

ADVENT



REVIEW

And Sabbath Herald.

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

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in Italics.

THE MOURNER'S PLEA.

My soul, O God, on thee relies;
Bear thou my fainting spirit up;
Grant me thy grace in rich supplies,
Now, while I drink grief's bitter cup.
O let thy Holy Spirit, Lord,
Restrain each murmur'ing thought, or sigh.
Wisdom and love to me accord,
As to thy throne for aid I fly.

I pray thee check my rising tears;
Faith's healing balm to me impart;
Dispel my gloomy doubts and fears;
Diffuse sweet hope within my heart,
And gently bend my will to thine.
In all things I'd submissive be;
I would not murmur, nor repine,
But calmly trust my all to thee.

Be thou, my hope, my comfort, guide
Me while on earth I sadly roam;
Be thou my stay, whate'er betide,
And safe conduct me to that home,
Which lies beyond grief's chilling tide,
Beyond death's cold, relentless power,
Where joys, eternal joys, abide,
And peace doth yield its Eden bower.

O may thy promise, Lord, sustain
Me till I reach that heavenly land,
Where loved ones I shall meet again,
A re-united, happy band.
No more by sin nor sorrow pressed,
No more bowed down with anxious care,
In Heaven we'll dwell among the blest,
And all its wondrous glories share.

M. E. GUILFORD.

Castalia, Ohio.

The Sermon.

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

GOD A BEING AND HEAVEN A PLACE.

BY ELD. WM. S. INGRAHAM.

TEXT, Matt. vi, 9. Our Father which art in Heaven.

In making remarks on this text I do not design to refer to every point, but discuss the following propositions:

1. God is a personal Being.
2. Heaven is a location.

When we consider the Orthodox view (so called) of this subject, we find it left in dark obscurity, forming no foundation for Christian faith or hope. God is supposed to be a being without body or parts, thus denying virtually his real existence, and if believed in

at all we must confidently endorse the notion that he is immaterial; and if form is in any way connected with him it must be ghost-like or shadowy; and to doubt the sentiment of poets, and call in question their poetic fancy, that Heaven is "beyond the bounds of time and space," is an outrageous crime hardly to be forgiven in this world or in the world to come. But there is a pleasure in the thought that God does really exist, and also that the home of the saints is a city fair, made of solid material which will never decay. With these reflections the reader is called to a consideration of the question in debate, and

1. *God is a real person.* My first proof in support of this proposition is Gen. i, 26, 27. The point in question is the expression, the image of God. Many suppose this consists in nature and not in form, and as God is said to be immortal, and man being in the image of God, the conclusion is that man must be immortal also. If this reasoning is correct, why not embrace other attributes of the divine mind? Is immortality the only attribute he possesses? Is he not omnipresent and omnipotent also? To reason from the nature of God to the nature of man (which no one has any right to do) would exalt man to the throne of the universe and place him on the right hand of the Majesty in the Heavens. Gen. i, 26, 27 shows that man was made in the image of God, and Gen. ii, 7, proves that man was formed of the dust of the ground. The conclusion is clear that that which was made or formed of the dust of the ground was made in the image of God. Paul's testimony corroborates this fact. 1 Cor. xi, 7. "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." Here man with a head (and not a headless ghost) is the image of God. In my old Discipline I used to read that the Creator was without body or parts. This I never could believe. The Bible taught me another way. What saith the word? Ex. xxxiii, 18. "And he (Moses) said I beseech thee shew me thy glory." Verse 20. "And he said, thou canst not see my face, for there shall no man see me and live." Verses 21, 23. "And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock; and will cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." I am aware that Drs. of Divinity live in this age, and certainly this age is the place for them. Had they lived in the age of Moses they would have been out of employment, for this great truth was not sick at that time, not having, as yet, fallen into the hands of uninspired physicians. In Ex. xxiv, 9, 10, 11, a scene of majesty and grandeur is witnessed by Moses and the elders of Israel: "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink."

Some tell us that the Bible does not prove the existence of God, but takes it for granted. With lawyers, evidence is that which demonstrates and makes plain.

Have we such evidence of the existence of God? In the above record it is plainly stated that God was seen by more than seventy witnesses. Is all this taken for granted? Verse 10. "And they saw the God of Israel." The view that many entertain in relation to the immateriality of God we admit is taken for granted, for the proof is lacking. One text more from the Old Testament and then we will come to the New. Dan. vii, 9. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire." None dare deny but that a person is here described, but say that Christ is meant. How does this better the case? Trinitarians tell us that Christ is the eternal God, and if this be true, when Daniel speaks of the Ancient of days he means Christ, and when he sees Christ he sees the eternal God, for both are one. Again, if the view that Trinitarians hold, be true, that Christ is the Almighty God, and that Daniel in verses 9, and 10 refers to Christ, my point is gained, that is that God is a person. But I deny that Daniel in verses 9 and 10 refers to Christ at all. The prophet in this record not only represents the majesty and glory of the Divine Being, but represents him as presiding in judgment. In verse 13 he says, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." If the Ancient of days is Jesus Christ, who is the Son of man that stands before him? In verse 14, the Son of man receives a kingdom from the Father, or the Ancient of days. Query. Does Christ stand before himself? Does he receive a kingdom from himself? How rational the conclusion that the Father and the Son are both seen in this vision, and that they are separate persons. This idea does not harmonize with the notion that at the incarnation of Christ two whole and perfect natures (the Father and Son, or human and divine) were joined together, never to be separated. "But," says one, "this vision was given long before the birth of Christ." But sir, this does not help your case in the least, for the eye of the prophet penetrated the future, and he was carried in heavenly vision down the stream of time to where the thrones shall crumble before the Majesty of Heaven as he sits in judgment to fix the destiny of men and place his Son on David's throne to reign.

Some testimony from the New Testament will be offered. Acts vii, 56. "And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Testimony of dying men is usually considered good evidence, especially if they have their reason. We cannot question the soundness of Stephen. The 55th verse says, "But he, being full of the Holy Ghost, looked up steadfastly into Heaven and saw the glory of God, and Jesus standing on the right hand of God." Query. Did Stephen see Christ? Most certainly. What was his position? It was standing. Where did he stand? On the right hand of God. How do we know whether he stood on God's right hand or on his left? By giving heed to the declaration of this man of truth. He says he saw God and his Son. This evidence proves conclusively that God is a person. We will now listen to Paul. Phil. ii, 5, 6. "Let this mind be in you which was also in

Christ Jesus; who, being in the *form* of God, thought it not robbery to be equal with God." How can Christ be in the form of God if God has no form? Does this mean that the humanity was equal to the divinity? and that the humanity was in form like the divinity? Turn this passage as you will and it proves that God has a form. Heb. i, 3. "Who, being the brightness of his glory, and the express image of his (the Father's) person." This is evidence that cannot be denied unless the doubting mind has some selfish end in view. A vast amount of evidence might be added to the above. Who was that majestic Being that spake on the burning mount, in the midst of thunders, and darkness only broken by the lightning's flash and the glory of him that spake? It was one whose voice shook the earth and made the Israelitish host to tremble. Was this the voice of an immaterial ghost? No! God was there. Moses says he saw him. Deut. ix, 10. "And the Lord delivered unto me two tables of stone written with the finger of God." How could a nonentity deliver to a man tables of stone? How could an immaterial being plow the solid rock with its finger, and deeply imbed or write a law on stone? Matt. xvii, 5. "This is my beloved Son, in whom I am well pleased; hear ye him." Peter says this voice came from heaven. 2 Pet. i, 18. Moses was on the mount of transfiguration. He was permitted to hear the same voice that spake the ten commandments when he was on Mount Sinai and at that time he saw the one that spake.

Matt. xviii, 10. "Take heed that ye despise not one of these little ones; for I say unto you that in Heaven their angels do always behold the face of my Father which is in Heaven." There are two points worthy of remark in this text. 1. The Father was in Heaven and the Son on earth (surely the divinity was separated once from the humanity). 2. God is said to have a face, which proves his personality. Matt. v, 8. "Blessed are the pure in heart, for they shall see God. This cannot refer to Christ, for 'every eye shall see him.'" Rev. i, 7. "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. xxiv, 30. All the nations of the earth will see the Son of man, but only the pure in heart will be permitted to see the Father,— "and they shall see his face, and his name shall be in their foreheads." Enough has been said on this part of the subject, and we now submit it to the judgment of the reader. If we have proved our first point, the second is easily reached. If God is a personal being he must have a fixed habitation.

We are now prepared to consider our next proposition.

2. Heaven is a location.

In arguing this point we might call up the question of the resurrection of the saints and show that they will have material bodies, composed of flesh and bones like the glorious body of Christ. And also that angels are real beings, tangible and material. These principles involve the idea that Heaven must be a location. Evidences growing out of the bare facts we pass over and offer proof from another source. Deut. x, 14, "Behold, the heaven and the Heaven of heavens is the Lord's thy God, the earth also with all that therein is." Now unless the Heaven of the heavens, so expressed by way of eminence, has a real existence and a location as well as the earth, how can it be said to belong to God? If there is no local Heaven, then there is no local earth. David is in harmony with the above. "Now know I that the Lord saveth his anointed. He will hear him from his holy Heaven." Also in another place, Deut. xxvi, 15, the locality of Heaven is brought to light. Look down from thy holy habitation, from Heaven, and bless thy people Israel." Also Isaiah lxiii, 15. "Look down from Heaven and behold from the habitation of thy holiness and of thy glory." Luke xv, 7. "I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth." Luke says again, chap. ii, 15, "And it came to pass as the angels were gone away from them (shepherds) into Heaven." How could such language be applied to a Heaven "beyond the bounds of time and space?" Christ went to Heaven. Acts i, 9, 10, 11. Verse 10, "They looked steadfastly toward heaven." Verse 11.

"Which was taken up from you into Heaven." Acts iii, 21. "Whom the Heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 1 Thess. i, 10. "And to wait for his Son from Heaven, even Jesus." John xiv, 1. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also." Paul in 2 Cor. xii, 2, says, a man was caught up to the third Heaven. In verse 4, he says he was caught up into Paradise. (The apostle alludes to his own experience.) This chapter locates Paradise, and I understand the Father's house here spoken of by Christ, is Paul's Paradise. They are identical.

"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Rev. ii, 7. Compare this with Rev. xxii, 2, where John in describing the holy city says that the tree of life is in the midst of the street of it. We learn, 1st, that Paradise is in the holy city, the heavenly Jerusalem; and to carry the subject still further, that overcomers will reach that blissful home. The scenes of this beautiful world so attracted the mind of the prophet that he almost forgot the duty he owed to the church of God, and the faithful record which he was to make for the benefit of future generations. And a voice suddenly broke upon his ear, saying, "Write, for these words are true and faithful." The contrast between this state of existence and the world to come, is very great. Three times has this earth been cursed as the result of transgression. First, when man rebelled against the government of God and partook of the forbidden fruit. In quick succession one curse after another was pronounced upon man. In the animal creation there was a regular revolt from the control of man. No more in innocency do they play before him. Fear is upon every living creature. They roam over creation seeking to devour and tear in pieces each other. The elements are placed in opposition to man, and the means of perpetuating life is cut off (Gen. iii, 22-24), that the penalty of the law might be inflicted upon him, and he return back to dust again. Earth's beautiful flowers are nipped as with an untimely frost, and thorns and thistles take their place. The curse spreads itself over the earth like a mildew from heaven, and its glories begin to fade and die. Man soon becomes so corrupt in his nature that murder is committed, and the blood of the innocent flows freely (Gen. iv, 8), and the productions of the earth decrease. Verse 12. Still the course of man is sinful, and as he multiplies, transgression abounds, until God says, "the wickedness of man is great in the earth," "and every imagination of the thoughts of the heart is only evil continually." God bears with man until the warning of mercy is rejected and salvation is slighted. The heavenly dove droops its wings and leaves the guilty to drink Jehovah's wrath. The fountains of the great deep are broken up, and the windows of heaven are opened. The flood of waters cover every high mountain. Golden rocks are buried in the bowels of the deep. Worthless, shapeless, ragged rocks appear. The earth's surface is broken by high mountains, deep valleys and caverns. The tree of life and Paradise, once eastward in Eden, have been removed and are now in the city of God, on high. Paradise lost by transgression, can be obtained by obedience. Rev. xxii, 14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Earth's mortal scenes, where is hunger, thirst, and all the perplexities incident to this life, where man is compelled to get his living by the sweat of his face, may be changed for a world of glory where sorrow will never be known. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of wa-

ters; and God shall wipe away all tears from their eyes." Rev. vii, 16, 17.

This earth, now groaning under the curse, will soon be free from its burden, and the curse purged away. The New Jerusalem will come down from God out of Heaven, adorned as a bride for her husband, and the nations of them which are saved shall walk in the light of it. I hope to be there.

THE GOSPEL NOT PREACHED TO THE POOR.

The following article from the Atlantic Monthly needs no comment, save a few of the New-Testament descriptions of the state of professed Christians in the last days. See 2 Tim. iii, 1-5; iv, 3, 4; Rev. xiv, 8, &c. Men will admit, that all the characteristics which would pertain to a fallen Christianity, are visible in the popular churches of these days, and will even comment with great severity and sarcasm upon the fact, and yet, with a strange inconsistency, refuse to admit that they have fallen.

"Is there any thing in America more peculiar to America, or more curious in itself, than one of our 'fashionable' Protestant churches—such as we see in New York, on the Fifth Avenue and in the adjacent streets? The lion and the lamb in the Millennium will not lie down together more lovingly than the Church and the World have blended in these singular establishments. We are far from objecting to the coalition, but note it only as something curious, new, and interesting.

"We enter an edifice, upon the interior of which the upholster and the cabinet-maker have exhausted the resources of their trades. The word 'subdued' describes the effect at which those artists have aimed. The woods employed are costly and rich, but usually of a sombre hue, and, though elaborately carved, are frequently unpolished. The light which comes through the stained windows, or through the small diamond panes, is of that description which Mr. Verplanck, in an unfortunate moment, styled 'dim religious.' Every part of the floor is thickly carpeted. The pews differ little from sofas, except in being more comfortable, and the cushions for the knees are as soft as hair and cloth can make them. It is a fashion at present, to put the organ out of sight, and to have a clock so unobtrusive as not to be observed. Galleries are now viewed with an unfriendly eye by the projectors of churches, and they are going out of use. Everything in the way of conspicuous lighting apparatus, such as the gorgeous and dazzling chandeliers of fifteen years ago, and the translucent globes of later date, is discarded, and an attempt is sometimes made to hide the vulgar fact that the church is ever open in the evening. In a word, the design of the fashionable church-builder of the present moment is to produce a richly furnished, quietly adorned, dimly illuminated, ecclesiastical parlor, in which a few hundred ladies and gentlemen, attired in kindred taste, may sit perfectly at their ease, and see no object not in harmony with the scene around them.

"To say that the object of these costly and elegant arrangements is to repel poor people would be a calumny. On the contrary, persons who show by their dress and air that they exercise the less remunerative vocations are as politely shown to seats as those who roll up to the door in carriages, and the presence of such persons is desired, and, in many instances, systematically sought. Nevertheless, the poor are repelled. They know they cannot pay their proportion of the expense of maintaining such establishments, and they do not wish to enjoy what others pay for. Everything in and around the church seems to proclaim it a kind of ecclesiastical club, designed for the accommodation of persons of ten thousand dollars a year, and upward. Or it is as though the carriages on the Road to Heaven were divided into first-class, second-class, and third-class, and a man either takes the one that accords with his means, or denies himself the advantage of traveling that road, or prefers to trudge along on foot, an independent wayfarer.

"It is Sunday morning, and the doors of this beautiful drawing-room are thrown open. Ladies dressed

with subdued magnificence glide in, along with some who have not been able to leave at home the showier articles of their wardrobe. Black silk, black velvet, black lace, relieved by intimations of brighter colors, and by gleams from half-hidden jewelery, are the materials most employed. Gentlemen in uniform of black cloth and white linen announce their coming by the creaking of their boots, quenched in the padded carpeting. It cannot be said of those churches, as Mr. Carlyle remarked of a certain London one, that a pistol could be fired into a window across the church without much danger of hitting a Christian. The attendance is not generally very large; but as the audience is evenly distributed over the whole surface, it looks larger than it is. In a commercial city everything is apt to be measured by the commercial standard, and accordingly a church numerically weak, but financially strong, ranks in the town not according to its number of souls, but its number of dollars. We heard a fine young fellow, last summer, full of zeal for everything high and good, conclude a glowing account of a sermon by saying that it was the direct means of adding to the church a capital of one hundred and seventy-five thousand dollars.

"He meant nothing low or mercenary: he honestly exulted in the fact that the power and influence attached to the possession of one hundred and seventy-five thousand dollars were thenceforward to be exerted on behalf of objects which he esteemed the highest. If therefore the church before our view cannot boast of a numerous attendance, it more than consoles itself by the reflection, that there are a dozen names of talismanic power in Wall street on its list of members.

"But suppose the doctor should leave you?" objected a friend of ours to a trustee, who had been urging him to buy a pew in a fashionable church.

"Well, my dear sir," was the business-like reply; "suppose he should. We should immediately engage the very first talent which money can command."

"We can hardly help taking this simple view of things in rich commercial cities. Our worthy trustee merely put the thing on the correct basis. He frankly said what every Church *does*, ought to do, and must do. He stated an universal fact in the plain and sensible language to which he was accustomed. In the same way these business-like Christians have borrowed the same language of the world, and speak of men who are 'good' for a million.

"The congregation is assembled. The low mumble of the organ ceases. A female voice rises melodiously above the rustle of dry-goods and the whisper of those who wear them. So sweet and powerful is it, that a stranger might almost suppose it borrowed from the choir of heaven; but the inhabitants of the town recognize it as one they have often heard at concerts or at the opera; and they listen critically, as to a professional performance, which it is. It is well that highly artificial singing prevents the hearer from catching the words of the song; for it *would* have rather an odd effect to hear rendered, in the modern Italian style, such plain, straightforward words as these:

"Can sinners hope for heaven
Who love this world so well?
Or dream of future hapiness
While on the road to hell?"

The performance, however, is so exquisite that we do not think of these things, but listen in rapture to the voice alone. When the lady has finished her stanza, a noble baritone, also recognized as a professional, takes up the strain, and performs a stanza, solo; at the conclusion of which, four voices, in enchanting accord, breathe out a third. It is evident that the 'first talent that money can command' has been 'engaged' for the entertainment of the congregation; and we are not surprised when the information is proudly communicated that the music costs a hundred and twenty dollars a Sunday.

"What is very surprising and well worthy of consideration is that this beautiful music 'does not draw.' In our roivings about among the noted churches of New York—of the kind which 'engage the first talent that money can command'—we could never see that the audience was much increased by expensive professional music. On the contrary, we can lay it down as a gen-

eral rule, that the costlier the music, the smaller is the average attendance. The afternoon service at Trinity Church, for example, is little more than a delightful gratuitous concert of boys, and man, and organ; and the spectacle of the altar brilliantly lighted by candles is novel and highly picturesque. The sermon also is the fashionable length—twenty minutes; and yet the usual afternoon congregation is about two hundred persons. Those celestial strains of music—well, they enchant the ear, if the ear happens to be within hearing of them; but somehow they do not furnish a continuous attraction.

"When this fine prelude is ended, the minister's part begins; and, useless he is a man of extraordinary bearing and talents, every one present is conscious of a kind of lapse in the tone of the occasion. Genius composed the music; the 'first talent' executed it; the performance has thrilled the soul, and exalted expectation; but the voice now heard may be ordinary, and the words uttered may be homely, or even common. No one unaccustomed to the place can help feeling a certain incongruity between the language heard and the scene witnessed. Every thing we see is modern; the words we hear are ancient. The preacher speaks of 'humble believers,' and we look around and ask, where are they? Are these costly and elegant persons humble believers? Far be it from us to intimate that they are not; we are speaking only of their appearance, and its effect upon a casual beholder. The cleagymen reads,

"Come, let us join in sweet accord,"

and straightway four hired performers execute a piece of difficult music, to an audience sitting passive. He discourses upon the 'pleasures of the world' as being at war with the interests of the soul; and, while a severe sentence to this effect is coming from his lips, down the aisle marches the sexton, showing some stranger to a seat, who is a professional master of the revels. He expresses, perchance, a fervent desire that the heathen may be converted to Christianity, and we catch ourselves saying, 'Does he mean *this* sort of things?' When we pronounce the word Christianity it calls up recollections and associations that do not exactly harmonize with the scene around us. We think rather of the fishermen of Palestine, on the lonely sea-shore: of the haunted fugitives of Italy and Scotland, we think of it as something lowly, and suited to the lowly—a refuge for the forsaken and the defeated, not the luxury of the rich and the ornament of the strong. It may be an infirmity of our mind; but we experience a certain difficulty in realizing that the sumptuous and costly apparatus around us has anything in common with what we have been accustomed to think of as Christianity.

"Sometimes, the incongruity reaches the point of the ludicrous. We recently heard a very able and well-intentioned preacher, near the Fifth Avenue, ask the ladies before him whether they were in the habit of speaking to their female attendants about their soul's salvation—particularly those who dressed their hair. He especially mentioned the hair-dressers; because, as he truly remarked, ladies are accustomed to converse with those *artists*, during the operation of hair-dressing, on a variety of topics; and the opportunity was excellent to say a word on the most important. This incident perfectly illustrates what we mean by the seeming incongruity between the ancient cast of doctrine and the modern people to whom it is preached. We have heard sermons in fashionable churches in New York, laboriously prepared and earnestly read, which had nothing in them of the modern spirit, contained not the most distant allusion to modern modes of living and sinning, had no suitability whatever to the people or the time, and from which everything that could rouse or interest a human soul living on Manhattan Island, in the year 1867, seemed to have been purposely pruned away. And perhaps, if a clergyman really has no message to deliver, his best course is to utter a jargon of nothings."

The Emperor of Germany, Sigismund, being asked the surest mode of obtaining happiness, replied, "Only do in health what you promised to do when you were sick."

THE BOW IN THE CLOUD.

TUESDAY evening, May 28, 1867, after the many gloomy days of rain, what a joy filled our hearts when the bright rays of the setting sun shed a halo of splendor abroad, dispersing in a moment all the melancholy forebodings of nature, and causing the yet descending rain drops to sparkle and glisten like diamonds in the sunshine. While I was thinking that the light I then looked upon must be but a shadow of the glory that will fill the earth when the curse is removed, I heard an exclamation, "A rainbow in the east." My friends, doubtless every one of you like myself hastened to gaze upon the lovely scene, the bow of promise.

Poor sinners, while you were gazing with admiration did not your hearts thrill with a feeling of pleasure? Did you not feel to exclaim, There is a Creator whom I should worship? If you would repent of your sins, if you would make Jesus your friend, what glory you might behold in Heaven. "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake." Eze. i, 28. Oh! that poor sinners would heed the still small voice that is constantly warning them. John, on the isle of Patmos, saw the throne of God in Heaven surrounded by a rainbow. And soon we may stand on the sea of glass before that throne, having harps of gold. We shall cast our crowns before it saying, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. iv, 11.

Once it rained forty days and forty nights, "and the waters prevailed upon the earth a hundred and fifty days." All flesh was destroyed off the face of the earth except Noah and they that were with him in the ark. "And God saw that the wickedness of man was great in the earth, and that every thought of the imagination of the thoughts of his heart was only evil continually, and it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord.

It is now as it was in Noah's time. Go where we may we see nothing but wickedness. God cannot bear with poor sinners much longer. By nearly every tongue does he hear his name taken in vain, and every other commandment is as extensively broken; but he will not deluge the earth again with water, for he said, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. viii, 22. "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." Gen. ix, 11. "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Verse 16. My friends, while you and I looked upon the rainbow God looked upon it also and remembered his promise. In a little while "the Lord Jesus shall be revealed from heaven with his mighty angels, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. i, 8, 9. Soon saints will be permitted not only to see the rainbow of bright glory that surrounds the throne in Heaven, and the exceeding and eternal weight of glory that fills the place where they need no light of the sun, for "the Lamb is the light thereof;" but they will enjoy a home where there are no long stormy days, no dark nights, neither of nature nor of the soul; there we shall bask in the smiles of our Creator forever.

ANGELIA J. EDMUNDS.

Trust the Lord with all thy heart.

The Commentary.

Tell me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—*M'Cheyne.*

Infidel Objections to the Bible Answered. No. 2.

2. God is All-powerful. "Behold I am the Lord, the God of all flesh; is there anything too hard for me?" Jer. xxxii, 27. "With God all things are possible." Matt. xix, 26.

God is Not All-powerful. "And the Lord was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron." Judges i, 19.

THE omnipotence of God is plainly enough declared in the two passages first above quoted. It only remains to harmonize Judges i, 19, with them. This is easily done by a little attention to the grammatical construction. On this passage Horne remarks:—

"This passage has been made the subject of the profane scoffs of Voltaire and his copyists, as though the Lord were unable to succeed against the inhabitants of the valley with their iron chariots; but it is wholly relieved by simply observing, that the *he*, when it is said, 'he could not,' does not refer to the Lord but *Judah*."

On the same verse Dr. Clarke remarks:—

"Strange! were the *iron chariots* too strong for Omnipotence? The whole of this verse is improperly rendered. The first clause, *The Lord was with Judah*, should terminate the 18th verse, and this gives the reason for the success of this tribe: The Lord was with Judah, and therefore he slew the Canaanites that inhabited Zepath, &c., &c. Here, then, is a complete period: the remaining part of the verse either refers to a different time, or to the rebellion of Judah against the Lord, which caused him to withdraw his support. Therefore the Lord was with Judah, and these were the effects of his protection; but afterwards, when the children of Israel did evil in the sight of the Lord, and served Baalim, &c., God was no longer with them, and their enemies were left to be pricks in their eyes, and thorns in their side, as God himself had said.

"This is the turn given to the verse by *Johnathan ben Uzziel*, the Chaldee paraphrast: 'And the WORD of Jehovah was in the support of the house of Judah, and they extirpated the inhabitants of the mountains: but afterwards, WHEN THEY SINNED, they were not able to extirpate the inhabitants of the plain country, because they had chariots of iron.' They were now left to their own strength, and their adversaries prevailed against them."

The Douay Bible translates it much plainer than King James' version. It reads as follows: "And the Lord was with Judah, and he (Judah) possessed the hill country, but was not able to destroy the inhabitants of the valley, because they had many chariots armed with scythes."

This makes it very plain that it was the same one who possessed the hill country who failed to obtain the valley; and this was Judah. So the skeptic finds a contradiction here, only by taking language written concerning Judah, and applying it to God, to whom it has no reference.

Notes on Genesis.

CHAPTER xiv, 12: And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.

"The Hagarenes, Saracens, and various other tribes of Arabs, are allowed to have descended in great measure from Ishmael. *Scott*. 'They have,' says *Brown*, 'always been a nuisance and plague to the nations around them; infamous for theft, robbery, revenge, pillage and murder.' There is no safety in traveling through their country except in large armed caravans. 'But though almost every noted conqueror, whether Hebrew, Egyptian, Assyrian, Chaldean, Persian, Grecian, Roman, Tartar, or Turkish, hath pushed his conquests to their borders, or even beyond, into Egypt, or Arabia Felix, not one has been able to subdue these Ishmaelites, or deprive them of their freedom. The mighty Shishak, king of Egypt, was obliged to draw a line along their frontiers, to protect his kingdom from their inroads. The Assyrians under Shalmaneser, and Sennacherih, and the Chalde-

ans under Nebuchadnezzar, greatly harassed them, and almost extirpated some of their tribes; Isa. xxi, 11-17, Num. xxiv, 22, Jer. xxv, 23, 24; xlix, 28-33. Provoked with their contempt, Alexander made vast preparations for their utter destruction; but death out short his purpose. Antigonus, one of his captains and successors, provoked with their depredations, more than once, but to his repeated dishonor, attempted to subdue them.—Flushed with his eastern victories, the Roman Pompey also attempted it; but his army being recalled when they had hopes of success, these wild Arabs pursued them, almost at their heels, and dreadfully harassed the Roman subjects in Syria. Augustus made one or more fruitless attempts to subdue them. Trajan, one of the most powerful emperors, and most valiant generals of Rome, with a mighty army, determined if possible to conquer them, and laid siege to their capital. But storms of hail, scarce ever seen in that country, tempests, whirlwind, swarms of flies, . . . terrified or repulsed his troops as often as they repeated their attacks. About 80 years after, Severus, another warlike emperor, determined to punish them for siding with his rival, Niger, by an utter reduction of them. But, after he had made a breach on the wall of their principal city, an unaccountable difference between him and his beloved and faithful European troops, obliged him to raise the siege, and leave the country.' [In the 7th century,] Mohammed arose, and under him and his successors, they subdued a large part of the world. After a time indeed, the power of the Mohammedans was transferred to the Turks, who have repeatedly attempted to subdue the Saracens, or Arabs: but, instead of succeeding, they have for above three hundred years been obliged to pay a large tribute to them, for the safe passage of their pilgrims to Mecca, the city which is the center of their religion! The descendants of Ishmael also lived as ravagers in the neighborhood of the Israelites and Edomites, and other descendants of Abram, and yet were never subjugated by any of them. See Newton on the Prophecies.—*Scott*.

'Thus their manner of life and history for 4000 years, is alone an absolutely demonstrative argument of the divine origin of the Pentateuch. To attempt its refutation, in the sight of reason and common sense, would convict of most ridiculous presumption and excessive folly.'—*Dr. A. Clarke*.

The Behemoth of the Scriptures.

"Behold now behemoth, which I made with thee; he eateth grass as an ox." Job xl, 15.

BEHEMOTH, a huge amphibious animal described in Job. xl, 15-24. Commentators are now generally agreed that it is the hippopotamus, or river horse, which is found only in the Nile and other great rivers of Africa. This is a very large, powerful, and unwieldy animal, which lives in the water, but comes out upon the banks to feed on grass, grain, green herbs, and branches of trees. The appearance of the hippopotamus when on the land is altogether uncouth, the body being extremely large, flat, and round, the head enormously large in proportion, and the legs as disproportionately short. The length of a male has been known to be seventeen feet, the height seven feet, and the circumference fifteen; the head three feet and a half, and the girth nine feet; the mouth, in width, about two feet. The general color of the animal is brownish; the ears small and pointed; the eyes small and black; the lips very thick and broad; the nostrils small. The armament of teeth in its mouth is truly formidable; more particularly the tusks of the lower jaw, which are of a curved form, somewhat cylindrical: these are so strong and hard that they will strike fire with steel, are sometimes more than two feet in length, and weigh upwards of six pounds each. The other teeth are much smaller. The tail is short and thick; and the whole body is protected by a thick and tough hide, which swords and arrows cannot penetrate, thickly covered with short hair.

Mr. Ruppell gives the following graphic account of a combat on the upper Nile:

"One of the hippopotami which we killed was a very old male, and seemed to have reached his utmost growth. He measured from the snout to the end of the tail, about fifteen feet; and his tusks, from the

root to the point, along the external curve, twenty-eight inches. We had a battle with him four hours long and that too in the night. Indeed, he came very near destroying our large bark; and with it, perhaps, all our lives. The moment he saw the hunters in the small canoe, as they were about to fasten the long rope to the buoy in order to draw him in, he threw himself with one rush upon it, dragged it with him under water, and shattered it to pieces. Out of twenty-five musket balls, which were fired into the monster's head at the distance of five feet, only one penetrated the hide and the bones near the nose; so that every time he breathed, he snorted a stream of blood upon the bark. All the other balls remained sticking in the thickness of the hide. We had at last to employ a small cannon; but it was only after five of its balls, fired at the distance of a few feet, had mangled most shockingly the head and body of the monster, that he died. This gigantic hippopotamus dragged our large bark at his will, in every direction of the stream."—*Bib. Dic.*

Smote Their Breasts.

Luke xxiii, 48. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

Among the Orientals, to smite the breast is a sign of penitence. Hence we read that the people who returned from Calvary after the crucifixion of our Lord, "smote their breasts." The number of these witnesses of Christ's death was large; probably not less than three millions of people were gathered at that time in the Jewish capital; and the testimony of Pilate to the innocence of Jesus, the confession of the penitent thief upon the cross, the strange cry of the Divine Sufferer there, the convulsion of nature, the rent veil of the temple, and the three hours' darkness, moved the beholders deeply, awakened remorse as sharers in the death of the Holy One, and from the hills and plains around Calvary the dense throng of witnesses, collected from all parts of Palestine, returned to their places of abode—"smiting their breasts." No wonder that they did so. It would have been strange had it been otherwise. This act, and what it betokened, were in harmony with the amazing scene. With reason might those who had rejected the Son of David, and crucified their immaculate Messiah, have been thus mournfully impressed.

THE IOWA CONFERENCE.

FIFTH ANNUAL SESSION.

PURSUANT to the call of the Committee through the Review, this Conference assembled in session at Pilot Grove Iowa, June 6, 1867, at 6 P. M.

Opened with prayer by Eld. J. N. Loughborough. Credentials of delegates called for and examined. Ten churches only were duly represented.

On motion, the name of the church at Fairview was changed to Anamosa.

On motion, the name of the Liberty Church was changed to Mount Pleasant.

On motion, a third section was added to Art. vii of the constitution as follows: This Conference may, at its discretion, invite all persons present who are members of churches in good standing, to take part in the discussions of business, but not to participate in voting.

On motion, Bro. D. T. Bourdeau was invited to take part in the deliberations of this Conference.

On motion, all brethren present in good standing were invited to take part in the deliberations of this Conference.

Minutes of previous meeting called for, read, and accepted.

Resolved, That we consider it the duty of the Conference Committee to prepare business for Conference.

Moved, That the usual method of this Conference in the nomination of officers by committee be dispensed with, and that a nomination be made by ballot.

Adjourned to 9 A. M.

Second session. Met according to adjournment.

Prayer by H. Nicola. On motion, Wm. E. Caviness was admitted delegate from the Fairfield church.

On motion, the following brethren were appointed

Anditing Committee: N. Hodges, N. Hoyt, R. M. Kilgore, Asa Cummins, B. Leach, and Wm. E. Caviness.

On motion, Jas. Reynolds was admitted delegate from Palestine church.

On motion, Sec. 2, Art. 3, of constitution was amended by adding as follows: When a member takes a letter of commendation from a church, he still remains a member of that church; and he should pay his s. b. accordingly, giving due notice when he joins the church in another place.

On motion, Secs 3 and 4 were added to Art. iv, which please read in Review Vol. xxix, No. 24, in Mich. Conference minutes.

Treasurer's report was then called for, read, and approved, showing the following results:

Amount on hand at last report,	\$557.80	
Received of churches,	796.10	
Total,		\$1353.90
Paid out to ministers as shown by Treasurer's book	\$521.59	
Also by vote of last Con. for different objects	300.00	
Cash on hand to balance	582.31	
		\$1353.90

T. HARR, Treasurer.

Whereas, The church in Waterloo has become enfeebled by reduction of its membership; therefore,

Resolved, That we recommend the remaining members of that church to unite with the church in Laporte City.

On motion, the name and place of the Palestine church was changed to Iowa City.

On motion, Bro. George I. Butler was voted a ministerial license to labor in this Conference.

The resolutions of Gen. Conf. were approved as follows, under their respective heads, which please read in Review No. 24, in minutes of Gen. Conference:

Fields of Labor, Letters of commendations, Members Moving, Spiritual Gifts, Appeal to mothers, [Health Reform, The Health Institute, Dress, Reformed Dress, these were, by request, voted on by a full audience of Brn. and sisters] War, and the preamble and Resolutions on our humiliation, repentance and humility. This last was also voted on by the audience.

Adjourned till 2½ p. m.

Third session. Met according to adjournment. Prayer by J. T. Mitchel.

Resolved, That we fully approve of the course of the Executive Committee in withdrawing the license given to R. W. Reed.

Resolved, That we have a Convocation meeting for this State to commence Wednesday, Sept. 18, 1867, and continue over the following first-day, and that Eld. D. T. Bourdeau select the place.

Resolved, That we hereby express our earnest desire that Bro. and sister White may soon be restored to strength and active labor in this cause, and if their health will admit, we request them to attend our Convocation Meeting in Sept. next.

Distribution of labor was brought up and remarks made.

On motion, the subject was referred to the committee. Adjourned to call of committee.

Fourth Session, called by Committee. Prayer by S. Osborn. Auditing Committee's report read, accepted, and adopted.

Resolved, That this Conference pay \$125.00 of its funds to the Gen. Conf. Missionary Fund.

Resolved, That this Conference pay \$125.00 of its funds to the S. D. A. P. Association.

Resolved, That this Conference pay \$50.00 of its funds to the charitable fund of the Health Reform Institute.

Resolved, That the churches of this Conference be requested to appropriate to the State Conference fund eighty per cent. of all money received into their s. b. funds.

On motion, the Mt. Pleasant church was permitted to retain all the systematic money the ensuing year except \$100.

Resolved, That we fully approve the proposed enlargement of Review, and semi-monthly publication of Instructor, and we will endeavor to aid by our means in this enterprise.

On motion, J. T. Mitchel was appointed a delegate to the next Gen. Conference.

Nomination of officers next came up and the following persons were duly chosen.

For President, George I. Butler, of Wankon, Secretary, Albert A. Fairfield, of Mt. Pleasant, Treasurer, Robert M. Kilgore, of Washington, Executive Committee, George I. Butler, John T. Mitchel of Lisbon, and Henry Nicola of Richmond.

On motion the nominees were elected.

Resolved, That this Conference offer its sincere thanks to the Gen. Conference for its aid in ministerial labor for the past year.

Resolved, That this Conference return its sincere thanks to the Pilot Grove church for the hospitality shown us during this Conference.

Resolved, That the minutes of this Conference be published in the Review.

Adjourned to the call of Committee.

GEORGE I. BUTLER, President.

A. A. FAIRFIELD, Secretary.

MINNESOTA CONFERENCE REPORT.

The seventh annual session of the Minnesota State Conference of S. D. Adventists, was held at Mantorville, Dodge Co., Minn., June 14, 1867. Ministers present, Elders Stephen Pierce and Wm. S. Ingraham. J. N. Loughborough of Mich., was also present. Meeting was opened by prayer by Bro. Loughborough.

Delegates being called for, four churches reported by six delegates. By vote the church at Bass Lake was admitted into the Conference. The Secretary being absent, H. F. Phelps was elected secretary *pro tem*. The amendment of the Constitution recommended by the Gen. Conference, concerning inviting all members in good standing to take a part in the deliberations, was adopted as Sec. 3, of Art. vii, whereupon a vote was passed inviting all the brethren present to participate. Minutes of last Conference read.

Reports of churches show a total amount of membership 170. Total amount of s. b. fund \$787.60. Reports of ministers being called for, Elds. Stephen Pierce, Wm. S. Ingraham and W. M. Allen, responded. Credentials of Elds. Pierce and Ingraham were renewed. Treasurer's report read and accepted. On motion, Brn. Harlow, Grant, Gibson, Merry, Morton, and F. W. Morse, were chosen a committee to audit the accounts of ministers. Sec. 11, of Art. 3, was amended by adding the words proposed by the Gen. Conference concerning the s. b. of members moving. The resolution of last Conference concerning the expulsion of members, was adopted as Sec. 3 and 4 of Art. iv, of our State Conference Constitution.

Resolved, That this Conference recommend the Executive Committee to look after those churches whose membership covers a considerable territory, and make such division and formation of new churches as to them the circumstances seem to demand.

Voted, To nominate the officers of this Conference by ballot. The result of the ballot was as follows: President, Stephen Pierce. Secretary, H. F. Phelps. Treasurer, W. I. Gibson, Executive Committee, Stephen Pierce, Wm. S. Ingraham, and H. Grant. By vote of the Conference this nomination was ratified.

Resolutions on the following points, passed by the Gen. Conference were unanimously adopted (see report of Gen. Conf.), viz., Fields of Labor, Letters of Commendation, Members Moving, Ordinances, Patent Rights, Unlicensed Teachers, Living out the Truth, Health Reform, Health Institute, Dress, Reform Dress, War, Humiliation, Spiritual Gifts, Appeal to Mothers.

The resolutions on Health Reform, Health Institute, Dress, Reform Dress, were endorsed by all the brethren and sisters present.

At a session held first-day A. M. June 16, the report of the auditing Committee was read and accepted. The Committee recommend that the churches pay the entire amount of their s. b. into the State Conference fund.

The following preamble and resolution was read and unanimously adopted:

Whereas, We greatly desire the prosperity of the cause in this State, and,

Whereas, The providence of God has permitted blight to come upon our crops, and we thereby find ourselves financially embarrassed, and,

Whereas, We greatly fear that we have as a Conference lacked in a spirit of sacrifice while in prosperity, therefore,

Resolved, That we appoint for the churches in Minnesota, July 4, 1867, as a day of humiliation, fasting and prayer to God, that he may bless our seed sown, and help us in all our endeavors to advance the cause of truth; and may he give us such a sense of our wrongs, and true humility of heart, that he can smile upon us, and cause his truth to advance with power here.

Resolved, That we tender a vote of thanks to the brethren in Mantorville for kindly entertaining this Conference.

Resolved, That we express our gratitude to the citizens of Mantorville, for the use of their court-house and school-house, and other acts of kindness.

Resolved, That the minutes of this meeting be published in the Review.

STEPHEN PIERCE, President,

HENRY F. PHELPS, Secretary.

Say nothing, do nothing, which a good mother would not approve, and you are on the certain road to happiness.

WHO WOULD NOT BE A CHRISTIAN?

Who would not be a Christian? I have seen Men shrinking from the term, as if it brought A charge against them! Yet the honored name Is full of gentlest meaning. Colors rise, And beauty floats around it; from its eyes Great tears of heavenly sympathy descend; And mercy, soft as Hermon's fragrant dew, Springs in its heart, and from its lips distil.

I've seen it press an infant to its breast, And kiss away his troubles; seen it take An old gray-headed man, oppressed with years, And wrinkled o'er with sorrow, and disclose A prospect to his vision, which, hath made The old man sing with gladness; seen it lay Its soft hand gently on the blind and lame, And lead them safely home; and seen it stoop To the vile outcasts of society, Whose character was odious, in the streets, And bring them back to virtue and to God.

Hark! 'tis the loftiest name the language bears, And all the languages in all the world Have none sublimer! It relates to Christ, And breathes of God and holiness; suggests The virtues of humanity, adorned By the rich graces of the Holy Ghost, To fit them for the Paradise on high, Where angels dwell, and perfect manhood shines In the clear lustre of redeeming love, For ever and for ever; and implies A SON and HEIR of the ETERNAL GOD!

THOUGHTS ABOUT LABORING ON SUNDAY.

It is the first-day of the week. Yesterday we enjoyed a good meeting with the Lockport church at Sr. Paine's, near Gasport, where we unexpectedly met with three sisters from Battle Creek. Have been reading the last Review this morning and digesting pretty thoroughly the editorial; "When does it apply"? which meets my hearty approval. Now, of course, I am at the secretary writing. But I am getting weary from mental labor, and want a "brain tonic." I see from my window some thrifty, growing potatoes, and the weeds are getting a good start too. I shall gain two objects by going out and hoeing potatoes awhile; a benefit to myself and a benefit to the growing crop. But it is the first-day of the week; and how will it affect my good neighbors to see me at labor, as they pass, some of them on their way to church, others to seek their various pleasures? Pleasure hunters need take no encouragement from us in their nonsabbatical pursuits; for they know that on the seventh-day we neither labor nor seek worldly pleasures. But what can I say to my religious friends and neighbors? Well, it occurs to me that when they argue for the change of the day of the Sabbath, they say that the particular day is not essential; if any one day of the seven is kept as a Sabbath to the Lord, it is perfectly acceptable to God. I kept the Sabbath yesterday the seventh-day of the week. Certainly, if any one day in seven is acceptable with God, the day that he has named in the commandment, and bid us remember and keep holy, is acceptable with him. And what is acceptable with God, ought to be with my religious neighbors; especially as their platform gives me the liberty to choose any day I please. I choose the day that God has chosen, rested upon, blest, and sanctified. It answers to their rule, for it is truly one day in seven. And more than this, it is the particular day of the seven upon which God rested and which he blessed and sanctified and commanded us to keep. Will my liberal neighbors persecute me for doing what their creed allows me to do? Of course not. Will they ever do it? Will they ever try to compel me to keep the particular day which they choose to call the Sabbath? In the time of trouble right before us it will be seen. I hope some of them will be converted to the true Sabbath before that. Those that are not will then be left to the full control of Satan, and they will engage in a final war of extermination against those who keep the commandments of God and the faith of Jesus. My example may awaken some to choose the right way of the Lord, and be the means of their salvation from that great "hour of temptation." My conclusion then is, that what my hands find to do to day, I will do it with my might, carefully avoiding every annoyance to my neighbors.

R. F. COTTELL.

Historical Department.

Prophecy is History in Advance.

ENDING OF THE 1260 YEARS.

(Continued.)

Pius VI felt great alarm at the agitation which was manifesting in France, and foresaw that the moment was not far distant, when the eldest son of the church would be forced from his mother's tutorship. Nevertheless, the court ceased not to maintain the best relations with the pontiff; and the feeble Louis XVI offered considerable sums to the Roman chancery for the canonization of the daughter of Louis XI, Jeanne Bossue, whom Louis XII had so scandalously divorced for Anne of Brittany. But before that ridiculous affair was decided, their harmony was broken by the suit respecting the necklace of pearls, in which the honor of the French queen and of an ecclesiastical prince was gravely impeached. The arrest of the chief criminal, Cardinal Rohan, caused a great sensation in the Roman conclave. The pope instantly addressed the ambassador of France, and signified to him that he should call for the observance of the canonical rules in favor of the accused, if the process was continued.

Louis would hear nothing, and declared that judgment should be passed on the prince of Rohan, in spite of the pope, the cardinals, and all foreign courts, to avenge the queen's honor. Rohan then resolved to defy the danger, and demand of the parliament the investigation of the cause. The crafty prelate had foreseen that Marie Antoinette would recede from the scandal of the public debates, and would procure their silence, by which he should be acquitted. But the conclave who knew not Rohan's motives for that determination, approved not of his step, and protested against his voluntary abandonment of his rights, by declaring that the Roman court alone could judge a prince of hierarchy.

All Europe were interested in the suit. The king of Spain sent letters to France to persuade Louis XVI to hush up the affair. The German emperor recalled Cardinal Rohan as a prince of the empire. The elector of Mentz also pretended that he was entitled to investigate the accusation, because the accused was prelate of Strasburg, and his suffragan. The diet of Ratisbon also claimed jurisdiction of the cause as belonging to a state of the empire.

In this emergency, Pius VI perceiving the impossibility of changing the temper of Louis XVI, who appeared to take it as a serious concern for his honor as a husband, wished to save, at least, the dignity of the body of cardinals. Therefore, to evade the result that a prince of the papedom should be declared, by a secular tribunal, a calumniator, swindler, thief, and forger, he pronounced the suspension of Cardinal Rohan, grand almoner of France, and granted him a delay of six months to appear and justify himself before his peers, concerning the accusations against him.

The parliament of Paris alleged that the pope's brief was against the liberties of the Gallican hierarchy, and refusing any respect to it, prolonged their inquest. Happily for the grand almoner, Marie Antoinette secretly interposed in the affair, gained over the most influential councillors, and excluded him from the process. Rohan was instantly reinstated in his titles and dignities; which fact made the Parisians declare in allusion to the pretended jest attributed to Francisco I, that the cardinal had lost nothing except his honor.

Concord was then re-established between the two courts, their relations subsisted as before the affair, and Louis XVI trusted in Pius VI, that he would arrest the progress of civilization in France, and restore to the country the former ages of vassalage. But it was not in the king's power to accomplish that sacrilegious work. Men and things, laws and constitutions, all were carried away by a resistless force during the revolutionary tornado; and as if events did not sufficiently expediate their abasement, the nobles and the priests affected additional pride and arrogance. The queen, in a species of delirium, aban-

doned herself to her pleasures and dissoluteness, without any dread of the scandal, without any regard for her own conduct, sacrificing, for the young nobles of her court, the objects of her criminal attachment, the millions of France, at the period when the public finances were in the most frightful disorder.

Louis XVI then resolved to convoke the "notables," thereby to obtain new taxes, and to supply the deficiencies in the treasury. From the opening of that assembly, the extent of the progress which the clamor for reform had made was obvious. The notables, although belonging to the privileged classes, refused the subsidies which were demanded, denounced the dissipation of the court, and demanded the suppression of annates, through which millions were drawn from the kingdom into the Roman treasury.

In those circumstances, the nuncio of Pius VI interposed to defend the interests of the Roman court, and engaged Louis XVI to transfer the reins of government to the hands of an energetic priest, who, after the example of Richelieu, might save the altar and the throne from impending ruin. The imbecile monarch obeyed, and named for his principal minister, Charles Lomenie de Brinnee, archbishop of Toulouse, to whom he gave the direction of the finances. The prelate immediately formed the edicts for the new imposts, and carried them to the parliament to be registered. The councillors refused to obey his command, and declared that the "states general" alone were competent to enact the public expenditures. That word, the "states general," soon spread throughout France. The priests, the nobles, the parliament, the peasantry, all nerved by hope, or various interests, proclaimed the principle that "a nation represented by their delegates, alone possessed the imprescriptible right to reform abuses and to impose taxes."

The king resisted that opinion, and held many sessions, "lits de justice," at which the new edicts were registered. The parliaments protested against them as illegal, and declared the registry null. The principal minister in vain endeavored to intimidate them, although he imprisoned the most refractory members. Those rigorous acts only exasperated their minds, and forced the king to dismiss the minister of finance, and to select for his successor, the Genevan Neckar, and also to issue the decree for the opening of the assembly of the states general, May 1, 1789. An incredible excitement was manifested throughout France. Clubs and political unions were every where organized for the election of the national deputies.

On May 4, 1789, the delegates of the three orders, the "Tiers-etat," the nobility, and the priesthood, met at Versailles, where the assembly was appointed to be held. Louis XVI, followed by the princes and the great officers of the crown, attended mass with them; at the end of which, La Fare, the prelate of Nancy, delivered an oration, in which he combined declarations of love for religion, fidelity to the king, and sublime reflections on the advantages of freedom. On the morrow, the king opened the states general with a cautious address, in which he announced assurances of his respect for the laws, and affection for the people. The deputies of the "Tiers-etat" were no longer duped by a hypocritical language. Assembled to effect useful reforms in the nation, they commenced their labors, without permitting themselves to be discouraged by the multiplied obstacles which counteracted them. They began by attacking the ecclesiastical privileges, declared the wealth of the priesthood national property, abolished the tithes, sold the estates of the hierarchy, and transformed them into life-annuities; and then suppressed the annats. On May 17, 1790, the deputies, whose power had been recognized, having assumed the title of the national assembly, decreed the famous constitution concerning the priesthood, which overthrew all the degrees of the hierarchy, and enjoined on the prelates and priests to take the oath of fidelity to the nation.

The large majority of the French priests refused to submit to the decisions of the assembly. Of one hundred and thirty prelates, four only adopted it. Nevertheless, the first consecration of the constitutional prelates, soon took place in the oratory. Tal-

leyrand Perigord, prelate of Autun, assisted by the prelates Gobel, Lydda, and Mirourlot, conferred the prelatial dignity on the priests Expilly and Maroles, newly promoted to the sees of Quimper and Laon. That event made a profound sensation at the court of Rome. Pius VI was contented before with addressing his protestations to the legislators of the constituent assembly, as he said, who devoured each other. He then judged that his remonstrances had been too mild. Wherefore, he decided to appall the deputies by fulminating his terrible bulls against the ecclesiastics, who had taken the oath of fidelity to the constitution, and enjoined on them within forty days to retract, under the penalty of excommunication, as intruders, illegitimate schismatics, heretics and sacrilegious.

The pope's bulls only induced the legislative body to decree that all connection with the Roman court was dissolved, and that the nuncios should be expelled from France. The ambassador was recalled to Paris, and the refractory priests who refused to take the oath were persecuted.

Pius was thus at once attacked, both in his spiritual and temporal domination. The cry for liberty, impelled by the national assembly, was resounded at Avignon. The Comtadins rallied at the idea of independence proclaimed by France. They formed a national guard; adopted a religious constitution like that of the French government, and revolted against the vice-legate, who commanded the province in the name of the pope. Then, on the pontiff's refusal to sanction those acts, they drove the vice-legate from their territory, with the archbishop and all the ecclesiastics attached to the cause of Rome; and having declared themselves independent of the pope, they proposed to unite with France. Pius VI, enraged to see one of his finest provinces detached from his secular domain, tried another effort to retain his sovereignty. He organized bands of assassins, who, under the name of "pontificals," gave themselves up to frightful ravages in the Comtat Venaissin, and butchered a great number of the republicans of Avignon and the territory, in the name of the pope and for the greater glory of his religion. Happily, the cause of liberty triumphed. Public indignation wrought justice on the murderers, and Avignon was united to France.

That event was celebrated at Paris with great rejoicings, amid which the Parisians burnt the effigy of the pope in the garden of the royal palace; a burlesque comedy, which became the pretext, on the part of Pius, for cruel reprisals. The pope seized the French who resided in his states, and who were regarded as advocates of the new notions. He massacred or poisoned the whole of them, and did the same to all the Italians and strangers who were suspected of holding the opinions of the constituent assembly. With respect to those who were neutral or indifferent, he merely incarcerated them in the dungeons of the castle of Angelo, with the harshest treatment.

Nevertheless, of what avail was the wrath of a furious pope against that revolutionary movement? The cry of liberty resounded at Paris, passed the Alps, was heard at Rome, and was re-echoed by the Italians. Then the pope conceived the design to raise a civil war in France, and to use the priests and monks, who were devoted to his cause, as instruments to renew the terrible crusades. More than seventy thousand ecclesiastics had refused the constitutional oath. The constituent assembly had the weakness, however, to permit them to celebrate their superstitious rites in the edifices of the sworn priests. Those wretched fanatics, at the instigation of the Roman court, unworthily abused the toleration to conspire against the new order of things. They insinuated to their devotees that all the sacraments administered by the constitutional priests and prelates were essentially null. They re-exorcised the children, re-married the adults, and dared to announce from the confessional and the pulpit, that out of their communion, all was concubinage, illegitimacy, and damnation. A dangerous agitation, the effect of those insinuations, was manifested in all the departments of France, which counteracted the revolutionary movement. The legislative assembly, which had succeeded the national, took measures to arrest the progress of the evil. They

withdrew the connivance and the pensions which the state had granted to the refractory priests, decreed freedom of worship, the emancipation of the monastic orders, the marriage of the priests; and, upon the proposition of the Archbishop Torni, prohibited all the ecclesiastical costume.

Louis XVI wished to defend the priests by his enfeebled authority, and made use of the right which the constitution conceded to him, to reject a law, according to his caprice, by his simple veto. The ecclesiastics then assumed a fatal haughtiness and insolence. They dared to announce publicly, that a vast confederacy was organizing by the machinations of the pope, and that soon all the papal powers united by the pontif, would rush into France to extinguish the philosophical hydra in a sea of human blood.

The audacity of the priests, and the imminence of the danger, at length coerced the legislative assembly to act with severity toward the rebellious ecclesiastics. Therefore, all the ecclesiastics, without exception, were enjoined to take the civic oath, or to leave the kingdom. Those who refused to obey the decree, and who persisted to live in France, were cast into the national prisons. Nevertheless, the majority of them joined the princes and princesses who fled into foreign countries, and who intrigued with the monarchs to excite them against the French nation.

Among the emigrants was the Abbe Maury, one of the most powerful champions of despotism, who fled to the pope, obtained flattering distinctions, and was appointed papal nuncio to represent the Roman court at the diet of Frankfort, and to urge Germany to invade France.

At length, a formidable coalition against France was organized. Civil war broke out in La Vendee, and the frontiers were menaced by the armies of Prussia, Sweden, Austria, and Sardinia. In the interior, secret machinations augmented the disorder, and threatened France with certain ruin. Thence the people, in the excitement of despair, dreading to fall again under the yoke of despotism, went to the prisons which contained the enemies of freedom, to avenge themselves on the guilty authors of their misery. However deplorable those excesses, they were the result entirely of the priestly doings; for even when in prison, they ceased not to conspire against the nation, and to enrage the people in avowing their hope of deliverance by the allied armies. Let not the advocates of despotism and the Roman priesthood, cry out against the massacres in the French prisons, as long as they can be condemned for the crusades, by Pope Innocent VIII, against the Albigenses; the butchery ordered by Philip II of Spain; the atrocities of the Armagnacs and the Bourguignons directed by Charles VI; the massacre of Bartholomew by Charles IX; and the dragoonings in the Cevennes, commanded by Louis XIV. It is not difficult to decide which is the most sanguinary and criminal, the priesthood, or the republicans, or the royalty.

But events changed their character. A new national assembly, the convention, succeeded the legislative. France was proclaimed a republic, and Louis XVI expiated the crimes of his race—if less his own—on the scaffold.

Pius VI instantly fulminated his bull of excommunication against the French people, designated them as an impious, sacrilegious, and abominable nation, and hurled against them the thunderbolts of heaven and earth. In reply, the convention sent the pope the following letter: "The executive council of the French republic, to the prince prelate of Rome. Pontif! you are required instantly to release the French prisoners detained in your dungeons. If this claim is without effect, you will learn that the republic is too high-minded to forget an outrage, and too powerful to permit it with impunity." The pope, on receiving that message from the convention, could scarcely restrain his rage. Nevertheless, the cardinals having made him understand the danger of provoking the republican people, the simulated vicar of God, and the pretended successor of Peter, the would-be infallible pontif of universal Christendom, humbled himself before the messenger, a citizen from the lowest rank, and promised to obey the will of the republic!

But when he heard that the French had met with

some adverse events, the pope resumed his audacity, collected his troops, and announced that he was about to put on the helmet and the cuirass to fight the republicans. After the example of their chief, the monks and the priests, filled with crusading enthusiasm, overran the cities and the country; on their route, recruited other fanatics, enrolled them under the pontifical banner, and organized them as bands of assassins. Then, when they supposed that they were in sufficient force to attack the republic, they cast off all shame, and the rights of nations, and massacred the secretary of the embassy, named Basseville, at the time when he was passing along in the street to the academy, accompanied by his wife and children. Then the cannibals rushed about the city, shouting, "Long live Pius VI! long live Saint Bartholomew! Kill all Frenchmen!"

The palace of the academy was assailed, the pensioned pupils were pursued and forced to fly from the daggers of the priests, while other bands of assassins forced open the doors of the French dwellings, and there renewed the same scenes of violence.

In France, affairs daily assumed a more mournful aspect. Within, all was disorder and anarchy. The peasants of Brittany and La Vendee, excited by the pretended prophecies of the fanatics, organized the insurrection of the Chouans, and transformed their rich country into a frightful field of battle. Without, the despots and their border myrmidons roared, ready to rush upon the republic. Such was the critical position into which the nobles and priests had placed their country.

Pius VI, the author of the dreadful crusade, the enterprise of kings against liberty, desisted not from the odious task which he assumed. He even united with Britain and the other northern courts, whom he ever cursed as heretics, and formed with those powers and the kings of Italy and Spain, a formidable coalition.

It is true that tyrants have neither religion nor patriotism. Their religion is the immoderate love of power, the exercise of that supreme authority with which the ignorance or weakness of their fellow-citizens has invested them. Their country is the throne where they sit in the plenitude of their insolence. For those would-be demi-gods, men are but slaves, fit only to dig into the earth, thence to extract the wealth which they grasp, and to furnish it for their passions and luxury.

The French republic organized fourteen armies, struggled against their enemies, made the despots tremble on their thrones, and finally announced that they would punish the old pope for his crimes and treachery. When the French were preparing to invade Italy, Pius appealed to the superstitious fanaticisms of the people, and disseminated this furious proclamation—"Italians! as soon as the sound of the bell shall announce the entrance of the republicans into the territories of the church, fly to arms, burn the crops, poison the fountains and wells; kill by every method, by the dagger, sword, fire, or poison, an unbridled enemy, who cuts off, with the axe of the executioner, the heads of kings and priests. Exterminate the barbarous republicans, who have sworn to overturn the throne and the altar. Obey all of you, as your God, that which your pope ordains. We promise plenary indulgences and temporal recompense, to all who shall butcher the ferocious French. We grant an entire amnesty to thieves, assassins, and parricides, who shall cancel all their crimes in combating for our religion. We grant, in advance, our absolution to all courageous women, who, after the example of Judith, will prostitute themselves to those Philistines, and then chop off their heads! Let all men flock to the Roman standard! Let Italy entire rise up with its myriads of swords, at the voice of the vicar of Christ, and let all, men and women, plunge their hands in the blood of the French, and partake with delight, of that glorious holocaust! We dispense no persons from this crusade but the ecclesiastics; because it is the duty of pastors to lift up their hands on the top of the mountain, while the faithful slaughter on the plain."

During the dark ages, and the fury of the "League," never did fanaticism howl more ferocious language.

But the times were altered, and the pope's proclamation had scarcely any influence on the people. Moreover, what could be achieved by wretches demoralized by anguish, crushed by exactions, and besotted in the grossest ignorance? The papal treasury also was empty, the Roman credit destroyed, and the resources from loans dried up: all had been devoured by the pope and his bastards, even to the silver plate of the mass-houses. The Italians made no movement, but rather awaited the arrival of the French, not as enemies, but as liberators. Moreover, the pope having been desirous to double the taxes, the people revolted against the fiscal agents, killed some of them at Rome, and even talked of burning down the palace of the duke of Braschi, whose wealth and audacious luxury were so odiously contrasted with the general distress. But a few policemen sufficed to stop those hostile manifestations, and to make the degenerate sons of ancient Rome tremble. The miserable people were so demoralized, that on one day of uproar, Braschi went out of his palace, with a whip in his hand, followed by some lacqueys carrying baskets full of pieces of small money, crying with a loud voice—"Come on! scatter the money among the rabble, that they may go and howl further off!" Then, clearing his way with blows of his whip, he passed through the midst of the crowd without any one of them even thinking to punish his arrogance. However, as the pope lost some of his guards in those collisions, he declared their persons inviolable, and published that an insult to a "sbirri" should be deemed high treason.

In the interim, France had seen the convention revolutionized. A party composed of all the infamous men who had enriched themselves by betraying the popular cause, triumphed over the mountain, and the sway of power passed into the hands of the directory. With them the priests re-appeared, and after them followed bands of assassins, organized under the name of Jesuits, who made a terrible war on the republic.

Those new crusaders, recruited among the nobles and the dissolved monks, scattered themselves in many of the departments, especially in Vaucluse and Bouches-des-Rhone, and perpetrated the most atrocious barbarities, in the name of the pope and Louis XVIII, whom Pius VI recognized by that title, after the death of the son of Louis XVI in the temple.

(Concluded next week.)

The Wedding Garment.

At the royal marriage of Sultan Mahmoud a few years ago, every guest invited to the wedding had made for him at the expense of the Sultan, a wedding garment. No one, however dignified his station, was permitted to enter into the presence-chamber of that sovereign without a change of raiment. This was formerly the universal custom in the East. But inasmuch as these garments were very costly, and some of the guests might plead poverty, and thus appear unclad in the guest-chamber of the king, the cost was defrayed at the Sultan Mahmoud's expense. To each guest was presented a suit of wedding garments. Had any, therefore, appeared before this absolute sovereign without the wedding garment, the Sultan would have deemed his dignity insulted, and his magnificent gifts despised. The question then, "Friend, how camest thou in hither not having on a wedding-garment?"—Matt. xxii, 12.—explains the speechless condition of the man. The wedding robe was ready, not at the expense of the invited one, but at the cost of the king. He had simply to obey the requirements of Eastern state—put on the garment, appear before the king, and do homage to him for his rich habit. His refusal to comply with this reasonable custom, and presuming, notwithstanding, to thrust himself into the presence of royalty, was an avowal that he denied his authority to rule over him, and despised his power. Hence he was bound hand and foot and cast out.—*See*.

AVERSION TO SIN.—"I want you to have a holy aversion to sin. Do you know what I mean by aversion? Suppose any of you were to put your hand in your pocket and feel a toad there, you would draw it out instantly, from your aversion to the animal. Now my desire is, that when conscious of sin, you should have just such an aversion as this to it,—a hatred of it, and disgust at its horrid nature."—*Rowland Hill*.

Strive to enter in at the strait gate.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 25, 1867.

URIAH SMITH, EDITOR.

A WORK OF JUDGMENT.

IN Daniel vii, 9, 10, the prophet says: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

The work of judgment here referred to, and the time when it takes place, is usually supposed to be what is termed the last judgment, and the casting down of the thrones is generally thought to refer to the destruction of all earthly governments by the Son of man. It was doubtless the idea that such must be its meaning, that led the translators to render by the words, "were cast down," a term which literally and primarily signifies just the opposite, namely, to set up, or place. The Hebrew word, *r'mah*, Gesenius defines as follows: "To place, to set, e. g., thrones, Dan. viii, 9;" and he further says that it is akin to the word *ramah*, a name given to several towns because they were situated on elevated or high places. The Septuagint has *τιθημι*, a word which according to all the lexicons, signifies, not to overthrow or cast down, but to set up, place, establish. The Cottage Bible says that Wintle and Boothroyd give it the sense of "were placed." Dr. Clarke, although he thinks the common version a proper one, nevertheless says that the sentence, "The thrones were cast down," might be translated, The thrones were "erected; so the vulgate, *positi sunt*, and so all the versions." Dr. Hales translates it, "were erected."

From the authorities here cited, it is sufficiently evident that the meaning is that thrones were erected or placed and that the language refers to a time when some special work of judgment was opened, some special tribunal commenced its sitting.

At what time was this to take place! By looking at events to transpire in connection, one of which is given in verses 13 and 14 of Dan. vii, we have light on this point: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The "coming of the Son of man" here spoken of, is not his second advent to earth in the clouds of heaven; for he comes to the Ancient of days, God, the father; but God the Father is not located here upon earth. And this coming takes place before his second advent to earth; for in this passage he comes, that is, is brought near before God, to receive from him a kingdom, and dominion. This is a gift from the Father to the Son: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii, 8. And the Lord receives this dominion and kingdom before his second advent to earth; for in the parable, Luke xix, 12, in which Christ is represented by the nobleman, he goes into a far country to receive a kingdom, and, after having received it, to return.

The propositions thus far stated are beyond dispute. We therefore inquire, When does Christ receive his kingdom? Certainly not while he occupies the office of a priest; and certainly, just as soon as his work in that capacity is completed. But he comes before the Ancient of days before he receives the kingdom, for it is after this coming that a kingdom and dominion are given him. This, therefore, must take place in the

closing up of his priestly work. We therefore inquire again, Do we find any event in the close of Christ's priestly work, answering to the movement and change of position here ascribed to the Son of man? We do; and herein we have a most striking harmony in the prophetic word. According to the type, Christ commenced his ministry, when he ascended, in the first apartment of the "true tabernacle," the sanctuary in Heaven. The closing part of the sanctuary work, called its cleansing, involved a change in the ministration from the holy to the most holy place. About six hundred years before the complete and final destruction of the earthly sanctuary, it had been announced to Daniel that unto two thousand three hundred days, then the sanctuary should be cleansed. This must of course refer to the heavenly sanctuary, as the earthly was destroyed nearly eighteen hundred years ago. The twenty-three hundred days are shown by arguments which have thus far stood the test of the severest criticism, to have ended in 1844. Then the time came for the cleansing of the heavenly sanctuary to commence; and at that point of time we are just as sure that our great High Priest, in accordance with the type, changed his position from the holy to the most holy place of the sanctuary above to finish his priestly work, and close up the plan of salvation, as we are sure that there is any confidence to be placed in type and antitype, or that there is any correspondence between the old dispensation and the new.

Just before this period was reached, the announcement had gone forth, symbolized by an angel flying through mid heaven, crying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come. And at that point one like the Son of man, came, not the second time to earth, but to the Ancient of days, and was brought near before him; and this was the change in our Lord's position from the first to the second apartment of the heavenly sanctuary to perform the last acts of his office as priest-king on the throne of his Father. Zech. vi, 13; Rev. iii, 21. It was then that the thrones were erected, and the heavenly tribunal commenced its session. Then the judgment was set and the books were opened.

That such a scene must transpire and such a work of investigative judgment be accomplished before the Lord appears, is evident; for at that time the cases of all have been examined so far as to cause it to be decided who among the living are then to be changed, and who among the dead are to have a part in the first resurrection.

The time of the cleansing of the sanctuary, then, is a period of judgment; and in that period we are now living. We are past the opening of the awfully sublime scene described by the prophet in Dan. vii, 9 and 10. It is as yet to us a matter of faith and not of sight; but the result will soon be declared. Solemn moment! Do we realize the issue? Are we living so that in a little from this, the decision in our cases will be, "Let them be holy still?"

ARE DEMONS IMMORTAL SOULS?

BRO. SMITH: I have just listened to a discourse delivered by an Elder of the Disciple church on the miracles performed by our Saviour in casting out devils, and unclean spirits, in which he made the statement that the word devils used in the New Testament was translated from the Greek word *daimoon* which should be translated demons, the meaning of which (according to a variety of authority which he quoted) is disembodied spirits, or the spirits of dead men. Consequently he took the position that the devils which our Saviour cast out were disembodied spirits who had taken up their abode in those persons from whom they were expelled. He also quoted, I believe, from the epistle of Ignatius to show that our Saviour used the word *daimoon* (meaning disembodied spirit) in Luke xxiv, 39. He referred also to necromancy forbidden by God, and defined it as foretelling by the spirits of the dead.

If the above statements are correct in regard to the meaning of the original word *daimoon*, it would be strong proof that there is a part of man which can think and act independent of the body. Believing that there is another explanation which can be given of the word above mentioned which would be more in harmony with the other teachings of the word of God on this point, I would request you or some other brother to give your views on the subject in the Review and Herald. To me it is altogether a new way of proving

the immortality of the soul. I would also like to have a true definition of the Hebrew word from which Necromancer is translated.

STEPHEN T. FOWLER.

New Brunswick, B. N. A.

ANSWER.

The criticism referred to by our correspondent in the foregoing is not correct. That the Disciple Elder could produce some authority for calling demons departed spirits, is not to be questioned; for some lexicographers so define it; always, however, in a secondary sense. And by producing these, and keeping hack all other definitions, he would be able to make his case appear quite strong to those unprepared to detect the sophistry. This, however, is not the principal and primary signification of the word. As to the use of the word in the New Testament, we first remark that the word devils is usually translated from *daimonion* instead of *daimon* [*δαίμων*], the latter occurring but five times, the former sixty. *Daimonion* is defined by Greenfield, "A heathen god, deity, demon, evil spirit, devil." This is his entire definition. The word is defined by Robinson thus: "A demon; i. e. 1. Generally, a deity, a god; spoken of heathen gods. 2. Specially, a demon, genius, e. g., tutelary and good like that of Socrates, or also adverse and evil. Hence, in New Testament, a demon, devil, an evil spirit; the same as an unclean spirit, Luke viii, 29, 39. These spirits are represented as fallen angels, 2 Pet. ii, 4," &c. Both these authorities make *daimon* to mean the same; and neither of them give to either word, in any case the signification of "departed soul." Of the word *daimonion*, the entire definition given by Liddell and Scott is, 1. The deity, or divine essence. 2. An inferior race of divine beings, demons. 3. The name by which Socrates called his genius, or the spirit he supposed to dwell within him. In New Testament especially, an evil spirit, a devil." They give the word *daimon* the definition of, 1. A god or goddess. 2. The deity the divine essence. 3. The souls of men of the golden age, hovering between heaven and earth, and acting as tutelary deities. 4. In New Testament, an evil spirit, devil." *Daimonion* is first defined by Parkhurst, "A deity, a god, or more accurately, some power or supposed intelligence in the grand object of heathen idolatry, the material heavens or air." After quoting from various authors quite largely on this point, he gives a second definition as follows; "II. Besides those original *daimonia*, those material mediators, or the intelligences residing in them, whom Apuleius calls 'a higher kind of demons, who were always free from the incumbrances of the body, and out of which higher order Plato supposes that guardians were appointed unto men,—' besides these, the heathen acknowledged another sort, namely, 'the souls of men deified or canonized after death.'" Hesiod is his authority for this definition. A third definition then follows in these words: "III. And most generally, an evil spirit, a devil, one of those angels who kept not their first estate, and are called by the collective name, Satan, and the Devil; and who at the time of our Saviour's appearance in the world, were permitted to possess, and in various and dreadful manners to torment, the bodies of men, by which means was manifestly displayed their malice to mankind; as our Saviour's divine power and benevolence to human nature were demonstrated by casting them out." Under the word *daimon*, second definition, he says, "In the New Testament it is used only for an evil spirit, a fallen angel, a devil, unless, perhaps, in Rev. xviii, 2."

So much for the definition of these terms. Our principal concern of course is, to know in what sense they are used in the New Testament. And it will be noticed that while only two of the authorities quoted refer to the heathen practice of deifying departed souls, supposed to be conscious, and then calling them demons, they are all particular to state explicitly that in the *New Testament* these terms are only used to signify fallen angels or devils.

How the word came to be applied to departed souls in any case, is not difficult to conceive. The heathen having become indoctrinated into the first teaching of Satan on this subject, "Ye shall not surely die," but "shall be as gods," Gen. iii, 4, 5, and believing such

to be the condition of departed souls, of course applied to them a term expressive of it. But the fact that the term is ever used in any other sense, is fatal to the claim of the Disciple Elder that it must mean departed spirits in the New Testament. Thus, we meet with the term daimon, or daimonion, on the sacred record. Now if the word had no other meaning but departed spirit, his claim would be good that it must mean so here. As it is, we reply, The word has other meanings besides deified dead men; it means also fallen angels, evil spirits; we claim that it has this meaning in the New Testament, and before you can show that it here means departed spirits, you must bring more proof than the simple fact that it was occasionally so used by heathen writers to conform to their heathenish views.

All the lexicographers above quoted, we have seen are agreed that in the New Testament the word means only an evil spirit. We may instance in Mark iii, 22, 23, one of the many passages which show in what sense our Lord used it. He was here accused by the scribes of casting out devils [demons] by Beelzebub, the prince of devils [demons]. He replied, "How can Satan cast out Satan?" Our Lord thus settles the question that all the demons he cast out were a part of the great family of Satan, that is, fallen angels, evil spirits. "Doddrige calls this a demonstration of the point, and consequently maintains that 'Satan was considered as the prince of the demons who were cast out by Christ, and are elsewhere represented as his angels' (Family Expositor, i, 337, Lond. 1799).—Kitto.

Dr. Hales (Sacred Chronol. Vol. iii, p. 521) thinks that the "heathen 'doctrine of demons'" may be referred to by Paul in 1 Cor. viii, 4-6; Eph. ii, 18; 1 Tim. ii, 5-7, and adds: "The Jews, however, and the later Greek philosophers, Plutarch, &c., used the word demons in a bad sense, as denoting evil or infernal spirits. And it is so understood everywhere else in the New Testament, except the foregoing passages, according to the observation of Bishop Newton in his masterly dissertation xxii, on St. Paul's doctrine of demons, and apostasy of the latter times foretold, 1 Tim. iv, 1-3, Vol. ii, pp. 437-445."

Lardner, on the word demon (Vol. i, p. 470), says, "But generally, for certain, in the New Testament, and ever since, among all Christian writers, the word has been used to denote an evil spirit."

Concerning the views of the fathers it is of no consequence to inquire. Whatever comes from that age when heathenism was engrafting itself upon Christianity is of doubtful authority. A celebrated writer affirms that every error which has ever disgraced the Romish church can be defended from their writings, or what purport to be such; for the church of Rome has had every opportunity to cut and carve them as she wished, and has not been slow to improve it. Our Lord, as any one will see by looking at the Greek Testament, did not use the word *daimon*, but *pneuma*, in Luke xxiv, 39.

The word necromancer occurs but once in the Old Testament, Deut. xviii, 11, and is made of two words, one signifying to inquire of, and the other meaning the dead; literally one who inquires of the dead. Webster says, "Necromancy, properly the art of revealing future events by means of a pretended communication with the dead. This imposture is prohibited." There is nothing in the Bible or elsewhere to show that it was what it claimed to be.

We have said enough to show that the Bible teaching of the unconsciousness of the dead, is not shaken by the heathen doctrine of demons.

HOW TO LABOR PROFITABLY.

It is not altogether the amount of labor performed, long hours and days of hard toil, rising up early and sitting up late, it is not this alone that will accomplish the most. I have frequently known men who are always at work and yet are always poor as poverty. Others with half the labor fare much better than they. Now what is the matter? Manifestly it is a lack of wisdom in rightly applying their labor. I was brought up a farmer, and have carefully noticed the effect of different modes of farming. One man, for instance, having a large amount of means to raise in a short

time, resolves to do a big year's work on his farm. He lays out to put in a large field of corn, a large field of wheat, several acres of potatoes, cut many tons of hay, &c., &c. In the spring he is in a hurry to get in the first crop as early as possible. He cannot spare time to pick up the stumps, pull the stumps, nor dress his grounds. Being in a hurry his ground is not ploughed any better than it ought to be. The seed is hastily sowed. Then he hurries to another field and puts in another crop, in the same manner. When the corn is up and needs cultivating, he is so driven with other duties that he puts it off as long as he can. At length when the weeds are about getting the mastery of the corn, he goes at it and dresses it as well as his limited time will permit. Perhaps he does not stop to hoe it at all. In short it is not half cultivated as it should be, neither are any of his crops. Before he gets ready to cut his hay, it is ripe and thus much is lost in its quality. He cuts down a large amount before gathering it in, perhaps. This gets wet from one to three times and thus is nearly spoiled. His excuse is, that he had not time to attend to it. Hence he has to feed poor, musty hay for a year to come. Whether his excuse is good or not, his stock feel it very materially.

His wheat is dead ripe before he can harvest it, hence much is lost in gathering. Perhaps it is left to grow in the shock. When he takes it to market he has to sell it for the lowest price. His corn for a lack of proper cultivation looks small, and yellow. When he comes to harvest it, in stead of large, full ears of sound corn, he gets only a small amount and poor quality. A good share of it is soft, frost bitten nubbins. From twenty acres he receives no more than he ought to have obtained from five. So it is with his wheat, his potatoes, his hay, and everything he has. It is all the poorest quality, and he has to sell it for the lowest price in the market. This is one mode of farming. From observation I see that it does not pay very well.

There is another mode which is more profitable. The farmer undertakes no more than he can readily do and do it well. If he has to plant a field of corn, he first calculates how many acres he can cultivate well. This ground he prepares well, ploughs it deep and good, and then plants it with the choicest seed. As soon as it is up, he begins to cultivate it, and hoe it, the weeds are all kept down and every hill receives special care. His fields look beautiful and all admire it. When he comes to harvest it he has a bountiful crop and that which is of the best quality of corn. It is ripe and sound and commands the highest price in the market. From five acres he actually receives as much grain as his slack neighbor does from twenty. So it is with his wheat, his potatoes, his stock and every thing else. His motto is, "Whatever is worth doing at all is worth doing well."

Now who has not seen both of these classes of farmers. In fact it is true of every trade. The wise man has well said, "That he becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich." We all admire and praise the latter, but despise or pity the former. Now the Lord has a field and has sent laborers into it. Is not the same principle as good in doing the Lord's work as in doing our own? Should we not use as much prudence and wisdom in this work as in any other? I think we should, and that the effect would be the same. Paul says to Timothy, "Study to show thyself approved of God, a workman that needeth not to be ashamed." Many farmers ought to be ashamed of their work, and so had many ministers. To illustrate: A Seventh-day Advent minister goes into a new place to present the truth. He labors perhaps from three to six weeks—succeeds in convincing many of the truth, gets from fifteen to sixty keeping the Sabbath, to see the truth on the life and death question, the soon coming of Christ and a few prominent points. Perhaps many of them are unconverted and none of them have much experience. The polishing and refining part of the message, that which reaches the heart and reforms the whole life, true practical Christianity, they are almost entirely ignorant of, and they are left to hear it from some other source as best they may. Many who are interested and who are convinced of the truth, and who might be brought in by a little more labor, are left with the hope that they will soon embrace the truth.

Right here, when all is in an unsettled condition, when the battle is but half fought, and the cause is in the greatest need of help to establish it firmly, at this critical point the minister must leave. The little flock beg and pray for him to stay. They plead their inexperience, their ignorance of many points of truth, the strong opposition which is coming against them, and their great need of help generally; but it avails nothing; the minister must go. He pleads that the field is large, that there are but few laborers in it, and that there are calls for help in every direction. He must go to other places where they are starving for the truth. So he leaves them, perhaps not to be visited again for weeks, for months, or even years. He goes to other places, and repeats the same work. Now after the lapse of six months or a year, go back to that place and see what you will find. It would be fitly represented by a field of corn planted in the spring, and never visited again till fall. Probably from a quarter to two-thirds of those who began to keep the Sabbath have given it up. Those who still remain, are not more than half in the truth. They have partially the theory of the truth but lack the spirit of it. Many know just about enough to fight with it. They are few, weak, and perhaps divided. Instead of being any honor to the cause, they bring reproach upon it. The neighbors conclude that if this is Adventism they do not want it, and who can blame them for this?

Now this is no imaginary picture, but just such work may be found all through the field. It does not need much argument to convince us that this is not as it should be. It is similar to the slack mode of farming mentioned above. This work is too important to be carried on in this way. Much labor, and toil, and time, and much of the Lord's money is squandered by such labor. When a work is begun it should be thoroughly followed up. Without this we can no more expect good fruit than the farmer can without diligently cultivating his field. A crop left to itself is soon choked with weeds and briars. So a church left to itself without proper care is soon filled with trials and difficulties. Nothing is gained by this hasty way of working. One good, sound, spiritual church is worth a dozen poor ones. More souls at the last day will be saved from this one church than from all the others put together.

If these are the facts, and none can doubt that they are, we need to reform somewhat in our manner of raising up churches.

We must not be in such a hurry to go from one place to another before our work is done. In many instances half the labor wisely applied would accomplish much more than is now accomplished with all our haste. "Haste makes waste" in the cause of God as well as in any thing else. If we would always stay in a place till our work was thoroughly done, how many church trials, and long investigations would be saved. It is those that endure to the end that are to be saved, not those who begin. It is that which we finish, and not that which we commence that is profitable. I am satisfied that in many places where we now have weak, sickly churches there might have been, with a little additional labor, large and flourishing societies. We need to use wisdom in preaching the gospel as well as in cultivating a farm. A house half built is worse than none at all. So a church half built is a curse to the cause. We have a very solemn and comprehensive message for the people. It is not simply a theory, but it is a preparatory work. Until this message has had a sanctifying influence upon the people to whom we preach, no good has been accomplished. Simply to get people into the Sabbath amounts to nothing. They must be converted, soundly converted to all the truth. When this is done we shall not have so much to do over again. May the Lord help us not only to work hard but to work well, not only to have a zeal but to have a zeal which is according to knowledge. Amen.

D. M. CANRIGHT.

Portland, Me.

Mercy is the queen of beauty, and the blessed offspring of the King of Glory.

Give, and it shall be given you, is a maxim little believed.

A LETTER IN RHYME.

SCATTERED PILGRIMS, God will lead you
Through the trials in your way;
Through this night of gloom and darkness,
To a bright and endless day.
Though the anger of the nations,
Here may weigh your spirits down,
God will lead through tribulations
Those who soon will wear a crown.

Here your joys are mixed with sorrow,
Here you suffer toil and pain;
But a time of peace awaits you,
When the Prince of peace shall reign.
No more wars of desolation,
No more will the cannons roar;
Swords and spears will all be banished
From that bright, immortal shore.

Cheer up pilgrims, trust in Jesus;
He has suffered in our stead.
He's our life and resurrection,
He will bring us from the dead.
Hail with joy the passing tokens,
Which proclaim the Saviour nigh;
Then will end all earthly trouble,
When we live no more to die.

You may part with wife and children,
You may leave your friends and home,
Tender ties may all be broken—
Pray in faith, Thy kingdom come.
Come Lord Jesus, O come quickly,
Claim the kingdoms for thine own;
Break the rod of vile oppression,
Take thy ransomed people home.

May God bless you, weeping pilgrims,
May your hope be firm and strong;
Sure the vision will not tarry,
Though it seem to tarry long.
May you here, though tried and tempted,
Walk by faith and not by sight;
Soon will end this earthly conflict,
Soon will dawn the morning's light.

Wayworn pilgrims, don't get weary,
Though the way may dark appear;
Now lift up your heads, rejoicing,
For your blessed Lord is near.
You have passed the signs and landmarks,
In the desert, on your way;
Soon you'll see the glorious morning
Of a never-ending day.

Youthful pilgrims, be admonished
In the slippery paths of youth;
Don't, for all the world can give you,
Turn your back upon the truth.
All earth's gold and gilded treasures
Soon will crumble and decay;
Then take courage, youthful pilgrims,
Don't forget to watch and pray.

Young and old, how do you prosper?
Are you striving for the prize?
Are you laying up a treasure
Where true pleasure never dies?
Have you learned that gold will perish,
And all earthly things are dross?
Have you learned a self-denial?
Have you learned to bear the cross?

One and all, prepare to meet us,
Pilgrims in the paths of old.
We are traveling to a city,
Where the streets are paved with gold.
There the tree of life will flourish,
Every month her fruit will yield,
And her leaves will heal the nations
Which at last are saved and sealed.

Oh! the rapturous thought! how glorious!
Nothing there to mar our peace.
No unholy thing can enter,
Worldly strife and battles cease.
All is pure, serene and holy,
God himself will be our light;
There we all shall reign forever,
In a world that knows no night.

RICHARD TOWN.

Franklin Co., N. Y.

A sanctified Christian is a father to all in charity,
and yet a servant to all in humility.

That crop that is sown in mercy shall be reaped in
glory.

Men frequently discover more wisdom in laying out
than in laying up.

Though the sun of charity rise at home, yet it should
always set abroad.

I LOVE TO HEAR THEM SPEAK.

WHEN in our social meetings, how encouraging and cheering it is to hear the aged pilgrims who long have borne the cross, speak, and tell how the Lord has dealt with them while they have been sojourners here, and of their confidence in Him whom they have so long trusted, and of their hope of deliverance from the evils of this world, when the Lord comes.

I love to hear them talk to glorify God and encourage those younger to earnestly strive to faithfully do the Master's will. What a comfort to them to look back over a life well spent in the service of the Lord, and to feel that "he doeth all things well" for them, and that they are resigned to his will. They are happy, although the prospect before them is to be laid beneath the sod, to sleep a short sleep before they go home; for they know that their reward is sure.

And then I love to hear those speak who are of middle age, who are contending with the stern realities of life, and upon whom devolve the principle responsibilities of the church; who, while their cares are so many and duties so various, try in all they do and say to honor God, and to acknowledge him in all their ways. They are the happiest men and women of earth who acknowledge the guiding hand of the Lord in all their affairs in life.

I love to hear those speak who are just entering upon the stage of active life, who have made the profession before men that they are disciples of Christ, and who are trying to bear their cross and follow him through evil as well as good report. With what joyful emotions do we hear them tell of the peace they feel in believing on him, and of their hopes of spending a life of usefulness in his service, and of being permitted, finally, to share in the joys of the faithful.

And to hear the children speak. Oh! how glad I am to hear little boys and girls confess the name of Jesus, and call him Master and Lord—to tell that they love that dear Friend who has done so much to open a way of salvation for us, and that they ever desire to do his will. Happy are they who early seek the Lord, and endeavor to be guided all along the journey of life by his word and Spirit. Jesus loves to have little ones believe in him and speak to his praise.

Dear friends, we may all do some good by trying to speak to our Master's praise. Let us not withhold that glory which is due him from us. Let us remember that he has said, "Whoso offereth praise glorifieth me, and to him that ordereth his conversation aright, will I show the salvation of God."

Then let us all speak often to each other, and encourage, instruct, and comfort one another, as we see the time approaching for the coming of our Lord.

B. F. MERRITT.

"I WILL COME AGAIN."

CENTURIES after centuries have rolled by since our Saviour spake these blessed words, yet, still we wait his coming. Will the promise fail? that precious promise which has ever been the Christian's hope and solace amid the cares and turmoils of this weary life? Ah, no! never, never will that fond hope be crushed. Says Jesus, "Heaven and earth shall pass away, but my words shall not pass away." That promise, then, will be fulfilled. Yes, our glorious anticipations will yet be realized. And daily do we see the evidences multiplying around us, which proclaim his coming near at hand, "even at the doors." We have not long to wait. Earth's drama will soon be over. Its closing scenes will soon be enacted.

Yes, its long career of sin and wickedness is almost done. Soon shall we behold our Saviour upon the white cloud arrayed in heavenly glory, coming to redeem from the power of Satan all those who faithfully do his will, and love his appearing.

Truly we are living in the last days. We have only to cast our eyes about us, to see manifested those characteristics of the latter days which the apostle so plainly describes in 2 Tim. iii, 1-5. Who can fail to see that we are living in "perilous times;" that mankind have become lovers of their own selves, boasters, proud, blasphemers, covetous, despisers of those that are good, lovers of pleasure more than lovers of godli-

ness. In short, the whole catalogue of sins here mentioned is applicable to the present time. And, says the apostle, Their folly shall be manifest to all men. Is it not so? Are not these apostolic predictions being literally fulfilled before our eyes daily? Then let us lift up our heads and rejoice, knowing that our redemption draweth near. Yes, in a little while, if faithful, we shall join the redeemed host, and receive the glad fruition of our hopes. A few more days of toil and sorrow, a few more crosses to bear, a few more afflictions and persecutions to endure, then will Jesus come and verify unto us his promise, "I will come again and receive you unto myself; that where I am, there ye may be also."

Oh! glorious hope! precious promise! Our blessed Saviour is coming, and he will loose the icy bands of death and restore to us our loved ones; and, clothed with immortality, we shall together wing our happy, joyous flight from this dreary world to regions of eternal bliss.

"Then let us be faithful! soon Jesus will come,
For whom we have waited so long;
Soon, soon, we shall enter our glorious home,
And join in the conqueror's song."

MARY E. GUIFORD.

Castalia, Ohio.

Conference Department.

Exhorting one another, and so much the more as ye see the day
approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Sister Goodrich.

DEAR BRETHREN AND SISTERS: I feel thankful to our heavenly Father that by his grace and mercy I have been led to embrace the light of present truth. It has been about one year and a half since I commenced keeping the commandments of God and the faith of Jesus. I never have had during that time any desire to give up my faith in the third angel's message. I have seen some very dark hours, and had some severe trials; but, thank the Lord, his grace has been sufficient for me thus far, and I expect if ever I enter into the kingdom, it will be through much tribulation. The more I read my Bible, and the nearer I live to God, the brighter and more precious these truths become to me; and I do feel determined by the help of God to be an overcomer, and go through with his people to the kingdom. When I realize the awful times in which we are living, that darkness is covering the earth and gross darkness the people, my heart is very sad, and I feel to pray earnestly that God in his mercy will help us as a people, to arouse out of sleep, put on the whole armor, and so live that we may be able to stand in the great day of his wrath.

ALICE K. GOODRICH.

From Sister Foster.

DEAR BRETHREN AND SISTERS: Having been a wanderer from the fold, and thinking perhaps it might encourage some backslider to return before it is forever too late, I will write a little of my experience. About three years ago, the truth found its way to our hearthstone, and I with my mother and sisters began to keep the Sabbath. I withstood the taunts and jeers that were thrown at me on every side by my companions and others, for about one year, when in an hour of weakness I relinquished the Sabbath, and was welcomed back to the circle of Sunday-keeping friends. When there, every influence was thrown around me to keep me from God. But they could not stifle the voice of conscience. I knew that I was doing wrong, and many times I would have gone to Jesus and asked forgiveness of my great sin but for the thought that I was unworthy of his love. At last I determined never to try to be a Christian again, but take the pleasures of this world while they lasted. Thus I went on adding sin to sin, until I had grown very thoughtless. But still I felt there were no pleasures in this world worth having; they always left an aching void behind.

In the winter of 1865, there was a revival in the Congregational church at our place, and I among others was awakened to a sense of my sinfulness. Then the question came, Why couldn't I serve God just as well if I kept Sunday as if I kept the Sabbath? I saw others that I thought did, and concluded that I could. But I have learned by bitter experience that the way of the transgressor is hard. Thus things went on. I became convinced that I could not serve God that way, and gave it up. Last fall, Bro. and sister Taylor were at our house, and through their influence my brothers embraced the Sabbath. Last spring, Bro. Whitney came to this place and held several meetings. At first I stayed away. I knew that I should hear the words of truth if I went. But I went the last two evenings, and the words I then heard made an impression on my mind which I could not forget. At last, after many sleepless nights and miserable weeks, I determined to keep the Sabbath. And although the first step was taken in the dark, yet I can say from my heart that never in all my life did I experience such true joy as when I felt that my sins were forgiven. My father commenced keeping the Sabbath before I did; and now we, a family of seven, are waiting for baptism next time a messenger comes this way. Bro. Cottrell was here last week, but the recent rains had raised the river so high that we concluded to wait a while longer.

Now, my dear friends, whose eyes may chance to fall on these lines, I would say, If you have never sought Jesus with all your heart, now is the time, now the day of salvation. If you have wandered from the fold, return again, for you will find more true joy in serving the Lord that all this world can boast.

In hope. PHEBE A. FOSTER.
Wash. Co., N. Y.

From Sister Ballard.

BRO. SMITH: My love and interest in present truth is greatly increased, and I can truly say that I feel like living it out. I feel much the need of the help of God to get on higher ground, and give my whole heart to the work. God's people are advancing in the true light, and I want to be one among them. As I look back upon my lonely life, I see where I have been in a lukewarm state. I praise the Lord that I have been able to see it, and that it is possible to overcome.

How much I thank my brethren for the Review. Without it I should not know how to live. Sabbath after Sabbath I spend all alone, excepting my little children, in reading the Review and the Bible. I would say to the lonely ones, be faithful; it will not be long ere Christ will come to gather home his jewels. Then we may each share in his kingdom.

MARY A. BALLARD.

From Sister Tobey.

BRO. SMITH: With others who are isolated I can attest to the value of the Review, as it comes from week to week laden with the precious truths of the gospel. It is all the preaching I have, as I do not attend the meetings here, for the pith and marrow of the gospel seem wanting; but alone in my room with my Bible and the Review, on God's Sabbath I can find that food which my soul craves, and which must be precious to all those who believe in the third angel's message.

"A word spoken in due season, how good it is." So I thought as I read the sermon in the last paper on the "Dangers of Unbelief." It has been blessed to my soul, and in deep humility for my past unbelief, I sought the Lord; and consecrated myself anew to him, determined that with his assisting grace, with strength given from on high, I would be more devoted to him, and live more in accordance with the glorious truths made known to us from time to time. As I have hitherto dishonored God by lack of faith and trust in him, so would I from this time forth trust in him with all my heart, and devote the talents, time and means which he has given me, to the furtherance of the truths of the gospel.

It is no time for the children of God to be idle now. It is no time to withhold what is due, lest sowing sparingly, we reap also sparingly. Brethren and sisters, let us one and all come up to the help of the Lord, to

the help of the Lord against the mighty. Let us bring all our tithes into the store-house and see if the Lord will not pour us out a blessing that there will not be room enough to receive it. Let us watch and pray lest we partake of the spirit of the world, be led away with the errors of the wicked, and fall from our own steadfastness, and be involved with them in the general destruction. May the Lord help us to do his will, to obey all his commandments, that we may have an abundant entrance into the glorious kingdom of our Lord and Saviour Jesus Christ.

Rock Island Co., Ill.

A. O. TOBEY.

From Sister Jones.

DEAR BRETHREN AND SISTERS: Four years ago last winter my mind was led by some unknown cause to search the Bible on the question of the Sabbath. And to my surprise I could find no grounds for keeping the first day of the week, but every thing in favor of the seventh day. I wondered that I had never seen it before, and concluded that I would commence with the new year to keep the right Sabbath; but I let it pass thinking that I could not keep one day and the rest of the family another. My mind however was not at rest, and when another Sabbath came, I and my little daughter commenced to observe it, and I have never yet been sorry. The next August I commenced to take the Review, and my little girl the Instructor, (recommended by a dear sister of mine in the Advent faith,) for our Sabbath reading, and I prize them very highly, and am trying to live up to their teachings. There are no Sabbath-keepers within a number of miles of us and I have not had the privilege of meeting with those of like precious faith but four times in the four years; but I enjoy the sermon and conference departments in my paper very much; and often read my own experience in the letters. I have discarded tea, coffee, and pork, and eat but little meat of any kind, and am striving to overcome all of my besetting sins, and be ready to meet Jesus when he comes.

Mrs. L. W. JONES.

Erie Co., N. Y.

From Bro. Johnston.

BRO. SMITH: After a pleasant ride in the cars, I arrived safe at home from Conference, finding all my friends well, and anxious to know what kind of people I was among at Battle Creek. When I told them how you lived, dressed, and slept, (almost in the open air,) they wondered how you could stand it, and asked if you were not a poor, thin, sickly looking people. When informed that the very reverse was the case, some would reply, "Well, I think it would kill me!"

I stopped at Jackson with Bro. Palmer the first night after leaving B. C., and next morning took the cars in company with an advent sister also returning from the Conference. Two Congregational preachers who had been attending a Conference of their order somewhere in Michigan, occupied the seat just before us, and hearing this sister tell me how long she had been keeping the Sabbath, &c., the oldest of the two turned and asked her if she did not keep the Lord's day? Oh, yes, said she, we keep the Lord's day, that is, we keep the seventh day of the week, which is, according to the Scriptures, the Lord's holy Sabbath or rest-day. Then a lively controversy commenced, and in a short time the old gentleman was completely silenced. The other now came to the rescue, and abruptly asked, "Do you believe in the divinity of Christ?" I now thought it was my turn to join in; so I replied, Why, yes sir. We believe that Christ is all divine; that in him dwelt "the fullness of the God-head bodily;" that he is "the brightness of the Father's glory, the express image of his person, upholding all things by the word of his power," &c., &c. Ques. Then you must believe he made the Sabbath? Ans. Oh yes, he made, and is Lord of the Sabbath. Q. Then you must admit that the same power that made, has a right to alter or change, the day? A. Certainly; but did he do it? A. Yes, sir, he did do it. Q. When, how, and where? A. When he rose from the dead on the first day of the week. I suppose you will admit, he rose on the first day of the week? A. Yes, we will admit it, but you cannot prove that

he did so; and even if he did rise from the dead on the first day, does that prove that it is the Sabbath? Surely, we think it does not? but if you will give us one passage of scripture which says that Christ's resurrection changed the Sabbath from the seventh to the first day of the week, we will come over to your side of the question. He then went on to state how the disciples met for worship, and Christ met with them on the first day of the week; and how the fathers who were cotemporary with the apostles, declared that the first day of the week was observed as the Sabbath ever after the resurrection, by the Christian church. I told him that we did not care a pin what the fathers said on the subject, so long as we had proof positive, that the grand-fathers, for at least thirty years met with the Jews and other devout persons to worship God and to declare the unsearchable riches of Christ,—life and salvation through his name to a dying world. Surely sir, if the Sabbath had been changed from the seventh to the first day of the week, the writer of the acts of the apostles would have known something about it, and told when and how the change took place.

We now changed the subject, and talked about the necessity of keeping the commandments of God, of living right, and of being prepared for the coming of our Lord. The younger one of the two, appeared to be softened down, and said he would think of these things, and try to meet us in our heavenly Father's kingdom.

I thank you sincerely for your kindness to me; and I thank the dear brethren and sisters for their affectionate greetings whenever we met.

Yours truly. WM. JOHNSTON.
Wayne Co., Ohio.

From Sister Presson.

BRO. SMITH: Being the only Sabbath-keeper in this neighborhood I have not had the privilege of meeting with my brethren and sisters since I left our home in Durand. There a few were in the habit of meeting once or twice a week and on the Sabbath for prayer, and though sometimes there were only two of us we had many joyful seasons. I bless God for past privileges, and would rejoice to have the same again.

I rejoice for what I have learned of the Health Reform and am trying to profit by it. I have been a slave to tea and coffee all my life; also the nervous headache was my almost constant companion for two years before I left off its use. Bro. Sanborn was here two years ago and discoursed on health, and I made up my mind to ascertain by quitting its use, whether tea cured, or made, the headache; and now I scarcely know what the headache is, and enjoy much better health than formerly. Let me say to the readers of the Review, if any such are slaves to tea, be entreated by one who knows its effects, to abandon its use at once. You will have better health and a clearer mind; and as God requires us to worship him in our spirit and body which are his, I feel for one that I must reform before I can claim the promise.

I feel my weakness, and unworthiness, and my hope to be small; but small as it is, I would not exchange it for a world like this. It is what cheers me on my lonely way. My prayer is that God may enable me to walk circumspectly before my family and neighbors, and adorn my profession with a godly walk and conversation. In looking over my papers to find something to read, my eye fell on the sermon by Bro. Bourdeau, Advances of God's People under the Messages, and the Dangers of Backsliding; and as I read, it seemed new to me. Thank God for the sermons in the Review. They are like bread to my hungry soul. How could I do without it? I ask an interest in all your prayers that I may be an overcomer, and meet you where we may part no more.

LOUISA PRESSON.

SISTER A. J. GOODRICH writes from Hartland, Me.: There is a little church here in a thriving condition, numbering twenty-three in all, striving to be overcomers. We have some blessed meetings, and a prosperous Sabbath School, in which the children are much interested. May the Lord gather in the children, is my prayer, that we may travel together to Mount Zion. Thank God that we have ever seen the light of present truth.

The Review and Herald.

Battle Creek, Mich., Third-day, June 25, 1867.

ENDING OF THE 1260 YEARS. Next week will close the extracts we propose to give under this head, in the Historical Department, and will contain the record of the captivity of the Pope, his death in exile, the suppression for the time being of the papacy, and finally its restoration by the same power that brought it down. These historical facts are full of interest. We have chosen to introduce such lengthy quotations, 1. To show the character of the papacy at that period. It was fitting that it should be humbled to the dust, at the very time when it was exhibiting some of its vilest manifestations. 2. To show how events were working years beforehand to accomplish the downfall of the Pope, and to show how plainly the hand of God was visible in these events. There is scarcely a more distinct and well-defined prophetic fulfillment than this, or a more clearly-marked prophetic date than 1798. Here we enter through the great gateway which leads us into "the time of the end." From this time on, the church begins to have clearer views of its position in the world's history, evidence increases, signs multiply, fresh tokens appear, of coming deliverance. So it has been to the present day. Now we can lift up our heads, knowing that our redemption draweth nigh. The aspect worn by every thing around us, shows that the great consummation will soon be reached. "Let us be ready to hail the glad day."

REPORT FROM BRO. WHITE.

THROUGH the great goodness of the Lord I have so far recovered from the shock of parting with my teeth as to be able to harness and also put out my horses and go to town on business for our builders.

Sixth-day the 14th, self and wife went to Orange, about thirty miles, and spent the Sabbath. As the weather was very hot we improved the cool of the morning to go as far as Bro. Olmstead's in Orleans, between the hours of five and seven in the morning. Much of the way was shaded by the oak, the maple, and the pine. The ride was delightful.

Sabbath morning the little church assembled as usual at Bro. Howe's. I had excused myself from preaching in the absence of teeth, but being pressed, found that my speech had improved very much. I spoke to the youth thirty minutes with ease and much satisfaction. Mrs. W. spoke an hour and a half, and then followed an excellent social meeting.

We enjoyed this visit very much. For the first time in two years, first-day morning, I hoed a roe of corn ten rods in length. Second day morning at five we left for home, and took our first meal for the day by the roadside, and reached home at five in the afternoon. We now expect to keep house again in two weeks, and appoint July 4th to dedicate the new home, when we shall be happy to see our brethren and sisters at ten o'clock A. M. May the Lord meet with us, and may our home and our lives be sanctified to his service. And may our new home be a place for holy cheerfulness, and may jesting, joking, and unholy trifling and foolish talking, never be heard in it. In the name of God we will not have it.

I have been much exercised in regard to the ordinances, and suggest that Sabbath, the 29th, would be a good time for the churches and brethren in this vicinity to assemble at Fairplains. I would also suggest that 2 o'clock in the afternoon would be the best time to spend an hour in washing the saint's feet, and the Lord's supper. I have also felt much upon the ordinance of baptism. And as there are some who should be baptized, I believe the Lord will give strength to go into the water and perform the sacred rite.

JAMES WHITE.

Greenville, Montcalm Co., Mich., June 18, 1867.

REPORT FROM IOWA.

SABBATH, June 1, I met with the church at Pilot Grove, and spoke to them on various points preparatory for the Conference. The first four days of the fol-

lowing week, Mrs. Bourdeau and myself spent in writing, and in visiting several families of the dear brethren and sisters of this church, and among other things, set forth the reformed dress in its true light, showing its many advantages over the mode of dress generally worn by women, and over that mode of dress usually known as the American costume. Our labors were appreciated as a part of the work of the Health Reform, as appeared from quite a general readiness to adopt the reformed dress. How plain it is that the time has fully come to take another step, and move out in this branch of the Health Reform.

From June 6, to June 10, I attended the business sessions and religious meetings of the Iowa Conference. Sweet union prevailed in all the business transactions, in which the presence and assistance of Bro. Loughborough were appreciated. The Lord also aided in preaching. Four discourses were given. Subjects presented, Humility, Self-denial, The folly of laying up treasures on earth in these last days, and the Health Reform. Owing to previous heavy rains, there were not as many Sabbath-keepers present as there were last year, yet there was a good representation from the different parts of the State, and we think an advancement could be seen in the churches on various points. On Sunday the attendance was very large, nearly as large again as could be convened in the meeting-house, and owing to the size of the congregation, and the excessive heat of the day, the meetings were held in a grove near by. The interest was intense as Bro. Loughborough gave the closing discourse, showing some of the structures and functions of the human system, and how necessary and interesting it is to know ourselves physically and mentally as well as morally. We have good reasons to believe that this Conference has given a new impetus to the cause in Iowa, the effects of which will appear and be realized until the work closes.

It was decided at the Conference that Bro. G. I. Butler and I should go with the tent, and we are now on our way to our field of labor. Brethren, pray for us, that the Lord may go with us, that an effectual door may be opened before us, and that some souls may be led to obey the truth, and flee from the wrath to come.

D. T. BOURDEAU.

Marion, Iowa, June 13, 1867.

MONTHLY MEETING IN CONVIS, MICH.

THE last Monthly Meeting in Calhoun Co., was held at Bro. Wm. Smith's, in Convis, on the second Sabbath in June. It was one of the best ever held in this place. Bro. Byington was present with "meat in due season." The social meeting was encouraging and truly a blessed season. One who embraced the Sabbath years ago, but had never united with the church, not realizing the importance of organization, s. b., &c., made a humble confession and desired to go on unitedly with God's people.

The next Monthly Meeting will be held in Burlington, on the second Sabbath in July.

JOHN SISLEY.

Convis, Mich.

REPORT FROM TUSCOLA CO., MICH.

AFTER passing through the Conference at Battle Creek, which was the best and most profitable to me of any I ever attended, I left May 29, for this county. I arrived at Tuscola village the evening of the 30th, and at the beginning of the Sabbath held my first meeting. I found the friends of truth all ready to receive me with glad hearts, and felt to rejoice with them that it was my privilege to meet with this dear people again. The roads were very muddy and the weather some rainy during our stay here, but notwithstanding all this we had a good attendance throughout. Some were with us from Vassar and a few from Watrousville.

The Lord gave us good freedom as we tried to do our duty by opening the plain, practical truths of his word to the consideration of all present. This was especially the case on the Sabbath while dwelling on that important subject, the Health Reform. I never saw the deep necessity of its full adoption by us as a people, and the vast importance attached to it as

connected with the third angel's message, as I did on this occasion. The social meeting that followed told the effect it had on the hearts of all present. Nearly all testified of their willingness to adopt the dress reform with the rest.

Our meetings here were all encouraging and resulted we have good reason to believe, in the advancement of this little band in the divine life. A few have gone back, leaving the narrow path and simplicity of the truth to walk again with the world. Oh how can those who have once seen by faith the inviting glories of the home of the saints, barter it away so cheap as to exchange it for a few pleasures and conveniences in this evil world? Let me say to you my dear friends that you are not aware of the dangers you thus place yourselves in. Already the solemn scenes of the judgment are preparing the righteous for their final change, and the terrible wrath of God will very soon be visited on a guilty world. How can we expect to escape this wrath if we have not made our peace with God? And our peace with God is made by a self-denial on our part, and thus fully conforming to his will. May those still holding on, take heed to themselves lest they too fall from their steadfastness in Christ, and, yielding to Satan, go down to ruin and destruction. There are enough here to still have good meetings, and to exhort and encourage one another as they approach nearer the great gathering day.

Tuesday, June 4, I came to Vassar, and in the evening had a good meeting. The little company here are dwelling together in union, and their influence among the people is such as to make many of them anxious to hear the truth. We shall visit them again.

Wednesday evening we also enjoyed a good meeting at Watrousville. On my way to Centerville I stopped at Wahjamega, where I gave a discourse on the two laws to an attentive audience who were much interested to hear.

Last Sabbath and first-day I enjoyed a good season with the friends in Centerville. When I first came into the county I heard that they had all given up the truth, but I found it far different when I came among them. A few have grown cold and given up, but the most of them yet remain firm. I had some good meetings with them. Quite a number were present from Watrousville. The Lord gave us help to speak forth the plain truths of his word, and his blessing was manifested in our social meetings.

The Health Reform was quite well received, and new resolutions were made by the friends to live it out. On Sunday evening we had a special meeting for the church. Nearly all were present, and we conversed freely with them on the health and dress reform, answering their questions, &c., which proved to be one of the best meetings we have held among them. The minds of most of them were freed from all doubt, and they expressed a willingness to live out the reform in all its branches.

At this meeting we re-organized S. B. for this conference year to the amount of \$97.38, which was more than it was last year, and does not look much like the cause all going down in Centerville. May God help them to remain faithful to their trust and do their work with an eye single to his glory. Last evening I spoke again with much freedom to the friends in Wahjamega on the ever-stirring theme of Eternal life. I find the people much interested to hear the truth.

This cause is the Lord's, and when his servants try in humility to do their duty, he is ever ready to help and encourage them. Oh! that we may all live so as to be able to pass safely through the perils of the last days, and finally stand with the redeemed on Mount Zion.

I. D. VAN HORN.

Tuscola Co., Mich., June 12, 1867.

ENCOURAGING.

WITHIN six months, our excellent Review has been doubled in its size, so that we now have a weekly paper of sixteen pages, going forth bearing the light of heaven and the burning, saving truths of God's sacred word, to all its numerous readers. And as I have read it in its recent enlarged form, I have been led to exclaim, This is truly a matter of encouragement. Every true friend of the cause can not but hail its weekly visits with real satisfaction.

It would certainly be a matter of encouragement to us all, if we could buy double the amount of flour or grain or other necessary articles for fifteen dollars, that we could six months since for ten dollars, and especially if the articles were superior in quality to those bought six months since.

And that this is the case, when applied to the Review, I think will not be denied. For I believe with its enlargement each time it has grown better. Every week it brings its readers a carefully prepared Sermon on present truth. Now if we had only the Sermon and should pay the regular price for the Review, they would cost us, postage included, only a fraction over six cents each. And are they not worth that?

But we have more: There is the Commentary, the Historical department; and the Editorial with its stirring, living truths, and the Conference department with its cheering epistles, and the News and miscellany showing the signs of the times, and other valuable items, which when all put together cost the reader less than one sixteenth part of a dollar. Now who can say other wise, than that this is encouraging?

But let us not forget the publishers and Editor. They need to be encouraged by seeing all arrears promptly paid; and by receiving forthwith the names of all who have not paid in advance, with three dollars to pay for the next two volumes, accompanied if possible with the name of some friend of yours whom you have induced to subscribe for the Review, or to whom you will send it one year and pay for it yourself.

The Editor needs to be encouraged with many good and well written communications, letters and choice items of Christian experience from all the dear saints whose hearts are in the work of the third angel's message. Yea he needs to be encouraged by the fervent, effectual prayers of the righteous in all parts of the great and fast ripening harvest field.

Dear brethren and sisters, as you value the paper forget not to pray for those who prepare it and send it out to you. A. S. HUTCHINS.

Health Institute, B. C. Mich.

"TOO DEEP IN THE COUNTRY."

A PEDDLER called on us the other day. I took him to be a Jew, and so inquired of him if he was a son of Abraham. He said he was. I told him I also claimed to be a son of Abraham. That in our Christian Scriptures Paul who was a Jew teaches us that if we be Christ's, then are we Abraham's seed and heirs according to the promise. I also informed him that we kept the same Sabbath that Abraham and all the holy men of old kept, as it was the only Sabbath of the Bible, of the New Testament as well as the old. But I found, in the conversation, that he was like some other Jews as well as professed Christians, that say they cannot afford to lose two days in a week, and so work on the Sabbath and rest on Sunday.

On the following Sabbath as we were on our way to meeting, near Gasport, we overtook the same Jewish peddler, with his pack on his back, making his way toward the station. After bidding him good morning, I remarked, You are out then upon the road on the Sabbath. We are going to meeting, you are about your business. Said he, "I must go back to Rochester, and I was so deep in the country that I could not get to the railroad yesterday, and so I go to-day."

We passed on thinking that he was not the only one that was "too deep in the country" to keep the commandments of God. Those whose worldly gain prevents them from keeping the Sabbath of the Lord, are too deep in the country, and so are they that will not embrace the truth for fear of losing their good name.

Professed Sabbath-keepers whose worldly business leads them to encroach upon the sacred hours of the Sabbath, are too deep in the country. Those who work so hard during the week as to unfit them to attend upon the public worship of God on the Sabbath, are too deep in the country. In short, those that cannot find time to worship God and keep his commandments, are too deep in the country.

And let it be remembered that those who shall be found so deep in the country as to fail to reach the first train to the holy city, the heavenly Jerusalem, will never gain the heavenly country. Let our actions all testify that we seek a country, a "better country, that is, a heavenly." R. F. COTTRILL.

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 3.

—A case of cholera occurred in Norfolk, Va., the 7th.

—A jury of negroes were impaneled at Navasoto, Texas, on Friday, June 14, the first ever recorded.

—An unmistakable case of cholera occurred at New York June 17.

—It is stated that the nominal price of board at the Saratoga hotels, this season, is \$4.50 per day! Let those think of this who consider \$8 to 12 per week exorbitant for board, instruction, and treatment at the Health Reform Institute.

—The Paris correspondent of the New York Times says that financially considered the great exhibition has not yet proved a success. The attendance of nearly forty thousand people a day is necessary to cover the mere running cost, while thus far the attendance has not averaged over twenty-five thousand. There will be a greater rush in months to come, but it is evident that the extravagant receipts anticipated will not be realized.

—Gov. Brown of Georgia is an earnest advocate for reconstruction on the ground that the South should get back into Congress as quick as possible, so as the sooner to be able to repay the radicals for the humiliations received at their hands.

—The Lincoln, N. C. Courier says freedmen are being shipped from the South, ostensibly as emigrants to Liberia, but in reality to be sold to Cuban planters. A gentleman from South Carolina, a prominent rebel leader, purchased a few weeks ago in Cuba, where he has a plantation, one of his former slaves.

—There was a desperate fight Monday afternoon, at Calvary Cemetery, near New York, among the members of a funeral party. It lasted an hour. Women and men were engaged on either side. Clubs, knives, and stones were freely used, several persons severely injured, and one child is reported killed. The neighboring inhabitants were so frightened that they hid themselves in the woods.

—Mr. Bodesco, Secretary of the Russian Legation, arrived on the Pereire, with the Russian-American treaty signed by the Czar.

—The cable reports that the populous and wealthy city of Birmingham was yesterday helplessly subject to the fury of a mob. The riot is called anti-Popery. If so, it is probably in opposition to the ritualistic movement in the Church of England which has aroused so much indignation. Troops have been sent to the city with orders to take energetic measures, and by this time order is probably restored.

—Robert Ottarson died at Springvale, Pa., recently. He had been insane for thirty years, but recovered his senses on his death bed, and conversed intelligently of occurrences that transpired the day and week previous to his insanity, making inquiries about a yoke of oxen which he had valued, of the work on the farm, and of old neighbors who had been dead for years, while the intervening space was a perfect blank in his memory.

—Wendell Phillips writes to the Anti-Slavery Standard of this week a letter of considerable length in favor of confiscation which he pronounces "the only trustworthy barrier against another revolt." He desires the large estate of the South parceled out among the freedmen.

—Florence, June 21.—The startling intelligence has been received from Rome that two hundred armed men had thrown themselves into the city, it was supposed, with the intention of proclaiming a republic; but the desperate attempt failed, and 40 of the revolutionists are in prison.

—A poor widow, says the Detroit Tribune, was recently arrested at Binghamton, N. Y., at the instance of an over-officious neighbor, for setting out tomato plants on Sunday, they having been received too late to put out on the previous evening.

—Paris, June 21.—The government has decided to make a considerable reduction in the army.

The Surratt Trial.—The Surratt trial is now under full headway, and the developments already made, point to the conviction of the culprit. After so much delay, a very good jury is said to have been selected.

Crops.—The Chicago Journal says, we are informed from reliable sources that the crop prospect, not only in the West but throughout the United States, were never so promising as now. As one of the best evidences of this, we learn that Messrs. McCormick, of this city, are manufacturing 10,000 reapers and mowers the present season, which they believe will fall at least one thousand short of meeting the demand for them.

A Terrible Disease.—The Lewiston Journal says: A

short time since a son of Deacon Muzzy, of South Paris, Me., complained of a severe pain in his heel. Soon the flesh seemed to become dead and commenced to slough off, and has continued until the ankle bone and both bones of the leg have become exposed, as well as the cords and tendons. The disease is still progressing. When the boy is lying on his side with no support for the foot, the joints will fall open so that the whole inside of the joint can be seen. The disease is pronounced phlegmatic erysipelas.

Important from Mexico.—A San Luis Potosi dispatch to the N. Y. Herald, date not mentioned, says that Maximilian, Mejia, Miramon and Castillo were being tried by court martial, and it was expected that sentence of death would be pronounced on the following day, and that the prisoners would be immediately shot. Maximilian had served notice on the President denying its jurisdiction on international grounds: "I am a government," he says, "recognized by every power in the world, except the United States, and can only be tried by a legal congress of nations." It is reported that previous to his capture, Maximilian offered to abdicate and use his influence to cause an immediate surrender to Juarez, in return for which he asked the lives and safe conduct out of the country for himself, his German officers etc. The proposals were returned. The Emperor and Mejia are placed in separate cells.

Cholera in Brazil and Buenos Ayres.—At last advices cholera was raging in the Brazilian camp on the River Platte. Nearly 700 men had died in four days.

In Buenos Ayres the streets were filled with funerals, and people were dying on the piers, about doorsteps and everywhere. Crowds were rushing away, and every little hamlet in the interior was crowded with refugees.

Indian Hostilities on the Plains.—Omaha dispatches say late Denver papers are full of accounts of Indian depredations and murders. They also contain dispatches from Gen. Sherman to Gov. Hunt, in which the General says he has not troops enough to protect all exposed points, and the people, for the present, must fight the Indians themselves. He also advises Gov. Hunt to send men immediately to scour the Republican River country, and then send them to Fort Sedgwick where he will have them mustered into service for two months. Gen. Augur will scour the Platte to Laporte and cross to Snyder's. Another party will scour the Lodge Pole and another to Laramie. Gen. Custer is expected to strike the Cheyennes that were stampeded last month by Gen. Hancock. Wagon trains, stages and ranchmen must collect and protect themselves. Gen. Sherman says the great bulk of the Sioux are not within 500 miles of Fort Sedgwick, and that the depredations are committed by small scattered bands, who, being successful in stealing horses, may combine and do something worse.

S. L. Hill, Division Engineer of the Union Pacific Railroad, was killed on the 12th, forty miles north of Laporte, and Mr. Archer, inspector of the road, badly wounded. Hill's body was perforated by nineteen arrows and five pistol balls, and scalped twice.

An emigrant train was attacked at Douglas Station on the Atchison and Kearney route on the 8th, and \$2,000 worth of stock run off.

A July Session of Congress Probable.—The 14 Senators who have been with the Wade excursion party have all expressed their intention of being present at the July session, and those who were still with Mr. Wade yesterday joined him in a telegram to Mr. Schenck of the National Union Congressional Committee at Washington to advise all Republican members to be present in July, that all obstructions to the legal reconstruction of the rebel States may be removed.

The Detroit Tribune says:—There is every indication that the country is about to plunge anew into a high state of political excitement. We take it for granted, that unless Congress intends to abandon its reconstruction policy entirely, it will hold a July session, and rescue its laws from the perversions of the President and his Attorney General. The two opinions of the latter functionary on the construction of the laws of Congress in relation to reconstruction, have left those laws without vital force or practical utility. There is nothing left but for Congress to again interpose its authority. We hope to see a quorum of Congressmen at Washington on the third of next month.

Fashionable Murder.

NOTHING but an imperative sense of duty could induce me to pen what I am about to write. Letters from different sections of the country, and from physicians too, are so urgent that I should write on this subject, that I may not choose. I have no fear but what I am about to write will be read; but I wish it might be solemnly pondered. I am about to speak,

and plainly too, of the practice of producing abortions. If any of my lady readers shall complain of a want of delicacy, I beg them to remember three facts; first, that the practice is fearfully common; second, that probably they are every week associating with those who are guilty of the practice; and third, that seventy-five per cent. of all the abortions produced are caused and effected by females. What then of delicacy?

It is well known that families of children, of this generation, in New England, do not average but three and a half each. I speak of our native population. With foreigners it is different, and the cause of the difference will soon be mentioned. By the advertisements of almost every paper, city and village, in the land, offering medicines to be effectual "from whatever causes" it is needed,—by the shameless and notorious great establishments fited up and advertised as places where any woman may resort to effect the end desired; by the confessions of hundreds of women made to physicians, who have been injured by the process; and by the almost constant and unblushing applications made to the profession from "women in all classes of society, married and unmarried, rich and poor, otherwise good, bad or indifferent," to aid them in the thing,—do we know of the "frequency of the crime."

As a class, the medical profession have taken a noble stand. The desolations have become so fearful that, as the guardians of human life, they are compelled to do so: and society owes a debt of gratitude to Dr. H. R. Storer, of Boston, especially for his powerful arguments, lucid arrangement of facts, patient investigations and earnest and eloquent remonstrances. Among his writings on this subject, the little work entitled "Why Not?"* is a "book for every woman," and I wish every woman might carefully read it. But the medical profession cannot arrest the evil, and they tell me they need, and must have, the moral power of good people to aid them. Even now, as I have reason to fear, all the profession are not beyond the reach of personal appeal, nor an enormous fee, and I do wish that every such an one could see that a fee steeped in blood, and crimsoned with shame, cannot bring a blessing to his family.

I am sorry to learn from undoubted testimony, that the practice is far more common among Protestants than among Catholics—Dr. Storer says, "infinitely more frequent," and this accounts, in part at least, for much larger families of the Irish Catholics. There is nothing in Protestantism that encourages or connives at it, but there is vast ignorance as to the guilt of the thing. But in the Catholic church, human life is guarded, at all stages, by the confessional, by a stern denouncement and by fearful excommunications. The rule in the Catholic church is unbending.

"Sedulam operam dent Sacerdotes, ut quantum poterunt, impediunt illud salus quo adhibitis chirurgicis instrumentis infans in utero interficitur. Omnis fetus quorumquod tempore gestationis editus baptizetur, vel absolute, si constat de vita; vel sub conditione, nisi evidenter pateat cum vita carere."

The Roman Catholic Bishop of Boston says, eloquently and powerfully, "The very instant conception has taken place, there lies the vital germ of a man. True, it is hidden in the darkness of the womb, and it is helpless; but has sacred rights, founded on God's law, and so much the more to be respected because it is helpless. It may be already a living man, for neither mothers nor physicians can tell when life is infused; they can only tell when its presence is manifested, and there is a wide difference between the two things. At any rate, it is from the first moment potentially and *in radia* a man, with a body and soul destined most surely, by the will of the Creator and by his law, to be developed into the fullness of human existence. No one can prevent that development without resisting and annulling one of the most sacred and important laws established by the Divine Author of the universe; and he is a criminal, a murderer, who deals an exterminating blow to the incipient man, and drives back into nothingness a being to whom God designed to give a living body and an immortal soul. From this it follows that the young woman, whose virtue has proved an insufficient guardian to her honor, when she seeks by abortion to save in the eyes of man the honor she has forfeited, incurs the additional and deeper guilt of murder in the eyes of God, the Judge of the living and the dead. Who can express what follows with regard to those women, who, finding themselves lawfully mothers, prefer to devastate with poison or with steel their wombs rather than bear the discomforts attached to the privilege of maternity, rather than forego the gaudies of a winter's balls, parties and plays, or the pleasure of a summer's trip and amusement." To all this I say *do manus*.

*"Why Not?" A book for every woman. The Prize Essay to which the American Medical Associations awarded their gold medal for 1865. By Horatio Robinson Storer, M. D. Issued for general circulation by order of the American Association. Paper covers, pp 91. Boston: Lee & Shepard. Price 50 cts. (The publishers will send by mail on receipt of the price.)

It is the testimony, too, of those who know, that in proportion as people become indolent, or fashionable, the temptation to produce abortion is increased; that in many circles it is absolutely a matter of boasting and vanity, to tell the number of times they and their friends have been guilty of the deed.

The causes of this child-murder are to be found often, in the ignorance of its guilt,—the ease with which it is done and concealed,—the unwillingness to criminate one's self,—the loss of character,—the reign of extravagance and fashion, and the fear of child-bed.

As to guilt, I want all to know that, in the sight of God, it is willful murder. "The willful killing of a human being at any stage of its existence, is murder." It is quenching immortal existence,—it is destroying what, in a few months or weeks, would bear God's image: and if any one thinks she can do it without the guilt of murder, she is greatly mistaken. The very remembrance of this guilt has often upset the reason, and, by remorse, turned the doer into madness.

Very false notions prevail on this subject. It is thought and said to be safe to the mother. Anything but that. The shattered constitutions, the pale faces, the feebleness of future life, not unfrequently tumors and internal diseases, prostration of the vital powers, tell the fearful results. "God requireth that which is past," and never more surely than in this case.

It is pleaded that the health of the mother requires this. Nonsense. If she is to feeble to be a mother, let her not marry; but let her not dishonor and profane the holy name of wife by shrinking her responsibilities.—But as a matter of fact, the fairest, healthiest, happiest, most respected and most useful women that have ever lived, have been the mothers of large families. It is the law of nature. Let my reader look around on the families of his acquaintances and see if it be not so. The Bible everywhere holds up the thought that a great family is a special blessing. And if there be a beautiful sight in the world, it is the true mother surrounded by a large family of children.

It is thought that the parents who have a small family, have healthier children. I more than doubt it. I have no belief in it. And if it were not so, it is from these delicate organizations that the writers, the poets, the inventors, the geniuses of the generation often come. We cannot afford to lose them.

The woman who, at this day, feels that to be the mother of living children "is the first, highest, and in earlier times, almost universal lot," is worthy of all admiration and praise; and the woman who, to save herself from inconvenience or pain, or to be able to keep along with the giddy fashionable ones, will deliberately destroy the child, which in a few months would be dearer than her own life, deserves execration. How can it be that she will murder unborn, what if born, and taken from her by death, she would mourn with the sorrow of Rachel?

As to danger—Tandieu reports that "in thirty-four cases of criminal abortion, where their history was known, twenty-two were followed, as a consequence, by death, and twelve were not. In fifteen cases necessarily induced by physicians, not one was fatal."

Is it not a shame to womanhood that physicians have to testify that they are appealed to almost constantly by married women, to aid them to abortionate; and that in proportion to numbers who thus appeal, and whose circumstances are alike, married women vastly predominate over the unmarried!

The practice is a direct war against human society, the best good of the country, against the family order, against the health, the peace, the conscience, and the moral well-being of the mother, and against a child which could otherwise have an immortal existence.

Since Anæsthesia is able to carry through child-birth, divesting it of most of its horrors, and every way safe, and which I would earnestly recommend to be used, there is hardly an excuse left.

I appeal to our New England women,—the daughters of an ancestry who never were spotted by the blood of innocents, who never stifled the natural longings of a mother's heart, and never quenched life immortal for the sake of ease or fashion, and ask them if it is so that they are so degenerated that they cannot meet the holiest position and duties ever imposed on women?

If it be said that I have in any measure exaggerated the evil and the fashion of the day, I reply, I would not advise any one to challenge further disclosures—else we could show that France, with all her atheism; that Paris, with all her license; is not so guilty in this respect, as is staid New England at the present hour. Facts can be adduced that will make the ears tingle. But we do not want to divulge them; but we do want the womanhood of our day to understand that the thing can be no longer concealed, that commonness or fashion cannot do away with its awful guilt. It is deliberate, cold murder, and if anything short of the murderers doom shall fall upon the perpetrators of it at the judgment, the reason will be that there has been great ignorance of its guilt.

I have now done a painful duty, and have done it fearlessly. To the attention of the gentle, tender heart and conscience of woman I commend this subject with earnest prayer.—John Todd, D. D.

Publication Department.

Buy the truth, and sell it not. Prov. xxiii, 23.

The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. The Association has now a large and well-furnished Office of publication, established in Battle Creek, Mich., and employs two steam power presses in carrying on its business. A meeting of the stockholders is held each year, at which a board of trustees is elected to manage its business, and editors chosen to conduct its periodicals, till the ensuing meeting. All persons employed in the publishing department, are engaged at stipulated wages, and all profits accruing from the business, are strictly applied by the Association to the carrying out of the object of its formation, and to its charitable uses and purposes. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

The Advent Review and Sabbath Herald

Is a large sixteen-page religious family paper, issued weekly by the S. D. A. Pub. Association, and devoted to an earnest investigation of all Bible questions. It is designed to be an exponent of momentous and solemn truths pertaining to the present time, some of which are set forth by no other periodical in the land. The fulfillment of prophecy, the second personal advent of the Saviour as an event now near at hand, immortality through Christ alone, a change of heart through the operation of the Holy Spirit, the observance of the Sabbath of the fourth commandment, the divinity and mediatorial work of Christ, and the development of a holy character by obedience to the perfect and holy law of God, as embodied in the decalogue, are among its special themes. And while it will endeavor to present impartially both sides of all important questions, it has a definite theory to teach, and hence will not devote its space to an indiscriminate and aimless mass of conflicting sentiments and views.

Regular price, \$3.00 per year, or \$1.50 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the *worthy poor*—free, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 25 cts. per year in advance.

The Health Reformer.

This is the title of a monthly health journal, "devoted to an exposition of the laws of our being, and the application of those laws in the preservation of health and the treatment of disease." It is an earnest advocate of the true philosophy of life, the only rational method of treating disease, and the best means of preserving health. Practical instructions will be given from month to month relative to water, air, light, food, sleep, rest, recreation, &c. Health, its recovery and preservation, is a subject of world-wide interest, whatever may be a person's tenets in other respects; and to this the Reformer will be exclusively devoted. Edited by H. S. Lay, M. D., Managing Physician of the Health-Reform Institute. Terms \$1.00 in advance for a volume of twelve numbers. Address Dr. H. S. Lay, Battle Creek, Mich.

The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the

Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

The Second Advent.

The works upon this important subject to which we would call especial attention, are, The Prophecy of Daniel, The Sanctuary and 2300 Days, and The Three Messages of Rev. xiv. The first gives an exposition of the plain and thrilling prophecies of Daniel ii, vii, and viii, showing from the course of empire that the God of Heaven is about to set up his kingdom. The Sanctuary question is the great central subject of the plan of salvation, and yet there are but few, comparatively, who have any acquaintance with it. It gives a new interest to a great part of the Bible, leads to an intelligent view of the position and work of Christ as our great High Priest in Heaven, completely explains the past Advent movement, and shows clearly our position in prophecy and the world's history. The three messages bring to view present duty, and future peril. All should read these books, and ponder well their teaching.

Immortality through Christ Alone.

We call the special attention of the reader to the subjects of the nature of man, his condition in death, and the destiny of the wicked. More than ordinary importance attaches to these subjects, at the present time. We would confidently recommend to all a thorough reading of the work by H. H. Dobney entitled, Future Punishment, as advertised in our book list. The reader will find it a work exhaustive in its investigations, and remarkable for its candor, and the strength and clearness of its reasoning. Which? Mortal or Immortal? is a lower-priced and more-condensed work on the same subjects. While "The End of the Wicked," and the one, two and three cent tracts may be found sufficient to awaken interest with those who would not commence with larger works.

Packages of Tracts.

For the convenience of those who may wish to purchase books for general circulation, we have put up assorted packages of tracts in two sizes, which we will send post-paid at 50c., and \$1.00, respectively.

The 50c package contains Sabbath Tracts Nos. 1, 2, and 3, End of Wicked, Mark of Beast, Sin of Witchcraft, Objections to Second Advent, answered, Death and Burial, Positive Institutions, Much in Little, Truth, Preach the Word, Law by Wesley, and Miscellany.

The \$1.00 package contains The Three Messages, Which, Mortal or Immortal? Prophecy of Daniel, Saints Inheritance, Signs of Times, Seven Trumpets, Celestial R. R., Perpetuity of Spiritual Gifts, Scripture References, Wicked Dead, Sabbath by Elihu, Infidelity and Spiritualism, War and Sealing, Who Changed Sabbath, Seven Reasons for Sunday-keeping Examined, Institution of Sabbath, Thoughts for the Candid, Appeal to men of reason, Personality of God, Seven Seals, and Time Lost.

Those who order these packages, save their postage. We cannot too strongly urge upon all the circulation of our publications, books and papers. Many, now rejoicing in the truth, can attribute their first interest in these things to these silent preachers; while in some instances they have opened the way for the formation of well established and flourishing churches.

Our Book List.

—THOUGHTS ON THE REVELATION, a volume of 328 pages, containing the entire text of the book of Revelation, with Thoughts Critical and Practical on the same. A new and harmonious interpretation of the prophecy. Cloth, \$1.00, weight 12 oz.

—THE HISTORY OF THE SABBATH, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz.

—FUTURE PUNISHMENT, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by J. hn Milton. Cloth, 75c., 16 oz.

—SPIRITUAL GIFTS, VOL. I; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.

—SPIRITUAL GIFTS, VOL. II; or the Experience and Views of E. G. White with incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.

—SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.

—SPIRITUAL GIFTS, VOL. IV; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.

—SABBATH READINGS; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded, pp. 400. In one volume, cloth, 60c., 8 oz. If five pamphlets, 40c., 8 oz. In twenty-five tracts, 40c., 8 oz.

—HOW TO LIVE, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.00, 12 oz. In pamphlet form, 75c., 10 oz.

—APPEAL TO THE YOUTH: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 20c., 2 oz. Without likeness, 10c., 2 oz.

—THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.

—BOTH SIDES: A series of articles from T. M. Preble, on the Sabbath and Law, *Reviewed*. 20c., 4 oz.

—SANCTIFICATION, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.

—THE THREE MESSAGES of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.

—THE HOPE OF THE GOSPEL; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.

—WHICH? MORTAL, OR IMMORTAL? or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.

—MODERN SPIRITUALISM: Its Nature and Tendency. The Heresy condemned from the months of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.

—THE KINGDOM OF GOD: The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.

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—APPEAL TO MOTHERS, on the Great Cause of the physical, mental, and moral, ruin of many of the Children of our time. 10c., 2 oz.

—REVIEW OF SEYMOUR. His fifty "Unanswerable Questions" on the Sabbath Question, *Answered*. 10c., 3 oz.

—THE PROPHECY OF DANIEL. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days, Dan. ii, vii, & viii. 10c., 3 oz.

—THE SAINTS' INHERITANCE, shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.

—SIGNS OF THE TIMES, in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.

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—THE SABBATH OF THE LORD: A Discourse by J. M. Aldrich. 5c., 2 oz.

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—MARK OF THE BEAST, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.

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—LIV OG DÖD: "Life and Death;" a work in Danish, on the Nature of Man, the Saints' Inheritance, and the Destiny of the Wicked. 280 pp., paper cover, 40c., weight 12 oz.

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—AN EXPOSITION of Dan. ii and vii, in French. 5c., 1 oz.

One-Cent Tracts.

—THE SEVEN SEALS: An Exposition of Rev. vi.
—THE TWO LAWS. The Distinction shown between them.

—PERSONALITY OF GOD. A popular error disproved.

—THE LAW of God, the Ten Commandments by John Wesley.

—APPEAL to Men of Reason on Immortality.

—THOUGHTS for the Candid on the Nature of Man.

—STATE OF THE DEAD, Brief Thoughts. Author unknown.

—TIME LOST; or Old and New Style Explained.

—THE HEAVENLY MEETING; a thrilling rhapsody on the joy of the saint as he first meets his Saviour and the heavenly host.

Two-Cent Tracts.

—GEOLOGY AND THE BIBLE; or a Pre-Adamic age of our world doubtful; showing that no true claims of Geology are against Bible facts.

—SUNDAY-KEEPING. The reasons for it examined and refuted.

—THE SABBATH: The time of its Institution.

—THE SABBATH: A stirring Argument by Elihu.

—INFIDELITY and Spiritualism, shown to be of like character.

—WAR and the Sealing, an Exposition of Rev. vii.

—WHO CHANGED the Sabbath? Roman Catholic Testimony.

—PREACH THE WORD: An Argument for the Sabbath.

—DEATH AND BURIAL; or, Scriptural Baptism.

—MUCH IN LITTLE: A Collection of Choice Extracts on eternal misery.

—TRUTH.

—POSITIVE INSTITUTIONS; their Nature and Claims.

Three-Cent Tracts.

—THE RESURRECTION OF THE BODY, popular objections to this scriptural doctrine briefly considered. This thorough little treatise removes in a masterly manner the difficulties supposed to lie in the way of the resurrection of the identical matter that goes into the grave.

—THE LAW of God, By H. H. DOBNEY, England.

—JUDSON'S LETTER ON DRESS: An appeal to the female members of the Christian churches of the United States.

—SCRIPTURE REFERENCES. Same as B. S. Assistant without cover.

—MARK of the Beast, and Seal of the Living God.

—SPIRITUAL GIFTS: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.

—THE WICKED DEAD: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

—THE LAW OF GOD on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.

—THE PROPHECIES of Daniel and John, illustrated upon a Chart, to be used by Preachers, varnished and mounted, \$2.00. The two Charts with Key, \$1.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.

—SMALL CHART. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 15c. by mail, postpaid.

Postage.

The law requires the prepayment of postage on books as follows: Bound Books, four cents for each four ounces or fractional part thereof; Pamphlets and Tracts, two cents for each four ounces or fractional part thereof. In the foregoing list, the weight of each book is given in connection with the price; and all who order books can estimate the amount of postage required, which should invariably be sent with the order, in addition to the price of the books. Thus, two 2 oz. books can be sent for the same postage as one; or four 1 oz. books for the same postage as one, two or three of the same kind and so on.

Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to Eld. James White, Battle Creek, Mich. All business pertaining to the Western Health Reform Institute, or Health Reformer, should be addressed to Dr. H. S. Lay, Battle Creek, Mich.

Form of Bequest.

Important bequests are frequently lost to the Association through informality. Those who wish to will property to the Association to be devoted to the spread of the truth, should adopt the following form of bequest:

"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in _____ days after my decease, to the Seventh-day Adventist Publishing Association, located in the city of Battle Creek, Michigan, to be applied by the Trustees of that Corporation, to its charitable uses and purposes."

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence and in the presence of each other.

The Review and Herald.

Battle Creek, Mich., Third-day, June 25, 1867.

A SUGGESTION. The reader will find it most convenient in handling the paper, to stitch or pin it in the back, and then cut open the leaves at the top and in front. But by all means do not destroy the papers. Do not suffer them to get torn up and wasted. If you do not want to preserve them, give them away to those who will read them, that they may still be engaged in their merciful mission of carrying light and truth to perishing souls.

SEE the proposition of Bro. McMillan in last Review, that five hundred subscribers add \$2 to their regular subscription, as he has done, for the purpose of giving the Review a wider circulation. It is liberal, and will be efficient if those who are well able to adopt it, will act accordingly. Please consider it.

Bro. David Chase of Acushnet, Mass., wishes to inquire if any brother will be passing from Boston Mass., to Battle Creek, between this time and the first of August next. If so, he would like to have them correspond with him immediately.

Some of our subscribers do not yet seem to understand the figures on the pasters, or direction labels, on their papers, and ask for explanation. We will try to make the matter so plain that all can understand. In the first place in our credits, we go by volume and number, instead of by dates. For instance, we are now in volume thirty of Review, and last week's paper was No. 1 of the volume. Its date was June 18, 1867. Now suppose a person had paid a year ago up to that point; his credit would have stood, not June 18, 1867, but 30-1, meaning that he had paid up to volume 30, number 1. We choose to keep credits by volume and number rather than by dates, because it is sometimes necessary, as at the time of the last Conference, to omit the paper for one week. In such case if we gave credit by dates we should be obliged to go through our entire list, and place our credits ahead one week, or our subscribers would get one paper less than they had paid for. Reckoning by volume and number the accounts are not affected.

On the first page of this paper, immediately under the heading, in the same line with the date will be seen at the left, the words, "Vol. xxx," at the right, "No. 2." Our next issue will be No. 3, and so on to No. 26, when the volume will be changed to xxxi, and the numbering commenced with 1 again. Compare the figures on your pasters with these figures on the paper, and it will show just how you stand. Thus, if your paster contains the figures 29-1, it shows that you have paid only to Vol. xxix, No. 1, and are consequently one volume in arrears. If it says, 30-1, you are paid to the commencement of the present volume, and the advance pay for another year is now due. If it says, 31-1, you are a volume in advance, and so on. We trust this is so plain that all will now understand.

We cut off, last week, quite a large number of names who were in arrears on their subscriptions. We hope and expect that the greater share of these will make haste to renew. We can send back numbers at present. There are still a large number on our list who have not yet paid for Vols. 29 and 30. We do not like to cut off their names. We sincerely hope they will save us the painful necessity. Many have already reported their inability to pay at present, but still want the Review. This is right. We shall take pleasure in continuing the paper to all such.

J. M. A.

Thoughts on the Revelation.

I HAVE just finished reading this book and am so well pleased with it that I wish to recommend it to others. It briefly, but clearly, explains, and connects all the different chains of prophecy in the book of Revelation. Every one who loves present truth is especially interested in this wonderful book. Hence let none fail to read "THOUGHTS ON THE REVELATION." Every family should have a copy. They may be had of S. B. Gowell, Portland, Me., as well as at the Office of Publication.

D. M. CANRIGHT.

ACKNOWLEDGMENT.—I thankfully acknowledge the liberality of brethren and sisters, in helping me to buy a house and lot. On both calls, I have received a little less than \$800. No more is needed.

R. F. COTTRELL.

DIVIDEND.

It will be seen by the receipts in the present No. of the Review that quite a number of persons have appropriated the dividend already accumulated on their shares in the Institute to the Charitable Fund of the Institute, to be used in treating the worthy poor. We would here state that the dividend is computed on all shares paid in before the 1st of May 1867, and is subject to the call of the stockholders. While one and all are at liberty to use their dividend as they see fit, we would suggest to those who are able to spare it, that the charitable fund is an object worthy of their consideration and help. Will all stockholders state immediately what disposition they wish made of their dividend.

For the directors.

E. S. WALKER, Secretary.

THE CONFERENCE.

It is truly cheering to hear the good report from the late session of the General Conference—to hear of the unity and unanimity that prevailed. It shows that the Lord's hand is in the work in which we are engaged, and that the Spirit of Him who prayed that his disciples might be one was present to help his servants in the great work of publishing the last message to mankind. The spirit of repentance and contrition which was manifest there, as well as in the smaller assemblies of our people, is encouraging. Before honor is humility. He that humbleth himself shall be exalted. But where there is a spirit of self-laudation, the Spirit of God is grieved. I will strive, with my brethren, to be zealous and repent.

I am well pleased with the resolutions under the caption, Seventh-day Baptists. I felt sorry to see the expressions in the Review which called for this action. It is our business to enlighten and save all that we can, of all denominations and of no denomination; and we should be careful not to embitter any denomination against us and the truth we hold. If we think the conduct of individuals reprehensible, we should not stigmatize a whole class. The people to be benefited by the message we have been called to proclaim, are connected with various denominations, and it is reasonable to hope that a large proportion of that people, who are the only ones who in common with ourselves maintain the perpetuity of the entire law of God, in the letter as well as in the spirit, will yet see that God is in this message, and embrace it. And, brethren, you will certainly allow me to feel, as Paul did, for "my brethren, my kinsmen according to the flesh," and that my "heart's desire and prayer to God" should be for their salvation. As the contest waxed hot upon the Sabbath question, it will be seen by the lovers of God's law that our message is from Heaven and not of men; and those who have zeal enough for the right to lay down their lives for it, will unite and present to the enemies of truth an undivided front. But merely nominal Sabbath-keepers will abandon the right and yield to the demands of the lamb-dragon to save their lives.

Brethren, let us *humbly* pursue the work to which the Lord has called us, and in due season we shall reap the reward of eternal life. Let us do justly to all, giving "none offense, neither to the Jews, nor to the Greeks, nor to the church of God." Let us be courteous and tender of all, so that we may by all means save some. For God has called us to the work of saving men, not condemning them. In a little while we shall see all the true-hearted united in the truth.

R. F. COTTRELL.

Appointments.

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

Fast in Minnesota.

As the Minnesota State Conference have appointed the fourth of July next a day of fasting, humiliation and prayer, we invite all the churches on that day to lay aside all secular business and meet for humble worship for the purpose of humbling ourselves under the mighty hand of God, that he may raise us up, elevate us morally and fit us for his work.

Further, we invite the churches at Oronoco and Greenwood Prairie to meet together at Oronoco and we will try to meet with them. Come praying that the Lord will meet with us.

STEPHEN PIERCE.
WM. S. INGRAHAM.

THE next Monthly Meeting for the churches of Knoxville and Sandyville, will be held at Sandyville, July 6th and 7th.

A. J. STOVER, Clerk.

PROVIDENCE permitting, I will meet with the churches in Jackson Co., at Jackson for Monthly Meeting the first Sabbath in July, and will then attend to the un-

finished business of uniting in one the churches of Jackson and Tompkins. We hope all will be present. Baptism will be administered. J. BRINGTON.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

C. MC COY: You did not give the address of V. Demonde.
Geo. E. MOTT: We cannot give you the desired information. The books were sent. You will have to order again.
F. I. GOODRICH: Where is your Post Office?
D. MALIN: We are sending the Review to Mrs. A. Pennell.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Eld Chas Shippee 31-1, E Mc Omber 31-13, H Saunders 31-1, J F Upham 32-17, S H Marshall 32-1, E Chipman 31-10, M L Jenkins in full acct., S G Hills 31-11, L B Perkins 30-1, D R Seely 29-1, S C Conery 29-1.

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For the Health-Reform Institute.

The following amounts are subscribed for shares in The Health-Reform Institute at \$25.00, each share.

D W Johnson \$100.00, C S Briggs 25.00, N Fuller 50.00, G G Green 50.00, L S Green 25.00, Wm Bellamy 25.00, L Riffe 25.00, John C Cole 25.00, D T Fero 25.00, H P Hopkins 25.00, S Cole 25.00, S Vincent 25.00, G W Colcord 25.00, M A Andrews 25.00, R F Andrews 25.00, J M Ferguson 25.00.

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D W Johnson \$200.00, C S Briggs 25.00, W F Hool 25.00, S Vincent 25.00, E F Debord 25.00, Mary M Andrews 25.00, J T Mitchell 25.00, T Hare 25.00, J L Adams 69c.

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