

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST." Peter.

[Editor and Proprietor.]

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The Intelligencer.

THE CHRISTIAN CHURCH IN 1870.

In the history of the nineteenth century, the year which has just closed occupies a prominent place. The fanaticism of the bishops composing the Roman Council has foisted upon the Church of Rome a new doctrine, which seems to make the breach between Romanism and Protestant Christianity forever incurable. By a memorable coincidence, the Roman hierarchy, while advancing claims even exceeding those of the medieval popes, has been driven to one of its strongest supports in modern society—the temporal power of the Pope. Thus the year 1870 seems to be, in more than one respect, the beginning of a new era in the history of the Church of Rome, the further development of which the whole Christian world awaits with intense interest.

THE ROMAN CATHOLIC CHURCH.

On the opening of the year, the bishops of the Catholic world were eagerly preparing the framing of the novel doctrine which was to place their Church, officially, at least, upon an entirely new basis. The ablest men of the Church—bishops, professors, priests, and prominent laymen—exhausted all that human ingenuity could suggest to dissuade the Pope and the majority of the Council from taking the fatal leap. Some of the most respected bishops published learned and forcible pamphlets against the threatened decision; a number of prominent scholars frankly declared that they would never submit, and, in many places, the laity intimated that the promulgation of Papal infallibility might soon lead to serious conflicts between the ecclesiastical and the civil powers. But all reasonings proved to be without effect.

The majority of the bishops had made up their minds to carry the point at any cost, and the Pope lost no opportunity to strengthen this disposition. Thus, the doctrine was formally adopted and promulgated on July 18th. No less than 25 bishops had, up to the last moment, persisted in their opposition; but when the doctrine was solemnly promulgated, none of the bishops were found willing to continue opposition further. A considerable number of them hastened to declare their submission; others avowedly expressing any opinion, but none were found to refuse openly obedience to the decree of the Council. The submission of all the bishops made, from the beginning, the organization of a great secession movement impossible; nevertheless, the foremost representatives of theological science in Germany bravely defied the authority of the Pope, the Council, and the bishops, and a number of them were suspended from their functions as professors and priests. Thousands of individual Catholics, as well as some congregations, joined the protest of the professors against the momentous innovation in the Church; still, the year closed without witnessing the outspoken defection of any large number of Catholics. Only among the

Armenians in Turkey, a secession movement gained ground, which gradually was joined by a large number of priests, and even by four bishops.

The Governments of the Catholic States had hardly had time to consider the consequences which the claim of infallibility by the Pope might involve for the States, when the German-French war led to the withdrawal of the French army from Rome, to the occupation of Rome and the Papal territory by the Italian troops, and to the utter collapse of the Pope's temporal power. No effort was made, either by any portion of the late subjects of the Pope, nor by any foreign power, to save a throne which the public opinion of the civilized world had long regarded as untenable. The bishops of a number of countries joined their protests to those of the Pope, without, however, producing any results. Several Governments, however, including those of Prussia and England, intimated that they would expect such a regulation of the position of the head of the Catholic Church, which would have its ecclesiastical decisions from being prevented by the Italian Government. These guarantees the Government of Italy showed a readiness to give. It is expected that this question will yet cause many diplomatic negotiations, though it seems improbable that anything can be found which eventually will save the bishop of Rome from becoming the subject of the Government of Italy. The progressive party of Italy demands more urgently than ever the entire separation between Church and State, which would give to the Pope all rights of an Italian citizen, and none more, leaving him at full liberty to issue whatever spiritual decrees he pleases, provided he does not violate the laws of Italy.

THE PROTESTANT CHURCH.

In the first months of the year, active preparations were made for the holding of a new General Meeting of the Evangelical Alliance, in New York, during the month of November. A well-known American theologian was sent over to Europe to secure the sympathy and, as much as practicable, the attendance of the leading men of the several Protestant Churches of Europe. The reports of this delegate on the reception given to him, and on the disposition of Protestant Europe with regard to the idea of a closer union of the various sections of Protestant Christendom, were of the most favorable character. It was in particular pleasing to learn that even the first bishop of the Anglican communion, the Archbishop of Canterbury, expressed his Christian sympathy with the success of the Alliance. It was expected that the Evangelical Alliance would hold the most successful of all its General Assemblies, and the regret was, therefore, all the greater when the theologians of Continental Europe, in consequence of the German-French war, regarded it as impossible to make their promised visit, and thus induced the Executive Committee of the American branch of the Alliance to postpone the meeting.

The union of the denominations formerly distinguished as the Old School and New School Presbyterians is now an accomplished fact. The first regular General Assembly of the reunited Church took place in May, 1870, and the Church was fully consolidated by a reconstruction of its Synods and Presbyteries. The signal success of this movement continued to inspire with new hope the promoters of the other union movements going on within the Presbyterian and other Churches. No important results were, however, reached during the year 1870; and the reunion of the churches in the Southern portion of the United States with those of the same denomination in the North seems to encounter especially greater obstacles than was anticipated. The friends of these movements are, however, satisfied that they are gaining strength every year, and that they are approaching the realization of their hopes steadily, though slowly.

The Anglican Church of Ireland has completed its reorganization as a free Church. The comparatively little difficulty which was experienced in the performance of this task helped to strengthen the expectation that the union of the State Church system is near at hand throughout Europe. The opinion is now expressed by men of all parties; and in Germany no little surprise was caused by the appearance of a work advocating the principle of a free Church by one of the most important theologians of the Lutheran Church.

The Rationalistic controversies attracted comparatively little attention. Bishop Colenso maintains his position with the aid of the colonial officers in Natal, and in 1870 assembled a Church Council to reaffirm his position. A clergyman in England, who has dared to publish similar views—Rev. Mr. Vovsey—was sentenced by the Church courts; still the principles of a more cautious Broad Church School in the Church of England have a number of adherents among the men of high position in the National Union Convention of the United States, a compromise was effected between the Conservative and the more Rationalistic Liberal parties as to the doctrinal basis of the Church. In Germany, France, Holland, Switzerland, and other countries of Europe, the conflict between Orthodoxy and Rationalism continues to rage fiercely in association and in theological literature; but it led to no consequence of practical importance.

The Romanizing tendencies which for years have shown themselves in the Oriental as well as in some of the Protestant Churches have received an effective check by the proclamation of Papal infallibility. With a liberal Catholicism, which endeavored to bring the Church back to the faith defined by the first Œcumenical Council, there could be many points in common; but with the infallible Pope, no theological school outside of the Church of Rome can feel any sympathy. In the Church of England, some of the leaders of the Romanizing school have conceived a hope that a union between them, the Oriental Churches, and the dissatisfied members of the Roman Catholic Church may now be practicable; and direct negotiations to that end have been opened with men like Dr. Dollinger. In some instances, favorable replies have been given, but notable results have not yet been obtained. In the meanwhile, the High Church

party in the Anglican Churches continues its efforts for fostering in their midst institutions and practices which must separate them more and more widely from the communion of Protestant Churches; and the progress during the last few years of monasticism within the Church of England is a notable proof that the efforts of the Ritualists are not altogether fruitless.

The island of Madagascar continues to be the brightest spot in the missionary fields of the Christian world. The hopes which had been raised by the conversion of the Queen were not disappointed. Paganism, as the former State religion, is fully defunct, and, as it seems, beyond the fear of a resurrection. The influence of the Government is in favor of the Christian religion, and in favor of a Christian education of the people; and the time seems to approach rapidly when no other religion but Christianity will be publicly professed throughout the land. China was again the scene of violent outbreaks of the popular rage against the Christian missionaries and their establishments. The earnest remonstrances of the Christian Governments compelled, however, the Government of China to promise indemnification for the outrages committed, and more efficient protection for the Christians in future. Japan has not yet repealed its laws against Christianity, and hostile demonstrations against the Christians have not yet ceased; but the Government continues to make the most praiseworthy efforts to establish friendly relations with the nations of the civilized world, and to elevate the people to a level with the moral and intellectual condition of the most advanced countries. The influence of these reforms, it is expected, will smooth the way for the success of Christianity.

The progress of Protestantism in countries until recently wholly Catholic continues to be rapid. Mexico, in particular, again reports an increase in Protestant congregations. In Brazil, the Argentine Republic, Chili, and other South American countries, Protestant communities are increasing in consequence of the immigration from Europe. In Spain, a number of Protestant congregations have been fully organized, and the annexation of Rome to Italy has opened the capital of the Catholic Church to Protestant preaching. Protestantism has now conquered the right to establish its churches and schools in every Christian country of the world, with the only exception of a few South American republics.

THE EASTERN CHURCHES.

The epistolary intercourse between the heads of the Eastern Churches and those of the Anglican Church continues to become more lively, and though the former appeared less disposed to make concessions than their Anglican friends expected, the plan of a future union created a great deal of discussion and found an increasing number of friends. The organization of Greek dioceses or churches in the United States, England, and other countries, bids fair to make the Oriental Churches better acquainted with the other large divisions of the Christian world. Toward the close of the year, it was reported that the Patriarch of Constantinople had convoked an Œcumenical Council of the Greek Church.—*Methodist.*

CHURCH MOBILIZATION.

The term mobilization has become somewhat familiar through its use in connection with military matters. It has a very wide application, referring to any state of readiness for putting arms into a state of readiness for marching and active field duty. It thus includes the drilling and equipping of forces, the collection and putting in readiness all that is requisite for active operations, from the largest siege-gun to the lint for binding up the wounds of battle. In some countries in Europe, where every citizen is held to be a soldier, the term is made to include putting the vast civil reserve in readiness for the field.

A mobilization not greatly unlike this is needed in the Church. In the great spiritual war, there is a very wide application of the term, instead of sitting down before the gates of Paris, he struggling to hold the doors of Berlin closed against the entrance of their foes. A quick and thorough mobilization, followed with steady and unflagging energy, has made their march upon their foes as resistless as it was rapid.

The winter campaign of protracted and revival meetings is now at hand. During the next four months hundreds of such meetings will be held. Thousands of sermons will be preached, and prayers offered, having direct reference to revivals and the conversion of souls. But who can compute how much effort must first be expended in putting the spiritual army into a state of free mobilization and readiness for aggressive action? Instead of being ready for work when the time for beginning a protracted meeting comes, many in the church must first be labored with to get them revived. On many altars the fires have either almost or quite gone out. These must be kindled again to a lively glow. The souls of believers must be re-quickened to a lively enthusiasm before there will be much aggressive work entered upon. Since this work of preparation must be had, let it then begin at once. Let the spiritual forces be thoroughly mobilized.

The backslider or lukewarm professor especially has a work to do. His course is a humiliation and keen reproach to the cause he professes to honor. Like a soldier who struggles behind, and has become indifferent to the success of the army he belongs to, such a professor dishonors the cause he has enlisted for, and merits and receives the disappro-

tion of the great Captain of our Salvation. Let every such person seek again that baptism of holy consecration by which he first united himself to the Lord's service.

In this spiritual war, as in carnal warfare, everything depends upon wakefulness and energy. The foes of righteousness are wakeful. They are numerous and organized, and push their work with unabated zeal. A large proportion of their success is accomplished through the lack of a similar spirit on the part of the church. When men slumber, their foes steal a march upon them. Opportunities like this the foes of good are not so unwise as to neglect. When all the friends of Jesus shall become thoroughly enlisted in their work, when there shall be no laggards in the great army, but every one shall be impelled to duty by an unflinching Christian energy, then shall the church witness such results of her efforts as shall inspire the most exultant joys throughout all her borders.—*Exchange.*

OUR LABOR NOT IN VAIN

BY JOSEPH ALDEN, D.D.

"What is father doing?" said a child to his mother. "Father is sowing peas," was the reply. "What for?"

"That they may grow and produce more peas." "That will be nice, because I like peas for dinner. When will they grow? Can we have new peas to-morrow?"

It will not be to our purpose to record any more of the conversation. The child knew but little of the connection between sowing and reaping. He expected the latter to follow the former very closely.

Do not sowers of the precious seed sometimes indicate a similar ignorance, or, at least, cherish similar expectations? Are they not sometimes disappointed and discouraged if successful results are not immediately attendant upon their labors?

There are two passages of Scripture which such persons should have engraven upon their hearts: "In due season we shall reap, if we faint not;" "Inasmuch as ye know that your labor is not in vain in the Lord."

No doubt a great deal of sowing is never followed by reaping. No doubt a great deal of labor is put forth in vain both in the material and in the spiritual world.

If the husbandman does not obey the laws of the material world, his labor will be in vain. If he sows his seed on the naked rock, or on the frozen soil, it will not germinate. If one attempts to make water rise higher than its fountain-head, his labor will be in vain. But all efforts put forth in strict obedience to the laws of nature, will be successful.

A great deal of labor is put forth in vain in the spiritual world. Mental efforts are successful only when they are in accordance with the teachings of the Bible. All efforts to do good, which are conducted in strict obedience to God's will, are not in vain.

They may seem to be in vain. The truths contained in the passages of Scripture mentioned above furnish an adequate explanation. In cases where the expected results do not follow, the time for reaping may not have come, or the results designed by God are not those expected by us.

Suppose a vast edifice, a magnificent capital, is to be erected. The whole is under the direction of a master mind. He has a perfect idea of the edifice. In his mind it stands forth complete in all its parts.

He proceeds with the work of erecting the edifice. He engages workmen and tells them what to do. He sends some to the quarry, some to the forest, and some to the workshop. He assigns to every man his own work. If his plans and directions are perfect, then the labor performed in accordance with those directions will not be in vain. Every blow struck in accordance with those directions tells on the erection of the building, and is not struck in vain. He who uncovers the sacred corner-stone, does as truly contribute to the work as he who lays the corner-stone or crowns the column with its appropriate capital.

Christ is our great Master-builder. He has a great work in progress. Christians are his servants—fellow-laborers in performing that great work.

He gives them their directions—to every man his own work. To every one who asks him, "Lord, what wilt thou have me to do?" he gives a specific answer by his word and his providence.

Now, as his plan or design must be perfect, and his directions infallible, every act performed in accordance with those directions must be successful, must accomplish just what he designed it should accomplish. What more can a Christian ask or desire than that his labors should be followed by the results designed by Christ?

Labor performed in accordance with Christ's directions is labor in the Lord, and cannot be in vain. It is referred to by the Apostle, not as a matter of opinion, but of knowledge: "Inasmuch as ye know that your labor is not in vain in the Lord."

It is granted that a great deal of labor performed by Christians is in vain; but it is not labor in the Lord, though it may so appear in the view of men. When a man does what God does not tell him to do, and does not wish him to do, he cannot expect the blessing of God on his work. God never tells a man to act from unholy motives or for unholy ends.

Let us remember, then, that we are to work in God's vineyard according to his direction. Our chief anxiety should be to know what God would have us to do, and to do it. We may desire to see the fruit of our labor, and God may graciously permit us to see it in part. But whether we see it or not is, after all, a matter of little consequence. All matters pertaining to Christ's work are safe in his hands. Duty is for us, results are for him. It is enough for us to know that our labor is not in vain in the Lord.

Sometimes God permits us to reap bountifully not long after we have sowed. Sometimes we unexpectedly gather sheaves long after we have forgotten that we had sowed.

A man who had turned the crest of life was one day standing at a railway station, far from his place of residence. A middle-aged man of highly respectable appearance came up and introduced himself to him, and informed him that twenty years before he had, when an apprentice, attended certain religious services held by him in a certain village, and the result was that he was converted, and never before had had an opportunity of expressing his obligation.

The person addressed had long since forgotten those services. Subsequent inquiries gave him the pleasant information that the person who ascribed his conversion under God to his instructions, was one of the most decided and useful Christians in the large city in which he had taken up his abode.

THE TEACHER IN TROUBLE.

She was one of the kind called unconverted teachers. That is to say, she was not a member of the church, never having made a profession.

From one, and another, and another, of the classes around her, scholars were being converted. She looked on with interest, but had no particular expectation that any of her own scholars would experience a change of heart. She had never thought much about renewed hearts.

The many conversions in the school were the subject of free conversation, and from the pulpit and the Superintendent's desk the harvest was spoken of in terms of great hopefulness and joy.

Two girls came to this teacher, one bright morning, and told her that they wanted her to talk with them about their souls; that they were troubled, and wanted her to lead them to God for light, and tell them about Jesus Christ.

What could she do? She had no idea that any of this work of conversion would come so near her.

She had a short and rather unsatisfactory conversation with them, and they left her.

Then she went to her Superintendent. "I want you to supply my class next Sunday. I shall be away, and am not coming again."

"Going out of town to be gone for some time?"

"No, that's not it. These girls are being converted, and I don't know what to do with them. I'm troubled about it. I'm going to give up."

"What! now, when you are just beginning to reap a harvest? Surely you don't mean it?"

"The Spirit of God is in my class, sir, and the class is no place for me. Here's my class-book, at your service. I am not fit to teach." "Keep that class-book till next week, and pray that every girl whose name is in it may be brought to Jesus."

"But I have not come to Jesus myself."

"Pray for yourself, then, too, and come to Jesus."

That teacher is over her trouble. She still has her class-book. She still teaches her class. Nearly all her girls have come to Jesus. She has come herself. She has professed faith in Christ, and she rejoices in it. Whatever was formerly her unfitness, she now has a blessed experience to tell her scholars. She used to be uncomfortable in teaching her girls a religion of which she had no practical knowledge; but now she is happy.—*S. S. Workman.*

HOW TO TEACH CHILDREN TO LOVE AND REVERENCE THE BIBLE.

The work should be begun while the child is very young. Even before it can read much can be done to excite its interest in the stories and also precepts of the Bible, if there be proper management. Each of the parents can do a good deal towards so desirable a work, though the mother can do the more if she have the required natural and religious qualifications, on account of her having the child under her care the larger part of the time.

Therefore the mother in particular should make it the great aim with which she begins the training of the child, to inspire in its young mind a deep and abiding love and reverence for the word of God. This work has been sadly neglected. The Sabbath School has in only a very small part made up for the lack of home training in this respect, although many parents (even some Christians), neglecting their most obvious duty, are only too willing to commit the whole religious instruction of their children to whomsoever may be their Sabbath School teacher. This is a trust which a loving parent ought not to put entirely out of hands and give up to others, for any consideration. If the child does not learn to love the Bible and its teachings before it learns to love the books and amusements of the world, the chances are that it never will. Hence the destiny of the child may depend upon its early acquiring an affection for the Book of books.

The result of the general neglect which prevails is seen in the large and rapidly increasing number of young people who seldom read the Bible, supposing it to be the driest and dullest of books. This is of course because of their ignorance of the Bible. For it is really the most intensely interesting, as well as instructive, work ever written for a child or man. Facts abundantly sustain this assertion.

The statesman, the philosopher or the jurist, who is sufficiently acquainted with the Bible to know its merits, well regards it as the most entertaining, instructive and wonderful of books. The writer knows children from three to seven years old that have a similar opinion. Though reared in families where they are surrounded by all kinds of books, including the "Nursery," and nearly the catalogue of illustrated publications for children, yet there is not one so fascinating as the Bible. They are ever ready to turn away from all others to hear of the wonderful men, children, events, miracles, &c., of the sacred volume. This shows the Bible only needs that one should be acquainted with it, and not prejudiced against it, in order to be interested in it. This is so, even when ignoring the subject of salvation, though that of course to one who has eyes to see eternal life on its bright pages,

gives the Book its one feature of supreme interest.

Many things might be named as being very useful for instilling into the minds of young children a due reverence for God's Book. Here are a few simple suggestions:

1. Show the little child practically that you regard it as the most charming of all books, by honoring it in your family devotions, by opening it for praise in your joy, by seeking its comfort in your sorrow, and showing that its counsels are to you above price.

2. Settle all the children's disputes and grievances by the principles of the Bible, and be willing to settle your own differences with others by the same infallible rules. Also assign their rewards and punishments according to the justice, and bless their penitence with the forgiveness of the Bible. In a word teach the children that God's Word is needful in our daily life.

3. Very early make them acquainted with some of the interesting historical and biographical incidents in both the Old and New Testaments, including the miracles. These wondrous things will certainly create a wondrous interest. And when the child is assured that the design of the whole record is to convey to us the divine love, the child's love will naturally be awakened. Nothing will pay better than to give the children a large pictorial Bible. Its illustrations arouse their curiosity and cause them to seem as they cannot read themselves) that some one may read or tell them all about the scenes which the pictures partially represent. So any other book which serves to bring the Bible to the comprehension of the child will aid the desired result. Such a work is now being sold by subscription, whose title is, "The Young People's Illustrated History of the Bible," published by Henry Bill, Norwich, Ct.

These suggestions if persistently followed will assist greatly in inspiring in the tender child that regard for the Book which shall bless the whole future life.—*Ed.*

WAR.

Poets have sung its glories. Its chief actors have been glorified as heroes. Orators have exhausted the wealth of rhetoric in describing its exciting scenes. Historians have crowded the pages of countless volumes to narrate the clash of armies and the strife of warriors. The bright side of war has been overdone, glided, set off in holiday colors. But who has described its horrors? Who has fully stated its cruelties, injustices, miseries? Who can picture the work of maiming, tearing, crushing, bloody carnage, which is caused by bullets, sabres, shells, all cunning and fiendish missiles of death, which have taxed the rarest powers of invention to produce? Who can fully tell how inhuman, brutal, devilish are the scenes on a field of battle?

And there are men who engage in such strife; men created in the image of God; men who are credited with noble impulses, generous, and with a high sense of justice. If some poet should (as poets have) describe such scenes in hell as are common on earth, he would be charged with extravagance. Who would believe that devils fight with such eagerness, and then glory in their deeds, as is common among them? Talk of perdition, scold at the cruelty and malignant violence attributed to demons! The battle field is the embodiment of perdition; the history of man has points as dark as are conceived to exist in the regions of despair. Think of France in the past, and at present; and endeavour to measure the course of war.

And will war ever cease? Will our race yet reach a state of good will and peace? Will men become so Christianized that they will use their wits, energies, wealth, power, to do each other good, and not harm? Prophets have foretold such a day. The gospel promises it. The pious pray and hope for it. The best sentiments of the race inspire to it. It is hard to believe that this earth is to be a pandemonium of violence forever.

There are some signs of reform. Men are more and more inclined to push the responsibilities of bloody strife far away from themselves, to lay it upon the State, and it over to the vague impersonation called the nation. Personal fights, family fights, tribal fights, are no longer justified, and the civilized world seems glad to hand over all personal quarrels to the conscienceless State. This is a sign of moral growth; a proof that conscience is becoming more sensitive; that Christian ideas and feelings gain an influence. Then nations feed more and more the necessity of giving a moral reason for war. Whatever may be their real motives, they are forced to pretend that justice, the pressure of some great danger, the invasion of human rights, compels them to draw the sword. Wars of ambition, for increase of power and to annex territory, were formerly popular. The public conscience, however, will not longer tolerate them. They can only be prosecuted under some false pretense; and the very life of the nations is a tribute to the conscience of the people. Christian sentiments are gradually advancing, and though the progress is slow, there is promise of ultimate victory over the sordid, cruel passions of the race. When the people come to feel the full obligation to be just, merciful and generous, to do good to their fellows and not injury, war will be impossible. Then warriors will not be honored, the carnage of battle will be esteemed as simply murder multiplied by thousands, as duels at wholesale, and rulers who incite to war will be regarded as monsters, and repudiated and driven from the seats of power.

There is a great work to be done before that day shall dawn; Christians even must have their principles immensely elevated and purified before its arrival; and there must be long, arduous toil, "line upon line and precept upon precept," a rich infusion of gracious influences, and a wonderful enlargement of heart. But it will come. Swords will be "beaten into plow-shares," and spears into pruning hooks," and the law of love will subdue and control the vile passions, and make men do mainly rather than satanic deeds. What a world that will make of this! What a change is involved in it! How rapidly all the evils which now curse the earth would be swept away, if Christian principles now controlled