

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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FOR WHAT ARE WE TOILING?

For what are we toiling, dear friend, you and I,
As we mark the swift years in the hours that fly?
When we close up the page with another year done,
Have we finished the battle, the victory won?

No! still as the days in their swift flight move on,
We grieve on our armor, the contest unwon;
Now hopeful, now fainting, our earth-weary souls,
We stem the wild billow that over us rolls.

For what are we toiling? When senseless and dumb,
To our bed in the greenward slowly we come,
Shall this be the end of our joys or our fears,
The toll of a lifetime, the struggle of years?

For what are we toiling, 'mid doubting and strife?
Is it merely to live, that we cling unto life?
As we add day to day in the path we have trod,
Are we nearer the kingdom, and nearer to God?

The Judgment.

ALL men who believe in a God must believe in a Judgment to come. Indeed, it is scarcely possible to evade or to escape the necessity of such a conviction. There are in social life inequalities that need to be leveled or equalized—wrongs to be righted, the incidental success of the guilty to be explained, and the sufferings of the good that demand rectification somewhere and at some time. There is enough in the present world to prove that the Judge still acts in it; but there is enough also to show that judicial decisions do not universally take place and govern it. In man himself there is a court of justice, a ceaseless assize; his affections, intellect, and judgment, the assessors, and conscience the sublime and solemn court in which decisions are ceaselessly enunciated upon every act; decisions that are premonitions, warnings, and presentments of the great assize—that last judicial act which winds up a world that has gone deeply wrong, and introduces a world that shall be everlastingly right.

There is also in every man's soul a belief which he cannot thrust down, or with all his efforts, when so disposed, eject, that it ought to be, or will be, well with the righteous, and that it ought not to be, and will not be, finally well with the wicked. There is in all, acting with less or greater force, a sense of moral responsibility. The sensitiveness of a nerve to a pin-point is not more real than the vibratory sensitiveness of conscience to right or wrong. This is that sensibility in man which he never can quench. He may drug it with opiates so that it may be lulled and stupefied for a little; he may overwhelm it by the excitements of sense, and sight, and taste, and sound, and so keep it at a distance; but when the sweet sounds are laid, and sense is sated, and the pleasures and excitements of the world are laid, the once hushed and drugged conscience will speak out, and reason of righteousness, and temperance, and judgment, with a power that has ere now made the lions of monarchs shake and the faces of the bravest grow pale. The pope in his bull has condemned, and execrated, and pronounced to be heresy, any man's believing in what is called liberty of conscience, and with which he links the liberty of the press and the liberty of worship. Liberty of worship certainly the pope can put down wherever he is a power, and he has in fact put it down in Rome. The liberty of the press he also restrains. But the poor old priest is sadly at fault when he dreams of putting down liberty of conscience; for he can't do that. The conscience is the holy of holies in the human breast, on which no hand but the hand of the Almighty can be laid. He may prevent us speaking what we think, or writing what we believe, or worshipping according to rites we prefer; but he never can prevent us thinking, feeling, and knowing, in the sanctuary of the conscience, whence there may rise a purer, and a holier, and more acceptable worship than the incense, and pomp, and meretricious splendor, of St. Peter's, can raise to the Almighty. The conscience is in its place an anticipation of the judgment-seat.

We feel that judgment is a reality in the future, because judicial decisions are frequent, however imperfect, in this world of ours. What the pagan called his Nemesis, is, translated into Christian language, the present judicial action of God on earth. The wrong that is done in one generation is reproduced with portentous effect in the sufferings of the next. The iniquity of to-day

has constantly somewhere its echo in the retribution of to-morrow. Crimes perpetrated in the gray past in silence and in secrecy sooner or later come into the broad daylight of the future. "The sinner's sin shall find him out." What are the moldering ruins of Jerusalem, with not one stone left upon another that has not been shattered or thrown down, but a proof of this solemn historic Nemesis? What are Babylon, Palmyra, Thebes with its gates, Rome with its capitol, Athens with its Parthenon, broken, dismantled, and in ruins, but specters projected from the past which teach mankind that while righteousness exalteth a nation, sin is the shame and the ruin of any people?

There is, however, a book that tells us in plainer terms, though not perhaps more impressively, that there is a Judgment, the Judgment of the great day, "the day of Judgment and perdition of ungodly men," the revelation of the righteous judgment of God; the Lord Jesus Christ, who shall judge the quick and the dead at his coming. "It is appointed unto men once to die, but after this the Judgment." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

What is the nature of this future Judgment? The popular idea, the prevalent and popular idea, is that the day of Judgment is a sort of scene like an assize in a country town in England, only on a larger scale; that it is the Mediator or Saviour seated on the judgment throne, hearing accusations and excuses, and sifting character, and pronouncing decisions in the line of the character that has been developed in the past conduct of mankind. This is a popular fallacy; it is not scriptural, it is not true. In order to get at the correct meaning, let us first try to ascertain what is the language of Scripture respecting it. It is remarkable how little both preachers and hearers look to the Bible for its own explanation of itself. We too fondly take up a popular notion, and keep it. This is allowing tradition to supersede Scripture. We accuse the Romish Church of giving heed to traditions; but the fact is, there is a great amount of traditions current among us, and we often think that to be Scripture which consists of floating, airy inventions, that have neither a place in God's word, nor any consistency with its clearest enunciations.

A judge in holy Scripture is not what we understand by a judge, one presiding at an assize, appointed by the queen to try prisoners. According to the Scriptures, he is a ruler, a king, a governor. Sampson, Jephthah, and Samuel, are called "the judges," and they judged Israel for a series of years. How did they exercise their functions? Let us try to find out from the word of God. They executed the sentence of the law; but they also protected the rights of the people, punished criminals, maintained the authority of law, in short, were royal judges, sovereigns, kings, or rulers. That such was the meaning and nature of their office is plain from such passages as these. The elders of Israel said, "We will have a king over us; that we also may be like all the nations; and that our king may judge us"—here is the judge—"that our king may judge us, and go out before us, and fight our battles"—here also is the office of a king. And again they said, "Make us a king to judge us." In Ps. 67, "Thou shalt judge the people righteously, and govern the nations upon earth;" here is also the office of the judge. Again in Isa. 9:6, 7, "For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." In Jer. 23:5, the prophecy is, "A king shall reign and prosper, and shall execute judgment and justice in the earth." Another prediction of the Saviour, in Micah 4:3, is, "He shall judge among many people, and rebuke strong nations." And Jesus himself says, in Matt. 19:28, "Ye which have followed me, in the regeneration"—that is, what shall take place then—"when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Just as the Son of Man in the time of the regeneration, or restitution of all things, sits upon his throne, judging, that is, performing the office of a judge; so you, the twelve apostles, shall sit upon thrones judging the twelve tribes of Israel. Thus, the judge of Scripture is the sovereign, the ruler, governing the people, executing the law upon the criminals, and distributing rewards. In fact, he is a judge with royal prerogatives and investiture.

Having thus ascertained what judgment is—namely, rule, and not simply elimination of character; government, not simply trial or test, or judicial process; let us proceed to ascertain what the day of Judgment is. God "hath appointed a day, in the which he will judge the world in righteousness by that man"—namely, Jesus Christ—"whom he hath ordained." Is this a literal day? Does it mean a period of twenty-four hours? Certainly not. The popular notion is that it is to be a twenty-four hours' work, or a twelve hours' work, very short, very severe, very decisive, and then it will pass away forever. The word *day* in Scripture is used in a very different sense. I ask, therefore, your attention not to my opinion, but to the passages in Scripture that cast light upon this subject. God took six days—take these days in any sense or as representing any length of time you please—to arrange this earth for the new dynasty of man that was to take possession of it. But in the second chapter of Genesis, at the fourth verse, we find these six days called, "In the day that the Lord God made the earth and the heavens, and every plant of the field." So that the whole period of six days during which God brought forth all recorded in Genesis to have been created by his power, is included in one period—called the day in which he did so. In the Psalms the period of forty years in the desert is called "the day of temptation"—"the day of temptation in the wilderness." In the inspired prediction of the life of Jesus, and the influence of his doctrines upon earth, it is said, "In that day shall there be a Root of Jesse." And in contrast we have, "Now is the accepted time; now is the day of salvation." The day of salvation has lasted 1865 years; the day of Judgment corresponds to the day of salvation, and it, too, will be a period far longer than twelve or twenty-four hours; it will probably be a period of a thousand years, synchronous with the millennium, and during that day will be the period of the great judicial process or retribution.

The very word in which we glory, which is our great glory—is a judicial word. What is meant by "justification"? It is a forensic term. A man is placed, if I may use a human illustration, in the criminal's dock; he is tried: if the jury bring in a verdict—not the Scottish one, "Not proven," which leaves a little of the stain behind; but, "Not guilty," then the man is perfectly acquitted; he becomes justified; it is a judicial act, a forensic term. There is a process of judgment, so far, going on even in the church now; for what does the Saviour say? "He that believeth in the Son is not condemned; but he that believeth not is judged"—for that is the literal translation—"already." And again, the Redeemer saith, "Now is the Judgment of this world; now shall the prince of this world be cast out." Still, God "hath appointed a day, in the which," as a judge—and we have already explained the character, the attributes, and the action of a judge—"he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead;" or as it is explained in a parallel text, the Father "hath given him authority to execute judgment also, because he is the Son of Man."

The period of a thousand years, called in popular phrase the millennium, called in Scripture the future rest that remaineth for the people of God, is in all probability contemporaneous or synchronous with what is always called in Scripture the day of Judgment. Like a day, from which the figure is taken, it will have its morning when the Sun of Righteousness will rise, and waken first the sleeping, pious dead of countless generations, and change in the twinkling of an eye the pious living into his own glorious likeness; and it will have its evening, when after the thousand years are finished, the dead that never received, or rather the dead that when living rejected the gospel, shall be judged, and cast into that retribution in which God shall judge the world in righteousness by that man whom he hath ordained—Jesus Christ.

A very able American writer upon this subject says, "There seems a duality," that is, two, "in every fact that is recorded in the Bible. For instance, there is a duality in the resurrection—the first resurrection, which is of believers; the second resurrection, which consists of unbelievers. There is a duality in the law—love to God and love to man. There is a duality in the book of Revelation; the bride, the Lamb's wife, the heiress of eternal blessing; and the woman on the seven hills, drunk with the blood of saints, whose doom is perdition. There is a duality in the nature of Christ; he is God as well as man. There is a duality in the Saviour's advent—he came to suffer, he will come again to reign. So there is a duality in the millennial dispensation, or in the Judgment-day—at its beginning the resurrection

of the pious dead and the glorification of the pious living; at its close the rest of the dead, who lived not till the thousand years were finished." **

Shall we be numbered with the unregenerate raised dead, or with the regenerate risen dead? Shall we be numbered with the living that believe, or the living that believe not? If I had no prescription for your eternal happiness, I never would mention these things. Often when anything of this sort of mine is printed, either with my consent or without it, the newspapers say, How dreadful to speak of such things! how dreadful to think that anybody is going to hell! how dreadful to preach these things! It is very sad, no doubt. But a thing does not cease to be true because men put cotton in their ears, and refuse to listen to it. A fact is a fact, whether we believe it or not. If a God the most merciful and loving has stated it, how dare any of his ambassadors refuse to echo it? But if I had nothing to say better than that, and behind that, I would try to be silent. The gospel does not speak to men in order to trouble them, or to alarm them, or to vex them, but in order to make them happy. There is not one for whom there is not instant pardon, instant peace, the certainty of everlasting joy, if he will only accept it. And the only cause of the ruin of a human being is no decree damning him, no predestination crushing him down, no reluctance on God's part, no insufficiency in Christ's work; the whole thing is in these words, "Ye will not come to me that ye might have life." "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever"—is elect? No. Whosoever reformeth? No. Whosoever repenteth? No. Whosoever has done nobody any harm? No. Whosoever is very charitable? No. Not one word of this sort; but "whosoever will, let him," say to the contrary who may, "take the water of life freely."

With Milton we would cry: "O Thou, the ever begotten Light and perfect image of the Father, who is there cannot trace thee in thy beamy walk through the midst of the sanctuary, amidst these golden candlesticks which have long suffered dimness? Come therefore, O Thou who hast the stars in thy right hand, appoint thy chosen priests to minister before thee, and daily to press and pour out the consecrated oil into thy holy and ever burning lamps. Thy kingdom is now at hand. Thou standest at the door. Come forth out of thy royal chambers, O Prince of all the kings of the earth. Put on the visible robes of thy imperial majesty, for now the voice of thy bride calleth thee, and all creatures sigh to be redeemed."—*Dr. Cumming.*

The "Religious Amendment" and the "Christian Sabbath."

LET no one imagine that those who are calling for a religious amendment of our National Constitution, so that it shall "respect the sanctity" and "require the observance" of the "Christian Sabbath," intend in the least to abridge our "Christian liberty" by bidding all to the observance of a definite day. They too well know the steps of that reasoning by which they have come to the conclusion that the fourth commandment is fully obeyed, both in spirit and in letter, by keeping the first day of the week, or even any one day in the seven. They know that the earth is round, and constantly revolving, and consequently, that days are slippery, unreliable things, being always on the move. Considering this, of course they will not be so silly as to undertake, by human legislation, to do that which the law of God has failed to do; namely, to bind all to the observance of one particular day. They are aware of the impracticability of observing the same specific time as holy or sanctified, from Boston to San Francisco, since there are three hours and twenty minutes difference in the beginning and ending of the day in these two cities; so that, before the Californians are fairly awake on Sunday morning, the Boston bells are calling the people to the place of worship. They know too, as well as any one who would teach them, that if a person cross the Pacific Ocean, either eastward or westward, he will either gain or lose a day, as the case may be; and therefore, since many of our people are addicted to travel, there might soon be as many Christian Sabbaths in the United States as there are days in the week. Of course these men must be aware of the obvious and almost unpardonable folly of attempting to dictate to all the observance of a particular day.

It is true that some ignorant persons may be silly enough to claim that there is in fact no practical difficulty in observing a definite day as the Christian Sabbath throughout the United States, or even the whole world; that from Maine to California there is no disagreement in the reckoning of the days of the week—all know when Sunday

comes; that, in fact, the men of both continents, Christians, Jews, Mohammedans, and Pagans, are in perfect harmony in numbering the days; so that a person may travel from Oregon eastward to China or Japan and back again, and repeat the journey a thousand times, if possible, and yet not gain or lose a day, nor find himself out of harmony with the people of any nation of the whole world in respect to the days of the week; that in this respect there is more difficulty than there would be if the earth were "as flat as a pancake."

But how manifest is the folly of these sticklers for a definite day, when we consider that it is always possible that somebody will cross the Pacific, and perhaps a number of times, and in different directions; and in so doing, who knows but they will get the days so mixed up that nobody can tell which is which?

All this is as well known to those who ask for the recognition of the Christian Sabbath in our National Constitution, as it is to anybody else; and therefore any one can see the absurdity of thinking that they will ever think of attempting to bind our free and enlightened citizens to the observance of a definite day. For since they admit that "the essential point" in the Sabbath commandment is "the proportion of time," namely, "one day of rest after six of labor," it is reasonable to expect, as one of their ablest writers has expressed it, that "the very freedom and universality of the gospel dispensation would lead us to think that the precise day of the week on which the Sabbath should be kept," would not be "insisted on." Therefore, let all be assured that these men are too enlightened and liberal, and understand their own freedom under the gospel too well, to insist on the observance of a definite day, thus binding a yoke upon the disciples which neither they nor their fathers have been able to bear. Of course they will not presumptuously attempt to change the commandment of God, which, as they hold, does not designate a particular day, but leaves to all the freedom of choice, so as to bind all to the particular day which they are pleased to choose. God's law needs no improvement. If he had thought it best for all to agree on a particular day, he would have appointed it. Let no one imagine for a moment that these men will set about the impious work of supplying the deficiencies of God's law, a work so insulting to the great Lawgiver, as well as so contrary to their own creed.

Reader, please pardon the irony; but let it be an eye-opener to the fallacy of that argument, which claims that God has not in the fourth commandment appointed a definite day of the week; but that its claims are fully met by keeping the Roman Sunday, the first day of the week, instead of the seventh day named in the commandment, which all intelligent persons know is the day commonly called Saturday. Be not deceived; but open your eyes to the "irrepressible conflict" that is evidently before us, and take your stand, while you may, to "keep the commandments of God and the faith of Jesus." Choose to obey God rather than men, by keeping the day which he has appointed, and so escape his threatened wrath by braving the wrath of men, who undertake to legislate for God, and compel all to fall down and worship the image which they shall be pleased to set up. See Rev. 14:9-12; 13:11-15; and 12:17. The test is inevitable, and the time is at hand. On which side will you be found?—R. F. COTTRELL, in *Sabbath Recorder*.

Our Littleness.

In the midst of our manifold doings, and exultant over the successes we gain, we are prone to self-glorification. Nor is this strange. It becomes a man to think well of himself. It is fit that he should take some pride in the things he accomplishes. Unless he does this, he will very likely lose all heart in his work, and, thoroughly discouraged, will fall away into idleness and inaction.

But when we come to put ourselves and our accomplishments first and foremost in our thought continually—when we are unduly lifted up in the belief that our power is mighty and our doing irresistible—then are we in most positive danger. Then should we pause and measure ourselves by a truer measurement than the little successes we so much magnify. Then should we go out somewhere amid God's marvelous works, and see how in comparison our own doings dwindle into insignificance.

Human greatness is a little thing, at the best. Exalt it as we may, if we judge it as it ought to be judged, it seems of small importance. It is pleasant to think of some deed done that wins a world's applause and the nation's honor; but what avails it after all? Does it render us any the less creatures of mortality and victims of the grave? Will it help us to make fight against time, and defy his ravages? Sad indeed is it for the man who can stand out under the stars, or pace the vessel's deck alone in mid-ocean, or look up at stupendous mountain-piles, and glorify himself in his own heart. Sad, because some time there will come such a sense of individual littleness into his soul as shall well-nigh crush him. Sad, because in his mistakenness, he will walk on in his feeble strength and at length fall hopelessly. Sad again, and doubly so, because trusting in himself so implicitly, he will miss the truer strength which trust in divine greatness will surely bring, and at the last, in his weakness and littleness, will bewail his foolishness with bewailings all the more touching for being futile.—*Rural New Yorker*.

Perilous Times.

BY ELLEN G. WHITE.

THE unbelieving world will soon have something to think of beside their dress and appearance; and as their minds are torn from these things by distress and perplexity, they have nothing to turn to. They are not prisoners of hope, and therefore do not turn to the Stronghold. Their hearts will fail them for repining and fear. They have not made God their refuge, and he will not be their consolation then, but will laugh at their calamity, and mock when their fear cometh. They have despised and trampled upon the truths of God's word. They have indulged in extravagant dress, and have spent their lives in hilarity and glee. They have sown to the wind, they must reap the whirlwind.

In the time of distress and perplexity of nations there will be many who have not given themselves wholly to the corrupting influences of the world and the service of Satan, who will humble themselves before God, and turn to him with their whole heart, and find acceptance and pardon.

Those among Sabbath-keepers who have been unwilling to make any sacrifice, but have yielded to the influence of the world, are to be tested and proved. The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved. They profess to be looking for the coming of the Son of Man, yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with them, have attended picnics, and other gatherings of pleasure, flattering themselves that they were engaging in innocent amusement. Yet I was shown that it was just such indulgences that separate them from God, and make them children of the world. God owns not the pleasure or amusement-seeker as his follower. He has given us no such example. Those only who are self-denying, and who live a life of sobriety, humility and holiness, are true followers of Jesus; and such cannot engage in, and enjoy, the frivolous, empty conversation of the lovers of the world.

Isa. 3 was presented before me. I was shown that this prophecy has its application to these last days; and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: "Thy men shall fall by the sword, and thy mighty in the war." I was shown that this scripture will be strictly fulfilled. Young men and women professing to be Christians, yet having no Christian experience, and having borne no burdens, and felt no individual responsibility, are to be proved. They will be brought low in the dust, and long for an experience in the things of God which they failed to obtain.

Music of Solomon's Temple.

THE disinterment of Assyrian sculptures, and the deciphering of Assyrian and Egyptian inscriptions, have opened new fields of investigation in almost every department of knowledge. Among the branches of science that have shared in these discoveries, that of music has been benefited largely. The accounts of ancient musical instruments were vague, and our ideas, especially of Hebrew music, were confused, till recent sculptures and paintings have been brought to light, which delineate the musical instruments of the early oriental nations, and in a number of cases veritable specimens have been disinterred.

Such, for example, is an Egyptian harp found in Thebes, with its strings yet perfect enough to vibrate again, after a silence of three thousand years. The more recent investigations prove that the parent of all known musical science was Assyria. From the Assyrians, the Hebrews, and the Egyptians, and, indeed, all Eastern nations, derived their knowledge of music. The unveiled monuments show that, in the time of Sennacherib, music was a highly cultured art, and must have continued through generations.

This polished nation used a harp of twenty-one strings, the frame of which was four feet high, which accompanied minstrel songs, or was borne in the dance. The lyre of tortoise shell, double pipe, the trumpet, drum, and bell, were common. Even of the bag-pipe, representations have been discovered, though none of stringed instruments, like the violin, played with the bow. In all delineations of social or worshipping assemblies, musical instruments very like our modern ones have a prominent place.

The Hebrew music, at the time of the exodus, was purely Egyptian; but it was much modified subsequently, by associations with Asiatic nations. In the temple of Jerusalem, according to the Talmud, stood a powerful organ, consisting of a wind chest with ten holes, containing ten pipes, each pipe capable of emitting ten different sounds by means of finger-holes, so that a hundred sounds could be produced by it. It was provided with

two pairs of bellows and ten keys, so that it could be played with the fingers. According to the rabbins it could be heard a great distance from the temple.—*Sci.*

Something about Wheels.

THE *Vermont Chronicle* relates the following incident about a sermon which might probably be repeated with profit: "A brother in the ministry took occasion to preach on the passage in Luke 16:10—'He that is unjust in the least is unjust also in much.' The theme was, that men who take advantage of others in small things, have the very element of character to wrong the community and individuals in great things where the prospect of escaping detection or censure is as little to be dreaded. The preacher exposed the various ways by which people wrong others; such as borrowing; by mistakes in making change; by errors in accounts; by escaping taxes and custom-house duties; by managing to escape postage; by flouting articles and never seeking owners; and by injuring articles borrowed, and never making the fact known to the owner when returned.

"One lady the next day met her pastor, and said, 'I have been up to Mr. —'s, to rectify an error he made in giving me change a few weeks ago, for I felt bitterly your reproof yesterday.' Another individual went to Boston to pay for an article not in her bill, which she noticed was not charged when she paid it.

"A man going home from meeting, said to his companion, 'I do not believe there was a man in the meeting-house to-day who did not feel condemned.'

"After applying the sermon to a score or more of his acquaintances, he continued: 'Did not the pastor utter something about finding a pair of wheels?'

"I believe not, neighbor A. He spoke of keeping little things which had been found."

"Well, I thought he said something about finding a pair of wheels, and supposed he meant me. I found a pair down in my lot a while ago."

"Do you," said his companion, "know to whom they belong? Mr. B. lost them a short time ago." The owner was soon in possession of his wheels.—*Sci.*

Gratitude.

It is:

The music of Heaven in the soul.

One of the fairest and most useful flowers in the garden of the soul.

An assemblage of graces—the gathered honey of the choicest flowers.

A mirror of the soul, reflecting the image of its several benefits.

A bright rainbow in our spiritual atmosphere, displaying the various colors of the rays that call it into being.

Like the orange tree dropping its golden fruit upon the earth whence it derives its nutriment.

Like the verdant willow bending gracefully its boughs to kiss the waters that refresh its roots.

Like a tidal wave returning all its gatherings to the ocean whence it flowed.

Like a sunbeam sparkling on the waters, and then darting by reflection heavenward.

Like an infant with its joyous countenance smiling back its mother's love.

An awakened echo in the heart, responding to the voice of its benefactor.

The vibration of the soul's harpstring under the soft touch of God's realized benevolence.—*Standard*.

The Baptists and the City Bribe.

THE expression of our opinion with regard to the acceptance of that land grant from the city by the Baptist Alms-house Society, seems to have disagreed with our reverend brother of the *Examiner and Chronicle*. He tells us that our remarks were "flippant and impudent." Well, that is very sad. Nevertheless, our remarks were true, and time will fully justify every word we said. The acceptance of those lots by the Baptist ladies, who were urged thereto by the editor of their most influential denominational paper, has given the death-blow to all hopes of reform with regard to subsidizing religion. All efforts to stop the flow of public property into sectarian channels are likely to be in vain, now that so conspicuous a precedent has been established. The Methodist ladies are already exercised over this very subject, and a discussion is going on among them as to the acceptance of some lots that have been offered them. Their clergy have given good advice in the matter; but it is not at all likely that good advice will prevent the final and fatal consent being given.

This is a matter in which precedent counts for everything; and a fatal precedent has been supplied. The Baptists must take the responsibility of having done more to gratify the Ring, and endow the Roman Catholic church in this city, than had previously been done by any Protestant communion. The little sop thrown to them, and hastily snatched at, closes their mouths against the giving away of whole squares to that church, which, by its votes, virtually controls New York. And the same act will have its mischievous influence upon the other Protestant sects, who hitherto have withstood the blandishments of the city government, and protested against this alienation of city property to sectarian purposes. That the lion's share will gravitate inevitably and always to the Romanists, while an occasional trifle is

thrown to the rest, no one can doubt. And, when after years of this sort of thing, the balance comes to be struck, it will be seen how one-sided the distribution has really been, and how cheaply the Protestant recipients have sold their honor.

Rev. Dr. DeWitt, and the most respectable clergymen and laymen who signed the letter printed by us the other day, probed the question to its very quick when they said: "It would certainly be a shrewd device of our rulers to enlist the great Baptist denomination in the defense of their system of religious gifts." Against the counsels of those to whom we all are accustomed to listen with reverence and respect, and in the face of general public opinion, this "great Baptist denomination" has, by the act and votes of a paltry few of its members, "enlisted itself" on the side of the crafty Ring. It may be "flippant and impudent" in us to say this; but the fact is obvious to every one.

We regret that the Baptists have pioneered this reactionary and demoralizing movement; for, considering their grand old record of sturdiness as against the encroachments and seductions of secular power, this sale of their birthright for a mess of pottage is utterly inexcusable. But the deed is done, and there can be but one more discreditable thing behind, and that is the attempt to palliate the wrong-doing, or shirk its responsibility. In spite of the disclaimer of the *Examiner and Chronicle*, we repeat that we have good reason to know that the body of the Baptist denomination repudiates the action taken by these ladies and their few friends, and not to adduce any other proof of this fact, we ask Rev. Dr. Bright to note that the comments made by Boston and Philadelphia Baptist papers upon this transaction place his paper in a position of solitude in sustaining this scheme of fraternization with the ring.—*N. Y. Observer*.

Fear of Judgment.

JEROME used to say that it seemed to him as if the trumpet of the last day was always sounding in his ear, saying, "Arise, ye dead, and come to judgment." The generality, however, think but little of this awful and important period. A Christian king of Hungary being very sad and pensive, his brother, who was a gay courtier, was desirous of knowing the cause of his sadness. "O brother," said the king, "I have been a great sinner against God, and I know not how to die, or how to appear before him in judgment."

His brother, making a jest of it, said, "These are but melancholy thoughts." The king made no reply, but it was the custom of the country, that if the executioner was to sound the trumpet before any man's door, he was presently led to execution. The king, in the dead hour of the night, sent the executioner to sound the trumpet before his brother's door, who, hearing it and seeing the messenger of death, sprang into the king's presence, beseeching to know in what he had offended. "Alas! brother," said the king, "you have never offended me. And is the sight of my executioner so dreadful, and shall not I, who have greatly offended, fear to be brought before the judgment seat of CHRIST?"—*Rural New Yorker*.

Pray and Give.

"Thy prayers and thine alms are come up for a memorial before God." Acts 10:4.

A practical philanthropist, who picks drunkards out of the mire, gets them washed and clothed, and restored to their right minds, once visited a poor widow on a cold winter day. "Have faith in Christ," said one, "he will help you." Quoth the practical man, "It is not faith in Christ she lacks; she has as much of that as you or I; it is wood she stands in need of. Her faith will not save her with the thermometer at zero. Do you think the Saviour will come and tip up two feet of wood at her door? No such thing. She has got faith, but wants fire-wood."

The missionary went his way; there was no more that he could do. The practical man had the wood there in an hour.

We are taught in the Bible to pray for the poor; but in the Scriptures a great deal more is said about giving to the poor than about praying for them. Probably no class of people are more frequently remembered in prayer than the congregation of the Lord's poor; and yet it is to be feared that most of those who pray for the poor, do but little, if anything, to supply their wants.

A farmer, whose cribs were full of corn, was accustomed to pray that the wants of the needy might be supplied; but when any one in needy circumstances asked for a little of his corn, he said he had none to spare. One day, after hearing his father pray for the poor and needy, his little son said to him: "Father, I wish I had your corn."

"Why, my son, what could you do with it?" asked the father. The child replied: "I would answer your prayers."

We can answer our own prayers oftener than we think. With regard to the poor, Jesus says: "Ye have the poor with you always, and whenever ye will ye may do them good." How many answers to prayer depend on our willingness to do good!

A MAN'S religion is not a part of him, but is a quality of the whole of him. Having its own life-spring and stream, it fertilizes the whole field of his being. It makes his business safer, his scholarship wiser, his manhood manlier, his joy healthier, his strength stronger.

THE SABBATH.

We have heard from the east, from the south, and the west,
Of commotion and tumult, and dreadful unrest;
For the Sabbath of man is profaned by man's servants,
And men call for law to enforce its observance.

Can it be that wise men have so blinded their eyes,
That they cannot perceive how the matter now lies?
Lo! the Sabbath, on which they say men have so trod,
Is the Sabbath of man, not the Sabbath of God.

Vain man! if so grieved when your own statutes are spurned,
Shall not God's vials of wrath on you now be turned?
Before you discover such faults of another,
Take from your eye the beam, then look to your brother.

Can it be that man thought, when he made this decree,
That from henceforth, the first day the Sabbath shall be,
That the edict of man shall forever abide,
While the law of Jehovah is thus set aside?

God's Sabbath at first disregarded with scorn,
See! 'tis man's Sabbath now that is taking its turn.
What fruit could be surer? Let man never forget,
That the seventh-day Sabbath is God's Sabbath yet.
—M. A. B., *Centralia, Ill., in Sabbath Recorder.*

Loving Mercy.

THE prophet Micah says, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" chap. 6:8; thus plainly intimating that the requirements of God are summed up in these three particulars. In a former article we have noticed the importance of doing justly, and have seen that it lies at the very foundation of Bible religion. The prophet next speaks of "loving mercy" as one of those things he requires in all who please him. I believe there is a natural order here that is suggestive. To love mercy is a higher attainment even than to do justly. It is a step further in the direction toward holiness and perfection. It could not for a moment be supposed that a person too selfish to act honestly with his fellow-men would from a settled principle advantage him at his own expense.

Mercy is defined to be "a disposition to overlook injuries or to treat an offender better than he deserves, to forgive obligation out of compassion for the offender; an act of favor, pity, compassion, or tenderness."—*Webster*. It relates to the feelings we should permit ourselves to cherish toward those who have injured us, or are under obligation to us, and to the course we should pursue toward those more needy than ourselves. There is no attribute of Deity that should more interest mortals than mercy; for it is through this alone they can be saved. So there is none they should strive harder to imitate toward those less favored than themselves. Those will go to Heaven who form a character here in accordance with the principles of Heaven. To such, God will intrust a never-ending life in which to carry them out. Those who do not, God will cut off as unfit to be trusted with such a valuable boon.

The Lord in proclaiming his own character on a most solemn occasion does it as follows: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." Ex. 34:6, 7. How prominently the Lord sets forth those traits of his character pertaining to this grace we are considering, as though he ever desired his creatures to think of him in that light. We hope to live in the presence of this God, to share his loving favor. Can we hope to do it with a character contrary to his? Oh! how surpassingly great God's mercy is! waiting so many years for men to turn from sin, sending his Holy Spirit to gently call after them in tenderness to come back to receive his forgiveness, having provided a full and complete plan of salvation even by the death of his own beloved Son!

God simply desires us to appreciate these principles by which he is actuated, and to form characters after such a glorious model. Doing so, we shall be received into his loving, happy presence; failing to do so, we shall be forever shut out from it, among those who have mispent their probation, as worthless and lost.

We find ourselves in this world descended from selfish beings, and consequently selfish ourselves. We are exposed to the temptations of an artful foe of great power, who, because he could not rule, determined to ruin, as far as possible, God's work. Selfishness in its varied forms is perhaps the most potent foe we have to contend with. That love so beautifully manifested by our Saviour in all his life on earth is almost a stranger to our selfish human nature. Without it as the ruling principle of our hearts we never can reign with him in the future glorious life. How shall we obtain it? We must be first convinced of our lack of it, and then of its great importance to our well-being; in short, look at it like sensible men and women, and determine to make it henceforth our rule of life; and having seen our selfishness in the past, and by hearty repentance turned from it, we should cry to God earnestly for the transforming power of his Spirit to enable us to discern the proper course and impart strength to follow it, and then above all begin to act upon the principle of "loving mercy." Be honestly looking for chances to do good, and then doing it. Do others injure us? Let us ask ourselves, How has God done by us when we were in sin? Do others speak harshly of us? Let us think how many times we have erred in the same way, always remembering the great thing for us to attend to is

to be sure we form our own characters after the heavenly model. We are principally interested in that, so that when the judgment sits and that searching Eye examines every case, ours may be found of the right character. Our characters are formed by habits of thought carried into action. We cannot form a character of righteousness without habitually doing right. We cannot form a merciful character without being habitually merciful. Here many err. They attend meeting and hear right principles proclaimed, and do not carry them out. The light is given; but they do not walk in the light, so darkness comes upon them. They become hardened, and are the worse for the light they have had. The most hopeless condition in the world is to be hardened by truth, hearing much of it and not obeying. It shows a radical love of error and wrong. Many will assent that principles of mercy are all important.

In the nature of things, it is impossible but that it should appear lovely in others. We all love to have it manifested toward ourselves, and therefore think we "love mercy." But actions speak louder than words. What we do shows what we love. We must practice mercy to meet God's requirements. But says one, "When the cause of God requires help, or the poor are to be cared for, I try to do something, many times at a great sacrifice of my feelings. I know I have such a duty to do, and if it is unpleasant I mean to do it, for I want to be saved." Our text says God requires us to "love mercy." The man who tries to be merciful from a sense of duty has made some advancement perhaps, but has not fully come up to God's requirements yet. When we do a thing we love to do, we can accomplish far more than we can when we do it from a sense of duty. What the Lord wants is, that every one of us should be merciful because the principle is one of such intrinsic value in itself. "It is more blessed to give than to receive," says Christ. It is a principle that will make us happier here and hereafter. It is the true principle of life. Our failing to believe this is only the result of our selfish character and ignorance. I firmly believe a man will spend a happier life in this world, who lives out this principle than if he does its opposite. Was Howard the philanthropist an unhappy man? Was Paul an unhappy man? He and Silas could sing, with their feet fast in the stocks and their backs covered with bloody stripes, till the old jail rang again. Granted that a man may not lay up as many dollars, granted that a man may find the lack of many things he would like, yet I don't believe the Rothschilds, the Astors, the Girards, with their supreme love of self, have given us the true aim of life, even for this world. But how is it when we come down to that point where we can take perhaps the truest view of this short existence? when the current of life seems ebbing away forever, and the bustling throng chasing after earthly vanity are receding from view, and the portals of the tomb are opening before us? What then seems the true principle to us? Was ever a man known to be sorry for a noble act done in the past? Did he regret that he had helped the poor, assisted the oppressed, aided the cause of God? How many of the great and rich who left noble opportunities neglected have mourned over it then. Why then cannot we be wise, and "love mercy" because of its value?

We must love the principles of Heaven. Would to God our eyes might be opened to see the beauty of this principle, and the baseness of selfishness; that our aim in life might be noble and generous; that we might truly follow Christ. Then the people of God would be like a city set on a hill. Then our prayers would be heard. Then the love of God would fill our souls, and we might benefit the world. Then we might at last hear those sweet and soul-cheering words, Well done, good and faithful servant, enter thou into the joy of thy Lord.

GEO. I. BUTLER.

"For the People Had a Mind to Work."

THE above declaration was spoken by Nehemiah when he and his associates built the walls of Jerusalem. Nehemiah became very much grieved and distressed when he saw the desolation of the city, and his brethren given to reproach. By fervent prayer and confession of sins to God, he and his brethren went up and began to build the wall and the waste places, repair the breaches, and restore the worship of God. But the enemies of the Lord were there to oppose the work, and began to scoff and ridicule. Said one, Will they revive the stones out of the heaps of the rubbish which are burned? Said another, If a fox go up, he shall even break down their stone wall. The enemies of the Lord sought to call away the attention of Nehemiah from the work of God, that it might cease. Come now, therefore, said they, and let us take counsel together. But the prophet sent unto them saying, "I am doing a great work, so that I cannot come down." The people of God wrought faithfully amid great opposition, and the Lord blessed them; "for the people had a mind to work."

We learn from the sacred Scriptures that in all ages of the world God has had a specific work to be done, and has raised up a class of individuals from time to time to do it. He has raised up men, qualified them, and sent them forth to proclaim present truth which has been adapted to the wants of the people; and they performed their duty notwithstanding the enemies of truth multiplied and many of the people of God were slain for the word of God and the testimony which they held.

The prophetic pencil plainly delineates that we are living in a time when an important message is being proclaimed, a specific truth is being set before the people, the last message of mercy to man. The work of this message is to build up the old waste places, restore truth, and repair the breaches made in the great plan of redemption by the enemies of God. Honest men and women are taking their respective positions to do the work to which the Lord has assigned them. The enemies of God's law and of his truth have sought to overthrow the work, and have failed. The work will be accomplished; "for the people have a mind to work."

Truth is a unit. The people of God are one. And if ever there was a time in the world's history when they should get into good working order, it is now, moving out with decision of purpose and unity of action. A set of machinery is made subservient to the will of the inventor. If any part of it gets out of order, the work is retarded. If all moves harmoniously, then it is as it should be.

The apostle recognizes the workings of this principle in the church: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teaches, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Rom. 12:6-8.

The gift of prophecy may be considered the leading gift, "for the testimony of Jesus is the spirit of prophecy." It occupies a conspicuous place in the church; but it cannot do all the work. Ministers and teachers have their proper place. Next comes exhortation. This gift is designed to fill a place that no other can. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3:16.

Again: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10:25. This precious gift is too often neglected. In the first place we are to meet together as often as we can; and secondly, we are to exhort one another. I think there needs to be a reform in this department of the work at the present time. There are but a few ministers in the broad harvest field. They can spend time to minister to the churches only occasionally; therefore it is important and necessary, as far as we can with the help of the Lord, to "work out our own salvation with fear and trembling."

The smallest gift in this direction cannot be dispensed with. I have found by observation, and it is a fact in my experience, that the more we improve upon our gifts, however small they may be, we are adding strength to strength, and gaining a rich experience. The gift of exhortation supplies a lack, or fills a vacuum in the church without which the church would be imperfect.

Brethren and sisters, my heart beats in unison with the plan of salvation and with the people of God. Let us work in harmony, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13.

Stowe, Vt.

FRANCIS GOULD.

Be Zealous, and Repent.

LONG since, the message came to us, to be zealous and repent, and open the door, and let Jesus in, and he would sup with us, and we with him. How many have heeded the message and let him in? And how many have their hearts locked and barred against him still? Locked with pride, and barred with selfishness; hearts full of rubbish; no place for Jesus. Pride, selfishness, and Jesus, can never dwell together in the same heart.

How many times have you heard him knocking, gently knocking at the door? How many times has he turned away in sorrow that you let him not in? You intended to let him in; yea, and sometimes bade him come in; but, ah! was the heart in order? Was there room for him? Again with some affliction he cometh knocking louder and louder; the heart is softened a little; for a time you think you will obey, and make some faint efforts to do so, but soon grow weary and sink back into the same state of apathy and indifference from which you were aroused.

At times the preached word is applied with such power to your heart that you strive to take heed to your ways and get your heart right. But these spasmodic efforts will not accomplish the work; it must be diligent, continual work, not occasional.

He will not always wait. No doubt he will knock for the last time at some heart ere long (oh! is it mine?), and wearily turn away from his thankless task.

What! and is it possible that He, the chiefest among ten thousand, and the one altogether lovely; he who bore our sins, our sorrows, and shame, and who is soon coming King of kings, and Lord of lords, deigns to knock at the door of the hearts of such worms as we, and we let him not in? What base ingratitude is this?

O thou long-suffering, compassionate Saviour, with justice mightest thou spue us out of thy mouth; but wait still a little longer. We will set about our work in earnest. We will tear

down the bars, and withdraw the bolts; and then, remembering that thy precious blood cleanseth from all sin, we will wash and be clean, and bring thee in a welcome guest, that thou mayest abide with us forever.

M. E. WILLIAMS.

Millgrove, N. Y.

"The Overthrow of Popular Government."

IN a recent leading article of the *Times*, under the head of "New Phases of Popular Government," the writer has revealed a condition of public affairs which is entirely too critical and startling for the people longer to slumber over it. But the one fact in this connection is perhaps more critical and amazing than all the rest is—that the people do not realize the situation. They do not seem to be conscious of the actual and degrading subjection to which they have been reduced by the desperate and daring men who, having first usurped the power, are now everywhere devouring the substance of the people. They do not seem to be aware that through the persevering and defiant invasions of their rights by the arch leaders of Tammany, our citizens are already virtually disfranchised, and their sovereignty is practically extinguished. There is, indeed, no longer any doubt as to "the utter overthrow of popular government which," as you justly affirm, "has been accomplished here." It seems to me that the guilt and infamy of the demagogues you have so vigorously arraigned will be found, when all the facts come to light, even more aggravated than any representation yet made to the public. Incredible and astounding as are the facts repeatedly exposed in the columns of the *Times*, we do not yet fully comprehend the tremendous force and magnitude of the peril that surrounds us. Is it not then the highest duty of the Press everywhere to keep this subject before the people with ceaseless iteration, till they shall be compelled to see and feel the utterly abject condition to which their political masters have reduced them? To my mind it is perfectly clear that the one single event that, more than any other, accounts for the present situation, the one immense and overshadowing fact that has colored the whole of our recent politics, was the election of Hoffman in 1868. That election was a deliberate, premeditated, clearly-defined system of fraud, forgery, and falsehood, without a parallel in history. It was a virtual act of treason against the inherent rights of the people. It was a foregone conclusion; a calculated and intended seizure of power; a naked and predetermined usurpation; and as such, it has held its position, and means to hold it with immovable firmness.

Since that event no election has fairly represented the public sentiment, or expressed the popular will. Since that event there has been no rightful and legitimate administration, no supreme authority emanating from the popular choice, and the government of the Empire State is at this hour essentially a government without the consent and against the will of the people—a despotism, absolute, unmitigated, and intolerable.

In this dark hour of our humiliation it is satisfactory to know that we have one solid ground of hope, one firm foundation left to stand upon. If the people have no longer a government, they have a public Press, which, while it continues free, fearless and unbought, is abundantly able to cope with, and will eventually crush the despotism that is now grinding us in the dust. Journals that can be purchased cease to be a power in the community, and can work but little harm. Those that stand firm in the hour of trial, and "hold fast their integrity" to the end, grow in influence and power with every blow they strike, and rally to their support the aggregate intelligence and the unwavering confidence of the loyal millions.—CONRAD WILSON, in *N. Y. Times*.

"Glorify the Lord in the Fires."

AMONG the many illustrations of Scripture which Whitefield often introduced into his sermons, one is truly worthy of record. Preaching from the words, "Wherefore glorify ye the Lord in the fires," Isa. 24:15, he says: "When I was some years ago at Shields, I went into a glass house, and standing very attentively, I saw several masses of burning glass of various forms. The workmen took one piece of glass and put it into one furnace, then he put it into a second, and then into a third. I asked him: 'Why do you put that into so many fires?' He answered me: 'O sir, the first is not hot enough, nor the second, and therefore we put it into the third, and that will make it transparent.' 'Oh!' thought I, 'does this man put this glass into one furnace after another, that it may be rendered perfect?' O my God, put me into one furnace after another, that my soul may be transparent, that I may see God as he is."—*British Workman*.

WHAT does happy mean? A little girl lately said it is "to feel as if you wanted to give all your things to your little sister." You smile, but I scarcely see why you should. This little girl felt that to be happy, she must be unselfish. She was right, and you know it. Did you ever feel happy when you had selfish feelings in your breast? I guess not.

BE not penny wise. Riches have wings, and sometimes they fly away of themselves; sometimes they must be set flying to bring in more.—*Lord Bacon*.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 25, 1871.

URIAH SMITH, EDITOR.

Of What Were the Gentiles to Repent?

PAUL in his interview with the elders of the church of Miletus, Acts 20:17-38, told them that he had kept back nothing that was profitable, "testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Verse 21.

These here termed Greeks were Gentiles. There can be no doubt about that; and Paul whose mission was especially to the Gentiles, went about urging upon them, with all the energy of one commissioned of Heaven to do the work, repentance toward God.

Repentance signifies sorrow for sin as morally wrong. It is the renouncing of the love and practice of sin. "Repent, . . . that your sins may be blotted out," is the order laid down and the direction given by an inspired apostle. Acts 3:19.

As repentance is thus seen to be the putting away of sin, the New-Testament definition of sin naturally deserves a place right here. John testifies that sin is the transgression of the law, 1 John 3:4; and Paul tells us that by the law is the knowledge of sin, and that sin is not imputed when there is no law. Rom. 3:20; 5:13. So that we know not what sin is, nor when it is, nor where it is, and indeed there is no such thing as sin, unless there is law to reveal, define, and condemn it.

We thus have the matter quite definitely before us. Paul charged the Gentiles, as the very first step toward securing the favor of God, to repent. Repentance is putting away sin. Sin is law transgressed; and to put away sin is to cease from such transgression. Of what law were the Gentiles at this time living in violation?

Paul was at this time on his last journey to Jerusalem. The chronology of this visit is set down as A. D. 59. It was only twenty-five years before this that Paul was converted to the Christian religion. In the first chapter of Galatians he tells us the course he pursued after his conversion. He did not go immediately up to Jerusalem, and labor among the Jews, his countrymen; but with the gospel he had just received from God, he went immediately into Arabia. Returning to Damascus, he spent three years more in those parts, and then went to Jerusalem, and enjoyed the society of Peter and James for fifteen days. Thence, without even visiting the churches in Judea, he went into the regions of Syria and Cilicia, the Christians of Judea knowing only this about him, that he now preached the faith which he once destroyed. Fourteen years after, he went up again to Jerusalem, and he went up by revelation, and communicated unto them, he says, that gospel which he preached among the Gentiles. This brings us down to within at least eight years of the time when he testified to the elders of the church of Miletus that his business had been to preach to the Gentiles repentance toward God, and faith toward our Lord Jesus Christ. But we find not an intimation in all this, that he went forth to promulgate a new system of morality from that which had been binding on the world up to that time. If, as some hold, the previously-existing law had been abolished, and a new one was promulgated with the introduction of the new dispensation, the first work would have been to acquaint the world with that fact. They must first have a knowledge of their obligations, before they could be charged with blame for violating them, and held to repentance for such violation. But Paul's course was first of all to preach repentance: showing that the law they had violated was one of long-standing obligation and well understood principles. When Paul said, Repent, they knew what he meant, and on what authority he pronounced them guilty.

Again, he testified to Jew and Greek alike. But when he spoke to a Jew about repentance, what would the Jew understand by it? All well know that his mind would go at once to that great moral code, the ten commandments, which God had deposited with them as a nation for safe keeping and for transmission, when the fullness of the time should come, to the followers of Christ. Acts 7:38. But Paul made no difference between Jew and Greek. He testified to both alike, showing that both were under the same moral obligations, amenable to God in exactly the same particulars.

How men can suppose that God has different

requirements, in a moral point of view, for men in different quarters of the globe, or in different ages of the world, is past our comprehension. How they can suppose that he will judge one class by one rule and another by another, when he had one rule of righteousness for Noah and all the antediluvians, when the inhabitants of Canaan were cast out for violating the same principles the Israelites were required to keep, and when Paul, this side the cross, testified repentance to Jews and Greeks alike, is an anomaly not easily explained.

A Liberal Platform.

A NEW-YORK paper gives the following account of a recent sermon by H. W. Beecher. The thoughts are loose and liberal enough for the freest thinker. He is not only all things to all men, but to all creeds. We suspect, however, that his declaration that he is not bound to keep Sunday is owing not so much to his lax views on most Scripture subjects, as to the clearly-ascertained fact that there is no sacred authority whatever for the institution. It is becoming more and more evident that the only hope for the first-day Sabbath is in human legislation. The report says:—

One of Henry Ward Beecher's boldest sermons was preached last Sunday, and it was supported throughout by a logic unusually powerful, even in the efforts of its distinguished author. He spoke very freely regarding the observance of the Sabbath. "Love with faith," he said, "sets men free from the bondage of ordinances or ceremonies; says to me, 'If you need them, use them; but if you have no need, do not use them.' I do not keep Sunday because I think it a religious day as the law defines it. I keep Sunday because I love it; but I am not bound to do so. If a man says, 'I feel at liberty to seek my Sunday in the forest,' I say you are at liberty to. If he says he wishes to worship God in the fields, I tell him to do so. I may question his sincerity, but if I find him sincere, I tell him he is at perfect liberty to go. Do you call those heresies? They are shocking heresies, and for all of them I plead the example of the Church at Jerusalem, I plead everything that is 2,000 years old, and the age of everything from winds up to creeds is generally the test of its superiority." He then spoke of the objection often urged by good men to association with those who differ with them on religious points, opposing it in a broad, liberal spirit. Paul, he said, encouraged such association, and he did it on principle. We quote from the report:

He made himself all things to all men that he might win souls to Christ. So if, for the sake of winning them to a higher life, a man conforms to the opinion of others, and acts in such a way as not to jar their educated beliefs, if he does this for the sake of winning them to a higher belief, then this is right. It is a miserable orthodoxy that cannot bear the contact with another belief. God sheds his sun over all alike, even on devils. When the terrible disaster at New Hamburg occurred, and men were rushing in crowds to the rescue, do you suppose it was necessary for them to stop and ask each other, "Are you a Democrat or Republican?" or say, "I am not going to be seen working along side of a Democrat?" For years and years, in this city of Brooklyn, the children of the Unitarian Sunday-schools have not been permitted to walk with the other schools on anniversary day. These little children are not permitted to walk the streets together for fear of contamination. There was one sad eye and one glad eye that looked at that scene. Christ was sad, and the devil was glad. If we have the love of Christ above all other things, there is not one human being on earth that you cannot own as a brother, or go down to him and work with him and for him. I could sit and worship in many and many a Unitarian church or Swedenborgian church, or Roman Catholic, or Baptist, or Methodist, or Episcopal. I could go their way if it was necessary, and I would not hesitate to be immersed, even as I immerse others, if I thought I could gain them on the other side of immersion. It is immaterial to me; but they are weak, and need it. But churches save the chaff and straw and let the wheat go where it may.

Thoughts on Scripture Subjects.

THE USE OF THE WORD SOUL IN GENESIS 12.

VERSE 5 reads thus: "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and THE SOULS that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came."

When Abram was about to enter the land of Egypt he thus addressed his wife, according to verse 13, "Say, I pray thee, thou art my sister; that it may be well with me for thy sake; and my soul shall live because of thee."

In the first of these texts it is evident that the word soul is used as in Gen. 2:7, simply as designating persons. The word soul is therefore here used for the whole man.

In the second text it is used in a very similar manner. It was used as the equivalent of Abraham. It is the same as though he said, "I or myself shall live because of thee." Certain it is that Abraham believed it possible for his soul,

i. e., himself, to die. He was not immortal even in his soul; or if he was he sure was unaware of the fact.

THE REQUEST OF THE KING OF SODOM.

"And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself." Gen. 14:21.

This was said to Abram when he had returned from the overthrow of the kings. The marginal reading shows how the word soul was used in that time. The margin gives us the Hebrew form of expression which was this, "Give me the souls, and take the goods to thyself." Here the word soul is used in the same sense as when first applied to man in Gen. 2:7. It is simply the whole man, which is by far the most general use of the word in the Bible.

"WITHIN THY GATES."

This clause occurs in the fourth commandment. It relates to the stranger. He is to do no work upon the Sabbath. This is reasonable. If he spend the Sabbath within our gates he must desist from labor. If he spend it elsewhere, he is accountable indeed to God, but we have no duty to control him. The clause "within thy gates" relates solely to this thing. It is therefore an utter perversion to apply this expression also to our cattle and our hired help as though they might labor for us if they do this outside our gates. Be not deceived by so unreasonable a construction of the plain commandment of God. On that very form of argument you can labor yourself on the Sabbath, provided you do it outside your gate. Some are acting on this plan so far as to employ their hired help to work for them on other men's farms. But it is evident that no one can do this who fears God from the heart.

NEVER MURMUR.

It is no part of our business to murmur against God or man. God cannot do any unjust thing. It is only a wicked heart that can murmur against his dealings with us. He may chastise us, but it is always for our own wrongs; and even then our good absolutely demands it. No affliction from the hand of God should ever affect us only by way of causing deep humiliation and penitence for our own sins. Men may do us an injury wantonly, and without provocation. Yet it is folly to murmur even then. How much better to accept it as a chastening from the hand of God for our own sins. How much better to take it to the Lord in prayer. What a sad spectacle is a grumbling, complaining, murmuring Christian! Rather, what a contradiction in terms is such an expression. The Christian is a man that rejoices evermore, prays without ceasing, and in everything gives thanks. Murmurers, complainers, and grumblers are not Christians. Men that make God their portion, and that are heirs to endless and infinite felicity, cannot be otherwise than always joyful in God.

J. N. ANDREWS.

The Sabbath and the Mails.

LIKE all other questions, that which relates to the manner in which the Sabbath should be kept, has its difficulties.

As it would be out of the question for the Holy Spirit to draw in full and complete outline the course to be pursued by each individual in every circumstance in life; that has been done which alone was practicable; namely, the Lord has directed in general terms that the day of his rest should be kept holy by giving up the mind to religious contemplation, and withholding the hand from all secular labor.

But it is right here that our trouble originates. From the very necessity of the case, each individual is left to draw for himself the line between the holy and profane; and, as we differ widely in our habits of thought and modes of reasoning, disagreement naturally arises as to where it properly belongs.

Our attention has been called to this fact more especially of late in seeing the diversity of practice which exists among our brethren in the matter of going to the office for their mail on the Sabbath.

While some avoid this with scrupulous care, others engage in it as a practice every way defensible.

Since this state of things is, to say the least, a misfortune; and, as the usage in question must be either right or wrong, perhaps a few reflections bearing upon it would not be out of place.

What, then, are the arguments usually urged in defense of this custom?

So far as our observation extends, they generally relate to the convenience of the opportunity which is afforded by attending church for a visit to the office; or else the necessity that they should have the REVIEW AND HERALD which is a religious paper, with which to spend the hours of God's holy day in a profitable manner.

But are these reasons conclusive?

So far as the first is concerned, it is of such a nature that, should it be admitted that it furnishes justification in the case before us, it could be pleaded with equal propriety in the behalf of nearly every violation of the Sabbath which has ever occurred. In fact, it would subvert the institution altogether. Or should it stop short of this, it would, at least, cover with its ample folds, as we have seen illustrated in a thousand instances, the adherence to the observance of the first day of the week without any authority, in the place of that of the seventh, which stands upon divine appointment, on the ground that it is so in-

convenient to be out of joint in a matter of this nature with society in general.

We can readily see, that to one living several miles from town, there might be a saving of time and expense, by stopping at the office for the mail, while on the way to church, and that at times it might do away with the necessity of a special trip for that purpose.

But is this the proper scale by which to measure the morality of the act?

Is expediency to be consulted when the question at issue is purely one of right or wrong?

If so, then the purchase, at the same time, of articles at the dry-goods store, of which the family stand in need, and which can never again be obtained at so slight an expenditure of time and labor, would constitute an act every way justifiable.

The issue is not whether the occasion in question furnishes the best opportunity—economically speaking—for the accomplishment of the desired end. But it is this. Is the practice one which the word of God upholds?

If so, it must come under one of two heads. It must be from its very nature either a work which is religious in itself, or one which, while constituting a departure from the prescribed rule, is to be defended on the ground of necessity.

So far as the last proposition is concerned, it will hardly be urged that, ordinarily speaking, it is absolutely necessary that we should procure our papers and letters on the only day of the week which God has reserved exclusively to himself.

Mark it! I do not say that the servant of God can never be so situated that he would be justified in employing the mails on that day, or that God might not be glorified thereby. But this would be an extreme case, one which would very seldom arise, and one which could not with propriety be said to warrant a man in doing likewise in ordinary circumstances, any more than it could be urged that David would have been pardonable for eating the show bread which had been set apart for the priests, had he not acted under the pressure of necessity; or the priesthood in departing in other respects which related purely to their own individual interests, from the law of the Lord, because they were permitted, while exclusively engaged in his service, to perform the work which was inseparably connected with the offering of sacrifices on the Sabbath.

Again: it cannot be urged that the act under consideration is one which is exclusively religious simply from the fact that the paper which is sought to be obtained is a religious one. For should this be insisted upon, then the individual making this plea, resting it as he does upon the character of the periodical which he seeks to obtain, would thereby admit the impropriety of taking other publications and letters of a more secular nature; in this manner rendering it necessary that he should reject all but the one in question; thus placing himself in a position, which, to say the least, would be somewhat embarrassing.

But to illustrate this more fully: suppose that it were desirable, yet not absolutely necessary, that one should have a copy of the Bible on the Sabbath, since his study of the Scriptures would be facilitated thereby. Would he be justified in stepping into a book store to purchase the same?

You readily answer, No. But the case is a parallel one, since his desire to read the Scriptures was most certainly commendable, and they in themselves furnish matter which, above all that can be read or obtained, is free from objections.

Where, then, lies the difficulty? You reply that the transaction was not purely religious, since it involved an unnecessary encouragement of the book-seller in carrying on an illegitimate business for the purpose of gain on God's holy day.

But is this not equally true of the postmaster? The vendor of Bibles labored for the reward which he found in the profit of his books; the employee of the government for the stipulated wages which he received for his work. The principle is the same. The logic which condemns the one will necessarily condemn the other, unless you can show that the latter differs from the former in the fact that it is purely a moral institution.

But this is not so. And for the purpose of testing it, we propound this question: Is the postmaster justified in throwing open the doors of his office, and standing behind his counter on the Sabbath day to wait upon those who may see fit to resort there to obtain the mail?

If he is not, then we should be careful how we unnecessarily encourage him in his offense, lest we become accountable therefor.

Should any one attempt to evade the consequences of this query by arguing that he does not do this for the sake of Sabbath-keepers particularly, but more especially for the larger number who have no regard for the day, then we will shape our question as follows: Would the postmaster be justified in keeping his office open on the Sabbath exclusively for the benefit of those who desire to obtain religious papers?

This of course would be impracticable. But we think, to say the least, all will be compelled to concede that it would furnish an instance of a clear violation of the letter of God's law. It certainly would be doing for wages a work which in itself does not pertain to the service of God; and which, as a consequence, if justified at all, must be upon the ground of absolute necessity.

But this could never be urged in its favor, since its claims could not, as we have already seen, rise above those of mere convenience and expediency.

We urge, therefore, those who have been doing that which we are compelled from the foregoing considerations to regard as wrong, to give our premises and conclusions careful and prayerful attention. And even should they be unable to agree

with us in every respect, we submit, that the question must be regarded as in some respects a debatable one; and that there is a bare possibility that they are mistaken in their views. This being the case, since there is not only danger of offending God by pursuing the course heretofore entered upon, but since also many of those who keep the first day of the week regard the question in the same light in which we have presented it, and since they look upon your conduct with less charity than we have done, and take occasion from it to reproach the cause which we love, would it not be safer, better every way, to avoid even the appearance of evil? W. H. LITTLEJOHN.

State Center, Iowa, April 12, 1871.

Two Wonders.

SOME things are too wonderful for me. There are two facts on which my mind now rests which I regard as marvelous.

In the first place, I marvel greatly that those who know the true Sabbath of the Lord—Seventh-day Baptists—are so “slow of heart to believe all that the prophets have spoken”—so slow to believe that God, in fulfillment of his promise, has sent a special message for the restoration of his down-trodden truth, preparatory to the translation of his people at the second advent of Jesus Christ. Since the message has come in its order, as the third of a regular series, as predicted, it is truly marvelous that they ignore present truth, and claim that they have always been preaching the third angel's message! at the same time not admitting that the first of the series has been announced. I wonder that they do not yet see and acknowledge present truth. But I still trust and believe without a doubt, that all that do heartily love the law of God will soon see that God has set his hand to restore that law, by the proclamation of the last merciful warning, so plainly foretold in his word. The cross that they have to bear in acknowledging the third message, is to confess that the first and the second were from Heaven. The question is similar to the one put to the Jews by our Saviour: “The baptism of John; was it from Heaven or of men?”

Fulfilling signs, especially the prophecy of the two-horned beast, as fulfilling in the United States, as developed by the present message, will soon convince them that the advent messages are from Heaven. Those whose hearts are right with God will soon see it. I wait with confidence.

But there is another wonder, still greater, I was about to say, but I hesitate; and that is that professed Adventists, those who hold that there is a present truth, and that that truth is the proclamation of the advent at hand, by which a “prophetic people” is to be prepared for that thrilling event, can still close their eyes against the third and last message, as laid down in prophecy, the most thrilling and evidently the most important of all, and hope to go without death right into the kingdom of God, without noticing at all this tremendous warning; that while the message describes the last prophetic people as those who “keep the commandments of God and the faith of Jesus,” they should imagine that a people who hold that those commandments have been abolished and superseded by that faith, are, indeed, the people.” But those of them who are honest, though dangerously misled, will soon see their great and dangerous mistake, and turn their feet into God's testimonies, and thus answer the inspired description of the people who truly have the present truth.

Speed the time, O God! when thy people shall see eye to eye, and thus be prepared to be gathered home to Zion. Open the eyes that are covered by the sleight of men and cunning craftiness whereby they lie in wait to deceive. Let that prophetic people be speedily and fully developed, the remnant of the seed of the woman, “which keep the commandments of God and have the testimony of Jesus Christ”—the people to be delivered from the wrath of men, and translated to Mount Zion.

Oh! give me a part in the present work, and let me see the deliverance of those that are “found written in the book”!

R. F. COTTRELL.

The Spirit of Christ in the Prophets.

WE meet with men almost everywhere who take the position that the Old Testament has served its time in the world, and is numbered with the things that are past. These, with some others who take a more favorable view of the relation the Old Testament sustains to us, look upon the writings of some of the prophets, especially those of Daniel, as being very obscure if not hidden mysteries. Some go so far as to say it is a sin to read or study them with a view to learn or understand their meaning.

Of the New Testament and its teachings, they speak in the highest terms; though they have some difficulty with the book of Revelation. They respect the teachings of Jesus Christ, and accept them as worthy of their entire confidence. Christ, to them, is all in all. This is all as it should be. But what seems singular to me is, for them to accept his testimony in one portion of the Bible and reject it in another. I suppose though, that they have no idea that our Lord had anything to do in dictating the prophets to write what they did. We learn that “the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” 2 Pet. 1:21.

Now it is very easy to show that the Spirit of Christ was in the prophets, and that therefore

their writings are actually the teachings of Christ though they be found in the Old Testament. The apostle Peter speaks to the point as follows: “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” 1 Pet. 1:10, 11.

Now what about the book of Daniel?

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whose readeth, let him understand).” Matt. 24:15. In this our Lord gives his special sanction to the writings of Daniel, which is not only a proof that they are genuine, but that they may be understood. We know that the Spirit of Christ was in Daniel, by the fact so clearly set before us by the apostle Peter.

The book of revelation was dictated to John by Christ's angel. Rev. 1:1; 22:16. Now compare Rev. 22:9 with chap. 19:10 and it will be seen, as John fell down to worship at his feet, in the one place he said, “I am thy fellow-servant, and of thy brethren the prophets;” and in the other, “I am thy fellow-servant, and of thy brethren that have the testimony of Jesus;” and, “the testimony of Jesus is the spirit of prophecy.” This must be undoubted proof that the writings of the prophets are the testimony of Jesus to us.

It is quite probable that Christ's angel is the angel Gabriel. As incidental proof of this, we refer the reader to the fact that this angel was sent to Zacharias, and gave him information of the birth of John the Baptist the forerunner of Christ; and then again to the virgin Mary to announce to her the bringing of Jesus into this world at his first advent. Luke 1. It was this angel that dictated to Daniel the important things he has left on record for us. For us, I say, because the greater portion of his book was to be understood and explained to the world in the time of the end. Chap. 12:4, 9, 10.

From the above facts we conclude that it is not only right, but our duty to “inquire and search diligently” into the prophecies; and we do not think we do wrong, but “do well” to take heed unto them, as unto a light that shineth in a dark place.” I. D. VAN HORN.

Men and Things.

THE CHURCH AS A THEATER.

MANY of the churches in our cities are becoming more and more simply places of amusement and entertainment. They partake largely of the nature of the theater. Indeed they seem in some cases to have set up a sort of rivalry to it. The following from the *Christian Union* is to the point:—

The Sunday services of a Methodist church in Philadelphia were recently advertised in a Saturday paper, with the following as the closing item:—

One of the best quartette choirs in Philadelphia under the direction of that magnificent tenor, F. R. Thomas, M. D., with Prof. Harry Barnhurst as basso, and kindred talent as soprano and alto. Lovers of artistic music may enjoy a rich musical treat at every public service.

What would good old father Wesley say to that, were he alive? It is remarkable that the Methodist church once noted for its plainness and simplicity, should take the lead in these things. How much would God be honored by the performances of such a choir as the above? Suppose the choir filled the bill. When the hearers went out, you would hear them praising that “magnificent tenor,” “talented soprano,” &c. How much spiritual food could poor, perishing, sin-sick souls find in that? Is it not time for the Lord to work? Are we any better than they? Do we humbly serve him?

ETERNAL MISERY A BAD DOCTRINE.

The evidences of this are abundant, look at it which way we will. The following from an editorial in H. W. Beecher's paper is a good confession on this point. He says:—

“In view of the fact that we who hold the doctrine of eternal punishment cannot bear to dwell upon it, and dare not ask of God to help us realize it, is it not a grievous wrong that those who are compelled to withhold their assent to it, should for that reason be set beyond the pale of Christian charity, not only, but too often of common courtesy.”

A doctrine which we “cannot bear to dwell upon” nor dare ask God to help us realize, certainly cannot commend itself to the conscience of men, nor can it honor God. The well-grounded plea he makes for charity to those who reject the doctrine, we suspect was made as much for his own benefit as for any other party. If we read him correctly, he is not far from Universalism.

FALL OF BABYLON.

From every source comes increasing evidence that the nominal church has fallen from its purity and its power. Private members see and confess it, ministers lament over it, and the mass of the people are waking up to it. Both the church and its ministers are fast losing all hold on the public mind and conscience. My observation fully confirms the following remarks from the *New Jerusalem Messenger*.

“Decline of the Ministry.—Col. Higginson, in

the *Toledo Index*, quotes the opinion of an eminent New England divine to this effect. He says:—

“One of the ablest clergymen of New England—a D. D. of great practical experience and of no radical tendencies—told me, not long ago, that in his opinion the clergy had been living for half a century in the inherited prestige of Puritan days. He added that this prestige was now almost worn out, and that in fifty years it would be impossible for a man of mediocre talent to sustain himself in the ministry. And, as it was admitted by all, that the ablest young men are not now commonly attracted to the pulpit as a profession, it was really doubtful, he said, whether, a hundred years hence, there would be any clerical class at all.”

“This view finds confirmation in the fact that the ministry seems to be losing its hold upon the public mind. There are certain eminent preachers who are able to maintain large congregations by their power as orators and scholars; but it is an undoubted fact, which nearly the whole religious press is deploring, that ordinary men no longer have the encouragement and support they formerly had in the ministry. . . . Church-going has come to be looked upon for the most part as a Sunday entertainment; and whoever can furnish the best entertainment is the most successful preacher. An inherited feeling of reverence has heretofore given a certain factitious support to the institution; but that is fast fading away, and it is evident to all careful observers that unless some change is effected, or some re-action takes place, the ministry will lose the little power it now has, and will fail of support as a distinct class.

“The result of this is, that fewer young men of education and ability enter the ministry now than formerly. Some facts have recently come to light and been widely commented upon by the religious press, showing that the proportion of college graduates choosing the ministry as a profession, is only a fraction of what it was fifty years ago.”

These are sad facts, and yet they really inspire us with courage; because when the people awake to the evident facts, then they will feel the need of a reform, and will listen to present truth. The ministers are losing their power to oppose the truth. The people distrust them. We expect to see things grow worse and worse till the world is prepared for the loud cry. May it come soon. D. M. CANRIGHT.

To the Brethren in Minnesota.

DEAR BRETHREN AND SISTERS: There are some things pertaining to the cause of present truth and its prosperity, that I think demands your immediate attention. I take this public manner of speaking to you, thinking, by so doing, that you will be the more prompt in meeting the wants of the cause as far as lies in your power.

First, there is a lack of order, or of a full organization in nearly every church in the State. There is but one church that now has an ordained elder. Under these circumstances the ordinances cannot be celebrated only at such times as a minister may be present. A change should be made for the better as soon as practicable. In order to effect this, it will be necessary for all those living in the vicinity of any of these churches, who have formerly belonged to others, to obtain letters that they may be ready to join where they now live at the earliest opportunity. Then, when the time shall come to complete the organization in any place, you will also be prepared to act your part. I shall want to do this work in every place when I visit you again, if it is possible.

Secondly, Systematic Benevolence will require your attention. Walk out by faith on the promises of God and do what you can in this direction, that the cause of God may not want for means. Every Sabbath-keeper in the State should feel an interest in this matter. Let every church call a business meeting some time before the Conference, and let every member feel under obligation to attend it, or represent themselves by letter. At that time settle up your past s. b. pledges, re-arrange your pledges for the next year, elect your delegates to the Conference, and make all the preparations you can to attend the camp-meeting. This will be a good time to grant letters to those members who have moved to other places.

Let every one in the State feel an interest in the coming camp-meeting. Begin to make preparations now to attend it. Look up your friends that you would be glad to have attend it, and persuade them to get ready to go with you. Pray much that the meeting may result in great good to the cause of God. There are burdens to be borne; let us all become burden-bearers. Those that labor will receive the reward. Time is short. Thousands of our fellow-men are standing on the brink of eternity without hope. Let us come up nobly to the work and employ every means in our power to give them the light. Let your light shine, brethren, and by your good works help on the cause of your Lord.

I. D. VAN HORN.

THE great teachings of Jesus, concerning God and man, have been verified by the experience of sixty generations of Christian men and women. They have guided them to God; they have rescued them from sin; they have created faith, hope, and love in human hearts; they have conquered the fear of death; they have consoled the sufferers under the burdens of life.

News and Miscellany.

“Can ye not discern the signs of the times?”

The Revolution in France.

THE recent victories of the Commune but make darkness visible. The ultimate success of the revolutionists can only leave the future vague and uncertain, because their aim is vague and uncertain. Their courage and obstinacy tend to demoralize the troops of the Assembly, because those troops are Frenchmen. The fidelity of the latter to the Thiers government is weakened by their national sympathy, and that government is liable to see its soldiers desert in the very crisis of a battle. The army of the Assembly may possibly succeed in besieging Paris and compel a surrender, as they now threaten, but unless more generalship and bravery are displayed by the Versailles leaders and soldiers, the unsuspected resistance and the unsuspected courage of the “Reds,” are ominous for the stability of the Thiers government.

The distinction between the ideas and the conduct or character of the revolutionists, must be carefully kept in mind in estimating the merits of the conflicts. Though they whip priests and despoil convents, they do it by way of protest against the alliance between church and state. Though they pronounce all contracts between landlord and tenant null and void, and abolish the rights of property, they do it in the name of a vast association of workmen, which extends all over Europe, and has for its object a universal republic, and a grand co-operative system of labor in which all shall be employers and employed. Though they rant and fume, yet their proclamations and papers show a high degree of intellectual ability, and they display a vigor and energy which the Thiers government has not shown, and probably does not possess.

Centralization based upon the ignorance of the masses, under whatever name, has been the principle underlying every form. In lieu of this, the “Reds” have no distinct, organized principle to offer. Their constitution, if we can say that anarchy constitutes at all, is wholly negative. The “Commune,” they say, local self-government, equal distribution of the rewards of labor, upheaval of ancient traditions, the destruction of the church, the banishment of all who worship “a person whom they call God”—these and similarly destructive propositions form their “bill of rights” and wrongs.

If the South had successfully seceded, overthrown the Washington Government, withdrawn, and left the Northern States to pick themselves out of the wreck, we should have realized to some extent the situation of France after the surrender of Paris. Imagine us wholly to have forgotten the art of self-government, and to have been disgusted with the Federal Government which had so signally failed. Imagine the farmers of Michigan, Ohio, Illinois, and other States, daily anticipating that the populace of New York and other large cities, led by Wendell Phillips, Train, the Pennsylvania coal rioters, and men of less honesty and more capacity than they, would seize their property and divide the National and private wealth among the whole population. Imagine that these revolutionists had no charter, no constitution, no declarations of principles to offer; that they did not propose a republic like the one we had lost, nor a monarchy, nor even a confederation of the State Governments, but simply such a government as New York, Philadelphia, Cincinnati, Chicago, St. Louis, and other cities might evolve from their own consciousness; imagine, if possible, these circumstances, and we begin to see a glimmer of the situation in France. We fall far short, even then, of the reality, because we cannot divest ourselves of our conscious ability to set up the machinery of local self-government at any place and under all circumstances. But France has never had this power. It is foreign to all its experience. It would know as little what to do with it, even if, by some miracle, it should be set running, as a Feejee would know what to do with a postoffice, or the Esquimaux with a Supreme Court.—*Detroit Post*.

What Is the Parisian Commune?

“THE Commune,” pure and simple, is not a bad sort of thing, nor, to Americans, at least, is it a new thing. You in New York have your commune in your own way. That is, you have local self-government. New York governs herself by officers elected by her own people, and so does every other city and county in the United States. But, above or with this, you have your State government and the Federal government. Now, if you can conceive of New York throwing off her obligations of obedience to the State and Federal governments, and setting up in perfect independence on her own hook; instigating Buffalo, Rochester, Troy, Poughkeepsie, and all the other cities to do the same; and still announcing that in some occult and mysterious way all these other cities and all the east of the State were to be subject to New York; and proclaiming, also a new gospel in regard to the rights of labor as distinguished from the rights of property; if you can conceive of this, I say, you will begin to understand what this Parisian commune really means. It is, in fact, simply putting in practice the dogmas enunciated within the last few years at the successive congresses of the International Workingmen's Association. . . . The *fons et origo* of the whole affair is tradesunionism. In the eyes of the members of the Internationale the workman is alone to be regarded, and he is a brother, be his nationality what it may. The French employer and the French consumer, in their eyes, is an alien and a stranger; the Swiss, English, Belgian, or even German workman, is a brother. The Internationale has sought to unite the workmen of every nation in a league against every one who is not a workman—a workman, that is, in their sense. They don't want a Republic such as you have in America, or such as M. Thiers proposed to have here. They want a republic in which they shall be the masters and every one else their slaves. This is the Commune—a government which is a gigantic trades-union. It seems to be about to carry everything before it. Heaven help us!—*Cor. N. Y. World*.

BE GENTLE, FORGIVING, AND KIND.

Oh! why are we always so ready
To hear what another may say,
To canvass the faults of a neighbor,
Forgetting our own by the way?
We know not the heart that we censure,
Be gentle, forgiving, and kind,
One drop from the fountain of pity
A wound that is bleeding may bind.

A word, like an angel of mercy,
The sunshine of gladness may bear;
May cheer a lone spirit forsaken,
Or add to the weight of its care.
A word! do we think of its import,
Though uttered perhaps with a smile?
A heart may be writhing beneath it,
Or breaking with anguish the while.

A word that in coldness is spoken,
May sever the friendship of years,
The flowers of feeling may wither,
And leave them in sorrow and tears.
Then why are we always so ready
To hear what another may say,
To canvass the faults of a brother,
Forgetting our own by the way?

—Sel.

Progress of the Cause.

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

Chicago.

I HAVE finished my labors at present in Chicago. Continued the meetings seven weeks. The interest to hear increased to the last. Eleven brethren and sisters (all Norwegians) have taken the covenant of S. D. Adventists. Ten have been baptized. Bro. G. T. Berg was ordained elder. Systematic organized to the amount of \$125.32 a year. The brethren have been very liberal in sustaining the meetings, which cost us about \$29.00; and besides this, they made up a donation for me of \$14.00. They have commenced to love the truth which has brought them to the unity of the faith. Some others are convinced of the truth, and we expect that many more will be found among the 10,000 Scandinavians of Chicago who will yet obey the truth. It is at least a large field of labor. May the Lord preserve these dear souls, and continue the good work until all the honest ones shall be gathered out and be presented without spot or wrinkle at the appearing of our blessed Lord.

JOHN MATTESON.

Bussyville, Jeff. Co., Wis., April 17, 1871.

Wisconsin.

SINCE my last report, I have been laboring most of the time at Bad Axe. Preached twenty-eight sermons, and have reason to believe a permanent work has been done there. There are fifteen or more keeping the Sabbath, besides twenty-five or thirty children from two to fourteen years old, who keep it with their parents. I am now at Victory. Have delivered two lectures. Shall remain over the Sabbath with the brethren here. We hope for an addition to the church here of one or more. The brethren in this place, like many others, need encouragement.

I intend to go to Liberty Pole, on the 11th, then to Kickapoo Center to visit and encourage the brethren. May the Lord help us to work in harmony with his will. DAVID DOWNER.

New Hampshire.

My last report was to Feb. 15. I had then given four lectures in Sharon. Continued them until April 8, giving some thirty discourses in Sharon, and seven in Jeffrey, meeting with the brethren in Blakeville several Sabbaths, and holding meetings in Peterboro one Sabbath during the time. I have tried to do the best I could to help the brethren, and persuade others to keep God's commandments, and the faith of Jesus. As a result, some of the brethren have been encouraged to consecrate themselves anew to the work; and in Sharon, eight have commenced to keep the Sabbath, who never started in the good work before. Held several social meetings with them, in which they have all taken part. Started a Bible-class last Sabbath, and social meeting on Wednesday evening. Bro. B. F. Wilkinson will lead in these meetings.

There is deep conviction on the minds of others in Sharon that they should keep the Sabbath. Nearly all who have heard us, confess we have the truth. The people in Sharon have treated us very kindly, making us welcome at their homes. We shall always respect them for this, and hope they will have such a regard for God's honor as to respect his law and keep all his commandments, that they may have right to the tree of life and enter through the gates into the holy city at last, and so escape the seven last plagues to come on those who heed not the warning and counsel given under the three messages of Rev. 14.

I have given one discourse here to about forty-five, who gave good attention. Hope in the Lord to be of service here among this people. Pray for us. P. C. RODMAN.

West Wilton, N. H.

THE warm sunshine and the gentle zephyr may melt the glacier which has bidden defiance to the howling tempest; so the voice of kindness will touch the heart which no severity could subdue.

Writing for the Review.

THE influence of the REVIEW in this work cannot be estimated. What would our churches do without it? How could the hundreds of scattered ones, the lonely ones, live without its weekly visits? Not only so, but hundreds are reading it every week who are not in the truth. It should so present the truth as to convince and convert many of these. How very important then that it be filled each week with good matter, sound arguments, spirited articles, all bearing more or less directly on the present truth.

But to have this so, somebody must take an interest in preparing this matter for the REVIEW. Nor can one person nor a half dozen do this. It is too great a tax to be borne by a few; besides if this should be so, it would soon become stale, dull, and one idea-d. It needs not only spirit, life, and energy, but also variety. This can only be secured by having articles from a considerable number of different persons. This is what we plead for. How often I have noticed when the REVIEW comes to us filled up with long articles, and these perhaps mostly from other papers, that the readers lay it down with the remark that the paper is dull this week. It appears more like a task than a pleasure to read it through. But when it is full of short articles, especially if they are from our own writers, then all are pleased with it. But it is impossible for the editor to send us such a paper unless its friends will take hold unitedly and feel not only an interest but a responsibility to furnish the material for it.

But who shall do this, and how shall they do it? Of course not every body has the ability nor the information to write good articles for the paper; yet many have this ability who are making no use of it, are hiding their talents. How shall we find out who ought to write? I know of no better way than for those who think they have something good, to write it out and then let the editor decide whether it is good, or not. I think he will not object to having a large variety from which to select. If after several efforts, say a half dozen or so, your articles do not appear, consider yourself excused from further duty in that line.

There are scores of brethren and sisters among us of good education, sound minds, quite extensive information, and well posted in the truth. Why cannot such write good articles? Is it not for a lack of will? of interest? of energy?

But what is the matter with a large number of our ministers that they do not write more? If they have good matter to talk about both to outsiders and to the church, why is it not good to write about? If it is good for the few, why not for the many? I cannot understand why it is that they take so little interest and responsibility in furnishing matter for our papers. Why is it not just as much a duty as it is to go out and preach?

But some say the subjects they preach on are old and familiar to all, and hence not appropriate for the REVIEW. Well, it would be a very good plan for such to dig out a few new ideas in some way. It would do their hearers good, and then they could write them out.

Can it be that a minister can properly study his Bible, can travel from place to place, can keep informed of what is going on in the world around him, and yet neither learn, see, nor hear anything that would be of interest to the readers of the REVIEW? It would be accusing them of stupidity to think so. It cannot be. Perhaps the writer's experience in this may assist others. When for any cause I have neglected writing for some time, it becomes very hard for me to think up an interesting article for the paper. But having written one article, a subject for another readily suggests itself. Thought begets thought without end. Keep your eyes open to what is transpiring around you. Every day, life is full of the most interesting and instructive incidents, whether in the family, on the farm, or traveling. Notice them, note them down at the time, and then give them to us on paper. Here is Beecher's fort, the secret of his success. He is a close observer of nature. He keeps his eyes open to every little thing around him. Then he weaves them right into his talk and his writings. They are such simple and well-known facts that they cannot fail to interest all. Christ was constantly teaching the most sublime truths by illustrations from nature, e. g., the lilies of the field, the sower, the tares and the wheat, &c., &c.

This is a stirring age, a live age. Heaven and earth are full of signs showing the end of all things. These signs are both increasing and growing brighter every day. Let us all be alive to these things, study up, read up, post up, wake up, and then give our brethren the benefit of it, both in our talk and in our writings. Let us try, and then ask God to bless our feeble efforts.

A CONTRIBUTOR.

TRUTH will never die; the stars will grow dim, the sun will pale his glory, but truth will be ever young. Integrity, uprightness, honesty, love, goodness, these are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who have enshrined them in their hearts have been burned at the stake, but out of their ashes other witnesses have arisen. No sea can drown, no storm can wreck, no abyss can swallow up, the ever-living truth of God. You cannot kill goodness, and truth, and integrity, and faith, and holiness; the way that is consistent with these must be a way everlasting.—Spurgeon.

LIVE up to your engagements.

Press Forward.

"FORGETTING those things which are behind, and reaching forth unto those things which are before, I press toward the mark," &c. Phil. 3: 13, 14.

The example of the apostle, thus stated, is worthy of imitation by all who are striving to overcome. It is not safe to trust in the experience of the past. To-day brings its duties and its dangers, and while the discharge of those duties claims our attention, by watchfulness and vigilance we may avert the impending danger. While we may dwell upon the past as a source of encouragement, we may not safely base our hope upon anything short of a present, lively sense of our acceptance with God. And how may we expect to have this, without a present experience—the result of present effort, the discharge of present duty?

To lean upon the experience of the past will result in dwarfing our moral faculties, blunting our nice perceptions of right and wrong, and utterly unfitting us for the conflict before us. Our Father justly demands of us a growth in grace, an increase in the knowledge of the truth. In this we see manifest an interest in our welfare; for we cannot without these successfully meet and overcome the influences and obstacles we encounter; and we can attain to neither while we weakly and supinely rely only upon our past experience.

Growth in grace necessitates the gaining of an experience which we can obtain only in one way, in battling now with the stern realities of active life; not merely to maintain a defensive position, but to engage in an aggressive warfare. In the exercise of our faculties we gain strength for future conflicts; failing to exercise them, we are crippled and grow weaker day by day.

Cheered by the recollection of the mercies and blessings so lavishly bestowed in the past, profiting by the mistakes and errors into which we have fallen, press forward. There are higher, better attainments for us in the great future, a better experience, a holier, more perfect, character. Unless we gain that experience, and develop that character, by bearing our individual responsibilities, our daily cross, we cannot pass unscathed the time of trouble before us. We cannot successfully cope with our wily foe, ever ready to take advantage of our want of experience and consequent weakness; we shall lack the strength of character requisite to enable us to stand against the varied influences which we encounter amid the last day perils.

Great dangers, severe trials, increasing perils, are before us. Nothing short of our best and most persistent efforts will make the conflict in which we are engaged a success. Nothing less than a daily victory will insure a final triumph.

"Forgetting the things which are behind, . . . press toward the mark." Our motto must be, Onward, ever onward. To halt is always dangerous, to look back is certain destruction. But we may overcome. If we press the battle, always faithful, our Captain will guide us to certain victory. May we thus overcome, and wear the victor's crown on the other shore. N. ORCUTT.

"NO NEWS is good news," is a saying, with all its quaintness, which has more force and depth in it than we are commonly aware of. For that calm, unmitigated, unruffled flow of time, which leaves little to be told, is the happiest as well as the safest period of our lives. It is like the gentle lapse of the rivers, which, without being noticed or talked of, is permitted quietly to fertilize the soil, and beautify the prospect, while the fame of the rapid and destructive torrent is noised abroad. In such a state we are led from that which is without to that which is within; from the bustle of the world to a quiet communion with our own hearts; from that which depends on the will, perhaps on the capricious and unaccountable whims of others, to that for which, under God's good guidance, we may draw upon ourselves.—Bishop Jebb.

OH! how irresolute a man often is concerning a sin which he knows to be a sin, but which enchants him with its sweetness. Ah! how a man will say, "I must give it up, but I cannot!" Sin dies hard; it makes a hundred excuses for itself, and pleads, "Is it not a little one? Is it not a sweet one?" O Lord, then give me strength of resolution, and when I know that a thing is wrong, help me to have done with it; and when I perceive an action to be right, help me to make haste and delay not to keep thy commandments. O my Lord, may I never try to patch up a peace between my conscience and myself by trimming and compromising. If I know a thing to be thy will, may I never parley nor question; for this is to rebel. The spirit that parleys is the essence of high treason.—Spurgeon.

HE that leaneth to his own judgment, is foolish, and he that trusteth to his own heart is a fool; neither to my judgment nor to my heart would I trust, but say, "Lord, lead me."

DEATH will put an end to the filling of the money-bags. Like Jesus in the temple, death will enter and overturn the tables of the money-changers, and the seats of them that sell doves, and with a voice of authority he will cry, "These things hence!"

Evening Questions for Self-Examination.

1. HAVE I read a portion of God's word to-day? and if so, was it hurriedly and without meditation, or reverently and with a sincere appreciation of its preciousness?
2. How did I pray to-day? Was it formally, without realizing thoughts of God, without sensible nearness to God, or without affection, favor, and confident dependence on Christ's mediation?
3. Have I been sensible of any holy motion of God's Spirit in my soul? or have I encouraged or discouraged his gracious visits?
4. Have I longed after God, panted after his manifestations to my soul, and felt that in his favor and love alone could I be happy?
5. Have I studiously repressed evil thoughts, and desired to be delivered from their intrusion? and have I made any successful assaults on my easily besetting sins?
6. Have I been guilty to-day of envy, jealousy, pride, evil-speaking, or unkind feelings? Have I returned good for evil? Has sin overcome me, or have I overcome sin?
7. Have I realized my nearness to eternity, and encouraged myself to meditate on, and to seek preparation for, death, judgment, and the coming of my Lord?
8. Have I met crosses and disappointments, wrong or slander, with meekness and patience?
9. Have I been covetous, or have I resisted the tendency of my heart to avarice by the performance of benevolent and charitable deeds? Have I given anything to the poor, or purposed to do good to all men, as I have opportunity?
10. Have my secular avocations absorbed too much of my time and attention to-day?
11. Have I lived to God's glory, or for my own selfish ends to-day?
12. Is it a matter of consciousness with me that religion is my chief concern and the source of my greatest pleasure?
13. Have I been gentle and courteous toward my inferiors and dependents, kindly affectionate toward my equals, and respectful toward my superiors?
14. Have I spoken unadvisedly, or rashly judged others?
15. Has the world been in any way benefited by my living to-day?
16. Have I had opportunities for doing anything for Jesus, and have they been embraced? Have I spoken well of him to any perishing sinner? Have I given away a religious tract, magazine, or book, to any one, with prayer for the Spirit's blessing?
17. Have I prayed for the prosperity of the church, and the conversion of sinners, and considered all I have as given me for the promotion of the Lord's kingdom among men?
18. Have I felt with increased intensity that my only hope is in Christ?
19. Have I avoided all appearance of evil, and set a holy example before those with whom I have come in contact, fearing not man, but God?
20. In a word, have I made any advancement in the divine life to-day? Ponder this, O my soul! as in the immediate presence of God.—Sel.

God's Plan of Your Life.

NEVER complain of your birth, your training, your employment, your hardships; never fancy that you could be something if only you had a different lot assigned you. God understands his own plan, and he understands what you want a great deal better than you do. The very things you most deprecate as most fatal limitations or obstructions, are probably what you most want. What you call hinderances, obstacles, discouragements, are probably God's opportunities; and it is nothing new that the patient should dislike his medicines, or any certain proof that they are poisons. No! A truce to all such impatience! Choke that devilish envy which gnaws your heart because you are not in the same lot with others; bring down your soul, or rather bring it up to receive God's will, and do his work in your lot, in your sphere, under your cloud of obscurity, against your temptations; and then you shall find that your condition is never opposed to your good, but really consistent with it.—Sel.

Have Patience with the "Bad Scholars."

"SOME years ago," says the Rev. William Jay, "I had in my garden a tree which never bore. One day as I was going down with the axe in my hand to fell it, my wife met me in the pathway and pleaded for it, saying, 'Why, the spring is now very near; stay, and see if there may not be some change; and if not, you can deal with it accordingly.'" As I had never repented following her advice, I yielded to it now; and what was the consequence? In a few weeks the tree was covered with blossoms, and in a few weeks more it was bending with fruit. Ah! said I, this should teach me. I will learn a lesson from hence not to cut down too soon; that is, not to consider persons incorrigible or abandoned too soon, so as to give up hope, and the use of means and prayer in their behalf."

EVERY impulse of beauty, of heroism, and every craving for purer love, fairer perfection, nobler type and style of being than that which closes like a prison-house around us, in the dim, daily walk of life, is God's breath, God's impulse, God's reminder to the soul that there is something higher, sweeter, purer, yet to be attained.

To the Churches of the Minnesota Conference of Seventh-day Adventists.

LET us bless the Lord for his wonderful works to the children of men. Let us thank his name for the glorious light of present truth that shines upon our pathway. Let us thank him that this light has reached the great State of Minnesota.

We look back ten or twelve years in the past, and we see but a few faint lights sending out their rays across the broad prairies. We follow down the stream of time to the present, and then we look into the future. We see the work that has been accomplished, and we see what is yet to be done. Something has been gained, but still our light burns feebly. Greater work is before us. We need more order, more unity, more concert of action. Who will lift in this work? We can all lift, if we will. Then the question is, Who will? I think I hear all saying, I will try. But many may fail because they look over their work; that is, they are looking too high; they are looking for some great work. Let us get down lower. Let us seek more humility, more of the softening spirit of Christ. Let the rough corners be broken off. Let us look into our own hearts. Let the work begin at home, and then it will spread to others around.

But all have not the same work to do. Some have the oversight of the work at large. Let us help them. They need it. Others again have the oversight of the little churches through the land. Oh! how they need our prayers and assistance! Let us all do our work, and do it well.

And right here I would speak a word in regard to Systematic Benevolence. Brethren and sisters throughout the Conference of Minnesota, have you all done your duty in regard to this? How is it? Have you dealt as good stewards, and pledged according to the full value of the means God has given you? And then when you have pledged, have you been prompt to pay your vows to the Lord? These are plain questions; and all Seventh-day Adventists should see to it that they are able to answer them in the affirmative. And all who cannot, we hope will set about the work, that they may soon be able to do so. H. F. PHELPS.

Move On.

"MOVE on," said an employer to his apprentice when he found him looking in at a shop window, instead of doing the errand upon which he was sent. "Move on, what would the world come to if all were to stand still as you are doing?"

Is not this good advice for one of Christ's followers? Yes; "move on," in the work of saving souls; what if you can not do great things; do what you can; angels can do no more. The humblest flower that God has created has some mission to perform; so there is a work for the humblest child of God. Do not be discouraged because you cannot do as well as some one else; each one has his allotted place. Be yourself. God does not require us to do anything that is impossible; but he does require us to do all that we can do, and remember that unto whomsoever much is given of him will much be required. If we have but one talent, we must improve that one; that when Jesus comes we may receive the plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Do not neglect small opportunities. Speak a word for Jesus whenever you can. Who can refuse to work for Jesus when he has done so much for us? He died, that we might have eternal life. Is it not a prize worth striving for? Then let us move on in the work of preparing ourselves for that glorious meeting, and warning others of their danger. Oh! could we realize the importance of the time in which we are living, should we not be more in earnest in proclaiming this last message of mercy to fallen man. The time is short; and how much there is to be done. Precious souls are to be gathered into the fold; but time is fast hastening away, and those opportunities will soon all be in the past.

May the Lord strengthen us, and help us to be faithful, and whatsoever our hands find to do, do it with our might, lest the blood of souls be found upon our garments. E. R. D.

Speak for Jesus.

WHAT can I do for Jesus to-day? I asked myself, as I arose, and lifted my thoughts heavenward. How shall I honor my blessed Master? An opportunity soon offered. A lady called, and after a short conversation, I began speaking of the soon coming of Jesus, and the joy and gladness of the dear saints who loved his appearing. While speaking, I felt the sweet Spirit of the Lord witnessing with mine that I was in the path of duty. Oh! the blessing of the Lord! It makes us rich! This afternoon a gentleman called, and was shown into the room where I was sitting. My REVIEWS were lying on the table before me, and they attracted his attention. He commenced asking questions, and I referred him to the remnant people spoken of in the Revelation, who keep the commandments of God and have the faith of Jesus. He seemed to listen with so much interest that I gave him some of our tracts, which he promised to read. I pray the Lord to bless the good seed sown in this wicked city.

Let us be encouraged to speak for Jesus. Let us not be ashamed of his word, but let us be diligent in his service. Our days are swiftly passing, and shall we not improve each passing hour? Shall we not speak often of his wondrous love, of

his tender mercies with which he is blessing us every day? Let us honor Jesus each day in all we do and say, and he will remember us when he comes with power and great glory to gather his jewels, and will give us a place in his everlasting kingdom. L. E. MILLNE.

Council Bluffs.

Advice to Young Converts.

Sedulously cultivate devotional habits.

1. "Pray without ceasing." It were needless, surely, to enlarge upon the importance of prayer.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gate of death,
He enters Heaven with prayer."

Its frequency greatly promotes spiritual growth and strength, while its neglect tells the secret of unfaithfulness, backsliding, and apostasy. Never, then, abandon your visits to the throne of grace while life remains. Daily and regularly commune in secret with your Heavenly Father, freely making known to him your many wants, confessing your sins, rendering thanks to him for your blessings, temporal and spiritual, and casting upon him your cares. If you are the head of a family, fail not to offer upon the hallowed domestic altar your morning and evening sacrifice. Never, when it can possibly be prevented, let your seat be vacated at the hour and in the place of social worship.

2. Be constant and diligent students of the Bible.

This is the chart which God has put into your hands to guide you in your journey over life's changeable and turbulent ocean. Following its directions, you shall escape from every danger, and safely reach the haven of eternal rest. This is the repository of all that is most valuable to you as a creature of time, and an heir of immortality. Here you may gaze, until your heart overflows with love, upon the perfect character of Him whom no mortal eye hath seen, drawn by his own unerring hand. Here is displayed, from its inception to its consummation, that wonderful plan of redemption into which angels desire to look, displayed in all the love which originated it, the cost at which it was executed, and the inestimable benefits which flow from it. Here are contained those doctrines which lie at the foundation of all Christian duty.

Saying and Doing.

THE intention cannot atone for the neglect. A man may intend to do right and nobly; yet such may be the temptation, and so weak the principle of right action, that the good resolutions are swept away like the leaves of autumn before the mountain torrent.

The repentant sinner, or returning backslider, truly intends to amend his ways; but too frequently, as often as he repents, he returns again to his sin, or omission of duty, and thus becomes unstable, and double-minded.

As he returns with humility, he wins the love and esteem of his brethren; as he again relapses into pride and vain glory, he loses more than he won by his humility.

At each relapse, he loses the confidence of those he chose as his brethren, and weakens himself. This is not an isolated case; but in one form or other, many are thus undermining their own hope; not by humility, and repentance, but by forgetting their weakness, and presuming upon the strength they possess, and forgetting their own weakness and sin.

Let us who are weak, flee unto God for strength. Let us rely upon him, and while our brethren forgive and forget our past wrongs, let us not be in haste to forgive ourselves; but rather cherish this virtue toward those who have injured us.

None are more exposed to vain glory and pride, and instability, than those who have least cause for self-gratulation: let us remember that it is in humility only that we stand; by this we have arisen; by this let us hold our ground.

JOS. CLARKE.

Landscape Under the Sea.

MR. GREEN, the famous diver, tells singular stories of his adventures when making search in the deep waters of the ocean. He thus sketches what he saw at the "Silver Bank," near Hayti: The banks of coral, on which my diversings were made, are about forty miles in length. On this bank is presented to the diver one of the most beautiful and sublime scenes the eye ever beheld. The water is from ten to one hundred feet in depth, and is so clear that the diver can see from two to three hundred feet when submerged, with but little obstruction to the sight. The bottom of the ocean, in many places, is as smooth as a marble floor; in others it is studded with coral columns, from ten to eighty feet in diameter. The tops of those more lofty, support a myriad of pyramidal pendants, each forming a myriad more, giving reality to the imaginary abode of some water nymph. In other places the pendants form each after each. As the diver stands on the bottom of the ocean and gazes through the deep winding avenues, he finds that they fill him with as sacred an awe as if he were in some old cathedral which had been long buried beneath the ocean's waves. Here and there the coral extends even to the surface of the water, as if the loftier columns were towers belonging to those stately temples that are now in ruins. There are countless va-

rieties of diminutive trees, shrubs, and plants in every crevice of the coral, all being of a faint hue, owing to the pale light they receive, although of every shade, and entirely different from plants that I am familiar with that vegetate upon dry land. One in particular attracted my attention; it resembled a sea fan of immense size, of variegated colors and the most brilliant hue.

Effects of Moonlight.

THERE is a popular impression that the moon exerts a marked influence on vegetation; and the weather-seers are largely guided by the changes of that luminary. Mr. Coffin, in his recent book, "Our New Way Round the World," thus writes of its effects on man within the tropics. He is in India: "The moon is at the full, pouring its rays from the zenith straight down upon us, with a power which is almost as unbearable as that of the sun at mid-day. There is no heat in its rays, but they have great effect on the brain. The blood rushes to the head, and there is a sense of fullness and pressure which, although not attended by acute pain, is exceedingly unpleasant. We find it necessary to keep our umbrellas spread at midnight as well as midday. It is dangerous to sleep in the moonlight in the tropics. In this country we can see new beauty in those words of the psalmist, expressive of God's care for those who love him: 'The sun shall not smite thee by day, nor the moon by night.'"

Lean Hard.

LEAN hard upon the Father who shapes thy path; he will uphold thee; lean hard upon the angels who guard thy steps, no stone shall bruise thy feet or tangled net entrap thee. Lean hard in love, but falter not, bearing, yet upborne, the burden shall prove light, at which in doubt and fear thou faintest now.

"Child of my love, 'lean hard,'
And let me feel the pressure of thy care.
I know thy burden, child; I shaped it,
Poised it in mine own hand—made no proportion
In its weight to thine unaided strength;
For even as I laid it on, I said,
'I shall be near, and while she leans on me,
This burden shall be mine, not hers;
So shall I keep my child within the circling arms
Of mine own love.' Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come;
Thou art not near enough. I would embrace thy
care,
So I might feel my child reposing on my breast.
Thou lovest me? I know it. Doubt not then;
But, loving me, LEAN HARD."—Western Home.

"LEAD me, lead me." What does this prayer teach us? Why, that the most mature Christian, if he judges aright, feels that he wants as much to be led in the right way as if he were only beginning the spiritual life. The word seems to be almost humiliating, "Lead me." It is a little child, saying, "Lead me, mother, lead me." It is more than that; it is a blind man putting out his hand. He cannot see; he cannot find his way; and he is begging, "Lead me." Such babes are we, such blind men are we, apart from the guiding grace of God.

If we have faith in a living God, a Father and Friend of man, who does not only interpose once in a while, but is present always in human affairs, then every man is sent to do a work; every man has a mission; a mission determined by his capacities and opportunities; a mission which no one can fulfill but himself, since every man has his proper gift from the Lord. The mission of Jesus differed from that of other men in these two points; that it was the greatest work ever given man to do, and that he saw more clearly what it was than other men see theirs.

Give the mariner a stout ship, a skillful captain, deep water, and plenty of sea-room, and he will be steady through any tempest; because the permanent outbalances the transient. So give the man, on this great sea of life, trustworthy reliance on God, let him know that he can trust in the depth and sweep of this divine nature, in the trustiness of these things that are about him; let him see the eternal anchor ready to grapple and hold fast when all else fails, and he will cheerfully face any tempest that can ever come.—Robert Collyer.

Come.

"COME, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Gracious words of our Saviour—come, not go, ye. Christ, the glorious Shekinah leading the Israel of God, tells us to come and possess the kingdom. He has spied out the land, he tells us it is goodly, full of all precious things, a desirable place to dwell in. He has told us, too, that there are dangers by the way, that in our own weakness we cannot cope with our enemies; but he has also said to his followers, "Lo, I am with you always; even unto the end of the world."

Jesus is our rear-guard. In him is the light that shineth unto the perfect day. In his life upon earth, he is our great example, in his sufferings here, our consolation in trouble, and in his glorious victory over the power of the grave, our great incentive to press on in the straight and narrow path of self-denial. We need not be affrighted by the giants in our way, though beside them we seem as grasshoppers. Let us dread not, neither be afraid of them; for our Lord has promised to be with us. "Let us go up at once and possess it; for we are well able to overcome it." Num. 13:30.

How are we able?

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of Heaven. Let us be little children, trusting our Father's word, obeying his commands, learning of our Teacher, growing in grace and simplicity, and we shall not only be able to enter, but such shall be called greatest in the kingdom of Heaven.

Brethren and sisters, are any of us discouraged by the coldness of friends, the scoffs and jeers of a deluded world, who have forgotten the commandments of God and changed his truth into a lie? If so, let us so humble ourselves beneath the mighty hand of God that we may find our true position as little children; then we shall fear not, neither be dismayed. The Lord shall establish thee an holy people unto himself as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all the people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee.

H. M. VAN SLYKE.

Hamilton, Mo., April 11, 1871.

Pearls in Christ's Crown.

SOME writer thus consoles Christian sufferers: "Oh! the wisdom, goodness, and mercy of God! He can take the pains and agonies of the sick one; and work them all into jewels which will sparkle in the crown of Christ forever! All our sorrows and suffering, and our very tears, will thus become a part of his own glorious crown. We wonder often that the good, the meek, are made to suffer so long and so fearfully; but when we look upon the jewels which he thus makes up, we shall cease to wonder. Not one pang or sorrow could be spared, and have the jewels in his crown that they are. O sufferer on the bed of pain! our Lord makes pearls for the crown of earthly monarchs; and, in the same way, he is fitting thee to be a crown of glory in his own diadem. Patiently, patiently suffer his will, and thou wilt hereafter see that it was all to make thee more glorious in the eternal kingdom."

IN the lowest forms of God's works, all through earth and air and sky—all through the varied forms of inanimate nature—there are mysteries unsolved by finite intelligence; and be not surprised, therefore, if in the anomalous incarnation of the divine nature there is what is incomprehensible to us. To be surprised into doubt or unbelief of the law on this account, is neither logical nor antillogical.

WHEN the soft iron is in the electric circuit, it grows magnetic, and not only clings itself, but keeps lesser and kindred masses clinging; so when the soul is in the right relation to God, it acquires a strong induction—a mighty power of attracting others in the same direction.

Obituary Notices.

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

DIED, at Manchester, Boone Co., Ill., March 15, 1871, Carrie M. Bowles, daughter of I. C. and C. M. Bowles, aged 9 months and 20 days.

CYNTHIA M. BOWLES.

DIED, of measles, complicated with other diseases, in East Genoa, N. Y., my brother, David C. Upson, aged 24 years, lacking 15 days. We are not without some hope that Bro. David will meet us in the first resurrection. His mind has been quite seriously disposed all the past winter, and he expressed a determination to serve the Lord faithfully the remainder of his life if he was permitted to recover from his sickness.

L. UPSON.

DIED, near Braddyville, Page Co., Iowa, March 28, 1871, George B. Carr, youngest son of Robert and Ann A. Carr, aged one year and eight months. Our mourning hearts are comforted when we realize that it is but a short time ere we may meet our departed one.

R. AND A. A. CARR.

DIED, in Providence, Saratoga Co., N. Y., March 20, 1871, Wellington S. Parker, son of Nelson W. and Elizabeth Parker, aged 7 years, 3 months, and 3 days. Funeral discourse by Eld. Showers of the Christian denomination, from 1 Cor. 15:55.

N. W. PARKER.

DIED, of dropsy, April 14, 1871, in Daviess, Co., Mo., Eld. Lewis Morrison in the 71st year of his age. He was a member of the Christian Church 31 years, was a leader in the promulgation of the doctrine of immortality only through Christ, and other kindred truths, stood firm for Bible truths, not regarding the teachings of men nor popularity. He adopted the observance of the Sabbath when 57 years old, and enjoyed himself much in the vindication of the claims of the "commandments of God and the faith of Jesus," until old age, infirmity, and death, closed his earthly career. He looked forward with bright prospect to a part in the first resurrection.

Funeral discourse by Bro. L. R. Long, from Rev. 14:12, 13, to a large, sympathizing, and attentive congregation. J. H. ROGERS.

