold communion with his people. Both in the tabernacle and temple, the mercy-seat was the place where the tokens of the divine presence were specially visible; where rested the glorious Shechinah—the pillar of cloud and of fire. Here, too, was the place where God promised to meet his people and hold communion with them. "I will appear in the cloud upon the mercy-seat. There will I meet thee, and there will I hold communion with thee."

To the ancient believers, all this was full of precious, glorious meaning. They saw in it that, in some way, "mercy and truth had met together;"

that "righteousness and peace had embraced each other." They saw in it that a holy and righteous God could yet be merciful; that, in some way, he could be just to himself and his law, and yet justify the penitent, returning transgressor.

Nor did the ark, and the services connected with it, leave the ancient worshiper altogether in ignorance as to the method of justification. Once every year, on the great day of atonement, he saw the high priest, attired in his sacred vestments, venture into the holy of holies, to sprinkle the mercy-seat with blood, and to burn incense before it. By this awful service, the priest was instructed to propitiate the God of Heaven and make an atonement for the people. In these symbolical transactions, the believing Israelite saw much of the method of salvation. By these typical atonements, made by the blood of bulls and goats, he looked forward to a greater atonement, consisting in a richer sacrifice, and more precious blood.

We learn farther, from the ark and its appendages, the deep and abiding interest which celestial beings feel in the wonderful work of man's redemption. Cherubim were erected on either side of the mercy-seat and extended their wings over it. More lofty cherubim were erected in the most holy place in the temple, under the shadow of whose wings the whole ark was deposited. And, besides these, we are told that Solomon carved the entire wall of this most sacred apartment "round about with carved figures of cherubim." The faces of all these figures were turned inward on the ark, in a posture of the deepest and most devout attention—thus indicating that the ark, with its appendages and contents, furnished matter of the profoundest interest and wonder to the cherubim world. Celestial beings here saw that which they loved and obeyed carefully deposited in the most holy place, and honored with tokens of the highest regard. They knew that this law had been dreadfully violated on the earth, and had reason to expect that its fearful penalty was about to be executed. But, instead of this, they saw the ark covered with a mercy-seat, and saw the Holy One of Israel descend and take up his abode there. They saw him holding communion with apostate creatures and dispensing pardons to guilty men. They saw the curse of the violated law removed and yet its authority sustained and strengthened. They saw it pass away as a foundation of hope for sinners, and yet remain in full force and effect as a rule of life. They saw, in short, that a just God could consistently save the guilty; and not only so, but he was sincerely disposed to do it. They heard him crying from the mercy-seat: "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy wine and milk, without money and without price;" "Look unto me and be ye saved, all ye ends of the earth."

Now these things, we have reason to know, are matter of delight and wonder to the celestial world: "Into which things the angels desire to look;" and redeemed souls cannot be less engrossed with them than they. With intense interest they cluster around the mysterious ark. They bend over it, they fasten their eyes upon it in a posture of the most devout attention. They are never wearied or satisfied with this blessed employment. Their mighty energies are engrossed and their eternity occupied in searching into the wonders and pouring forth the praises of redeeming love.

Oh, that Christians in this world might imbibe more of their fervor, and more closely imitate, in this respect, their example!

Church and State in New York.

THE new tax levy bill now before the legislature, was passed to a third reading in the Senate last evening. Senator Kennedy proposed as an amendment an additional section, providing:

"That neither the Mayor and Commonalty of New York, nor the Board of Supervisors, nor the Board of Apportionment provided for in the bill, should appropriate any of the public money, or any property or credit of the city or county, to any private or sectarian school, or to any institution under the control of any religious denomination."

This was opposed by Mr. Tweed as "unnecessary," the legislature having struck out last year from the tax levy an appropriation for sectarian schools. It was plain, however, that the striking out of the appropriation when the legislature made the levy could not control the action of the Board of Apportionment created by the bill now pending; and Mr. Kennedy made this answer to him at once. But the majority of the Senate had determined not to deprive the New York ring of the power to use men's religious beliefs and passions for their own political ends; and the amendment was rejected, every Republican senator voting for it, and every Democrat against it. Are our future elections to turn upon questions of religious faith? If the whole community is to be taxed to instruct children in a particular creed, what becomes of our religious liberty? The moment this is done, the freedom of belief and of speech, which are the elementary principles of free government, disappears; and the church which can, by political unanimity and intrigue, secure office for its agents, becomes practically the established church of the community. Elections become dangerous by invoking the strongest passions and imperiling the dearest interests of men; and the conflict of religious opinions is degraded into a struggle for official power and favor.—*Evening Post.*

In all your prayers forget not to thank God for his mercies.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 4, 1871.

URIAH SMITH, EDITOR.

Thoughts on Daniel.

BRO. WHITE having a large amount of important matters on hand pertaining to the interests of the general work, wishes us to devote to his assistance a portion of the time now spent on the REVIEW. These matters demanding immediate attention, the articles on Daniel will be suspended for a few weeks.

The Faith of Jesus.

WE sometimes speak of S. D. Adventists as the only people who are keeping "the commandments of God and the faith of Jesus." Whereupon not a few, unwilling to be considered destitute of that characteristic, charge us with being exclusive, and claim a right to that distinctive appellation, equal with our own. But let us examine the ground of their claim. The expression occurs for the first and only time in Rev. 14. It is the announcement of the angel proclaiming the third message of that chapter. He says, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Where? Here; pointing to the company who are brought out by, and are giving, the message here brought to view. The announcement of a special message is here made; and it is said of the ones brought out by the message, *These* are the ones who keep the commandments of God and the faith of Jesus. Does not the language imply that no others except those who believe in the message, are keeping the faith of Jesus? Most clearly. But how is it with those who claim that they keep the faith of Jesus in distinction from ourselves? Do they believe in this message, that it is now being given? Not at all. It is either in the past or in the future, or is passed by as a thing utterly beyond the powers of man to understand; yet with an inconsistency utterly unaccountable, they claim to be keeping the faith of Jesus, which is brought to view only in that message, which is developed by it, and is a characteristic of only those who are proclaiming it; while they do not believe it is now going forth. Let no one claim to be keeping the faith of Jesus, unless he believes in the message with which it is connected.

A New Time—1871.

A WRITER in the *Advent Christian Times* of March 28, 1871, presents a labored article to show that the 1335 days commenced in 536, and consequently end this year, and that at their termination, we are to witness the coming of the Lord and the resurrection of the dead. How the other prophetic periods and predictions would harmonize with this view, we are not told. We can imagine the holders of such views soliloquizing somewhat after this manner: "It would be desirable, to be sure, to have a theory which would harmonize with all the declarations of the prophecies; but if the position time compels us to take, will not do this, let us make the best show we can on one or two items, and let the rest pass." The present theory has one redeeming feature: the time will be past before it can do much damage.

A Singular Spectacle.

PAUL says that Christians are made a spectacle unto the world, to angels, and to men; 1 Cor. 4: 9; but one branch of the popular church seems to be making itself a very ridiculous spectacle to skeptics and unbelievers generally. It seems that the question has been sprung among Episcopalians, whether it is right for preachers to use their tobacco pipes during Lent! "forgetting," says the *Tribune*, "to raise the more important question whether it is right to use pipes at all, or not." And this question threatens to provoke a long and angry discussion; in reference to which the *Tribune* adds:

"It is because we heartily wish the differences of the Protestant Episcopal (or 'Catholic') Church well adjusted; it is because we are weary of controversy about minor matters of mere ceremonial, that we deplore the introduction of a new element of debate. We believe that the 'Episcopal' Church, especially with the greater attention which it is recently paying to good works, might be a most useful and beneficent organization; and it is not, therefore, with much satisfaction that we open from week to week the newspapers calling themselves, or called by others, 'Episcopalian,' only to find endless disputes about rubrics, and genuflections, and triune immersions, and vest-

ments, *de omnibus rebus*, until we have actually got down to tobacco pipes. If these things go on, there must be schism, and that at no distant day."

Acknowledging the Application.

WE have been wont for some years past to apply (because too plain to be denied) the testimony of Paul in 2 Tim. 3: 1-5, to the popular religionists of the present day. It appears from the Rochester (N. Y.) *Democrat*, of Feb. 7, 1871, that the preachers of that city acknowledge that Paul's language too truly describes the present condition of the churches, or that an era is approaching, such as is foretold by the apostle. On Sunday a circular, entitled, "A Testimony," signed by fifteen ministers, was distributed to fifteen congregations of the city. The *Democrat* says:—

The "Testimony" sets out by stating that the foregoing pastors are constrained to bear witness to what they "conceive to be a fact of our time: viz., That the prevailing standard of piety among the professed people of God is alarmingly low; that a tide of worldliness is setting in upon us, indicating the rapid approach of an era, such as is foretold by Paul in his second letter to Timothy, in the words, 'In the last days perilous times shall come.'"

These conclusions are reached not by comparisons with former times, but by applying the tests found in the Scriptures. They instance as proof, "the spirit of lawlessness which prevails." The circular then explains how this lawlessness (religious) is shown. Men have the name of religion, but they obey none of its injunctions. There is also a growing disposition to practice in religious circles what is agreeable to the natural inclinations, rather than the duties prescribed by the word of God. The tendency to adopt worldly amusements by professed Christians is further stated in evidence.

In conclusion, the pastors whose names are affixed to the "Testimony," pledged themselves to resist this mystery of lawlessness which now affects the church. At the same time, they do not deny that many are found who live pure and piously, and these are the light of the world and the salt of the earth.

We are glad that some are beginning to see, and call attention to, this state of things. And yet we think we can only expect, according to the Scriptures, that matters in this respect will continue to grow worse, till all those connected with the churches, who do lead pure and pious lives (and we are happy to believe there are many such) will see the hopelessness of the case, and free themselves entirely from a communion which can bring them no good, but only evil. Rev. 18: 4.

To Correspondents.

J. D. HOUGH: Your letter was received too late for any action. Should be happy to hear further in relation to the matter.

E. M. N.: We think it is.

D. T. SHIREMAN: We have not the book.

J. MATTESON: Zedekiah was the last of the Jewish line of kings. After the captivity, the people were governed, first by high priests of the Jews, then by princes of Judea, and finally in the time of the Romans by kings of Judea.

N. P. STEARNS: In your examination of the beast, &c., bear in mind the fact that in the prophecies the same symbol is used at different times to denote different things. Thus, a horn is used generally to denote civil power; yet it is once, at least, used to denote ecclesiastical power, as in Dan. 7: 8, 24, 25. A beast generally symbolizes civil governments, yet in Rev. 13, the same symbol is used to denote an ecclesiastical organization. That the leopard beast of this chapter does denote an ecclesiastical power, is proved by the fact that it can be shown to be absolutely identical with the little horn of Dan. 7, and this horn all agree in applying to the papacy. In Rev. 17, the church is represented by a woman, and the beast upon which she sits is undoubtedly the civil power; but the beast to which the mark pertains is the leopard beast of Rev. 13; and if that beast represents the papacy, as we think is very evident, and you are satisfied as you say, that Sunday-keeping is an institution of Catholicism, it seems to us the conclusion is plain before you, to call that the mark in question.

Subscribe for the Reformer.

LET me offer a few words of advice to the readers of the REVIEW, or rather to a part of them, for some do not need the counsel. It relates to the question of health. We have an excellent journal of health, entitled the *Health Reformer*. It is now conducted by Bro. White, with special departments by others. Though it has a department containing valuable instruction for the scientific, edited by Dr. Trall, we consider the chief excellence of the paper to consist in its common

sense instruction to the common people. Bro. and sister White have recently taken hold of this paper to make it in the fullest sense a health journal, full of good, practical instruction for every-day life. And this fact is a sufficient guaranty that the *Reformer* will be what it should be to meet the wants of the people. The *Reformer* gives just such instruction as every one needs. It teaches how to live right. It instructs us with regard to the life that now is, that we may use it as not abusing it. It teaches us to eat and drink to the glory of God. And it designs to instruct us in everything which we need to understand in order that we may preserve or recover our health.

This paper costs only one dollar a year, but the value of its instruction is not to be estimated in dollars and cents. Every family should have it. It will save you every year many times its cost. We earnestly invite all the readers of the REVIEW to subscribe for this excellent paper, and to regard its instructions. It will exert an influence over yourselves and your families that will be most salutary and beneficial. J. N. ANDREWS.

How Changes of Times and Laws Take Place.

A TRACT has fallen into my hands, entitled "The Lord's Day Proved to be a Divine Institution," published by the American Baptist Publication and S. S. Society. It promises to "show that the change from the seventh to the first day of the week was made on the authority of Christ and his apostles," and that it "took place naturally, and almost necessarily, from the events attending the accomplishment of redemption." It does not claim that Christ or the apostles left on record any direction for the change, but that the change was made "SILENTLY AND GRADUALLY" "by the force of circumstances and the TACIT influence of the apostles' doctrine." The writer admires the wisdom manifested "in the gradual and silent introduction of the change." He says, "No controversy arises. The seventh-day Sabbath dies without a struggle, by the force of circumstances directed by an unerring providence. What wisdom and consideration, then, appear in the conduct of the apostles! . . . They issued no public decree. A non-essential matter, they were assured, would find its level. How great would have been the consternation of the Jewish believers, if their Sabbath, their golden day, the first of their commandments, the badge of their nation, the glory of their state as a church, had been openly impugned! Nor could the apostles have abolished it, so far as it was a political ordinance, interwoven with the civil policy of the Jewish people. They waited therefore. They left the Jewish Sabbath gradually to expire, and the Christian to succeed, without any express command, or any attempt at a violent and sudden transfer."

Did it ever occur to the writer, and to our Baptist friends generally, that this was the very way that immersion was changed to sprinkling in the Christian church? that immersion gradually died out, and sprinkling gradually and silently succeeded, without any express command? Did they ever admire the wisdom of the apostles, manifested in their silence in regard to this change, and in that they "left matters to work," as this writer expresses it—left immersion gradually to expire, and sprinkling to supersede it, without an express command? Do they not rather take this emphatic silence as evidence that no such change took place by divine authority? that sprinkling is only a human ordinance? Why will they not be consistent with themselves? why reject sprinkling because Christ and his apostles do not teach it, while they accept of a change of the Sabbath of the moral law "SILENTLY AND GRADUALLY" introduced "by the force of circumstances"?

But the closing, crowning proposition of the writer's cumulative argument is, that the blessing of God has confirmed the change of the day. He says, "If the primitive Christians were mistaken in supposing the change from the seventh to the first day of the week to have been of apostolic authority, then God has permitted this mistake to be confirmed, and to take root, by his especial blessing, and the continued operations of his grace, during the whole period of the Christian church. . . . The blessing of God, therefore, which has actually attended, and is actually attending, in such large and perpetual operations of grace, the Lord's day, is in full accordance with every other species of proof, and crowns the whole argument."

It is true that a vast majority of professed Christians at the present time keep Sunday instead of the original Sabbath, though there never has been a moment since Christ, that there have not been Christian witnesses to the primitive Sabbath. It is also true that immersionists are greatly in the minority on the subject of Baptism. Did it ever occur to Baptists that God had confirmed the change from immersion to sprinkling by his special blessing? Not at all. A sufficient reply to such an argument is the apostle's prediction that the time would come that "they should turn away their ears from the truth, and be turned to fables." Is there any other way of knowing the truth but by going back to that which is expressly revealed in the Bible?

R. F. COTTRELL.

If a man is dissipated, his fortune will probably soon be so too.

It is only those who have done nothing who fancy they can do everything.

Labor and Rest.

"'Tis sweet to work for Jesus,
There's resting by-and-by."

IN every generation, faithful servants of God have, by their devoted lives and ardent labors in his cause, borne an unimpeachable testimony to the truthfulness of the above sentiment.

Sustained by the soul-inspiring thought of saving souls, of glorifying God, and that there remaineth "a rest to the people of God," thousands have worn out their precious lives in his delightful service, and fallen asleep with the sweetest assurance of awaking to life and immortality.

The millions of martyrs who have laid down their lives in the dismal dungeon, or upon the torturing rack, or the chopping block, or yielded them up at the burning stake, "not accepting deliverance; that they might obtain a better resurrection," have left the most conclusive evidence that 'tis not only sweet to work for Jesus, but sweeter far to die for him than to lose communion with him and sacrifice the hope of rest in his kingdom. They were "faithful unto death," and are now awaiting the promised "crown of life" (Rev. 2: 10), of transcendent splendor, of surpassing brightness.

Some profitable reflections were recently awakened in my mind, mingled with reproofs of conscience for having been no more consecrated to my divine Master, and for manifesting so little interest in his work; on reading a little of the personal history of William Grimshaw, a devoutly pious minister of the gospel of the eighteenth century.

It is recorded of him, "So fully did he lay himself out to do good, that for fifteen or sixteen years together, he was accustomed, besides visiting the sick and performing other pastoral duties, to preach fifteen, twenty, and often thirty times a week. During all this time he was only once suspended from his labors by sickness; though he ventured upon the bleak mountains in all weathers. * * * He has often preached five times in a day, rarely less than three or four, and to do this would often travel forty or fifty miles. When pressed by his friends to spare himself, he would say, 'Let me labor now; I shall have rest enough by-and-by. I cannot do enough for Christ who has done so much for me.'"

Rest enough by-and-by. Yes, rest from every pain and grief—rest beyond the reach of sorrow, beyond the power of Satan, away from death—rest with all the ransomed, blood-washed throng; with holy angels, with Christ our dear Saviour, and the Father who gave him to die for us.

In view of this, can we not cheerfully take up every cross, endure every trial, patiently bear every reproach for the Master? I think I hear an affirmative response from the "worn and weary" pilgrim. Then press on. God loves you. His dear Son prayed for you on the dark and doleful night of his betrayal, and holy angels love to minister unto you. Redemption is near.

"The prize is straight before thee,
There's resting by-and-by."

A. S. HUTCHINS.

"What Doth the Lord Require of Thee, but to Do Justly?"

THIS quotation occurs in Micah 6: 8. The whole passage reads as follows: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Perhaps there is no place in Scripture where the great principles of man's duty to his Creator are more beautifully summed up. These principles are contrasted in the connection with sacrifices and other outward services of religion, and God's decided preference shown for them. It seems from several Scriptures that the forms and services connected with God's worship, are valuable when found in connection with justice and mercy, and valueless when not. How many deceive themselves here.

"What doth the Lord require of thee, but to do justly?" Justice, Mr. Webster defines, "Rendering or disposed to render to each one his due, conforming or conformable to rectitude, not doing wrong to any, violating no right or obligation, equitable, upright, honest, true." Justice lies at the very foundation of religion. It is the first step. Indeed, a profession of the service of God, that will not cause one to cease from wronging his fellow-men is not only of no benefit, but a positive injury to all concerned. It will result in deception to the individual, and bring a reproach upon the cause of truth. God requires us to do justly; that is, in all our deal and intercourse with our fellow-men to do that which is equitable and honest. Religion, by which I mean that full service of our Creator that will be in accordance with his will, requires this. God will not accept less. We can never have his favor without this, and consequently can never receive that reward to be given to those who do well. Eternal life with all its consequences hangs upon our doing justly. God would have us see to it that we form a character that will abominate all wrong to our fellow-men. He would have us regard their rights every way equal to our own. "Whatsoever ye would that men should do to you do ye even so to them," says the Saviour. That is by strict justice. To those who form such a character, God will intrust eternal life, never-ending happiness. At least he requires us to see to it that we form such a character.

Who, then, is principally interested in the matter? I claim that we as individuals are the ones to attend to it. A great stake is pending upon

the result—eternal life or the loss of it. It becomes us then to watch ourselves closely. It matters not what may be the exigencies of the moment, the customs of worldlings, whether others are beholding us or will ever find it out, or our brethren will think well of us, as sure as there is a living God, he will "bring every work into judgment with every secret thing, whether it be good or whether it be evil." The character we really form will be placed where it belongs, among the good or among the bad. What is the present life in comparison to the future? A mere cipher to eternity. A man, then, is a fool who will jeopardize that life for any temporary advantage of a pecuniary nature. I conscientiously believe this is the true ground upon which this matter should be placed.

We ourselves are the ones principally interested in being strictly just. God requires it. We far better lose everything we trade with our fellow-man, than to knowingly take a single cent without giving a fair equivalent. The first is a mere temporary loss; the latter would show a character inconsistent with the principle we are considering, and unless repented of might involve us in eternal ruin. Which would we prefer, the place of the rich man or Lazarus, in the future state? The question would be easily answered. If I were to ask which we would prefer in this life, it might be more difficult; and yet they have an intimate connection.

Doing justly requires us to give a fair equivalent in buying, and to receive but that in selling, so far of course as we can ascertain what that would be. And if we are at a loss to know, we better err on the safe side. I have indicated above which that is; and doing "justly" looks toward the past, as well as to the present and future. What a beautiful character is that of Zaccheus! Luke 19. He said to the Lord, "If I have taken anything from any man by false accusation, I restore him fourfold." Jesus said, "This day is salvation come to this house."

What shall we think of a person's love for justice who knows he has taken wrongfully in trade a certain sum, and refuses to give back even the principal when he professes to have repented? selfishly retaining that which he has no just claim to? keeping for his own use that which belongs to another? Will it not burn his flesh as it were fire when God shall rise up in judgment? A person's repentance is not worth a straw when he retains the avails of his sins knowingly. *It is no repentance.* God requires us "to do justly."

We often hear people speak of good trades they have made. And what is a *good trade* as understood in the common language of the day? A and B have each an article of property. A is a shrewd man with good judgment. He knows the value of property at a glance. Not so with B. They exchange. B's property passes into A's hands at twenty dollars say less than it is really worth. A knows this, pockets the sum, and chuckles over it, and tells his neighbors what a good trade he has made. In plain language he has taken twenty dollars from B without giving him any equivalent for it because of his superior judgment. It seems to me like putting one's better judgment to a very bad use. Will not such "good trades" in the day of the Lord appear to be the most foolish transactions in which a person can engage? Will the God that requires us to "do justly" overlook such transactions as these?

In the above transaction I have not supposed any misrepresentation. We all know the wrong is often intensified by that. There would be far less traffic were these principles acted upon. The spirit of traffic almost necessarily leads one to injustice in deal. Human nature is so selfish it can scarcely bear to be subjected to such constant temptation as a mercantile life involves. The grace of God may be sufficient for this, as well as other things; but I am satisfied the cases are rare where men keep themselves from becoming grasping and selfish in that vocation.

Making exorbitant profits is another direction in which men fail to "do justly." Men go into patent rights where they hope to have an exclusive control of a certain article. What use do they make of this control? Place such a high price upon it that they hope to get rich very quick by the proceeds. I doubt if the principle at the bottom of this is sound. Many would go into this who do not, were not the whole business overdone till there is no great prospect of money-making in it. Some of our brethren, as the saying is, have "got bit" in this business. I believe the frown of God is upon the principle at the bottom of it, the desire to get rich quickly out of the wants of others simply because we have the power to do so. Taking advantage of the necessities of others, to bring them down to the lowest possible limit, is a flagrant violation of this principle often seen. God abhors it.

The relation of employer and employe gives occasion for many violations of justice. On the one hand, the duty is plain to give a fair market price for the labor we employ, and on the other, to give the employer that which he has purchased; viz., the labor stipulated to be given. A person who will fool away his time or take it easy because the employer's eye is not on him, is no better than one who takes money from his employer's pocket. These principles might be carried out in many directions; but this article is already sufficiently long.

We should love justice for its own sake, always realizing that every unjust act leaves its stain upon the character, as well as its record in the book of God's remembrance. Our sins will

find us out, and if unrepented of, sink us to eternal ruin.

May God help us to "do justly."

GEO. I. BUTLER.

Woodburn, Iowa, March 22, 1871.

Terrible Results from Believing in the Literal Destruction of Sinners.

THE following is from a learned treatise called "Life and Death Eternal," by S. C. Bartlett, D. D., Professor in Chicago Theological Seminary, Page 353. Trying to show the grossness of our theory on this point, and what terrible fruits it will produce, he says:—

"Why should they who talk of a literal grinding to powder and burning to ashes, and recognize no other soul or spirit than the life of the body, stop short of a kind of Mohammedan paradise? Why are they not in a state of readiness to receive a heavenly city of literal gold and precious stones, with streams and trees and luscious fruits, and feasting with Abraham, and drinking wine with the Saviour in his kingdom?"

Indeed we are trying to get ready to receive this heavenly city, and we believe also that Jesus is preparing mansions there, wherein he will receive us. John 14:2. Was it Mohammed or Christ who taught of the golden city with its precious stones, the river of life, and the tree of life yielding twelve manner of fruits? Rev. 21 and 22. Who promised to his disciples that they should drink the new wine with him in his Father's kingdom? Matt. 26:29. Who has introduced the doctrine that in the new earth God's people shall plant vineyards and eat the fruit of them? Isa. 65:17, 21. Who made Adam "very good," placed him in the garden of Eden, and told him to freely eat of the trees, the tree of life not excepted? Gen. 2:16. Was not Christ himself a literal person with flesh and bones, who could eat and drink after his resurrection, when he possessed a glorified, spiritual body, and had become a quickening spirit? Luke 24:39-43. (Verse 37, the word rendered spirit is *pneuma* in Greek, but the reading adopted into the text by Griesbach is *phantasma*: apparition, specter, ghost.) 1 Cor. 15:45. And shall not we be made like him at his appearing, and see him as he is? 1 John 3:2.

Indeed, the popular theory is too fanciful for the doctrine of Christ, and the doctrine of Christ appears gross to those who do not believe it, but who accept the speculations of heathen philosophers as an interpretation of the Bible on these points. Has not God made the spirit, as well as the body? And was not the body of Adam just as good as his spirit? And if in our fallen state one part should be counted more sinful than another, is it not the spirit or mind from which the evil desires proceed?

But the Scriptures do not teach that one part of man is more responsible than another. The whole man is responsible. 2 Cor. 5:10. And the body can and must be made just as holy as the spirit. Rom. 12:1; 1 Thess. 5:23.

But did not Grecian and Roman philosophers, and afterward Catholic monks cherish and advocate the idea that the body alone is gross, and the seat of all that is fleshly or sinful, and that the spirit emancipated from the body would be free from all this grossness? And has not this same heaven worked into the popular theology of our day, and caused its adherents to consider everything which is literal or in bodily form as gross and absurd, while it leaves them rejoicing in shadows of exceedingly thin and very immaterial substance?

After the reverend doctor has made a meaningless thrust about "free-love" he proceeds: "Accordingly, we learn that already this influence is unfolding itself. A writer in the *Independent* of Aug. 10, 1865 (Rev. Pharellus Church, D. D.), informs us that he has encountered the doctrine in this gross form, except the free-love element. In a remote settlement of the West (in the State of Michigan), he found a body of men who hold that the wicked are annihilated, their bodies being literally burnt up in the fires of the final conflagration, and becoming ashes under the feet of the righteous. They have gone backward so far in their Judaizing and materializing, as to take Saturday for the sacred day. Their religion is 'wholly materialistic,' and 'Heaven is reduced to a scene of material delights. These people have their camp-meetings, continuing them for days or weeks; and the fervor with which they sing, pray, exhort, and preach, about the trees, brooks, animals, and various delectations of their material Heaven, and of the conflagration and resurrection with which it is to be introduced, is most inspiring and seductive to an imaginative auditory."

Here is at least some testimony in our favor even from our opponents. JOHN MATTESON.

WHITEFIELD, preaching to a crowd that had assembled to witness an execution, observing that some turned their heads aside and wept, exclaimed: "Those tears are precious, and will be held in remembrance. How different it was when the Saviour of mankind was extended on the cross! The Jews, instead of sympathizing in his sorrows, triumphed in them. They reviled him with bitter expressions, with words more bitter than the gall and vinegar which they handed him to drink. Not one, of all that witnessed his pains, turned his head aside, even in the last pang. Yes, my friends, there was one. That glorious luminary"—pointing to the sun—"veiled his brightness, and traveled on his course in tenfold night."

"He that Reapeth Receiveth Wages."

"SAY not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." John. 4:35, 36.

This text may have a general application to all times in which men have labored in the cause of human salvation. Since sin entered into the world, and the great plan of redemption was laid, there has ever been reaping to do, and all the gatherers with Christ will receive their wages. But at the first advent, a sort of reckoning time with the Jewish people came, and hence, in a peculiar sense, the fields were ready for the harvest. And at the present time, as the final Judgment is pending, the demand for labor in the harvest was never more urgent.

But men are apt to make good resolves for some future time. Some four months hence, they intend to enter the field. But the work is all ready, the fields are white.

The reaper receives wages. Who are the reapers? Every one, minister or others, who is instrumental in the work of saving men. All may have a share in the work, and consequently a share in the wages. But what are the wages? Are they one thousand, three thousand, five, ten, or twenty, thousand dollars a year? By no means. They that covet a great salary and get it, "have their reward." Such was not the wages of apostles and martyrs. Yet they will have their reward.

But what will be the wages? The next clause explains it; they gather "fruit unto life eternal." They will see the souls they have been instrumental in bringing to eternal life safe with themselves in the kingdom of God. As it will be the Saviour's joy to see of "the travail of his soul," to see the redeemed by his blood in everlasting life; so the reapers in the harvest will see of the fruit of their labors, and "enter into the joy" of their Lord. And thus shall "he that soweth," the Lord Jesus Christ, and "he that reapeth," his faithful servants, "rejoice together."

Reader, do you not want a share in the wages? a part in the general joy, when the Sower and the reaper shall rejoice together? The fields are white already for the harvest. Enter into the work. Do not say, there are yet four months. You may be too late. Go to work, and you shall receive your wages. As we would have a part, when the harvest is brought home with rejoicing, let us at once enter into the work, that we may bring some sheaves with us—gather some fruit to eternal life. There is no doubt about the wages, if the work is only done. Now is the time to work.

R. F. COTTRELL.

Use of Sorrow.

THE other day I was feeling very sad and gloomy over my infirmities, errors, and sins, and what I was suffering in consequence of them. My heart almost murmured at it. Why must I suffer thus? Why has God allowed such trials and sorrows to come upon me? What good can it possibly accomplish for myself or for any one else?

With these reflections in my mind, my eye rested upon the following scripture: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4.

Here was a new thought. We are here to help each other. All around us, on every side, there are aching hearts, sorrowing hearts, desolate hearts, disappointed plans, blasted hopes, men and women encompassed with infirmities, with weaknesses, and with errors, repenting, halting, doubting, fearing, and hoping. Oh! my soul, who can help all these? Certainly not that person who has never experienced any of these things. How could such an one sympathize with these poor souls? It would be impossible. No, I see now that adversity and trouble are necessary to prepare us, to soften our hearts, to ripen us up, and make us able to comfort others. This is what Paul seems to mean—"God" says he "comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble." All of us, but especially the ministers and those who labor with him, need just this preparation. Paul cries out, "I have great heaviness and continual sorrow in my heart." Rom. 9:2. My case can not be worse than that. How many thousands of sorrowing hearts have found sweet consolation in the Psalms. These Psalms were poured forth from a heart filled with anguish. The flower must be crushed to yield its sweetest fragrance.

Dear friend, are you suffering and grieving over it? Do you question God's providence? If you will but patiently trust him you will yet see that God only meant it for good, to fit you for the work he has for you. The language of my heart is, "O my soul, hope thou in God, for I shall yet praise him." D. M. CANRIGHT.

IN Germany, France, Holland, Switzerland, and other countries of Europe, the conflict between orthodoxy and rationalism continues to rage fiercely in associations and in theological literature.

HE presents a wretched specimen of religion who labors more to convert Christian men to his own sectarian views than sinners to Christ.

Significant Items.

THE Essex (Mass.) South Conference at Danvers Center, May 18, 1870, passed a special protest against the desecration of the Sabbath, (Sunday) by railroad and steamboat corporations, in running special trains and boats on that day, as a grief and disturbance to all (?) Christian people, and a glaring offense to the law of the Sabbath day. (?)

The "N. E. Sabbath Association," for the purpose of maintaining the observance of *Sunday*, we presume, has struck out on the "war path," ready for action, with a list of officers, who can boast in possessing "Gov.," "Hon.," "Rev.," and "D. D.," as affixes and prefixes. So far as our knowledge extends, these are men who do business when they attempt it.

Of their doings, more anon. "Father Hecker" in a recent lecture at Detroit, said, "Catholicism rules New York by 50,000 majority, and the question is not now will the Catholics ever rule America? but how soon?"

THE SACRED INSTITUTION OF MARRIAGE BECOMING A FARCE.

Five hundred couples divorced in Connecticut in 1870; and for the same year there were one hundred and sixty-two cases in Rhode Island, one to every marriage.

The poor old pope has no prop in Spain. "It is worthy of note, says the *Independent*, "that the letter of the king Amadeus of Spain, to the pope, contains no word of fealty or temporal submission. It does not even recognize the pope as a sovereign."

A PROTESTANT CHURCH ON ROMAN SOIL.

"A Presbyterian church was opened in Rome, Jan. 8, said to be the first Protestant church ever built on Roman soil. The church is occupied by the Free Church of Scotland."—*Independent*.

A negro minstrel performance has been given in a Kansas town, to procure a communion service for a church.—*Boston Herald*

There are many churches of the present period that seem only anxious to meet their dues at the bank of Heaven, and to raise the necessary funds, who are borrowing largely at the bank of the devil. We deem the above extract, if true, a good illustration of this kind of borrowing; and also the many "fairs," "levees," &c., in which gambling is carried on; where the "children of the wicked one" are enticed by promises of "sweet-meats," or a "splendid chance" to give to the Lord, who by the practical appearance of the thing, has but few friends, and little money. We think the devil is a shrewd "financier," and if he loans money to pay the debts of stingy professors, he will have it back with greater interest than ever was exacted by a Chatham street Jew broker.

But more than this, we very much doubt if the bank of Heaven endorses any such paper as that presented with the signature of his satanic majesty. If not wholly repudiated we think it will suffer a terrible discount.

BLASPHEMY. AN INSCRIPTION AT THE FETES IN ROME, APRIL, 1870.

"People, prostrate yourselves in the Vatican, to my Vicar on earth. Whom I have preserved in danger. He is the corner stone of my church. The refuge of the oppressed (?). The support of the poor. The shield of civilization and the faith."—*N. Y. Tribune*.

BONDAGE OF THE PULPIT.

Mr. Wilkinson, in the February *Scribner*, says of city pastors, "Rich churches do not want a really independent ministry—they will not abide it. They are fond of majestic figure-heads in the pulpits. They love to see decorous lay-figures in clinical costumes in their drawing-rooms. They find it convenient to have some one at call who can intone an unexceptionable grace at a public dinner, and they are all the better pleased if he can wind a short flight of religio-convivial eloquence after the cloth is removed. They will do everything in their power to make such a convention imposing. But he must consent to remain a convenience. Bold, uncompromising rebuke of their sins which they have decided upon the whole to practice, or to indulge—they will none of it."

In further alluding to the bondage of the pulpit, Mr. Wilkinson says, "The Christian man that will not bear rebuke, and be better for rebuke, is no Christian man." Truthful words indeed—in perfect harmony with the words of Jesus. Rev. 3:19.

A SPIRITUAL MARRIAGE.

"At a recent 'spiritual circle' in Tremont, Me., a young woman had her dead lover 'called up,' who said he must be married, and a justice being near, the ceremony was performed. 'The spiritual, or spirited bride,' now claims the property of the deceased."—*Boston Herald*.

If litigation in this case ensues, where will it end? F. A. BUZZELL.

A LAWYER being sick made his will and testament, and gave all his property and tools to madmen. Being asked the reason of so doing, he said: "From such I got it, and to such I return it."

LITTLE local noises deaden the loudest distant ones; so it is that this world shuts out, as it does, from the ears of men the voice of Almighty God.

WEARY.

I AM weary, very weary, cares of life do press me sore; And I long for yon bright Heaven, where dark sorrow comes no more.

Heavenly Father, lead me gently through this dark and dreary wild; Guide me safely on my journey; save, oh! save thine erring child.

I am weary, oh! so weary; must I keep this thorny road?

I am trembling, slipping, sinking; must I bear this heavy load?

Jesus, Saviour, Friend of sinners, lend me now thy helping hand;

Keep me, hold me, never leave me till I reach the better land.

Hush, my child, thy sad complaining; greater far my load than thine;

When on Calvary's cross forsaken, was not greater sorrow mine?

If the thorns thy feet are piercing, thorns once pierced my holy brow;

Patience, patience with thy burdens; I will help thee bear them now.

Precious Saviour, if thou'lt help me, then indeed the cross is light;

And the cloud a silver lining has, though seeming dark as night.

And though thorny is the pathway, thou wilt surely ease their smart.

Oh! how sweet to suffer with thee when I have thee in my heart.

Then, though weary, heavy laden, I'll press on the narrow way;

This the way is, there's no other leading to eternal day.

Welcome crosses, care, and sorrow, for His sake who died for me,

I will wait the glad to-morrow, if I may his glory see

M. E. WILLIAMS.

Eric Co., N. Y.

Progress of the Cause.

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

Memphis, Mich.

BRO. LAMSON has been with us Sabbath and first-day to very good acceptance. The church is revived and encouraged. A good impression is made. Bro. L. thinks it will be best to bestow more labors here after filling our appointment in a new place now in view. We hope to keep humble that the hearts of the people may melt before the all-important truths we handle.

H. S. GURNEY.

Ohio.

SOON after the camp-meeting in this State, I was requested to hold a few meetings in the city of Fremont on the east side of the river. A number became interested in the truth. Three commenced keeping the Sabbath. A number more are convinced of the truth, but do not see how they can live it out on account of their situation in business. May they be wise, and decide to keep the commandments of God and the faith of Jesus.

Dec. 25, 1870, commenced meetings in Wood Co., in a school-house known as the Kiser school-house. This place is eighteen miles west of Fremont, and twelve miles east of Portage. The people seemed very desirous of hearing the truth, and nearly filled the house each evening. I continued meetings two weeks, spoke each evening, and visited during the daytime. Some commenced keeping the Sabbath. I established Sabbath meetings in this place, promising, when I left, to return soon. I was prevented on account of sickness, and did not return until March 10. Then I found the brethren and sisters had kept up their Sabbath meetings, and the interest remained good. I spoke four times during Sabbath and first-day, making fourteen public discourses in all.

There was a large attendance the last evening, although it was very dark and the roads were very muddy. I stayed four days, and visited in the neighborhood. Found the people much interested, and reading and investigating the subjects of present truth. There are seven that have manifested a desire to live out the whole truth. Two of these that are keeping the Sabbath are heads of families. Both of these have subscribed for the REVIEW. Much more good might have been done if I could have had books, but I had none of any account. Sister Gardiner sent one dollar for tracts the first week I was there, and now they send \$3.00 for books and tracts for themselves and neighbors. May the Lord bless them for the interest they manifest in trying to present the truth before the people.

The enemy tried to raise some dust by sending a man who professed to be an Advent teacher, but said he agreed with none of the Adventists. His ideas were so confused the people were disgusted with his talk. If this man, together with some others who profess to be Adventists, would pray more and teach less, it might be better for themselves and quite as instructive to those they attempt to teach.

I had freedom in endeavoring to present the truth before the people, and I trust the Lord blessed my feeble efforts so that much good has been done in this place. May they live out the truth faithfully until the end, and finally be gathered with the redeemed of the Lord, is my prayer.

H. HODGSON.

QUIET consciences never produce unquiet conversation.

Wisconsin.

SINCE my last report, I have spent about fifteen days in the village of Dover, Iowa Co., Wis., where a Bro. Joslin, professing to be a Seventh-day Adventist minister, and an exponent of the faith of Seventh-day Adventists, had just closed a discussion with a Methodist minister on the subject of the immortality of the soul. By their rough, unchristian conduct toward each other, and toward those of an opposite faith from that which they professed to represent, they had so thoroughly prejudiced the minds of the people that I could get but very few to hear me.

But some may say, Why did you go there? I answer, Because I was sent for by a Sabbath-keeper who lived in that place, and because Bro. Joslin himself wanted me to go and see what a great work he had done. Having seen it, I sincerely pray that he may never do another of the same kind; because the prejudice caused by the unskillful management of that discussion can never be allayed.

With the blessing of God, I did the best I could for those who did come out to hear; and some of them are now keeping the Sabbath as the result.

From Dover, I went to Arena, four miles west of Dover, and continued meeting in a pleasant hall, owned by a Seventh-day Adventist. I spoke to attentive congregations six times, and would have continued longer, but circumstances in my family made it necessary for me to close my meetings and return home for a short time.

Notwithstanding my short stay at Arena, quite a number are convicted that the seventh day is the Sabbath of the Lord; and I think some of them will keep it even if they hear no more preaching. Although the nights were dark, and the weather unfavorable, our congregations were respectively large and very attentive. We hope to be able to visit the people there again before a great while, if the Lord will. In this report I wish to say to the Brethren in Vernon and La Crosse Cos., and those also at Dell Prairie, that I will visit them just as soon as I possibly can. And I will try and give due notice of the time in the REVIEW.

I. SANBORN.

A Reminder.

WE are all alone; not a Sabbath-keeper near us; no church of believers to attend. I wonder if all who have the privilege of Christian associates and church privileges prize them as they should do. O brethren and sisters, see to it that you strive to help, and comfort, and admonish, one another. Think of those who must spend their Sabbaths all alone; no one to lead or join them in prayer or hymns of praise, with all the professed Christians around them looking upon them as poor, misguided, narrow-minded fanatics, and their own children mortified, and ashamed, and displeased because the Sabbath is not popular. Then prize your privileges, and "be at peace among yourselves."

JULIA S. OLIVE.

Preach by Example.

THERE is no more effectual way for us to labor in our Master's vineyard, than to live out the principles of pure and undefiled religion. In this way, when the work of the Lord is so great and the laborers so few, each one of us can preach the truth by a steadfast adherence to the principles of the law and the gospel.

Thou shalt love the Lord thy God with all thy mind and with all thy strength, and thy neighbor as thyself. These two commandments comprise the law and the gospel.

Are we firm and unwavering supporters of this grand system of religion, which has come down to us from Heaven? If so, we shall teach it by every act and word and look; we shall demonstrate its power as we move in our families, amid cares and storms and sorrows. We shall exemplify it by patience and kindness and charity, "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1:11.

H. S. ZOLLER.

A Thank-Offering.

I FIND it in my heart to pay a tribute of thanks to my Heavenly Father. It is just two years this present time, when, to all appearances, my days were numbered, that the Lord added years to my life, that I might have the opportunity to make it a success, and be an overcomer at last.

I can say to the praise of his name, that these years have been very precious to me. I have been enabled to gain greater victories than before, and I now feel strength of body and mind to go forward in the work. To the Lord be all the praise. I earnestly desire to see all my wrongs, and gain victory over the same. And when my probation shall close, may it truthfully be said that through the intercession of Jesus, my life has proved a success.

Inclosed please find five dollars as a thank-offering.

In hope of everlasting life.

MARY J. M. SAWYER.

Greenville, Mich.

WHOSOEVER is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth.

The Review and Reformer.

I WOULD like to have the three new subscribers to the *Health Reformer* in my order, receive the advantage offered to the readers of the REVIEW. I think the *Reformer* is now the best health journal printed. It advocates living principles, such as will commend themselves to every honest, independent thinker. Its platform is far enough from either extreme, and built upon a solid foundation. I have added ten new subscribers to its circulation the last year, and I hope to do better the coming one.

I have been a reader of the REVIEW for six months, and have been keeping the Sabbath nine months. I was led to an examination of the truth by the Christian walk and upright conversation of Seventh-day Adventists at Battle Creek, Mich., while I was attending the Institute about a year ago. I now feel a great burden for my friends, that they may be brought to a knowledge of the truth, and know of no better way of getting the truth before them, than by sending them our excellent periodicals, asking the Lord to bless the effort to advance his cause.

It is my chief joy to work for the Lord, and hold everything subject to his call. May the Lord bless those at the head of the work with health and strength and great freedom of spirit to perform the arduous work devolving upon them, with acceptance; and may the Lord help his people to walk in the light. Let us hold fast the profession of our faith without wavering (for He is faithful that promised); for yet a little while, and He that shall come, will come, and will not tarry.

Feb. 10: 23, 37.

In the truth, G. S. HONEYWELL.
Livingston Co., Ill.

Limiting God's Knowledge.

"MAN has power to prevent what God has said shall come to pass, else predestination is true."

This is the position a preacher took after listening to a discourse by the writer, in which the condition of things in the last days was shown to be the reverse of a world converted to Christianity. See 2 Tim. 3:1-5. Now I cannot see that the above preacher's conclusion is the most reasonable one that can be drawn. I would ask, Has not God power to give us the history of this world in advance, and still let man remain a free moral agent? Surely none that have a very exalted idea of the divine nature would thus limit God's foreknowledge. We prefer to accept the prophetic portion of the word of God, as part of that Scripture which is profitable for doctrine, 2 Tim. 3:16, and gives us information that we could not gain in any other way. 2 Pet. 1:19. Let us accept of what God has been pleased to reveal, and shape our lives accordingly.

ALBERT WEEKS.

Swords and Ploughshares.

In an editorial article in the *Independent* of Feb. 6, 1871, entitled "The Alexander," occurs the following remark: "The multiplication of wars and fighting, indeed, of these latter days, would seem to favor rather the belief of the followers of the late Mr. Miller, that the end of the world is at hand." It is somewhat encouraging to those who expect the speedy coming of their Lord, to find that any who have so persistently insisted on the world's conversion are beginning to see that the signs are not favorable to their theory. Many of us remember that some twenty-five or more years ago a "World's Convention," so called, was held in Exeter Hall, London, and was attended by many of the evangelical doctors of divinity and other clergy of this and other countries. Many were present from the United States; more from Great Britain; and some from other parts of Europe. I think it was continued three days or more. Many of the sermons preached, addresses made, and essays read, were published and extensively read. The burden of these sermons, addresses, &c., so far as I can recollect, was that the millennium (meaning thereby the conversion of the world) was at hand; that the time predicted by Isaiah (chap. 2:4), when "the people" or nations should "beat their swords into ploughshares, and their spears into pruning-hooks," when nation should "not lift up sword against nation, neither learn war any more," was at hand. This was the view of the great convention; this was their understanding and application of prophecy and the signs of the times. Certain it is, that subsequent events, as time has passed, have shown that they were mistaken in their expectations, and even at that time a few Bible students thought them mistaken. One of the greatest civil wars the world has ever known has taken place since then—to say nothing of the numerous smaller ones which have occurred in various parts of the world; while the Franco-Prussian war (hardly yet ended), and the present condition of the nations of the earth (even as acknowledged by the *Independent* in the article above quoted from) do not warrant us to look immediately for the time of peace, so fondly anticipated by the Exeter divines—at least not in the way they expected; yet I have never seen or heard of any acknowledgement of mistake, on the part of those who took part in that convention.

A superficial view of the prediction in the second chapter of Isaiah, may seem to favor the idea advanced; but a more careful reading of the prophecy will show what is meant. The prophet says: "In the last days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains. . . . And many people shall go and say," &c., and a part of

what they shall say is, that "the nations shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more"—the very things "many people" did say at Exeter Hall Convention, and which "many people" have said and preached ever since we could remember, i. e., a time of peace—the world's conversion is approaching. Is not Isaiah a true prophet? Has not his prediction of what "many people" should "say in the last days" been fulfilled in our hearing?

Now, in contrast to what the "many people" should say "in the last days," let us see what the prophets have recorded as the Lord's utterances upon the same subject; viz., the nations and their "swords and ploughshares." The prophet Joel, who was cotemporary with Isaiah, speaking as he was moved by the Holy Ghost, says: "Proclaim ye this among the Gentiles [that is, to us, for we are Gentiles]: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen [Gentiles], and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; and the Lord will be the hope of his people, and the strength of the children of Israel."

It is worthy of notice, that in both these chapters, viz., the 2d of Isaiah and the 3d of Joel, the prophets speak of the last day, the terrible "shaking" of the earth, and the coming of the Lord to judgment. It is well to read these portions of Scripture together, and see how different God's purposes are as made known unto us by Joel, from the sayings of the "many people in the last days," as made known unto us by Isaiah.

How much we need the admonition of our Heavenly Father with which this second chapter of Isaiah closes, "Cease ye from man whose breath is in his nostrils."—J. BUFFUM, in *Advent Herald*.

Church and State.

HAVING survived the perils of internal war, and promising to pass safely through the trials and agitations resultant from it, our country is endangered by the constant menace of a class of restless agitators, a portion of whom are sincere in their desire to accomplish good results, and the remainder hypocritical and wholly selfish, while all are fanatical. The leaders of this class sometimes appear in one guise, and then in another—sometimes under the political, and then under the religious, banner, but always under the flag of fanaticism. Their grasp is upon the pillars of the temple, and should it fall, theirs will have been the responsibility. Whatever form their irrepressibility may take, its object is always inimical to the spirit of our free institutions. The most noteworthy movement of this class that has recently been made, is the attempt to secure an amendment to the Constitution of the United States that would require all who acknowledged its supremacy to believe in the Christian religion. Aside from most unjustly expatriating our large and respectable number of Jewish citizens, there would be little objectionable in this, save the principle of its incorporation into the fundamental law of the land. However slight, it is the entering wedge of church and State. If we may cut off ever so few persons from the right of citizenship on account of difference of religious belief, then with equal justice and propriety may a majority at any time dictate the adoption of still further articles of belief, until our Constitution is but the text-book of a sect beneath whose tyrannical sway all liberty of religious opinion will be crushed. "Honor the Lord," is the rallying cry of these crusaders. That has been the cry of all perpetrators of acts of cruelty, injustice, and oppression, from time immemorial. It was the cry of the Spanish Inquisitors, and the English and German torturers of reformers. It brought Cranmer to the stake, incited the massacre of St. Bartholomew's eve, and caused witches to be burned by the Puritans. The people of enlightened America, we believe, have learned to know that a nation stands most honored in the sight of Heaven, when all of its children are left free to exercise the full right of conscience, and to worship God as they shall see fit, silently in their own hearts, or with impressive form.—*Champlain Journal*.

FAITH.—Every tear that is shed; every groan that is heaved; every loss that is sustained; every moment of suffering that is endured; every disappointment that is borne by the Christian with patience and resignation, will not only be followed by ineffable felicity, but will prepare the soul for its enjoyment, and add something to its weight and its luster. To believe this, to live in hope of it, and by this hope to be sustained under present sufferings, is the work of faith.—J. A. James.

PASSION will master you if you do not master passion.

OVER THE RIVER.

OVER the river the streets are of gold;
There are enjoyments and pleasures untold;
Over the river Time never grows old
Bearing his burden of years.
There all our sorrow and sighing shall cease,
Hushed by the chorus of heavenly peace;
Over the river, thrice happy release,
We shall be free from our fears.

There every tear shall be wiped from our eyes,
There where the sunlight of glory ne'er dies,
Lighting forever those fair upper skies,
Eden's glad plains to adorn.
Over the river, fair kingdom of light!
There Heaven's mansions forever are bright;
Over the river there cometh no night—
Long is eternity's morn.

Over the river, oh, blessed retreat!
Angels shall welcome our earth-weary feet;
There shall our rest be eternal and sweet,
Up in that kingdom of love.
There is a crown for each conqueror's brow,
All who are traveling "the narrow way" now—
Ever so lofty, or ever so low—
All share a kind Father's love.

Over the river! while journeying here,
Grant us, O Father, thy presence to cheer
Earth's winding pathway so lonely and drear
Only as thou guide the oar.
Over the river, oh! take us, we pray,
When comes the evening of life's fleeting day;
Over the river our barks steer away,
Anchor on Canaan's fair shore.

Over the river! we've crossed it at last;
Over the river! our dangers are past;
Safe in the harbor our barks are moored fast,
Ne'er from their haven to roam.
Then will we sing with the glorified throng
Loud hallelujahs, in one happy song,
Praising the Power that hath brought us along
Over the river—at home.

An Alteration that Is no Alteration.

THE following extracts are taken from the same writer, only two pages apart:

"The Saviour appears, and reverences, honors, distinguishes, the Sabbath by his doctrine and his miracles. The ten commandments he recognizes without omission or alteration."

"Every change is a fresh blessing. Every new dispensation is a new grace. Every alteration is an advance in the development of redemption on the one hand, and in the uses and importance of the institution on the other."

To prove that the Sabbath has been altered, and has not been altered, is a difficult task. Is the writer insane or intoxicated? or does he presume that his readers are?

The same writer says, "The particular day not being of the essence of the law, it is silently introduced."

Who told him that the particular day was not of the essence of the law? Sabbath day means rest day. Hence the Sabbath day of God can be no other day than the one on which God rested.

It was silently introduced. This is a strange way to introduce a law or institution. But the writer well knew that the Bible was silent in regard to the change. Many other changes have been silently introduced. Is this a good reason for adopting them? If so, let our Baptist friends adopt sprinkling for baptism, which was introduced in the same way.

The writer's object was to persuade all to keep a definite day—the day of the resurrection of Christ. But since the particular day is not of the essence of the law, will it not answer just as well if we choose to keep the day that was not silently introduced?

But he thinks we ought to "catch the intimations" of the Lord's will "with more alacrity," though "he re-enacts not in direct terms his day of rest," but "leaves it to be inferred from his own example and doctrine, and that of his apostles."

There are many doctrines and practices of a corrupt church which the revelation which God has given "leaves to be inferred." Is this a reason that we should adopt them "with more alacrity"?
R. F. COTTRELL.

Contentment.

"GODLINESS with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us therewith be content." 1 Tim. 6: 6-8. Most Christians think this is a beautiful idea, but few put it to a practical use. Few will acknowledge that they want to get rich. They only want daily bread. And this simple want is varied and stretched until it is made to cover almost everything: Houses and lands, horses and carriages, costly garments and luxurious furniture, comfort and ease, silver and gold.

"Well, I have no such thoughts. I only want to get 120 acres of land—a little home well improved—then I am content."

If you are not content now, neither will you be then. For possessions cannot produce contentment. Contentment is a condition of mind which will always be strongest where the affections are most severed from this world, and placed "on things above."

ness, contentment, and heavenly, unselfish love, cool down our interest in the vain glories, sinful allurements, and perishing treasures, of the earth, and may he inspire us with more vehement desires for that far more exceeding and eternal weight of glory.
JOHN MATTESON.

Are We Immortal?

"GOD created man in his own image."—Gen. 1: 27. God said, "In the day that thou eatest thereof thou shalt surely die."—Gen. 2: 17.

"In this original state man was, indeed, subject to the possibility, but not to the necessity, of dying."—Prof. J. A. Reubelt.

"Adam forfeited the blessing of immortality."—Thomas Scott.

Man abideth not: he is like the beasts that perish.—Ps. 49: 12.

"The immortality of the soul is neither argued nor affirmed in the Old Testament."—Perowne.

"The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."—Dr. Olshausen.

"In fact, no such doctrine is revealed to us."—Abp. Whately.

"The Bible is silent on the point of an absolute and unconditional immortality for all men."—Rev. H. H. Dobney.

"Search the Bible from beginning to end, and you will nowhere find sinners addressed as immortal beings."—Rev. Thomas Davis.

"My sheep hear my voice; and I give unto them eternal life: and they shall never perish." John 10: 27, 28. "I am come that they might have life."—John 10: 10. To them who seek for immortality God will render eternal life.—Rom. 2: 6, 7.

"If there be one blessing more than another, which the Scriptures agree in ascribing to Christ as its author, and for which the believer is taught that he is wholly indebted to redemption, it is immortality."—Rev. Dr. De Burgh.

"Whatever has been created, can certainly be annihilated by the power which created it. The continuance of the soul must therefore depend absolutely on the will of God."—T. Dwight.

"We are candidates for immortality."—Prof. Perowne.

"Christianity treats man not as immortal, but as a candidate for immortality."—Rev. Dr. Parker.

"Let man's union to God be lasting, and his immortality will be lasting."—Henry Warleigh.

"Eternal life without the resurrection body, being neither possible nor desirable."—Reubelt.

A Terrible Edge-Tool.

THERE are certain tools which are made by welding thin layers of steel and iron together. The iron being softer wears away as the instrument is used, leaving the cutting edge of steel always sharp; so that use that dulls other tools, makes these sharper and sharper.

The human tongue resembles these tools. The more it is used, the sharper it grows: Cutting and wounding and tormenting all within its reach, it pierces like sharp arrows; it burns like coals of juniper. "His words" says the psalmist, "were smoother than butter, but war was in his heart. They were softer than oil; yet were they drawn swords." Again he asks, "What shall be given unto thee? or what shall be done unto thee, thou false tongue?" No art of man can tame the tongue. It never becomes reformed and trustworthy. Treat fire as you will, it will burn when it gets a chance. The only safe way to deal with it is to shut it up, and fence it in with earth, and iron, and stone. So the human tongue must be kept under constant constraint. It needs no whip or spur. But he who would not have his Christian life a failure must bridle his tongue, lest deceiving his own heart, his religion proves vain. "He that would love life, and see good days, must refrain his tongue from evil, and his lips that they speak no guile." "In the multitude of words, there wanteth not sin;" and the wounds of the tongue pierce to the depths of the heart.

Only God's grace can bridle and control the tongue. It begins with the heart, renewing, changing, converting the inner man; and when the word of Christ dwells richly within, when love and joy take up their abode in the soul, when Christ, the great guest, comes in to sup with us, and we with him, then the tongue shall talk of God's righteousness, and proclaim his praise, and declare his gospel, and speak words in season to those that are weary in heart, and thus prove itself the glory of the saint, as well as it has been the curse and bane of the sinner.

The tongue is an index of the soul. Men are known by their words, as well as by their works; and in the great day, Christ has said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."—The Christian.

PRIDE IN DICTATING TO GOD.—The petty sovereign of an insignificant tribe in North America every morning stalks out of his hovel, bids the sun good-morrow, and points out to him with his finger the course he is to take for the day. Is this arrogance more contemptible than ours when we would dictate to God the course of his providence, and summon him to our bar for his dealings with us? How ridiculous does man appear when he attempts to argue with his God!

A Word to Fathers.

WE have read a story of a little boy who, when he wanted a new suit of clothes, begged his mother to ask his father if he might have it. The mother suggested that the boy might ask for himself. "I would," said the boy, "but I don't feel well enough acquainted with him." There is a sharp reproof to the father in the reply of his son. Many a father keeps his children so at a distance from him, that they never feel confidentially acquainted with him. They feel that he is a sort of monarch in the family. They feel no familiarity with him. They fear and respect him, and even love him some, for children cannot help loving some everybody about them; but they seldom get near enough to him to feel intimate with him. They seldom go to him with their little wants and trials. They approach him through the mother. They tell her everything. They have a highway to her heart on which they go in and out with perfect freedom. In this keeping-off plan, fathers are to blame. Children should not be held off. Let them come near. Let them be as intimate with the father as mother. Let their little hearts be freely opened. It is wicked to freeze up the love-fountains of little ones' hearts. Fathers do them an injury by living with them as strangers. This drives many a child away from home for the sympathy his heart craves, and often into improper society. It nurses discontent and distrust, which many a child does not outgrow in his lifetime. Open your hearts and your arms, fathers; be free with your children; ask for their wants and trials; play with them; be fathers to them truly, and then they will not need a mediator between themselves and you.—Sel.

Small Engagement.

How much the brightness of Christian honor is dimmed by inattention to "trifles," has by contrast an illustration in the following bit of history:

Sir William Napier was one day taking a long walk near Freshford, when he met a little girl about five years old sobbing over a broken bowl. She had fallen while bringing it from the field to which she had taken her father's dinner in it, and she said she would be beaten for having broken it; then with a sudden gleam of hope, she innocently looked into his face, and said, "But ye can mend it, can't ye?" Sir William explained that he could not mend the bowl, but the trouble he could mend by the gift of a sixpence to buy another.

However, on opening his purse, it was empty of silver, and he had to make amends to meet his little friend the same hour next day, and to bring the sixpence with him, bidding her, meanwhile, tell her mother she had seen a gentleman who would bring her the money for the bowl next day. The child, entirely trusting him, went on her way comforted. On his return home, he found an invitation awaiting him to dine in Bath the following evening, to meet some one whom he especially wished to see. He hesitated for some little time, trying to calculate the possibility of giving the meeting to his little friend of broken bowl, and of still being in time for the dinner party in Bath; but, finding that this could not be, he wrote to decline accepting the invitation, on the plea of a "pre-engagement," saying to one of his family as he did so, "I cannot disappoint her, she trusted me so implicitly."

Religion.

RELIGION is not a duty, it is a necessity. You might as well talk of the duty of breathing, or the duty of having the pulse beat, as to talk of the duty of being religious. It is a duty to breathe, to be sure, and it is a duty to have the pulse beat; but we do not talk of these things as being duties. It is one of the indispensable necessities that we should breathe, and that our pulse should beat. And I regard religious life as not only a duty, but a necessity. You cannot be a man and not be a Christian. And yet everything that makes you relatively better than your fellow-men is an indication that you are so far on the way toward a Christian manhood.

No man can complain that his calling takes him off from religion; his calling itself and his very worldly employment in honest trades and offices are a serving of God; and if it be moderately pursued, will have void spaces enough for prayers and retirements of a more spiritual religion. God has given every man work enough to do, and there shall be no room for idleness; and yet has so ordered the world that there shall be space for devotion. He that has the fewest businesses of the world is called upon to spend more time in the dressing of his soul; and he that has the most affairs, may so order them that they shall be a service of God; while at certain periods they are blessed with prayers and actions of religion, and all day long are hallowed by a holy intention.

Impressions are often made, but how is any practical effect to be gained? When Daguerre was working at his sun pictures, the great difficulty was to fix them. The light came and imprinted the image, but when the table was drawn from the camera, the image had vanished. Our lamentation is like his—our want, the same—a fixing solution that shall arrest and detain the fugitive impressions. He discovered the chemical powder which turned the evanescent into the durable. There is divine agency at hand which can fix the truth upon the heart of man.—Sel.

THE ultimate end of man is the enjoyment of God, beyond which he cannot form a wish.

What to Teach Children.

Every observer of children must, I think, have noticed that much cruelty is committed by them from the merest thoughtlessness. It would be, perhaps, not easy to define very philosophically, or with anything like psychological accuracy, how it is that children so often act with cruelty to the world of life around them. The poor crushed fly, the wretched, pelted kitten, the tortured cockchafer—all rise familiarly enough to our memories as instances of the unthinking wantonness, this early and miserable misuse of our mysteriously-given lordship over the creatures around us. These things, however (account for them as we may), most certainly exist, and most certainly lead onward to cruelty more or less deliberate in after life. Wantonness in the child, if unchecked, is sure to deepen into cruelty, or, at any rate, indifference to it, in the youth and in the man.

If this is true, however, on the one hand, it is as certainly true on the other that few things can be taught more easily or learned more readily than tenderness and mercy to the animal world, if the teaching begins early enough and is conducted in the right way. Give a child a little insight into the characteristics of some of the members of that varied though lowly domain of creation which is most immediately at the mercy of childish cruelty, bring out the conception of each poor fluttering or crawling thing being an individual, and having its own individual sufferings, and often showing its own pity moving apprehensions, and children, even at a very early age, will show in return an interested tenderness, and consistently maintain it as they grow up.

Fashionable Life.

If there is any environment which can degrade a human being, or harden a young heart, it is the atmosphere of merely fashionable life. You may take the tenderest and most beautiful and lovely girl, the one that is kindest at home, and loves her father and mother best, and put her into the highest circle of fashionable life, with plenty of money, and plenty of scope to do as she pleases; let her dress herself as she will; cover herself with diamonds and pearls, costly silks and laces; let the love of admiration become the controlling passion; and by-and-by all the tenderness of that young nature passes away; her thoughts concentrate upon herself, what figure she is cutting, who her admirers are, what conquests she can make; and by-and-by the youthful, beautiful modesty is gone, and the way is open for vice that in the beginning would not have been dreamed of, or if thought of, put away as utterly impossible.—Dr. McClinton.

Nuggets.

LABOR is the very life-blood of society, stirring in all its veins, and diffusing vigor and enjoyment through the whole system. Without our labor, all life, except that of the rudest and most savage kind, must perish. Arts, civilization, refinement, and religion must perish. Labor is the grand pedestal of God's blessings upon earth; it is more like man and the world itself—it is the offspring and the work of God. All honor, then, to labor—the offspring of the Deity—the most ancient of ancients, sent forth by the Almighty into this nether world—the most noble of nobles! Honor to that divine principle which has filled the earth with all comforts and joys. Whatever we see or perceive—in Heaven or on the earth—is the product of labor. The sky above us, the ground beneath us, the air we breathe, the sun, the moon, the stars—what are they? The product of labor. They are the labors of the Omnipotent, and all our labors are but a continuance of his. Our work is a divine work. We carry on what God began.—William Howitt.

HE who has not learned the lesson of resolute self-help has made little progress toward real manhood.

AN erratum occurs on page 123 of Thoughts on the Revelation, which those who have the book may wish to correct. If so, they can cut out and paste in the following:

ERRATUM. On p. 123, 18th line from top, after the word "precepts" insert, "except the fifth."

Obituary Notices.

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

DIED, in Hadley, Lapeer Co., Mich., Jan. 3, 1871, my little brother, Dearborn A. Sanborn, infant son of D. H. and S. D. Sanborn, aged 14 months and 9 days. Services by elder Owen, Freewill Baptist minister. Remarks from 2 Kings 4: 26. A. W. SANBORN.

DIED, in Howard Co., Ind., March 15, 1871, of typhoid fever, sister M. Coy, wife of Alexander Coy, and daughter of Alexander and Sarah Jute, aged 37 years, 10 months, and 22 days. She leaves a husband and four children. She embraced the truth last summer under E. B. Lane's lectures, and from that time lived in obedience to the commandments, and in the firm belief of the soon-coming of the Lord.

JOHN FOSTER.

The Review and Herald.

Battle Creek, Mich., Third-day, April 4, 1871.

Camp-Meetings.

It is now decided that seven camp-meetings should be held in the West this season before the fourth of July. We give the time and localities as follows:—

Missouri, May 18-22. Kansas, " 25-29. Southern Iowa, June 1-5. Illinois, " 8-12. Northern Iowa, " 15-19. Minnesota, " 22-26. Wisconsin, June 29, July 3.

An Appeal.

We call attention to the doings of the REVIEW AND HERALD LITERARY ASSOCIATION on this page. The society is in earnest. It will do all in its power to improve the REVIEW AND HERALD, the Health Reformer, and the Youth's Instructor, and to extend their circulation.

God has committed to us truths of vast importance, and we go too drowsily at the work of defending and disseminating them. Let all our ministers be encouraged to take hold of the work with fresh courage, and actively render the efficient aid in this work which is in their power to give.

We plead that our periodicals may be filled with stirring articles, urging home upon the minds and consciences of thousands who are now ignorant of our positions, the great facts upon which they rest.

Special Meeting.

THE REVIEW AND HERALD LITERARY SOCIETY was called April 2, at 3 P. M., by the president. He stated that the object of the meeting was to consider the question of making an appeal through the REVIEW, to our people, to take hold of the work of obtaining subscribers for the Reformer.

Whereas, About three thousand copies of the Health Reformer have been sent, post paid, to as many subscribers of the REVIEW AND HERALD who do not take the Reformer, with an appeal to them to become subscribers to the Reformer, with the liberal offer of the last four numbers of the current volume, and the next volume complete, for the small sum of \$1.00,

Resolved, That we consider it the duty of our ministers, and the officers and leading members of our churches, and our brethren and sisters generally, to make a special effort at this time to secure all our people as permanent subscribers to the Health Reformer.

Whereas, the Health Reformer is being raised in interest and importance to meet the wants and the feelings of the people generally, and,

Whereas, There seems to be a readiness on the part of many to become subscribers to this journal; therefore,

Resolved, That we earnestly invite all true health reformers to cherish a free-will missionary spirit, and labor to gather up subscribers for the Reformer wherever they may find men and women whom they can interest in this important subject.

Since the report in last week's REVIEW, the Corresponding Secretaries of the Society have written a number of letters, in behalf especially of the Reformer.

Plants and Roots.

ALL orders for plants and roots should be received in season to ship them to points on and below latitude forty-two, which is not far from Battle Creek, as early as April 15. They may be shipped north not later than the 25th. We offer 500 of the Raspberry and 500 of the Strawberry, in one order, for the small sum of \$8.00, to be paid within six months. Be in season.

New Tract—Sabbaton.

THE general inclination manifested by the opponents of the Sabbath, to skulk behind Sabbaton, as the most convenient method of shielding themselves from a damaging fire from the batteries of truth, makes it necessary that they be routed from their dishonest hiding place. For this purpose the articles that have recently appeared in the REVIEW are prepared in tract form for general circulation. This tract gives the true grammatical construction of Matt. 28:1, and parallel passages, and exposes the sophistry of those who try to make it favor a first-day Sabbath.

YE avaricious! remember that shrouds have no pockets. THE most lovely in the sight of God is that tenderness of spirit which fears before the Lord always.

TIME TABLE. MICHIGAN CENTRAL RAILROAD.

Table with columns: LEAVE, MAIL, DAY EXP., EVE. EXP., PACIF. EX. for GOING WEST and GOING EAST routes.

Table for GRAND RIVER VALLEY DIVISION with columns: Mail, Mixed, Eve. Express, Day Exp.

Table for Great Western Railway with columns: GOING EAST, GOING WEST, Atlantic Exp., Day Exp., Detroit Exp., N.Y. Exp.

Table for Peninsular Railway with columns: UNTIL otherwise ordered, trains will be run as follows: GOING EAST, GOING WEST.

Table for Ionia and Lansing Railway with columns: GOING EAST, GOING WEST, Express, Mixed.

News and Miscellany.

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

LONDON, March 30.—Paris grows sadder in appearance daily, and 160,000 people have left the city within the past 10 days.

LONDON, March 31.—The Independence Belge states that Ulric Fouvienille is organizing a force of 300,000 National Guards at St. Germaines, for the support of law and order.

A special dispatch to the London Times anticipates an approaching struggle which must be of a desperate character.

The evening edition of the Times contains a letter describing the situation of Paris as critical. The gravest apprehension is felt in all quarters, measures for proscription are secretly enforced everywhere, and the significant word "guillotine," although spoken only in whispers, is in everybody's mouth.

PARIS, March 31.—All is consternation. The watchword of the Commune is, "Death to the rich; death to the land owners; death to the priests."

Decrees confiscating church property have been prepared.

Denunciations of suspected persons are made hourly, and many have been arrested. The guillotine will soon be erected, and many houses have been marked as good for the guillotine.

Drafts on the treasury are not paid either in Paris or Versailles.

The government has completed arrangements for moving against Paris. Troops will move simultaneously with the Germans along the line by Montmartre and Berry. Learning this, the Commune has resolved to march upon Versailles to-night with 30,000 National Guards.

IN spite of M. Thiers' sanguine expectations, the Reds have obtained possession of Paris. They have also secured the National Guards by promising to pay them two and a half francs a day. The Republicans of Versailles have come out in favor of the Paris government, and that city has been declared to be in a siege by the regular Minister of War.

Southern Opinion.

THE tone of the Southern press and the Southern orators increases in violence and bitterness. The key note was struck by Linton Stephens, the brother of ALEXANDER STEPHENS, in a speech which he made a few weeks ago. In concluding his speech, Mr. Stephens said:

"We still say that these governments in the South are revolutionary usurpations; we still say that the fourteenth and fifteenth amendments are null and void."

The Augusta (Ga.) Chronicle commended the following "plain talk" from one of its correspondents:

"There is but little doubt that the Democratic party will come into power at the next Presidential election. After that, how easy it will be to call a conven-

tion of the States. And how easy it will be for such a Constitutional Convention to undo every result of the way' that touches the future sovereignty of the States? Such a convention can easily get rid of the present status of the Senate, and the Supreme Court as now organized, if it pleases. It can do all that is needed to wipe out the usurpations of the party now in power. Nothing is irreversible which the mongrels have done to our Federal system, unless the South gives up. The dead cannot be brought back, but all the sovereignty which has been stolen from the States can be regained or will be, if the South is not whipped in its manhood."

The Montgomery (Ala.) Advertiser does not wish its readers to accept or submit to these measures, but advises that resistance to them be not too outspoken until after election.

The Montgomery (Ala.) Mail calls loudly for the restoration of a white man's government; declares that the South will not "wait awhile;" that the Northern Democrats are powerless without the help of their "Southern brethren;" and that if the latter will stand manfully by their position the point will be conceded and the victory won.

The Galveston News says it is a waste of time to discuss the constitutionality of the constitutional amendments. The people of the South propose to go to the business in a practical way, and cut up root and branch the whole matter, and undo all that has been done.

Senate Discussion at Washington of Ku Klux Outrages.

WASHINGTON, March 18.—Mr. Sumner (Rep. Mass.), presented a memorial from the colored people of Georgia, representing that they are denied redress in the courts and attacked by mobs when asserting their rights, and asking protection from Congress.

DISORDERS IN THE SOUTH.

The Senate took up as the business of the morning hour Mr. Sherman's (Rep. Ohio,) resolution, alleging the subversion by armed, disguised, and lawless men, mainly soldiers of the late rebel army, of all civil authority in a large part of the late insurrectionary States, that persons and property are unsafe, the rights of citizens denied, and the courts powerless, on account of organized perjury, to punish crime, and instructing the Judiciary Committee to report remedial legislation. Mr. Sherman said every word contained in the resolution was strictly true, and that in 11 Southern States the condition was one of unparalleled horror and anarchy.

Mr. Sherman resumed, after reading from the Ku Klux oath, to show the objects of the organization. They were political, to prevent colored men and others from enjoying their political rights, and its members were bound to murder, rob, and plunder under the discipline presented by their former rebel leaders. Mr. Sherman said he did not know any organization in history which for atrocity could compare with them. These men committed their crimes at night, and carried terror wherever they went. Every member of the Senate would admit that an organization so revolting to humanity should be put down. Their number in North Carolina had been stated at 40,000, but it was certainly 10,000, though any one reading the testimony would suppose it much larger. In Rockingham County, in that State, 62 of these outrages had been committed. In one case the magistrate of a town in that county testified to the hanging of a colored preacher at a late hour of the night by 75 disguised men, on horse back. The dangling body of the victim was found suspended from a tree in front of the court-house, with a paper pinned on it, on which were written the words: "Beware ye guilty, both black and white, K. K. K." A poor half-idiot Negro, who had seen some of these men, was drowned several days afterward, to prevent their detection by him. Thirty-eight similar cases had been shown to have occurred in the same place.

A notice has been posted on the bulletin board of the court-house in Union County, warning the sheriff, county commissioners, and school commissioners, to resign at once, and threatening severe penalties if they failed to obey. Feeling that their lives were in danger, they have resigned, and the county is without officers.

Dispatches announcing other outrages have been received. The latest news from the capital of South Carolina is that Gov. Scott, State Treasurer, Parker, and Controller General Neagle, received notice from the Ku Klux, on Friday, to quit the State. Attorney General Chamberlain, of South Carolina, will meet the President to-morrow, and ask that troops be sent to that State.

Report on Southern Outrages.

OUR readers, before whom we have laid from time to time the facts of the outrages in the Southern States, derived from the action of State Executives, and the narratives in our exchanges, will be prepared for the report of the Senate Committee upon the Ku-Klux outrages at the South. The report pertains almost exclusively to intimidation, violence, robbery, and murder, in North Carolina, from whence the 52 witnesses examined have been principally drawn, although the committee say that complaints of like outrages have come from South Carolina, Florida, Georgia, Alabama, Mississippi, Louisiana, Virginia, Kentucky, Texas, and Tennessee. The witnesses named have been drawn, it must be remembered, from both political parties, 29 being Radicals, and 21 Democrats, and one, a minister who had no political relations. These witnesses were in four instances members of the Ku-Klux organization.

The general facts of the investigation are important. They show beyond question that there is a secret oath-bound organization known as the Ku-Klux, but whose various self-imposed titles are, "The White Brotherhood," "The Constitutional Union Guard," "The Invisible Empire," etc. The members of this organization are exclusively derived from the Democratic party, and its operations are made to enure to the advantage of that party. It includes a large number of ex-Confederate soldiers among its numbers.

There is also the clearest testimony as to its acts of violence, robbery, and murder, of Union men with the view of frightening them so they dare not vote, driving them out of the country, or getting permanently rid of them by taking their lives. The report shows that in Alamance Co., North Carolina, between Dec. 1, 1868, and Dec. 22, 1870, there were 38 cases of violence, embracing two murders, one mutilation, and many whippings, of negroes. In 11 counties in North Carolina, the Committee have the names of 90 blacks and 44 whites, nearly all of whom were whipped, and the remainder shot, robbed, hanged, or driven from their homes. In general, no disposition has been shown to punish, or it has been impossible to punish the perpetrators of these crimes.

In view of these startling facts, Congress would be shamefully recreant in duty if it should refuse to act. We trust that the Joint Committee of the Senate and House, to whom the preparation of a bill upon the

subject has been committed, may, while keeping in safe constitutional limits, be able to present an effective measure.—Detroit Tribune.

The P. O. address of Elds. D. M. Canright and W. H. Littlejohn is State Center, Iowa, where they commenced a course of lectures March 31.

My P. O. address is now Johnstown Center, Rock Co., Wis. ISAAC SANBORN.

Appointments.

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

PROVIDENCE permitting, I will be at Cedar Springs, Mich., April 8 and 9. JNO. BYINGTON.

THE brethren and sisters of North Liberty would be glad to have the scattered brethren and sisters of that church meet with them Sabbath, April 15, 1871. WM. R. CARPENTER.

THE members of the Ridgeway, N. Y., church, and those wishing to become members, are requested to meet at my house in Ridgeway, on Tuesday morning, April 11, 1871, at 10 o'clock, to perfect, as far possible, our organization, elect officers, re-arrange Systematic Benevolence, and do such other business as may be necessary. If any cannot be present, and desire to retain their standing, they will please report to this meeting by letter or proxy. R. F. COTTRELL.

PROVIDENCE permitting, I will meet with the friends of the truth in Vermont as follows: At East Richford, May 6 and 7, 1871; Johnson, May 13; Wolcott, May 20 and 21; Sutton, May 24; and Charleston, May 27 and 28.

Brethren and sisters, come to these meetings praying that the work of the Lord may be revived among us. A. C. BOURDEAU.

PROVIDENCE permitting, we will hold meetings in Vermont as follows: At Jericho, April 1 and 2, 1871; Weybridge, where Bro. Hall may appoint, on the evening of April 5; in Munger St. school-house, Middlebury, April 8 and 9; at Andover, April 12; Jamaica, April 15 and 16; Roxbury, where Bro. E. P. Cram may appoint, April 22 and 23; Stowe, April 26; and Bordoville, April 29. Our object will be to attend to the things that are wanting; and it is desired that there may be a general gathering of the friends of the truth at the meetings in every place. A. C. BOURDEAU. D. T. BOURDEAU.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

JAMES M. COBB: Received. J. F. WOOD: See Review No. 12, also Instructor No. 5. There are no mistakes to correct.

RECEIPTS

Annexed to each receipt the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays, 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.

\$2.00 EACH. W W Clark 39-16, Albert Erway 39-14, Mrs E French 39-1, M A Morrison 39-1, K Ward 37-18, Lewis Hackett 38-10, Robert Schram 39-11, M A Green 39-9, M Brister 39-17, M H Bates 39-7, Eld N V Hull 39-16, Horace Bowen 39-7, J C Walsworth 39-1, Mrs N Truesdell 39-16, S A Proctor 38-17, Henry Conrad 37-16, Mary Bice 39-16, L Dean 39-16, E C Chipman 40-10, Jane E Moore 39-22, M A Cramer 39-16, M T Cobb 39-16, Smith Sharp 39-8, Mary Sharp 39-15, J W Brackett 39-13, Joseph Porter 39-1, J McMillan 39-6, S B Whitney 39-1, J L Lewis 39-1, Joseph Clarke 40-1.

\$1.00 EACH. Wm Humphries 38-16, Stephen Harding 37-18, Mrs J A Nason 38-16, C G Thomson 38-13, Donald Warren 38-1, J F Tompson 38-1, M E Smith 38-16, M Creasy 38-16, Weltha A Barber 38-16, A Lawton 36-11, T L Waters 39-1, Mr S Trull 38-16, O Stearns 38-16, Susan Morrow 38-13.

\$1.50 EACH. J L Corlie 39-16, Mrs E Dunscomb 39-16, John Holmes 39-1, Edward Schram 39-16, H Schram 39-16, Mrs H King 39-16, I P Henderson 39-16, John Rishel 39-1, A M Rushey 39-16, John Peterson 39-16, E Robinson 38-1, M Watts 39-16, M W Kerns 41-2, M L Laforge 39-1, M Shepherd 39-22, John W Uiths 39-16, Jane Traverse 39-16, Sarah Bice 39-16, A R Fitch 39-16, Elizabeth Bice 39-16.

MISCELLANEOUS. J P Lewis \$3.50 39-22, C Rice 2.50 39-18, E W Chandler 60c 40-1, A G Hart 3.00 39-3, G S Honeywell 1.46 40-1, D H Gould 3.00 42-1, J Edson 5.00 40-14, W W Davis 4.00 40-1, Asa Hayes 3.00 39-1, J Butcher 2.50 37-5, A Korb 3.00 39-1, John S Montgomery 60c 38-8, W Terrell 60c 37-16, M J McCallum 2.50 38-18, J D Hough 3.00 39-5, Julia Walker 3.00, Burt Weldon 1.75 39-8, A Fenner 3.00 38-1, J Townson 50c 37-16.

Michigan Camp-Meeting Fund. Joseph P Lewis \$1.00.

Review to the Poor.

J Shrivley \$3.10, Mary Luke 1.00, C Bowen 5.00, R R Moon 2.00, E C Chipman 1.00.

Michigan Conference Fund.

Recd. from church in Williamstown \$39.80, Newton 5.00, Alaidon 25.00.

Cash Received on Account.

R F Andrews \$5.00, John Matteson 10.00, G S Honeywell for E S Walker 2.75, D McCallum 50c, J L Locke 40c, Olive Seely for James White 8.50, H Nicola 4.00.

Books Sent by Express.

H S Gurney, Fairhaven, Mich., \$8.00, John Matteson, 100 S. Sangamon St., Chicago, Ill., 11.86, R J Lawrence, Lapeer, Mich., 6.75. D M Canright 10.50, Joseph Clarke 6.89.

General Conference Fund.

John Hamen (thank-offering) \$2.50, A sister (thank-offering) 1.00.

Western Camp-Meeting Fund.

Wm R Carpenter \$5.00. Shares in the Publishing Association. Violetta Kerr \$40.00, Wm Kerr 20.00.

The Review and Herald.

TERMS:

If paid in advance, \$2.00 a year. If not paid in three months, \$2.50 a year. When ordered by others for the poor, \$1.50 a year. When ordered by friends, for their friends, on trial \$1.50 a year. Address REVIEW & HERALD, BATTLE CREEK, MICH.