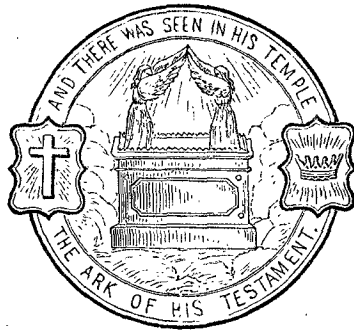


ADVENT



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*.

LOOKING FORWARD.

For the fashion of this world passeth away. 1 Cor. vii, 31.

I LOOK around me in this world of danger,
Of sin and woe,
And realize that here I'm but a stranger;
I weep and long to go.

For here our friends, the loveliest and the fairest,
Sleep in the grave;
And chilled by cold winds which earth's bosom bareth,
The loveliest flowerets fade.

Fair the green leaves from forest branches pending,
That gently wave;
But when the autumn blasts those trees are bending,
They drop into their grave.

And the fair bloom that like a coronation,
Crowns the young year,
When wintry winds spread gloom and desolation,
That crown is dead and sear.

Upon the earth is no abiding city,
'Tis filled with wrong,
But looking up, I cry to God for pity,
Then bear my cross along.

There's no allurements in this world of sorrow
Can me beguile
I'm looking forward to a glorious morrow,
To meet my Father's smile.

What matter though my friends should hate and grieve
'Tis small at best;
I have a Friend who'll ne'er forsake nor leave me,
I'll seek his glorious rest.

And though at times a dreary weight of sadness,
Upon me comes,
My heart is filled to-day with joy and gladness;
For I shall soon reach home.

L. D. SANTEE.

Gridley, Ill.

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.

ELIJAH THE PROPHET.

BY ELD. R. F. COTTRELL.

TEXT: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. iv, 5.

THE promise contained in the text had a primary, or incipient, fulfillment in the mission of John the Baptist, the harbinger of the Messiah, the messenger sent before his face to prepare the way before him. But it must be evident to every student of prophecy

who carefully reads it with the context, that it must have a more striking and complete fulfillment just before the "great and dreadful day of the Lord," which will be introduced by the seven last plagues and the second advent, when the Lord Jesus shall be revealed from Heaven in flaming fire, taking vengeance on them that know not God, and will close with the time when the melted earth and elements shall burn as an oven, and the wicked, who will have been dead for a thousand years next succeeding the second advent and first resurrection, will be cast into the lake of fire, which death is the second death. Rev. vi, 17; xix, 11-16; Mal. iv, 1; 2 Pet. iii, 7, 10; Rev. xx, 5-7. But for this work of Elijah, preparatory to the second advent, none would be in readiness to be translated, as was Elijah, but the Lord would come and smite the earth with a curse; so that when the curse shall "devour the earth," as it will, there would not be so much as a "few men left." Isa. xxiv, 1-6.

In the first place we inquire, Is the coming of Elijah to be literal or spiritual? We answer, It is to be a spiritual coming; that is, the literal Elijah is not to appear on earth, but the same spirit will be manifested which actuated him, performing a work of restoration or reformation similar to that which he performed when here on the earth. The proof of this is found in the way that the apparent discrepancy between the testimony of Jesus and that of John the Immerser is harmonized in the Scriptures of truth. Speaking of John, Jesus said, "And if ye will receive it, this is Elias [Elijah] which was for to come." Matt. xi, 14. (Elias, from the Greek of the New Testament, is the same as Elijah from the Hebrew of the Old.) Again, "But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed; likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Matt. xvii, 12, 13. "And this is the record [testimony] of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not." Jno. i, 19-21. This apparent contradiction is harmonized by the consideration, that though John was not the literal, personal Elijah, yet as he came in the "spirit and power" of Elijah, and to do a similar work of restoration or reformation, Jesus could, in the sense of prophecy, say, "If ye will receive it, this is Elias which was to come."

The testimony of Zacharias, the father of John the Baptist, makes it clear, and shows that the prophecy was to have a figurative application or spiritual fulfillment. Of John, he says by the Spirit, "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke i, 16, 17. The spirit and power of Elijah wrought in the mission of John to prepare a people for the Lord at his first advent; and the same spirit and power will be manifested in the last message of mercy to mankind, to prepare a people for the second and glorious advent, which will take place in "the great

and dreadful day of the Lord," spoken of in the text.

But what was the spirit and work of Elijah? Elijah was the great reformer of his age—the restorer of the commandments of God, at a time when almost all Israel had forsaken the true God and gone into idolatry in the worship of Baal. He called upon the people to make a choice. Said he, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." 1 Kings xviii, 21. He repaired the altar of the Lord that was broken down, and restored a portion of Israel to the worship of the true God. He was "the repairer of the breach" for that generation. Isa. lviii, 12.

In like manner John the Baptist preached the baptism of repentance, as well to proud and popular professors of religion, as to the publicans and harlots. "When he saw many of the Pharisees and Sadducees coming to his immersion, he said to them, Brood of vipers, who has warned you to flee from the coming wrath? Bring forth therefore fruit meet for repentance; and think not to say within yourselves, We have Abraham for our father; for I say to you, that God is able of these stones to raise up children to Abraham. And now the ax is laid to the root of the trees; therefore every tree that brings not forth good fruit is hewn down and cast into the fire." Matt. iii, 7-10. *Am. Bible Union.*

So also the last message, that of the "third angel," lays the ax at the root of the trees. It testifies to proud and degenerate professors, as well as others—to those of the last days who have the form of godliness but deny the power thereof, the scribes and Pharisees of our times, as well as to common sinners—those who make no profession: "If any man worship the beast and his image (the antitypical Baal of the last days), and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." The "wrath to come" is now about to be poured out. Those who will escape, let them lay hold on the commandments of God, and no longer follow Baal. "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. xiv, 9-12.

No one ever could preach repentance in a proper and intelligible manner, without an appeal to the commandments of God; for "sin is the transgression of the law; and hence repentance is turning away from transgression to obedience of the law of God. And ever since the days of Cain, who persecuted and slew his brother, "because his own works were evil and his brother's righteous," true reformers have always met with opposition from false religionists or religious apostates, whose evil ways have been reproved by the zealous preachers of repentance. Hence false religionists are always chagrined by the presence of the true, and think it would be better if the world were rid of them.

On account of the wickedness and gross idolatry of Israel, Elijah, moved by the Spirit of God, had prayed that it might not rain; and a great drouth was upon all the land of Israel. Their sins were the cause of this severe chastisement; but the wicked king Ahab would charge the cause of their troubles upon the man of God. He had taken great pains to apprehend,

that he might slay, Elijah, who was either hidden away by the brook Cherith, or was boarding with the poor widow of Zarephath, whose "handful of meal" and "cruse of oil" were miraculously increased to sustain them; and the exasperated king, though he had sent to all the neighboring kingdoms to seek him, could not find him. But when the time came that God would punish the leaders, in idolatry and rebellion, and send rain upon the earth, that his chosen ones—his hidden church—might not die, he bids Elijah to go and boldly show himself to Ahab. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" Reformers, as we said, are always regarded as the troublers of Israel, by corrupters and apostates. They are accused of dividing families and distracting the community, because their teaching leads some to forsake sin and pursue a course that condemns the prevailing, popular sins of the times. But what was the answer of Elijah to the wicked, idolatrous king? He answered, "I have not troubled Israel; but thou and thy father's house; in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." This answer sets the case in its true light. It is those who break the commandments, and not those who adhere to them, that trouble Israel. And it does not excuse the matter that their "father's house" have for a long time been in the habit of doing so, and that the great majority of the people are in this sin.

It would be interesting to the hearer, and afford scope for declamation to your speaker, to enter into a particular description of the test which ensued between the prophets and the man of God; but as the majority of preachers attend to these things, appealing more to the imagination and passions of men, than to their intelligence and moral sense; and as we wish chiefly to touch those points which are most calculated to shed light upon the understanding and thus improve the heart and the life, and aiming at brevity withal, we pass from this, simply saying that the true God was vindicated to the satisfaction of all honest beholders, the prophets of Baal were taken and slain at the command of Elijah, and the hearts of the people were "turned back again" to the Lord; and they cried out, "The Lord, he is the God, the Lord, he is the God." Thus Elijah was a reformer and a restorer. Said the Saviour, "Elias truly shall first come, and restore all things."

John the Baptist, like Elijah, was a bold reformer. He, too, took the law of God and applied it to sin in high places, as well as low. He boldly said to Herod the king, "It is not lawful for thee to have thy brother's wife." This aroused the guilty Herodias against him, as Jezebel the wife of Ahab was aroused to take the life of Elijah, because he had vindicated the truth and slain the prophets of Baal. John was cast into prison, and finally was beheaded to gratify the intense hatred of that wicked woman who sought his life, merely because that, by God's holy law, he had reproved her sin and that of her husband.

And here we take our leave of John the Baptist, the Elijah of his times; having noticed the chief points of resemblance between the two; and also having found that he did not fill out all the leading features in the history of Elijah; for he fell a victim to his persecutor, whereas Elijah, his prototype, escaped the threats of Jezebel and was translated to Heaven without tasting death; a feature which will be filled up in the history of that people who shall preach the last message of reform, that of the "third angel," before the coming of the great and dreadful day of the Lord, and who will be alive and remain unto the coming of the Lord. These will be translated as Elijah of old, and then the characteristics and history of Elijah will have met their antitype and the prediction of our text will have been fully accomplished.

Jezebel, the wife of Ahab, was the instigator and supporter of the idolatry of her time. "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." The four hundred and fifty prophets of Baal and the four hundred prophets of the groves ate "at Jezebel's table." Hence the spirit of prophecy has taken her as a type of the great apos-

tate and idolatrous church of the gospel dispensation, the great seducer and persecutor, the "mother of fornications and abominations," or the leader in mixing the sublime truths of the gospel with the false doctrines of heathenism, originated by Satan. To that portion of the true church existing in the dark ages of papal rule, "the Son of God," says, "I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols." Rev. ii, 20. This is a vivid description of the Roman church. The woman of Rev. xii, 1, is a symbol of the true church; Jezebel is a symbol of the apostate and false church. Jezebel was a leading spirit in the work of apostasy and idolatry. This is true of the Roman church. Jezebel stirred up Ahab the king to works of wickedness and oppression. The apostate church instigated the civil rulers to put to death the martyrs of Jesus; while she herself was as innocent of their death as the Jews were of the death of their Lord, when they had condemned him, delivered him over to Pilate and clamored for his blood, saying, "Crucify him! Crucify him!"

It is against following this apostate church in her corruptions of the word of God, that the voice of Elijah is raised in a final warning to mankind. It threatens the wrath of God on all who adhere to the corruptions of that power that thought to change the times and the laws of the Most High. And the spirit of Jezebel, in the image of the beast, will yet attempt to slay the loyal people, who instead of worshiping the beast and his image, keep the commandments of God and the faith of Jesus; but the attempt will prove a failure, for they will be delivered, and brought up to stand with the Lamb on the Mount Zion—being "redeemed from among men"—translated to the heavenly Jerusalem without death. Rev. xiii, 11-18; xiv, 1-5. It is in this remnant of God's people that we find the counterpart of the remaining incidents in the life of Elijah, which we proceed to notice.

After the prophets of Baal were slain, and the Lord, in answer to the prayer of Elijah, had sent rain upon the earth, "Ahab told Jezebel all that Elijah had done, and withal how he had slain the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time. And when he saw that, he arose and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers."

It is remarkable that, after Elijah had, by the power of the Spirit, stood boldly against the host of commandment-breakers in defense of the truth, he should quail at the threat of a woman and flee for his life into the wilderness. But so it was; and so it will be with the remnant of the seed of the woman, when war is waged against them in the time of trouble. Rev. xii, 17; xiii, 15. "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. xxx. 7; Dan. xii, 1. As it was with Elijah, so it will be with the remnant of God's people on the earth, those who are alive and remain to the coming of the Lord. After bearing a bold testimony for the truth—"the commandments of God and the faith of Jesus"—their lives will be threatened by the family and followers of "that woman Jezebel." In their extremity they may desire death rather than life; but as God had ordained that Elijah should not die, so he has decreed in respect to the remnant of his people. Jezebel's threat failed of execution; and the dogs ate her flesh by the wall of Jezreel. Thus will the unburied carcasses of the enemies of the Lord be devoured by beasts and birds in the day of the Lord. Jer. xvi, 4; Rev. xix, 17, 18; Eze. xxxix, 17.

From the form of Elijah's request that he might die, it may be readily inferred that God had already revealed it to him that he should not die; and that he regarded translation as a special favor vouchsafed to

him above his fathers, who were good men like himself. Said he, It is enough; now, O Lord, take away my life; for I am not better than my fathers. He did not think that death had taken his pious fathers from this world of troubles, to a land of bliss; for if this had been his faith, his argument would have been something like this: My fathers have died and gone to Heaven. Now let me follow them; for I think I am about as good as they. No! in his extremity he would accept of death, the common lot of his pious ancestors; but he esteemed an immediate passage to Heaven a special honor and privilege above the lot of those who had died in the Lord. In the time of persecution and trouble, the saints of God will probably feel willing to accept the lot of their fathers who sleep in Jesus, soon to rise; but God has ordered it otherwise. They shall be delivered from the cruel rage of their enemies, and, deathless, go up to meet their descending Lord.

We follow the history of Elijah. "And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and nights unto Horeb the mount of God."

Notice the simple diet provided for Elijah by the angel of God. It is just what is promised the saints in the time of trouble. "Bread shall be given him, and his water shall be sure." Those who plead for a flesh diet refer us to the fact that while Elijah was by the brook Cherith, the ravens brought him flesh as well as bread. This was in the former part of his experience. If he ate flesh then, he now had a change of diet, the flesh being omitted. The Lord could doubtless have strengthened Elijah for his journey without the use of food had he chosen to do so. But he chooses to give him two healthful meals of the staff of life, with a rest between, and he goes in the strength of that food forty days and forty nights to the mount of God.

We come now to the subject of the "remnant." It is a matter of inquiry with some what we mean by this term we so frequently use. While Elijah was lodging in a cave at the mount Horeb, the Lord said to him, "What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away." But the Lord answered to this: "Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." These seven thousand in Israel which remained loyal to the God of Heaven amid prevailing apostasy, were the remnant in the time of Elijah. The apostle Paul comments on this as follows; "God hath not cast away his people which he foreknew." That is, the people he formerly acknowledged, his chosen ones. They may be hidden from our view for a time, in the midst of merely nominal and apostate professors of religion, but the eye of God is upon them. "Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying, Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal. Even so, then, at this present time ALSO there is a REMNANT according to the election of grace." Rom. xi, 2-5.

There was a remnant of loyalists amid the apostasy of Israel in the days of Elijah. Amid the general apostasy of the Jewish church at the time of the introduction of the gospel, there was "ALSO" a remnant who believed and obeyed Christ. So amid the general apostasy of the last days, there will be a remnant who will heed the last message from Heaven, by keeping the commandments of God and the faith of Jesus; and war will be waged upon them on this account. "And the dragon was wroth with the woman, and went to make war with the REMNANT of her seed, which keep

the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17. The remnant in Israel, in the days of Elijah numbered seven thousand; but in the end of this dispensation there will be found a hundred and forty-four thousand who will not bow the knee to the antitypical Baal and his image, by keeping the commandments of this Man of Sin, and thus receiving the mark of the Roman beast. And they, though threatened with death, will be delivered and translated, they will stand with the Lamb upon mount Zion, having "his Father's name," instead of the mark of the beast, "written in their foreheads." Rev. xiv, 1.

If time would permit, we would like to speak particularly of the incidents connected with the translation of Elijah; of the faith of Elisha, whose confidence was so strong in the promise of the Lord concerning it, that he could say, "Yea, I know it;" and of the infidelity of those called the "sons of the prophets," who scoffingly questioned him concerning the translation before it took place, and afterward, perhaps believing, with a class of professed Adventists, that man has no promise of going to Heaven at all, wished to send men to look for Elijah among the mountains beyond the Jordan—unbelieving to the very last. Suffice it to say, that the faith of the believers was verified; for "it came to pass as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof."

When Elijah had fulfilled his mission as a reformer, the Lord sent his chariot and took him up to Heaven. So it will be with the remnant in these last days. When they have finished their work of reformation in the proclamation of the last message of warning, the "chariots of God" will descend from heaven for them. "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive." Ps. lxxviii, 17, 18. Paul applies this text to the ascension of Christ with "a multitude of captives," those who were redeemed from their captivity in the grave, coming forth "after his resurrection." Eph. iv, 8. Matt. xxvii, 52, 53. Yet once more the heavenly charioteers will descend; for "the Son of man shall come in his glory, and all the holy angels with him." Then a still greater multitude of captives will be gathered up; for the elect will be gathered from the four winds. "Then we which are alive and remain shall be caught up together" with the resurrected to meet the Lord, and be forever with him. And as the redeemed host, headed by their triumphant King, shall approach the gates of the heavenly Jerusalem, again it shall be demanded: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in!" And when it shall be challenged: "Who is the king of glory?" the response shall be: "The Lord strong and mighty! the Lord mighty in battle!"

Oh! it will be enough to be there, and share the humblest place in that mighty and everlasting triumph! Let trials and persecutions come, "One hour with my God shall make up for them all!" Only to witness the triumphal return of the King of kings from the battle of the great day of God the Almighty, with the host of redeemed captives, were better than all the honor and glory of earth. But we shall not only "see the King in his beauty," but shall be like him, and share his glory forever. May this, dear friends, be your happy lot and mine.

THE DIFFERENCE.

MRS. G—was one day visiting an aged man, a friend of her father, and one who was associated with him in early life. Though differing widely in sentiment, the two old men still felt a deep interest in each other. Mr. S—had been one of those who run after the world and overtake it. All that it can give he had obtained. Now, he inquired of the state of his friend, whom he knew to be in circumstances of far less external comfort than himself. As he listened to the story of his patience in suffering, and of the cheer-

fulness with which he could look forward, either to a longer pilgrimage in this world, or to the hour of death, his conscience applied the unexpressed reproach, and he exclaimed: "Yes, yes, you wonder I cannot be as quiet and happy too; but think of the difference; he is going to his treasure, and I—I must leave mine."—*Tract Journal.*

WHO WILL BE SAVED?

THE hope of eternal life as brought to light in the Scriptures of truth, is a subject of great interest to the religious world; especially to those who are trying to walk in the way of truth, by observing all of the commandments of God. Life and death, that is, eternal life and eternal death, are brought to light, and placed in contrast by the sacred word of inspiration, and every person will have a portion, in one or the other as their reward, according as their works have been; those that have done good, walked humbly and meekly in tribulation, and lived godly and righteous lives upon the earth, will have eternal life given to them, as their reward. Then says the objector, you are going to merit eternal life by your good works! By no means. No man can merit life by his works. Death stands with open arms to receive all in his cold and icy embrace; and were it not that the great Life-giver hath obtained the keys of death and hell, our hope would perish in the grave, for all have sinned and become transgressors of the law. The preacher tells us that "the whole duty of man is to fear God and keep his commandments." When we have done this, we have done nothing but our duty, and can claim nothing for doing it; but the Lord hath promised, if we do our duty faithfully, that he will give us eternal life as a reward. Those that fear not the Lord to respect his commandments, and exercise no faith in the Lord Jesus and his word, and walk not in the ways of truth and righteousness, will find that they have eternal death as their portion, and they have richly merited it.

As many are striving for a crown of life, we may do well to inquire who will be saved; not that we wish to judge any man in righteousness or unrighteousness, but would examine some of those testimonies which show what characters must be developed in order to stand in the final judgment. With so many professedly running the Christian race, there is danger, yea, it is quite probable, that some are relying on a false hope, building on a sandy foundation. The apostle Paul says that in running a race, we must lawfully run if we would be crowned; and he compares the Christian's course in life to those games anciently practiced with this difference: there, only one could be crowned, while in this, all may be. We find in the language of our Saviour in Matt. vii, that many will come up to that day and be rejected of him, because they have not done the will of his Father. The class the Lord mentions are not the bold blasphemers, the profane and wicked men; not the unbeliever, but those that have made a profession of his name; self-deceived mankind. They have believed that it mattered little whether they regarded the commandments of God or not. They are represented as coming after the doors are shut, and saying, "Open unto us." They claim an entrance on the ground that they have done many mighty things in his name; but mark his answer: "Depart from me ye workers of iniquity." These are a class that have been building on a false hope. Peter says, in speaking of a class that are called to a high and holy profession, that they should be pure and holy, even as he is holy that has called them. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot." Now since we are redeemed from the rudiments of the world by so precious an offering "we should cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." How far should this purifying process continue? Oh, say some, all that is needful is to have faith in Christ; further than this is not necessary; our eating and drinking can have nothing to do with our salvation. Paul's reasoning is different from this. You notice in

speaking of cleansing ourselves, he mentions the "filthiness of the flesh" first, thus giving to this part of the work as great importance as to any part of it. Why is it so? By turning to 1 Cor. xvi, you will see at once his reasons. Says Paul, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" In 2 Cor. he continues his argument. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." What are the promises spoken of? "And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What are the conditions of these promises? that we should clear the temples of idols, "As God hath said, I will dwell in them, (that is in the temple,) and walk in them; and I will be their God and they shall be my people." But says the objector, I cannot see how our bodies can be the temple of idols. What are the idols? I would ask those who love tobacco and delight themselves in the filthy weed; those who lust after tea and coffee, and desire and will have the flesh of the hog, that great scavenger, the most filthy of all the animal kingdom; and bow themselves to the shrine of fashion, and regard not temperance in eating and drinking; are not these idols? and have ye not dedicated your bodies as temples for them? "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" No man can serve two masters; he will love one and hate the other. If we delight ourselves in those things in which the world take pleasure, we have made ourselves friends of the world; but the "friendship of the world is enmity with God." The apostle says, "Be not conformed to this world." How are we conformed to this world? By doing just as the world does. Paul entreats us. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." He entreats us by the sure mercies of God which are great, to do those things which are not convenient to the carnal heart but are healthy for the soul, that we may find a covering in his mercies in the day of his indignation. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temples ye are."

The last message of mercy is being sounded throughout the land, that sinners may be warned to flee from the wrath to come. The result of the message is to prepare a people, pure and holy, for the Master's use, that when he comes they may be like him. "Beloved now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure."

WM. G. BUCKLAND.

Albion, N. Y.

THE SLAVERY OF MORBID APPETITES.

SAYS one, We cannot give up the pipe and the delicious fine cut tobacco; yet our devotee is only an invalid. Says another, We must have our tea and our coffee; and you can see that our tea drinkers, have not made much progress in holiness for a long time. Says another, We cannot do without meat to eat; our pork and beef are the staff of life; and as to living upon two meals per day, why, that is perfectly absurd.

Permit us kindly to say to you, that these arrangements are not forced upon any one, but are evidently the best and wisest suggestions we could have at this time. Our bodies and souls need cleansing, for the healthiest of us are full of disease, and if we were not, a healthy diet would be necessary to perpetuate health. What is there in poison to prolong life? or what in stimulants to restore lost health? Does the physician tell you to use poisonous medicine, or to use unwholesome food? then place his advice with the advice of the man who tells you that there is no moral law, and no Sabbath.

The day is past for those who would place darkness for light, and evil for good, among S. D. Adventists. They have gone too far to recede. Individuals may be left in the dark, but the work is onward. Haste my brother, to step with this people, lest you get too far behind, and too much work accumulate on your hands.

JOS. CLARKE.

The Commentary.

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

Least in the Kingdom of Heaven.

It is said in Matt. v, 19, that "whosoever shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

This is spoken in reference to the ten commandments or moral law, as is evident from the following verse, which shows that it is some law which is a test of righteousness or right doing. There has been a query in some minds as to what is meant by the expression, "shall be called least in the kingdom of Heaven." The meaning appears to be that such shall not attain unto the kingdom of Heaven at all.

Bloomfield says: "Shall be called least. Said by *meiosin* for, 'he shall be farthest from attaining Heaven;' i. e. 'he shall not attain it at all.'"

Dr. Clarke on the same says, "Shall have no place in the kingdom of Christ." That this is the meaning of these words, is evident from the following verse.

Wesley says, "Shall be the least; that is, shall have no part therein."

Infidel Objections to the Bible Answered. No. 4.

God is the Author of Evil. Out of the mouth of the Most High proceedeth not evil and good? Lam. iii, 38. Thus saith the Lord, Behold I *frame* evil against you and devise a device against you. Jer. xviii 17. I make peace and *create* evil. I the Lord do all these things. Isa. xiv, 7. Shall there be evil in the city, and the Lord hath not done it? Amos iii, 6. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live. Eze. xx, 25.

God is not the Author of Evil. God is not the author of confusion. 1 Cor. xiv, 3. A God of truth and without iniquity, just and right is he. Deut. xxxii, 4. For God cannot be tempted with evil, neither tempteth he any man. James i, 13.

SUCH is the heterogeneous mass of scripture out of which the skeptic endeavors to manufacture an objection to the Bible. It is not easy to see the bearing of all these texts upon the question at issue. For instance, what has 1 Cor. xiv, 33, spoken in relation to some irregularity in the church at Corinth, to do with the Lord's creating evil among the nations to which some of the other texts refer? And what has Eze. xx, 25, which states that God imposed upon Israel burdensome ceremonies, because they had transgressed his moral precepts, to do with God's tempting any man? Jas. i, 13.

Whatever apparent discrepancy there is between these texts, is all harmonized by the fact that the word evil has two meanings in the Bible. It is used 1. To denote the judgments of war, &c., which God brings upon nations at certain times to punish them for their sins; and 2. The evil or sins which men commit against God. On this point Alexander Hall says:

"God says: 'I make peace, and *create* evil.' But what kind of evil? Not moral evil, or sin, by any means; but physical evil, such as was threatened against Nineveh. 'And God saw their works, that they turned from their evil way; and God repented of the *evil* that he had said that he would do unto them, and he did it not.' Jonah iii, 10. Did God repent of the sin he was about to commit against the Ninevites? All evil, which God is said to create, we understand to be judgments which he brings upon men for their disobedience. Thus it is said: 'Shall there be evil in a city, and the Lord hath not done it?' Amos iii, 6."

It is a little singular that in connection with Jas. i, 13, the objector did not refer to Gen. xxii, 1: "God did tempt Abraham," &c. These texts are also fully explained by looking at the definition of the word. To tempt means not only to seduce to sin, but to prove, test, or try. This latter is the meaning of the word in Gen. xxii, 1. God proved Abraham, tested him, to see if he would walk by faith on his word. In Jas. i, 13, it means to seduce to sin. Dr. Clarke has the following comment on this passage:

Verse 12. Blessed is the man that endureth temptation. [This is a mere Jewish sentiment, and on it the Jews speak some excellent things. In *Shemoth Rabba*, sec. 31, fol. 129, and in Rab. *Tanchum*, fol. 29, 4, we have these words: "Blessed is the man who stands in his temptation; for there is no man whom God does not try. He tries the rich, to see if they will open

their hands to the poor. He tries the poor to see if they will receive affliction and not murmur. If, therefore, the rich stand in his temptation, and give alms to the poor, he shall enjoy his riches in this world, and his horn shall be exalted in the world to come, and the holy blessed God shall deliver him from the punishment of hell. If the poor stand in his temptation, and do not repine, (kick back) he shall have double in the world to come." This is exactly the sentiment of James. Every man is in this life in a state of temptation or trial, and in this state he is a candidate for another and a better world; he that stands in his trial shall receive the crown of life, which the Lord hath promised to them that love him. It is only love to God that can enable a man to endure the trials of life. Love feels no loads; all practicable things are possible to him who loveth.

There may be an allusion here to the contests in the Grecian games. He is crowned who conquers, and none else.

Verse 13. Let no man say] Lest the former sentiment should be misapplied, as the word temptation has two grand meanings, solicitation to sin, and trial from providential situation or circumstances, James, taking up the word in the former sense, after having used it in the latter, says: Let no man say when he is tempted, (solicited to sin,) I am tempted of God; for God cannot be tempted with evil, neither tempteth he (thus) any man. Thus the author has explained and guarded his meaning.

POETICAL PARAPHRASE OF PSALM I.

BLESSED is the man who in the ways of sin,
And counsel of the wicked walks not in;
Who shuts the pathway pressed by sinners' feet,
And ne'er is found within the scorner's seat.
But in the law of God he takes delight,
And ponders well its precepts day and night.
He like the fresh and beauteous tree shall be,
Which planted by the water brooks we see,
Which in due time with ample fruitage glows,
Whose leaf fades not, for never drouth it knows.
The guardian hand of Heaven shall him attend,
And whatsoever he does, find prosperous end.

Not so the ungodly; dark shall close their day,
They are like chaff which tempests bear away.
Therefore they in the Judgment shall not stand,
Nor share the pardon Jesus' love has planned.
And when the hosts redeemed tread heavenly ground,
In the glad throng their presence is not found.
For lo! the Lord approves his people's way,
But sinners perish all in dire dismay.

EDITOR.

THE LAW OF GOD AND THE SABBATH WHICH IT ORDAINS.

BY W. H. LITTLEJOHN.

(Continued.)

Turning to the text once more, let us see if we cannot find additional proof that the Sabbath is still binding. Perhaps we cannot do this in a more satisfactory manner than by considering it with reference to the great physical and moral interests of the race. If we can show that it cannot be dispensed with without doing great violence to these, we are furnished with a presumption almost as strong as demonstration itself, that it has not been done away. For this purpose we propose to use the following quotations from the commandment:

First. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work.

Second. Wherefore the Lord blessed the Sabbath-day and hallowed it.

That the first of these enjoins absolute cessation from labor on at least one day in seven there is no room for dispute. That the second imposes the duty of devoting the rest day to religious purposes and uses may be proved in the following manner:

First. To hallow is to devote to a holy or religious use. (Webster.)

Second. Genuine religion consists in the intelligent and heartfelt worship of the Deity.

Third. As Jehovah is the only true and living God, and as he must always be the one worshiped and never the worshiper, it would not be proper to say of him

that he hallowed a day in the sense that he set it apart as one on which he himself was to engage in religious services.

Fourth. It follows that the hallowing spoken of above simply meant that God designated *that* as the one of the seven which *man* was to regard as sacred to the exercise of piety. This view is sustained by the fact that the commandment begins with the words, "Remember the Sabbath-day to keep it holy;" i. e., devote it to religious uses.

But we cannot do this by simple inaction. Cessation from manual labor may be a necessary condition to the highest spiritual enjoyment, but it is not spirituality itself. Else a large class, made up of the most worthless vagabonds in community, are really the most religious men that we have; for they not only devote the Sabbath but all the other six days, also, to the studied effort to avoid physical action. Again, the night is universally devoted to the most perfect quiescence possible, but who ever dreamed of considering it on that account holy time? No; something more is required. The Sabbath law was designed to provide both for the rest of the body and for the exercise and consequent development of the moral functions of man's nature.

Turn your eyes now upon society and see if there are not, still, two great necessities which would be exactly met by these provisions. So far as the first is concerned, he would be a bold man indeed, who would deny its existence, and say we had no need of a periodical season for bodily rest; for he would thereby oppose himself to the almost unanimous convictions of all christendom as expressed in their laws and usages. Nor can this matter be disposed of by attributing their action to the belief that there is a divine command for this practice. For those who are influenced by this consideration, believe also that this command rests upon a necessity of our being, while the remainder, rejecting the first, either adopt the second, or act without any, and are not therefore worthy to be taken into account in the determination of this question. Take, then, whichever horn of the dilemma we please, we are compelled to admit that the masses have from one reason or another come to regard a seventh-day rest as a matter of absolute necessity. If we would form a just estimate of the strength and clearness which would be necessary for arguments to possess in order to command such universal respect, it will be required that we take into consideration the nature of the obstacles which were to be overcome.

These were by no means trifling in their character, or restricted in their application. The employer and the employee, the rich and the poor, could alike feel their force. The profits of the one would be diminished, and perhaps the necessities of the other go unsupplied. For by the proposed innovation, the business interests of the community would be paralyzed for one seventh of the time. So that the income of every man would necessarily be reduced in the same ratio. Thus reasoned the multitude. He who knows the power of avarice and the strength of necessity, will readily see that it would have been more than idle to oppose to these pecuniary objections, religious considerations merely. These would have been sufficient with the honest in heart; but alas! they were few. Fortunately for all concerned, nature, in this case, spoke in language no less clear and emphatic than that of Revelation. Facts and figures everywhere abounded to show that man was so organized that he required rest, at least during one day in seven, in order to recuperate his wasted energies, preserve his health, and prolong his life. So complete was the demonstration made—so clearly was it proved, that the change was in perfect harmony with the real interest of every individual, that opposition yielded, and conviction taking the place of doubt, clamored for laws regulating and establishing a uniform day of rest.

Without discussing here the propriety of such laws as they now exist, we have simply introduced them to show that we have all tacitly acknowledged the correctness of the proposition now under examination; thus avoiding the necessity of extending this article to an undesirable length by an elaborate presentation of arguments which have already been endorsed by an almost unanimous approval.

Taking it for granted that we have acted from conviction and not caprice, we think that we may, with safety, consider the necessity of a rest day as proved by our own admissions.

Having disposed of the first, let us now look at the second point, i. e., The necessity of devoting at least one day in seven to religious uses. The infidel or atheist while regarding the Sabbath from a merely economic stand-point may see in it benefits which commend it to his favor; but it remains for the saint while acknowledging these, to recognize the more sublime office which it performs in the developments of Christian character, and the evangelization of the world. Realizing as he does the almost desperate weakness of the human heart, and appreciating the fact that "we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," he knows that victory over such odds can only be won when every means of grace which has been brought within his reach has been fully improved. Having learned from experience that it is difficult, if not impossible, while our minds are occupied with our secular pursuits, to make that advancement in the divine life which is so desirable, he feels the need of banishing them from his thoughts as much as possible, and devoting as large a portion of his time as he can consistently to spiritual matters.

But no plan which human ingenuity could devise is so well calculated to secure this aid as a weekly-recurring Sabbath; just such an one as the commandment ordains; for it combines the two features of rest and worship. Coming as it does with a "thus saith the Lord," it possesses a sanctity in the eyes of men which never attaches to any merely human enactment. By this means, cavil is forever silenced. The wisdom of the institution is placed beyond the region of debate. A ready and heartfelt obedience becomes at one and the same time the duty and the privilege of the believing soul. Aware of the advantages which ever flow from united effort, and stimulated by the example of ancient Israel, organization is perfected and systematic labor is begun. As a natural consequence, meeting-houses everywhere rise as if by angelic power, and gathering multitudes collected within their walls listen to the voice of the living preacher as he utters words of counsel, admonition and comfort. Nor does it end here. The church is not only edified as the result of such assemblies, but they present the most favorable, if not the only, opportunity for the presentation of the truth to the unbelieving world. In fact, so important a place do they occupy in the economy of grace that it may well be questioned whether their discontinuance, even in this age, would not result in a moral night so dark that the history of the world cannot furnish its parallel.

How, then, shall these be the most successfully maintained? is the query which every philanthropist propounds to himself. A moment's reflection will make it plain that a stated day for this purpose will be absolutely indispensable. Without it, confusion would inevitably follow. Conflicting interests coupled with an uncertainty which would render it futile for one to attempt to adapt his business to a time which was ever fluctuating would beget an apathy which would finally change into positive dislike. Again, as they are only kept up by continued sacrifices, it will be required that we be able to present the most powerful motive to action which can be brought to bear.

Rewards, in the shape of present and prospective good, ought to be sufficient. But experience has shown that they are not. In modern as in ancient times, the people need to pass between Ebal or the mount of cursing on the one hand, and Gerizim or the mount of blessing on the other, before they will consent to do that which even their better judgment approves as being right. How, then, shall we supply this great desideratum? How may we impart new and perpetual life to the greatest instrumentality for good which has ever been vouchsafed to man? Certainly not by having recourse to legislation; for when this has exhausted itself in the direction in which we would have it work, it can only compel external obedience; thus leaving it but a hollow form destitute alike of spirituality and power. No, we must have a Heaven-born

precept Just such an one as is provided in the fourth commandment; one which reaches to the very intents and purposes of the heart; one whose faithful observance insures the favor of the Deity, and whose neglect is followed by his frown. There never was a period when the demand for it was more urgent than now. In this age of subtle philosophy, when the brain is racked to produce some theory which shall account for the creation of the world in a manner totally different from that which is narrated in the Scriptures, we need something which will constantly remind us that all these speculations are but the cunning devices of an artful enemy who would only be too happy if he could cause us to forget that in six days the Lord made the heavens, the earth, the sea, and all that in them is, and rested on the seventh. At this time when the powers of endurance of the race are rapidly giving out under the unreasonable burdens which an insatiable avarice is imposing upon both brain and muscle, we want, and must have, rest. That rest which will re-invigorate the body that has been enfeebled by over-labor, and calling in the mind from the routine duties of business life, will allow it to contemplate for a time the higher and nobler objects of our being.

How, then, we ask again, shall this most desirable end be attained? We answer, By believing in God. In other words, by so far confiding in his wisdom and love as to reject as absurd any view which would ascribe to him a fickleness of purpose that would enable him at one time to fully comprehend and exactly provide for our wants, and at another, to withdraw this provision while every reason which had called it into being was still in full force. This done, you have conceded the existence of the commandments as a code, and have placed the fourth, which rests securely in their bosom, upon a foundation as durable as the necessities of man and the immutability of God.

(To be continued.)

"WHERE ARE WE?"

THE year 1866, which many students of Divine prophecy have long looked forward to as a decisive year in connection with the fulfillment of prophecy, is gone. A great relief is felt by some, that it did not bring the end of the world. Worldlings laugh and scoff the more, nestle themselves in deeper self-security, and say, with a certain editor "The fact of the world now having survived, and its being in excellent condition to continue for an indefinite period, has made these false prophets quite chop-fallen. They accordingly again, most reluctantly, announce a postponement." Poor souls! I envy not their boastful consolation. The world "in excellent condition!" Almost every day's issue which makes this declaration, announces scores of murders, robberies, incendiary fires, desertions by husbands and wives, and crimes of the blackest dye multiplying everywhere. "In excellent condition!" when the jails and penitentiaries are over-crowded with convicts, and no one scarcely safe on the streets of our cities by day or by night. "In excellent condition!" when the whole land is swarming with pickpockets, gamblers, assassins, swindling associations, and shameless debauchery of all sorts. "In excellent condition!" when every nation on the earth is exerting all its energies in preparation for war and bloodshed, and the hearts of men are failing them for fear of what is coming. "In excellent condition!" when the whole world is filled with strange and ominous shadows of coming judgment. From such excellency, the Lord deliver us!

But we are not moved by the sneering and scoffing of the unbelieving world. It is but further evidence of the truth of our position, that the world has about run its course. The Master, whose speedy return we wait, has told us that, as the days of Noah were, so shall it also be as his coming draws near. Paul tells us, "that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers," &c.—2 Tim. iii, 1, 2. "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron."—1 Tim. iv, 1, 2.

And Peter says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?"—2 Pet. iii, 3, 4. And though nothing occurred in 1866 to convince scoffing editors that the end is near, my faith in the speedy, personal coming of our Lord, is firmer than ever. Their own behavior and words help to make me confident that the end is close upon us, and stimulate my prayer to God that I may be ready every moment for the coming of Him who has promised to come, and who will come, and will not tarry.

With strange eyes must men view the political perplexities and disturbances which are upon our own country, India, China, Mexico, South America, Spain, and indeed the whole world, to see in them only an "excellent condition." True, the Paris Exposition approaches, where the world is about to gather its glories, to prove that it is "in excellent condition," and that its beautiful millenium is at hand; but God's word is, "When they say, peace and safety, then sudden destruction cometh upon them." "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be."

The developments in the direct line of the approaching end are remarkable and numerous, and they follow each other in quick succession. The man must be blind indeed, who cannot see them. God is accomplishing his purposes, and the world is adjusting itself in every particular to the picture foredrawn on the pages of his holy word, when his Son, whom he hath appointed to judge it, shall come. And the scoffing infidelity and want of faith, and blindness of men, so alarmingly prevalent, prove that the end of this "excellent condition" of things is verily at hand. * *

* * We cannot expect the world to favor us in attacking its corruptions, and preach up only disappointment to its fond persuasions and Christless hopes; but still it is our duty to "cry aloud and spare not."—J. F. F. in *Prophetic Times*.

STUDY OF THE SCRIPTURES.

"If Spalatin consoled his friend, and supported him by his influence, Luther on his part endeavored to answer the questions put to him by the unassuming chaplain. Among others, the latter asked one that has been often proposed in our days: 'What is the best method of studying Scripture?'"

"As yet, most excellent Spalatin, Luther replied, you have only asked me things that were in my power. But to direct you in the study of the Scriptures is beyond my ability. If, however, you absolutely wish to know my method, I will not conceal it from you.

"It is very certain that we cannot attain to the understanding of Scripture either by study or by the intellect. Your first duty is to begin by prayer. Entreat the Lord to grant you of his great mercy the true understanding of his word. There is no other interpreter of the word of God than the Author of this word, as he himself has said: They shall be all taught of God. Hope for nothing from your own labors, from your own understanding; trust solely in God, and in the influence of his Spirit. Believe this on the word of a man who has had experience."—*D'Aubigne's History of the Reformation*, p. 307.

May it not be that the views of many now are too superficial in respect to the influence the study of the Bible should have upon the life? Do not too many barely read the word of God, as they would a common book, feeling all the while a perfect capability of mind to understand it of themselves? How many at the present day study the Bible as Luther did, feeling from the inmost soul his utter inability to comprehend its meaning without the special aid of the Spirit?

Shall we not learn a lesson of the mighty reformer in this matter, and strive more than ever for the help of the Spirit, that we may understand? As Luther in retirement sought unto God for light, as in his cell, away from the true people of God, among the minions of the pope, he groaned and agonized before God in prayer for light, so let us among those who at heart hate the light, amid the gross moral darkness around, awake as Luther did, to our duty, and gird on our armor for the fierce conflict before us.

JOS. CLARKE.

Historical Department.

Prophecy is History in Advance.

ENDING OF THE 1260 YEARS.

(Concluded.)

As soon as the French columns appeared, a deputation went out to meet them and to announce to the general that Rome, liberated, opened the gates to the regenerators of the people. Berthier immediately entered the city, amid an innumerable multitude of citizens, with the sound of trumpets, and accompanied by his staff, a hundred cavalry, and the grenadiers of his army. When he arrived at the foot of the capitol, he halted, and thus addressed the immense multitude: "Manes of Cato, Pompey, Cicero, and Brutus! receive the homage of freed Frenchmen, in this capitol, where you so often defended the popular rights, and honored the Roman republic! The children of Gaul, with the olive of peace in their hand, come in this august place to establish the altar of liberty garnished by the first Brutus! And you, Romans, who have re-conquered your legitimate privileges, remember your glorious ancestors, behold their monuments which surround you, and resume your ancient virtue and the virtue of your forefathers!"

The loudest and long-continued acclamations followed the general's address. After that ceremony, Berthier returned to his tent. Pius VI, always shut up in the Vatican, wished to disarm his formidable adversary, and sent to him the most eminent personages of his court, to make peace and to obtain a favorable capitulation. But Berthier's inflexibility soon dissipated the pontif's illusions. The general refused to admit the papal deputation. He directed those envoys to be informed, that he should not recognize the sovereignty of the pope, and that he should not receive any overtures, except from the delegates of the Roman republic.

The citizens had formed a government, modeled after the ancient constitutions of Rome, had named seven consuls, decreed the degradation of Pius VI, and published accusations against the peculating cardinals and plunderers. Assured of the support of France, after the answer of the general to the pope's overtures, the new chiefs of the Roman government proceeded to their acts of justice. They affixed the public seal to the museums, the galleries, and all the other precious objects, to secure them from the pontif's rapacity. They sold, for the public benefit, the statues and vases which adorned the villa of Cardinal Albani, and the palace of Cardinal Busca, two prelates who had participated in all the felonies perpetrated by the pope's bastards. They expelled from Rome, the Cardinals Antici, Caprara, Pignatelli, Archinto, and Gerdyl. They cast into prison, the secretary of state, Doria, the statesman Antonelli, the crafty Somaglia, and their minions Borgia, Carandi, Boverella, Carandini, Vincenti, and Mattei; that they might be judged by the tribunals. The Abbe Maury, who had been made a cardinal by Pius VI, as the reward of his services for despotism, escaped from Rome, and thus was screened from the public vengeance. To the pope and his two bastards, the people granted their lives, and merely deprived them of their domains, their palaces, and the riches of which they had defrauded the state, or stolen from the public revenue.

The duchess of Braschi, that doubly incestuous courtesan, incestuous with her brother and her father, the wife of one and mistress of the other, was treated with yet more indulgence. The consuls left her part of the jewels and trinkets which the pope had given her, and banished her to Tivoli, where she comforted herself with another lover, amid the ruin of her family.

All those misfortunes abased the pope almost to idiotism. At length, the governor of Rome, the General Cervoni, gave him the last stroke, by the official announcement, that the people had re-conquered their rights, and he was no longer an officer of the government. "What becomes of my dignity?" inquired Pius, with anxiety. "That will be reserved to you," the general replied, "and an income of two hundred thousand crowns, to sustain your rank, will be granted

you." "My person," asked the pontif, "what is to be done with myself?" Cervoni answered—"You are in safety, and will have a hundred and twenty men for your guard." "Then I am still pope!" exclaimed Pius with a strange grin. The governor of Rome having withdrawn, the old audacious pontif almost recovered his animation. He called to him his chamberlain and other confidants, and with them plotted another tragedy, like the "Sicilian Vespers," in which all the French and the partisans of the new government should be conjoined. They were warned of the conspiracy, and adopted the measures to hinder the accomplishment of his criminal project.

The removal of Pius was one of those measures. In vain did the pope, who perceived that his plans were discovered, protest against the violence which was offered to him, and which severed him from his people and duties. He was placed in a coach with his physician, his footman, and cook, and driven toward Tuscany. He was set down at the convent of Augustin at Sienna, where he remained three months. There he lived in quiet, and forgotten by the world, when an extraordinary event, an earthquake, shook the asylum where he resided, and destroyed part of the walls of the edifice. Although he was not in danger, because, at the moment of the catastrophe, he was walking in one of the gardens of the city, yet he became so frightened that he would not return to the monastery. They gave up to his control, and for his residence, a country house, called "*L'Enfer*," which furnished occasion for the sarcasms of the people, who said that, "*the pope is in his own place*." Some time after he was transferred to the Grande Chartreuse of Florence, where he remained during ten months.

But in his exile, the old pontif renounced not the hope of his being avenged on the French. From the seclusion of Tuscany, he organized insurrections, and Rome speedily became the theatre of frightful massacres. Gangs of fanatics, conducted by monks and priests, with the crucifix in one hand and a torch in the other, ran about the streets and the public places. Every where, the French fell, assassinated by consecrated poignards, amid cries of, "Hail, Mary! Long live Pius VI!" The Italian patriots were thrown into the Tiber. A company of the Vatican guard were surprised, and every man of them slaughtered. It would have been difficult to foresee where those massacres would have stopped, if General Vial had not marched against them with his troops and seized the most mutinous of those crusaders.

Those who escaped from seizure by the republican general, fled into the country, excited the fanaticism of the inhabitants of Albano, Riccia, Genzano, and Velletri, and returned to Rome, with a body of six thousand men; and they even dared to offer fight to the French. An engagement took place at Frateccchi, but it was of short duration; for at the first charge, the Italians scampered away from the field of battle.

The pope, not content to embarrass the French in the heart of Rome, labored to raise up enemies to them in other parts of Italy. In concert with Britain, he intrigued, through his agents, with the silly Ferdinand IV of Naples, and his shameless wife, Marie Caroline, and induced him to declare war against France.

At first, the king of the Two Sicilies was victorious. Rome, divested of the military, surrendered to the Neapolitans. The French, overpowered on all sides, by a numerous army, were obliged to retreat. But they soon retaliated under the command of General Championet; for the Neapolitans were driven back to Naples, and forced to surrender. Ferdinand IV was dethroned, and the Parthenopian republic established.

Cardinal Russo, the king's minister, and the indefatigable agent of ultramontanism, hastened into Calabria, excited the ignorant population of that country to an insurrection, lifted up the crucifix as the signal of the crusade against the republicans, distributed indulgences and benedictions, recruited an army of mad bigots, and marched toward Naples, at the head of his consecrated handits.

The French, attacked by land and sea, were obliged again to retreat, and the Neapolitan patriots were forced to capitulate to the royal army; on condition that they might withdraw from the kingdom in safety with their property. As soon as Cardinal Russo ob-

tained possession of the capitol, to the disgrace of Ferdinand and his licentious queen, and Nelson! in utter contempt of the treaty, guaranteed by the British ambassador, that execrable prelate arrested all the citizens suspected of being republicans, and tried them by a special "Junto." Three hundred were executed in one day; and as if that tribunal of hangmen was insufficient to exterminate those unfortunate Neapolitans, Russo encouraged the barbarous Calabrians in pillage, conflagrations, rapes, and murder, and made the city of Naples a wide-spread scene of carnage.

Pius VI heard of the success of his machinations, with inexpressible delight; and unable to retain his joy he addressed a brief to all the Roman prelates, announcing the triumph over the enemies of the papacy, and that the time was approaching when the papacy would arise from the dungeon in radiance, where it had been so tormented in his person. The pope directed the priests, in every country, to wait on the monarchs, to assist them with their counsels and prayers, and as they had not any arms, to replace the people under their domination, thereby promptly to destroy the revolutionary hydra.

The pontif seemed so certain of a speedy change in his condition, that he recalled about his person, his nephew, the duke of Braschi. The minion, who knew that his uncle was possessed of considerable sums of money and a large amount of jewels, hastened to Florence. took advantage of the pontif's sufferings, hindered him from leaving the bed, and stole his treasure. Then, ascertaining that the directory, weary of the increasing plots of the pope, had decided to transfer him to France, Braschi fled from Tuscany, as a felon, with his uncle's jewels and gold.

Pius left Florence under the safe-guard of the republican commissioners, and having passed through Turin, and crossed the Alps, he arrived at Valence in Dauphiny, which was designated as the place of his residence.

By order of the directory, he was domiciled in the house of the governor of the citadel. He was treated with all kindness and liberality; and permitted to form a court of all the priests and servants who accompanied him. But nothing could comfort the old pontif in his exile. The last act of ingratitude by his cherished bastard was a terrible blow to him. Moreover, the energies of his life having been very much exhausted by age, debauchery, and excesses of the table, palsy in his legs seized him, which subsequently affected his whole frame, and on August 29, 1799, Europe was delivered from the last pope of the eighteenth century.

The pope was taken captive by Berthier, Feb. 10, 1798. Here was the infliction of the deadly wound. Here was the going into captivity of him who had led into captivity, as the prophet had predicted. Rev. xiii, 3, 10. But the deadly wound, says the record, was healed. What were the steps by which this was accomplished. These are set forth on p. 420 of the same history as follows:

The *papacy*, that fatal and monstrous institution, which had been the cause of such numberless calamities, disasters, and persecutions, at the death of Pius VI, was apparently on the verge of complete extinction. But men were not sufficiently sated with superstitions, and the triumph of permanent liberty was still deferred!

Bonaparte, consul, who began to think of placing on his head the diadem of Charlemagne, and who anticipated the period when he should want another Leo III to consecrate him, collected the scattered stones of the pontifical Babel, which the republic had almost razed, and anew reconstructed it. Twenty days after his attainment of power, thirty-five cardinals assembled at Venice, to fill the vacancy in the pontificate, and to elect the chief of the popedom.

Each secular power, according to custom, intrigued to have one of their own minions nominated, and to insure the voices of the cardinals for him; but France was successful. Whether the first consul was more ably served, or whether he paid most generously for the votes, after one hundred and four days of discussions and strife, the majority was announced for the

cardinal Gregory Barnabas Louis Chiaramonti, who was proclaimed pope, on March 14, 1800, by the title of Pius VII.

Thus from Feb. 10, 1798, to March 14, 1800, the papacy did not exist. All dominion, spiritual as well as temporal was taken away from the pope. Popery can receive no greater blow than this, till it feels from Heaven the wrath of Him whose place it has usurped on earth. The temporal power may be taken away this year, as some are expecting; but it will not be an infliction equal to its downfall from 1798-1800. Here was the fulfillment of the prophecy, "They shall take away his dominion to consume and destroy it unto the end," in a manner too marked and plain to be for a moment lost sight of or mistaken. And the restoration of the papacy though not to its former power, was no less marked. Concerning this event we still further read, p. 428.

The Protestant princes of Germany themselves were even vigorously urged, solicited, and even threatened, respecting their permission for the Jesuits to be domiciliated in their territories. In fine, *the restoration of Popism was every where proclaimed!*

Thus another great waymark was set up in the course of time, in the right way and at the right moment, to guide the weary traveler o'er the trackless waste, and inspire hope in the hearts of all those who are watching and waiting for the consolation of Israel.

"DECRETALIA."

THE Roman Decretalia is an authoritative work in Roman ecclesiastical law; the decretal epistles form the second part of the canon law. Each Pope, when invested with "the succession," declares the Papal decretals to be *true*; hence, though the Popes be many members of *one body* or system, they assume to be *one mind, or embodiment* of the system they represent. No words could be more appropriately chosen to represent unity of system in successive "head centers," than the words of God by St. Paul (2 Thess. ii, 3, 4)—"That man of Sin." Read now and *carefully preserve* the following determination from the "decretalia," furnished me by a British officer:

"The Pope is considered to be the Vicar of Christ, not only upon earth, in heaven, and hell, but also over the angels and over the evil spirits. He administers at the same time jurisdiction and power over all patriarchs, a greater one than that of all angels, even so that he can place the latter under his ban.

"The whole world is to be taken for his diocese. He can turn a square into a circle, wrong into right, and can make something out of nothing. He can pronounce sentences and judgments, in contradiction to the right of nations, to the law of God and man—sentences, however absolute yet *always* just. He can free himself from the commands of the apostles, he being their superior; and from the rules of the Old Testament, aye, even from the prescriptions contained in the gospel. For the 'will' of the Pope is the rule laid down for the administration of justice. What he does is considered by God as being well done. He sits in one CONSISTORY WITH GOD, and shares the same judicial stool with Christ. The Pope is God's EQUAL, *except in sin*; so that in cases where he changes his mind, it should be understood as if God himself had changed his mind. From the Pope there exists no appeal to God, because HE HIMSELF IS GOD upon earth, and therefore JUDGES LIKE GOD."

Can a Protestant Christian seriously ponder the above authoritative canonical sentences from the Latin of the Romish Decretalia, and then innocently deny what every pope allows to be *true*—viz.: "That he can create," or make "something out of nothing;" that he can contradict; i. e., deny the law of God; and so, he "opposeth and exalteth himself" above the apostles, the Old Testament and Gospel, above Bible justice, prescriptions and commands, his "Will" being the supreme dictum over all the earth! Further, he says, *I sit in one consistory WITH GOD*; i. e., he sits in one council-house, spiritual assembly, temple, or ecclesiastical court and college, and he declares, "I share the same judicial stool with Christ;" i. e., his feet rest where Christ sits on a stool, and he further

declares "he is God's equal, *except in sin*;" i. e., God is more liable to *sin* than a blasphemous succession of Popes, and to cap the climax, he *boldly claims*, what many who ought to know better, disallow, that he is "above God," changing the mind of God, just whenever he changes his own infallible mind! and God cannot reverse his Papal decrees, or even accept an appeal!! and, oh my soul, I shudder and deeply sigh as I rewrite his awful climactic—where he swears, it is so, "because he himself is God upon earth, and therefore judges like God"! Surely we have exposed to view him who denies Christ in works and solemn words, and who denies God in his prerogatives and in his consistory or temple on earth. Ab, dear readers! the Pope beyond all doubt is "showing himself to be the 'head center' of Paul's man of sin."

Could we go to Rome, on the city gate we should read—"Paulus III. Pontifex Odi. Maxim. in terris Deus," the meaning of which is, Paul III., High Priest, the best, the greatest, and GOD ON EARTH. Brethren! Brethren! beware for surely the popes know how to show their real claim in the assumption of spiritual powers, far better than any of ourselves.

F. GUNNER, in *Advent Herald*.

"WHAT THINK YE OF CHRIST."

BRO. SMITH: I send you the following lines, which I copy for the Review, from "The Sabbath at Home."

M. F. M. FISH.

Thoughts of Christ! oh! treasures golden!
Hidden deep from mortal sight,
In my heart of hearts enfolden,
Far from earth's cold touch or blight;
Oft I sit in deepening twilight,
When the day's stern toil is o'er,
Counting up the priceless riches
Of this precious, hoarded store.

Thoughts of Christ! the Lord eternal;
Christ, the lowly Nazarene;
Christ, our God in mortal garments;
Standing me and death between;
Thoughts of tears, and blood, and anguish,
All endured to ransom me,
And to win my soul to love him,
Christ, the Lamb of Calvary.

Thoughts of Christ! in mercy calling,
Seeking for his wandering child,
And with matchless pardon folding
To his heart the sin-defiled;
Thoughts of all his loving kindness,
Constant as the morning light,
And his peace forever falling,
Gentle as the dews of night.

Thoughts of Christ! oh! blest assurance,
That upon the other shore,
Where no earth-born shadows follow,
Where my soul shall sin no more,
I shall kiss those wounds of healing,
Pierced on Calvary's cross of yore,
And in one sweet thought of Jesus
Spend the blissful evermore.

SEVENTH-DAY ADVENTISTS.

I was very much surprised and pained to hear, a short time since, a professed Adventist very pointedly remark that he could not see as Seventh-day Adventists were any better than any other people, or that they enjoyed any more spiritual life than any other class of professed Christians.

The remark being made as it was in connection with the subject we were discussing, started in my mind a train of thought something like the following: Ought S. D. Adventists to enjoy a greater degree of spiritual life than the cold, formal professors of the present day, and are they any in advance of the surrounding nominal churches?

They ought to be for the following reasons, which are but a few of the many that can be adduced: They profess to honor and obey that law which the great Jehovah gave amidst the thundering's peal and lightning's gleam, on Sinai's rugged top, in the hearing of all the people; that law which the Psalmist declares is perfect, and in the keeping of which there is great reward. Ps. xix, 7-11; that which he declares is an everlasting righteousness. Ps. cxix, 142; the same

law which the Man of Sin should think to change, and enemies of God are striving to destroy; but which stands as immutable as the pillars of the throne of Omnipotence; that law which is the leading characteristic of the redeemed remnant. Rev. xiv. 12; xxii, 14.

They are looking and waiting for the second appearing of the Just One, who is soon coming to redeem his tried and trusting church and free them from all their perplexing trials, and forever banish sin and sorrow and sighing; Rev. xxi, 4; and death itself shall be vanquished! 1 Cor. xv, 26, and he that hath the power of death shall be destroyed. Heb. ii, 14. And while they are thus anxiously and yearningly waiting, there is to be a time of ecclesiastical oppression, and wicked men and seducers shall wax worse and worse, which will lead them to shun perdition's road and cleave nearer and nearer to the straight rule of truth.

There is no principle of truth that calls into action faith, spirituality, and all the humble Christian graces as the earnest, sincere belief of the soon coming of our Lord and Saviour Jesus Christ; and those who teach this elevating doctrine, should be very careful to ordain their conduct by a well-ordered life and godly conversation; to abstain from all appearance of evil and strive to imitate the humble example of our meek and quiet pattern.

Certainly a class of people who honestly believe the foregoing principles, ought to be more spiritual minded than the formal religionists of these degenerate last days.

They are in advance of the modern class of professors for the following reasons: They hold sacred the Lord's holy Sabbath day, the only definite weekly Sabbath brought to view in the word of God; while professed Christians around them join hands with the mocker and scoffer in spurning this great and holy law and casting contumely on this high and holy institution, the sanctified rest day of the infinite Creator. They are striving to repair the breach in God's law, and with Paul, delight in it. Here they are far in advance of those unfaithful shepherds who are lulling the flock to sleep, and turning their eyes away from this important question. Again, they are heeding the warning given in Rev. xviii, 1, and separating themselves from the giddy, fashionable, pleasure-loving throng who have the form of godliness but deny the power. 2 Tim iii, 1-5. They have erected the standard of holiness which has so long trailed in the dust, upon a high and holy platform, and are earnestly calling the sincere and honest to awake and come up to the work, and occupy a position where a pure, just and holy God can own them as his, and work in them and through them to the honor and glory of his great name.

And while the world is asleep, with regard to the very important subject of true Bible sanctification, or the ideas which they do present are vague, indefinite and inconsistent. S. D. Adventists are striving to follow the injunction of the apostle 2 Cor. vii, 1, and are, with the help of God, cleansing themselves from all their impurities, which has given rise to the glorious Health Reform in all its beauty and perfection; and in connection with the sacred word through which the children of God are to be sanctified, will finally put on the finishing stroke in preparing a righteous nation to inherit the promised possession.

The foregoing are some of the characteristics which conclusively prove that the S. D. Adventist people ought to be in advance of the cold and formal religionists of these last days of sin and peril; and while these holy, solemn truths are emblazoned on our uplifted banner, exposed to the gaze of a criticising world, oh! how careful ought we to be that we live with a conscience void of offense toward God and toward all men.

To conclude Where may we expect to find the true people of God? Answer. Among that class who reverence and obey his holy and righteous law; who are striving to cleanse themselves from all filthiness of the flesh and spirit and place themselves in a position where God through his word can sanctify them wholly, body, soul, and spirit; who are the scoff and scorn of a ridiculing world; who take the Bible and the Bible only as their book of creeds and man of their counsel, and who labor in faith, believing. I think that S. D. Adventists answer this description more fully than any other class; therefore I feel like joining myself with them. May the Lord guide us into still purer light, purge us from every kind of dross, refine us until we shall perfectly reflect the lovely image of Jesus, and finally usher us triumphant, into his everlasting kingdom.

C. H. ROGERS.

Durand, Wis.

It is from the remembrance of joys we have lost that the arrows of affliction are pointed.—Mackenzie.

He who, by his principles or practice, corrupts the manners and morals of the rising generation, will reap a terrible harvest of woe! Better for such a man had he never been born!

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 9, 1867.

URIAH SMITH, EDITOR.

COME, LORD JESUS.

WITH such appropriate words does the volume of inspiration close. Who cannot fervently respond to this beautiful petition of the apostle? Who that has ever tasted the good word of God and the powers of the world to come, does not feel less and less desire that this state of evil should continue, and more and more desire that the reign of righteousness should be brought in.

In what a world do we live! Iniquity abounds, sin reigns, evil prevails, pain racks almost every frame, hopes are disappointed, prospects are blighted, sorrow fills every heart! Who is contented? Who is satisfied? Who has more joy than sorrow? who more good than evil? Truly when we take into comparison the good and ill, the joy and sorrow, the pleasure and pain that exist in this world, one is lost sight of in the prevalence of the other. The joy and pleasure can scarcely be found for the evil and distress that everywhere prevails. It is not a false charge when it is said, that this world is indeed a world of sorrow.

Then here is Death plying his cruel task. Closely has he followed the race from Eden down. Six thousand years have nearly rolled away, but scarcely a human being can date the commencement of his existence back a hundred years. Thus stand the race a thin line skirting the borders of eternity, driven like a flock before the relentless destroyer; and the path over which they have traveled is stained with blood and filled with graves. And Death is not content simply with making clean work in the past. Thickly his fatal shafts fly amid the living throng. The young, the innocent, the gay, the sad, the weak, the strong, from all ranks and all classes, fall continually into the silent tomb. Each hour numbers its hundreds, each day its thousands.

The prayer, "Come, Lord Jesus," looks to an end of all this. Who, then, cannot utter it with sincere heart and fervent lips? Come, Lord Jesus, come, and stay the ravages of the destroyer. Come and put an end to sin. Come and arrest these floods of evil that sweep over the world. Come and put an end to these scenes of suffering, lamentation, and woe. Come and let the transgression of thy Father's law, and the blasphemy of thy dear name, forever cease. Come and let nations learn war no more, but peace spread her bright wings over the world, and righteousness reign. Come and let the expectations of thy long-waiting, yet still hopeful church be fulfilled. Let the heavenly vision, the reflected light of which has lighted up their path way through long years of toil and darkness, open in all its glorious reality upon their longing sight. Yes, come Lord Jesus, come quickly.

But shall the Lord come, and mankind be no more thoroughly warned? Shall the proclamation of the near coming of the great day be so limited in extent? Shall not the cry be made to ring in every ear, "Behold the plan of salvation draws to its conclusion? The great day of the Lord is near and hasteth greatly! The Judge of all is about to arise and shake terribly the earth!" But where are the men who will take the weight of these great truths fully into their hearts, and go forth to warn their fellows? In every county, town, and village, almost, the way is open for the truth to be spread. Church of God! see ye the fields already white to the harvest? and do ye remember the direction of the great Head of the church, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest?" God will be inquired of by his people in this respect.

It is in his purpose that the warning should be proclaimed. The great Jehovah from his shining throne above, has sent forth a message to call out a people and make them ready for the coming of his Son. He has noted it in his prophetic word. His

power is pledged to sustain it, and cause it to accomplish that whereto it is sent. But that does not release us from responsibility and action in the matter. We are not to argue, because God's word is sure, and will certainly be fulfilled, that we can therefore settle down in inactivity and ease, and feel no responsibility in the work.

The prophet Daniel did not do thus. When the seventy years' captivity drew to their close, he understood by books, referring to the prophecy of Jeremiah, that that period of the desolation of Jerusalem was accomplished, and that consequently the time had come for the Lord to begin the restoration of his people to their own land. But he did not sit down and say, Well, this will surely be accomplished; for the Lord has pledged his word for it, therefore I will leave it all to him, and give myself no thought or concern in the matter. Far from it. Rather he set his face to seek the Lord with all his heart, even with fasting and sackcloth and ashes; and he said, "Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary which is desolate, for the Lord's sake."

So with us. We must rise into communion and sympathy with the plans and work of the Lord, and show it by offering up our petitions to him in accordance with his will. He has workmen whom he can thrust forth into his harvest; but the church must first see the need of their labors. He can and will supply the wants of his cause; but his people must first feel them. Then, only, we can appreciate and thus make a right use of his blessings.

Brethren, look at these things, and let fervency take the place of lukewarmness, and indifference give place to zeal. Pray, Come Lord Jesus, come quickly, and then give efficiency to your prayers by engaging heartily in the work which devolves upon us first to do.

OUR MEETING ON THE FOURTH.

ACCORDING to appointment in last week's Review, the church in this place observed Thursday, the 4th inst., as a day of fasting and prayer. We felt it good thus to do for two reasons: 1. It seemed proper that, at a time when the people of the world were devoting themselves to hilarity and glee, those whose minds have been enlightened by a knowledge of the prophetic word, and who behold the scenes of trouble that are impending, as precursors of the revelation of the Lord from Heaven, should give themselves to a contemplation of these great truths, sobriety, searching of heart, and an effort to make some advancement in the work of preparation for the scenes before us. 2. We felt it good to give outward expression of the sympathy we feel for our brethren in various circumstances in all parts of the field. A spirit of prayer was given for our brethren in Minnesota in this their special time of need, also for the lonely ones scattered here and there throughout the wide field, that their faith fail not, that they be not swallowed up by the opposition around them, but that they may be able to stand as pillars amidst the surging tide of evil in these last days, and let the powerful influence of a consistent Christian life tell on hearts around them; and we were thankful that

"Though sundered far, we all could meet,
Around one common mercy-seat."

Services were held in our house of worship from eleven A. M., to two, P. M. There were not so many present, as we should have been glad to see. Some thought they could not afford to lose the time. Such may be in need of a kind of experience which has fallen to the lot of not a few, showing that whatever is given in sacrifice to God, is not lost; and that there is "a withholding which tendeth to poverty."

Bro. Loughborough occupied a portion of time examining some scriptures which set forth our duty upon such occasions, and showing that no fast can be acceptable to God, in which we seek our own pleasure, or exact all our labors, Isa. lviii, 3; but when we reach a position where all our service, our fasts as well as other things, are acceptable to him, then, according to the promise, our health shall spring forth speedily, we shall call and God will answer, and say,

Here I am; and he will guide us continually, and satisfy us in drouth; and we shall be like a watered garden whose waters fail not. A number of testimonies were then borne, and the meeting closed with a general season of prayer on the part of the church, in which many fervent petitions were offered up in behalf of the objects before us.

We felt the refreshing approbation of God upon our meeting; and at the same time, as if in verification of the promise, "While they are yet speaking I will hear," a copious yet gentle shower fell without, to revive and refresh the drooping face of nature, which was beginning to suffer from long-continued drouth.

On Sabbath, the 6th inst., the church enjoyed an interesting and encouraging scene of baptism. Bro. Loughborough administered the ordinance to five patients from the Health Institute. One of these had been waiting a number of years to receive baptism and become a member of a neighboring church, but the state of her health had been such that she had not been able to take this step in the path of duty. Since coming to the Institute her health has so far improved that she was able to accomplish the desire of her heart, and receive the ordinance, joyful in the Lord. To him be the praise. The other four joined the church in this place, and will receive letters when their stay at the Institute is accomplished, and they return to their homes.

We believe the Lord is working for his people. What powerful agencies, hidden from our mortal sight, he even now has at work in behalf of his truth, we know not; but we feel confident that his cause will ere long see a wider sphere of action, and better days.

REPORT FROM BRO. WHITE.

SABBATH, June 29, the churches at Fairplains and Orleans met in Monthly Meeting at Fairplains. There were also brethren in from Bushnell, Vergeunes, and Greenbush. I spoke to the congregation one hour and a half upon the subject of baptism.

In the afternoon I spoke forty minutes from the text "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. vi, 6, 7. Mrs. W. followed for one hour, and then followed one of the best social meetings we ever enjoyed. This meeting lasted three hours.

This morning, the 30th, we all assembled at 7 A. M. in the grove upon the bank of the lake, where I immersed four precious souls. The scenery was delightful. We drove our carriages to within a few rods of the water, which was just beyond and all around the place of baptizing decorated with the white pond-lily. Here we used our baptizing dress for the first time in nearly four years. Bro. King stepped into the water with me, but I found that I needed no assistance.

The four baptized were as follows: Our own dear son, Willie C. White, Bro. Sevy, of Greenbush, and two sisters. Bro. Sevy has long been waiting at the pool, feeling unfit. But this constituted the best evidence of fitness. But few of the brethren knew him. One brother who knew him, also his wife, were anxious he should go forward. I had never seen him before and could not take the responsibility upon myself to baptize him, so submitted his case to the brethren and sisters standing upon the shore, and got a unanimous vote that he should be baptized. Still he hesitated, and said he could not point to any particular time when he met with a change, yet he had set his heart to keep the commandments of God and do right. He did not know but he should wait till he experienced some change. I told him his heart was set right now and we did not want him changed, for a change from right would be bad. Finally he gave me his hand, and slowly we went down into the lake where he found a watery grave. When he arose, he smiled and said, "Thank God." He joined with us in the ordinances of washing the saints' feet and the Lord's supper, at 11 A. M. He and his good wife will return a happy couple.

This afternoon we have a meeting at two P. M.,

which will close this precious Monthly Convocation.

The proposed meeting on the 4th of July is given up, as the masons will not be out of the way. On that day, Providence permitting, we start for Wright.

Again we must express our gratitude to God for sustaining grace and strength. Fifth and sixth days I was able to prepare a farm-wagon with wooden springs, go to town for lumber, to the woods for wood, and on sixth-day P. M. was one of two to handle nearly three thousand feet of heavy lumber just from the river. I stood upon my feet handling this lumber more than two hours in the hot sun. I was just tired enough to sleep well all night and feel well the next morning. To God be all the praise.

We shall soon go out prepared to hold meetings, Providence permitting, where the way opens. We find it quite easy speaking and singing even in the absence of teeth.

JAMES WHITE.

Greenville, Mich., June 30, 1867.

THE CAUSE IN MAINE.

AFTER an absence of three months, in the good providence of God we returned to Norridgewock, Me. It seemed very much like getting home after a long journey. We found the brethren and sisters steadfast in the truth, and earnestly trying to live it out. We felt that we were indeed among our friends again. The Bible class and Sabbath School were doing well under the superintendence of Eld. Putman. His labors here have been of great service to this church, and are appreciated by them. The interest to hear is still good with many in the community. The only discouraging thing here is that they do not take hold of the Health Reform as they ought to; but we hope that this will not remain so long.

We have obtained rooms in the house of Bro. George Barker a few rods south of the village. We think that it is the most lovely situation in all this section. It overlooks the village which lies in the valley below, and furnishes a grand prospect of the mountains in the west and north as they tower up in the distance. There are two families of Sabbath keepers within a few minutes-walk of our home. We are much pleased with the situation, and feel contented to labor here as long as the Lord wills.

Sabbath and first-day, June 22 and 23, we attended the Monthly Meeting at Hartland. Here we met all the ministers, and above two hundred brethren and sisters from the surrounding churches. It was a very pleasant season to us indeed. The meeting was held in a large barn, fitted up for the occasion. On Sunday there were about five or six hundred present, who listened with interest to the word of life. We think that the result of this meeting will be good. We enjoyed some sweet seasons of prayer and social meeting. From this place we scatter over the field to meet the wants of the cause.

D. M. CANRIGHT.

Cornville, Me.

MEETINGS IN THE EASTERN DISTRICT, MICH.

SABBATH and first-day, June 15 and 16, I held five interesting meetings with the church and people of Oakland, Oak., Co., also one meeting in Rochester. Many of them are striving to live out their faith in the good cause of the Lord.

The 19th, Bro. H. Fenner brought me on my way some sixteen miles to Romeo where I took the stage for Memphis. Here on Sabbath and first-day, June 22 and 23, I held six meetings and one funeral service with the church and people. The dress and health reform is progressing and both churches are moving more understandingly in this matter than ever they have done.

Our good friends in Memphis brought me half the way, and other good friends brought me the other half of thirty-eight miles, to Lapeer, where on the Sabbath and first-day I held seven meetings and attended to all the ordinances of God's house. Three were added to the church. Sister Day came fifteen miles to hear advent preaching for the first time. She has been studying books from the Publishing Association, and the Review; believed and was baptized, put on Christ and

returned on her way home rejoicing, walking in newness of life.

Washing "one another's feet" and partaking of the emblems of the broken body and spilt blood of our Lord Jesus Christ, singing and solemn testimonies from many brethren and sisters present, was a blessed privilege we enjoyed together after the holy Sabbath of the Lord. We felt new courage and were strengthened to press our way onward in the glorious message of the third angel, now ripening off the harvest of the earth.

At the close of our first meeting the news from Battle Creek of sister Loughborough's sudden death, and the deep affliction of the lonely and bereaved husband and children, made our hearts to feel sad. Our prayer is, O Lord, sanctify this afflictive dispensation of thy providence to our much-esteemed Bro. Loughborough and his deeply-afflicted friends, that it may work together for his and their good.

Whatever amount of dividend growing out of stock I hold in the Health Reform Institute at Battle Creek is coming to me, I wish the directors to apply to the charitable fund until otherwise directed.

JOSEPH BATES.

Lapeer, July 1, 1867.

REPORT FROM BRO. SANBORN.

AFTER returning from the General Conference, much refreshed by the good meetings there and the good rest I had at the Health Institute during the two weeks I spent there, I attended the Illinois and Wisconsin State Conference refreshed in mind and body. This was another good meeting. Many important decisions were made, and many important resolutions formed, which I hope to be able to carry out by the grace of God assisting me, especially to humble myself under the hand of the Lord, that I may have more of his grace to help me in this time of great need; and I believe I shall have it.

I have just held a few meetings at Monroe and Avon. The church at Monroe is still seeking for greater attainments in the divine life, and I think they are improving. There also seems to be a growing interest among unbelievers to know more about these things. It will be well for the brethren and sisters to remember that much of the success of the cause among their neighbors depends upon their faithfulness in the practical living out of the truth before them, which they have promised the Lord they will do.

I also held three meetings with the church at Avon. This church has been much weakened by removals to other parts of the country, the land around Avon being very poor. The church at present only numbers about twenty members, and they are poor and very much scattered, therefore do not get to meeting as often as they ought in order to grow in grace and the knowledge of the truth. Yet they are striving to be faithful.

Sister Preston from McHenry county, Ill., was at these meetings, also sister Osterheart from Davistown. These are among the lonely and tried ones who are still striving for the kingdom. We pray that they may be faithful to the end.

From Avon we came to Johnstown Center to attend the Quarterly Meeting. Here we met Brn. Matteson and H. C. Blanchard. We also expected Bro. R. F. Andrews, but were disappointed. We had a good meeting and some freedom in preaching the word. All our brethren and sisters who have taken hold of the subject of the Health Reform, and live it out, as well as they have understood it, are growing in grace and the knowledge of the truth; while those who hold back are becoming lukewarm and are therefore in danger. We hope that all such will yet wake up before the lukewarm are rejected of the Lord.

Bro. Matteson goes to Poy Sippi, Bro. Blanchard has gone to Mackford, and I go to Little Prairie next Sabbath to attend their Quarterly Meeting. On the 11th of July, I go to Albany, Green Co., Wis., to labor two or three weeks, or as long as the interest may demand. When I am through there, the Lord willing, I will go to Tafton, Grant Co. I intend to have but one appointment at a time, that I may not be called away from an interest to meet an appointment. I trust the Lord will direct.

I. SANBORN.

TWO MEALS A DAY.

I HAVE for some time felt as though I would like to say a few words upon this branch of the Health Reform, and also give my experience in the matter. There is much prejudice against this, as well as other parts of the Reform, but honest people, those who are not such slaves to a perverted appetite, as to be unable to see anything in a clear light, only need to be enlightened, to lose this prejudice, and be induced to take hold of these reforms, although unpopular, and live them out in such a way as to be an honor to the cause.

I am convinced that a few testimonies from those who have tried it, would have a great influence in inducing others to try it also. And after trying it faithfully, few would be willing to return to the old style again. If they should, it would merely happen to them according to the true proverb.

It is sneeringly said of us, that it is because we are tight, stingy &c.; but any individual has only to try the system a little, to put this argument—if indeed it may be called such,—forever out of their reach. I am satisfied that it is no saving of food to eat but two meals a day; for a person always has an appetite for each meal, and can eat it with a good relish; which is not always the case with those who eat three. It is a well known fact, that if man were to work continually, with scarcely any relaxation, his system would soon give way; disease and perhaps death would be the result. Just so it is with the stomach. By partaking of three meals a day, breakfasting at an early hour, and generally eating supper after the day's work is completed, the stomach is crowded to overlabor, and as digestion goes on but slowly during sleep, it furnishes plenty of work for the stomach the most of the night, so that it gets but little rest.

This is the principal cause of so much poor appetite for the morning meal, and also the cause of so many restless and weary nights, disturbed by such frightful dreams; and we might say, and that truly, that it is the cause of a great many of those diseases about which we hear so many complaints. Were we to search the Bible for examples in this matter, we should find no example for three meals, breakfast never being named, only dinner and supper. We are informed by history that the Jews were in the habit of eating but two meals; the supper, which was the heaviest meal, was usually taken about noon, or sometimes after the heat of the day was passed; but in either case we see it must have been several hours before retiring to rest. This might be an objection to some, lest they should be called "Jews." Well, what if we are called Jews? that does not make us so. And if the Jews were more physiological than we are, surely we should not be loth to reform, even though we might follow some of their customs.

But I was going to give my experience in regard to this two-meal-a-day arrangement. In the early part of the winter of 1865-6, (this I think is the best season of the year to begin with such a change,) I began to live upon two meals a day, resolved, if possible, to keep it up through the long days of summer. I found it possible, and have kept it up to this time, and have experienced no bad result. On the contrary, I think I am benefited by it. But if no other benefit could be derived from it, I should feel amply paid by seeing my companion find more time for reading and rest, and not making herself a perpetual slave to our appetites. This I take to be a great item. My labor has been hard work most of the time. I did, once in a while vary from the rule, and yield to a feeling which I concluded was a call for food, and take a bite at night, but always to my discomfort through the night, feeling restless, and being disturbed by dreams. This convinced me that this feeling was not a call for food but for rest, for by resting it would soon pass away, and my sleep would be quiet and sweet. But it may be thought strange by some, that one would be more disturbed by an occasional third meal, than by its continued use. To this I would say, it is because as we become obedient to the laws of our being, nature is more sensitive, and resents those insults which we offer much quicker than when we continually abuse her laws. Truly,

"Nature as a mistress, is gentle and holy."

I cannot close without first giving my advice to all my brethren, that if they love their wives as we are commanded to do, they as soon as possible adopt the "Two-meal-a-day system;" for as the poet says: "This three meals a day is the curse of their lives."

HENRY F. PHELPS.

Pine Island, Minn.

THE JUDGMENT.

[As the following lines by Eld. Ira Bonnar have never appeared in print, I send them for insertion in the Review, if you think proper. J. WISEL.]

An awful vision comes in view,
Assembling nations gathering round;
The great and small, the high and low,
At Gabriel's trumpet's awful sound.

No room to quibble, nor deceive,
No mask will screen the guilty now;
A just reward must all receive,
And all to God in silence bow.

No false pretense can screen the vile,
No hypocrite can stand the test;
No false deceiver with his smile
Can claim a mansion with the blest'd.

None but the pure can share the smile
Or hear the welcome plaudit given;
None but the man that's free from guile,
Can ever take a seat in Heaven.

All high professions, now are weighed;
The dross is sifted from the gold;
The Son of God is now arrayed;
And all must hear the record told.

The hireling priest must mount the scale,
While "Mene Tekel" marks his garb;
High sounding words will not prevail,
The truth will pierce his glossy robe.

The vain professor too must swing.
The beam declares him wanting there;
The sifting season now will bring
Division of the wheat and tare.

The chaff consumes away like smoke,
The tares in flames must melt away;
The wicked quail beneath the stroke,
The just shall dwell in courts of day."

That awful time at length has come.
The filthy shall be filthy still;
The righteous, too, shall reach their home;
And holy joy their bosoms fill.

The righteous gain that glorious crown,
And with their Jesus mount the skies.
The wicked 'neath his dreadful frown
Are bid depart in sad surprise.

O God, thy servants now inspire,
To speak the truth, and point the way
That leads from earth to mansions higher,
That thoughtless man may learn to pray.

And with the Saviour share a part,
And bear the cross that he may gain
A shield to screen from Satan's dart,
And reach at last fair Canaan's plain.

ANDERSONVILLE.

BRO. SMITH: Permit me through the columns of the Review to correct a few inaccuracies in the article, in No. 21, vol. xxix, of Review, in regard to Andersonville. Having been a prisoner of war there ten months, and among the last who left it, I have a practical knowledge of the place.

1. It is not located in South Carolina, but in Georgia, 60 miles south of Macon, on the Atlanta and Albany R. R. It contained fifteen acres of ground, three or four of which were swamp, and was surrounded by a stockade of hewn timber twenty-five feet long, set five feet in the ground, thus leaving the stockade twenty feet high. A brook ran through this place or pen (I cannot call it an encampment). Above this pen, and on this brook, was the cook house, the filth of which was thrown into the stream. There were also camped above the cook house, three regiments of guards, the filth of which washed into the stream. Besides it was very small and entirely inadequate for the thousands crowded together there. The ground on one side was sandy, on the other hand, red clay, in which wells were dug from fifty to sixty feet, with little water, not with tin cups, but rebel spades furnished by the Quartermaster. On the sandy side, which was the side I stayed on, we had a number of wells from twelve to twenty feet deep, with plenty of soft water. These were, however, very dangerous on account of caving in, and as there was a great deal of scurvy, and no person would lend his cup to another

to drink, and there being but few cups, the suffering for good water was great.

I was taken out to the hospital the last of July, sick with scurvy, and cannot say whether the spring Bro. Clarke speaks of broke out during the terrible storm of the 9th of Aug. or not. Suffice it to say the spring I found there on my return, between the dead line and stockade, having broken out of the solid clay where there was no more the appearance of water than in the middle of any dry road. A hoghead was set in the ground inside the dead line, further down the hill, and a spout conveyed the water from the spring to the same, while a policeman, with club in hand, guarded it and caused those who came there to fall in line and to await each his turn.

It is needless to add that we considered it something like the smiting of the rock spoken of in the Bible; and I have often as I slaked my thirst with it, thought of that incident, and of God's goodness and mercy to us poor miserable mortals.

Newaygo Co., Mich.

T. L. WATERS.

THE BIBLE A GOOD DETECTOR.

"The Bible is my guide," is the answer we sometimes receive from believers in the popular theology of the present day, when we request them to read our publications, and investigate our position in regard to the state of the dead, the Sabbath, prophecies, &c. Now I wish to say to such who may chance to read these lines, Do you realize what you are saying? Are you really guided by God's holy word in all essential matters of faith and practice? If you think you are, there is one Bible injunction to which I would in the first place call your special attention. It is this: Prove all things, hold fast that which is good. Are you willing to obey this? You will say, How am I to do it when there are so many false doctrines taught in these days, each class thinking they are right? Very true; there is also a great deal of counterfeit money in circulation; how can we distinguish it from the genuine? By making use of the counterfeit detector, and comparing it with that which we know to be genuine. Let us apply the same rule to religion. The Bible is our standard, the great detector; and the doctrine taught and practiced by the Saviour and the apostles and prophets of old, is the truth, or genuine religion.

Let us apply the above rule to some of the doctrines taught by the popular churches of the present day, and see if they will stand the test.

They teach that Sunday, the first day of the week, is the Sabbath. The Bible plainly says, The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, &c. The reason assigned is this: For in six days the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day; wherefore, God blessed the Sabbath day and hallowed it.

They have a great deal to say about our immortal or never-dying souls, deathless spirits, &c. There is nothing in the Bible to warrant the use of such language. They tell us that when we die, we go immediately to heaven or hell, and will thus live on to all eternity. The Bible plainly says, The dead know not anything; at the day of death the thoughts perish; that there is no device, nor knowledge, nor wisdom in the grave. It teaches that God only hath immortality, and speaks of man as mortal; as a being that shall die. I know that the devil, speaking through the serpent as a medium, told Eve that if they did partake of the forbidden fruit they should not surely die, but should be as gods, &c. Let us remember that the Devil is the father of lies. But if a man die, shall he live again? Yes, there shall be a resurrection of the body. Of this there is abundant Scripture proof. But when will this be? Paul teaches that it will take place at the second coming of Christ. "When he who is our life shall appear, then shall we (meaning the righteous) also appear with him in glory." Blessed promise! Surely, then, we ought to love and long for his appearing.

It is also a very popular belief that the wicked as soon as they die, are sent to hell, and there suffer the most excruciating torments through the never-ending cycles of eternity.

Dear reader, there are more than two hundred passages in the Bible that speak of the wicked in the following manner. The soul that sinneth it shall die; shall perish; shall be consumed; be cut off, &c. Many now believe that the millennium, a time of universal peace and righteousness, is soon to dawn upon the world. But facts and the Bible are against them. For many are departing from the faith, giving heed to seducing spirits and doctrines of devils, being covetous, proud, lovers of pleasures, having a form of godliness, but denying the power thereof, turning away their ears from the truth unto fables.

And now, dear reader, in conclusion let me entreat you to investigate our position in connection with God's holy word, carefully and prayerfully, and see who has the truth, or are guided by the Bible.

ALDEN GREEN.

NONCONFORMITY TO THE WORLD.

The idea of a difference between the true people of God and the world is not simply the teaching of a single precept in God's word, nor is it confined to the instruction of our divine Teacher alone; but from Genesis to Revelation, we find the path and character of God's people marked out in plain distinction from the ways of the world. The writers of the Old Testament agree with the teachings of our Saviour and the apostles that it is impossible for men to conform to the world and be the servants of God. Says the Saviour, "No man can serve two masters; for he will love one and hate the other." In accordance with this is the declaration of the apostle John, "If any man love the world the love of the Father is not in him." Paul in his epistle to the Romans says, "Be not conformed to this world, but be ye transformed by the renewing of your minds."

But, says one, how are we to separate from the world? We are placed here and must have much to do with the world. This is not the idea. We are not required to live entirely secluded from the world, but we are warned against being conformed to, and setting our affections on, the world, or the things of the world. We should keep in view as the object of our lives the glory of God, the salvation of souls, and the joys of the coming kingdom. We should seek to honor God in all our dealings and conversation with the world, by letting our light shine so that they may take knowledge of us that we have learned of Christ, and we are living in accordance with his teachings. What is there to induce us to love the world or the things of the world? Not only the word of God but our own experience and observation teach us that all here is fleeting, and will soon fail us; empty, and cannot satisfy the soul. But to have our affections set on things above, to love God with all our hearts, and to have a hope beyond this vale of tears, is a constant source of happiness. It affords a balm for every sorrow; a light for each cloud of darkness; and we know when we fall on earth we have a treasure eternal in Heaven. How necessary, then, that we give our undivided attention to obtaining that hope. We are placed here to fit and prepare for the eternal kingdom of Christ, and not for our present pleasure or enjoyment; not to gain the riches, honor, or applause of this world, but the approbation of our Saviour who has lived on earth as a pattern for us, and who died to redeem us from our sins. God forbid, then, that our life should be a failure, that we should come short of doing our part in securing the redemption of our souls when Christ our Saviour has done so much for us. Oh may we fully awake to the importance of the work before us, realizing that the time of probation is almost ended, and what we do we must do quickly; for the night cometh when no man can work.

GEORGE C. TENNY.

Dell Prairie.

The roots of plants are hid under ground, so that they themselves are not seen; but they appear in their branches, flowers and fruit, which argue there is a root and life in them. Thus the graces of the Spirit planted in the soul, though themselves invisible, yet discover their being and life in the track of a Christian's life, his words, his actions, and the frame of his carriage.—Leighton.

DOING GOOD.

A BROTHER who sent the Review to a friend, has received the following response, which for the encouragement of others, we take the liberty to lay before the reader:—

"DEAR FRIEND AND BROTHER IN CHRIST: I write to thank you for sending the Review to my poor afflicted brother. He being blind, I have the pleasure of reading them to him; and as I live quite a distance from meeting, I find that the Review is indeed a welcome messenger to our home. My eyes have been opened to very many portions of scriptures, which before I saw the Review seemed dark and mysterious.

"At the age of fourteen, seventeen years ago, I sought and found the Lord; and I have ever tried to obey all the commandments; but I see as I examine my heart that I have come far short of doing the will of my heavenly Father; but I am resolved through grace to be at last one of that happy number that shall have come up through great tribulations and have had their robes washed in the blood of Christ.

"Though I am called to suffer deep afflictions, yet I can say in the midst of trials I am exceeding joyful, and hope to meet in the morning of the resurrection with dear departed friends, and unite my voice with theirs in ascribing glory and honor to God and the Lamb forever. I believe there will be a bright star in your crown of rejoicing for sending the Review to my brother. We lend them to others so that they too may see the precious truths that are found therein."

Mrs. A. S.

Princeton, Wis.

I Guess not; for the S. D. Adventists don't use Tobacco.

WHILE walking along the sidewalk, looking for a certain Sabbath-keeper, I observed to my friend, who was in company with me, that I thought such a man was the person we were in pursuit of.

So accustomed was I to the sight of the use of tobacco, that I did not observe the pipe in his mouth, or the cloud of smoke, as its columns encircled his head, and then ascended to the lighter regions of air.

My friend, although not a Sabbath-keeper, knew of our fixed principles in regard to the use of tobacco, and gave the above reply.

Young men, dear brethren, do you have your feelings often hurt by seeing the finger of scorn pointed at you, and hearing the contemptuous names which are heaped upon those who are striving to keep the commandments of God?

I know, by experience, that this is very unpleasant; but is it not pleasant to hear it said, when we see a person using tobacco, or indulging in other filthy habits which tend to demoralize man, I guess he does not belong to the S. D. Adventists, for they do not countenance such habits? Let the standard be raised, and let us press steadily forward, ever keeping the prize in view, and striving to win souls to Christ.

Let us show our faith by our works, so that it may be said of us as a converted infidel said of a devoted Christian whose arguments he had often baffled, "He lived me to death."

CHARLES L. BOYD.

Tama Co., Iowa, June 23, 1867.

WHICH WILL YOU HAVE?

DEAR reader, life or death lies before you, and it remains for you to choose which one of these shall be your portion. The issues depending on your choice lie just before you, glorious beyond conception on the one hand, fearful beyond description on the other. The glories of the New Jerusalem, so beautifully portrayed in Revelation but just await the people of God—while the threatenings uttered against the wicked will soon be visited upon them.

The time for the continuance of the world in its present state is just expiring. Earth, weighed down by corruption, crime, disease, famine and pestilence, is entering its death throes, and soon, very soon all will be over. Your destiny will then be forever sealed. Oh! will you shout with the ransomed of God on the heights of Zion, as they ascribe, "blessing and honor and glory and power unto him that sitteth upon the throne, and unto the Lamb forever and ever"—or will you join in the prayer of the wicked, as they cry for the rocks and mountains to fall on them and hide them from the face of God and the Lamb? Will you have

your portion here, in the poor, vain, delusive pleasures which this world offers you for a brief moment, which must end in eternal night—or do you prefer the pleasures and glories of Christ's eternal kingdom? Say, sinner, which will you have, life or death—time or eternity? Now you may choose; soon it will be too late. Mercy's door is now open; soon it will be closed. The stream of salvation yet flows, though it will soon cease. "Then seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon." Choose this day whom you will serve, God or Satan,—which you will have, life or death. Be wise, and choose that better part, which shall not be taken from you.

A. O. TOBEY.

THE ANGEL GUARD.

"The angel of the Lord encampeth round about them that fear him and delivereth them." Ps. xxxiv, 7.

What a glorious consolation this is to know that we have for our companions holy angels of God, who are always ready to defend and deliver us. However poor and humble we may appear before the world, we are the objects of God's care if we are only followers of the meek and lowly Jesus, doing and obeying the will and commandments of our heavenly Father. And in doing so we have this assurance, "He shall give his angels charge over thee, to keep thee in all thy ways."

When we compare God in his great glory to many man who is so prone to sin and to do that which is evil, we are led to exclaim with the Psalmist, "What is man that thou art mindful of him and the son of man that thou visitest him?" Truly it is the pure love of God which he has had for us from the beginning, not willing that any should perish but that all should come to repentance. Oh then let us always strive to win the approving smiles of our heavenly Father, doing and obeying his will and requirements with all godly fear, lest we at any time grieve from us those dear companions who though invisible are to us a strong and powerful guard.

"He shall charge his angel legions
Watch and ward o'er thee to keep;
Though thou walk through hostile regions,
Though in deserts wild thou sleep."

WM. PEPPER.

Alton, Ill.

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.

SISTER BECKWITH, of Ohio, writes that the pastor of a Baptist church in her vicinity called at her house collecting for the Bible cause. He introduced the subject of religion. She told him she was a believer in the Advent doctrine, and showed him her books. He wanted to buy them; said he was well acquainted with Wm. Miller's doctrine, and liked it very much, but knew nothing about the messages. His wife was an Adventist and his pulpit free to any of the Advent preachers. Should any of the preaching brethren or any brethren or sisters pass through Bedford, Cuyahoga Co., Ohio, call on sister Beckwith. She thinks there is a good opening for a course of lectures in Cleveland.

SISTER A. M. PRESTON writes from Ogle Co., Ill.: I am thankful that I have a place with the people of God though so far away that I cannot meet with them often. The sermons in my paper are most all the preaching I have, and they are a feast to me. I could hardly live without them. I am striving to overcome all my wrongs so that I may meet my dear Saviour and his children on Mt. Zion. Brethren and sisters let us be faithful a little longer. Let us not fall out

by the way, nor be discouraged if we have trials; for they are to purify us. I trust we, the lonely ones, have your prayers, though unworthy.

SISTER M. M. SARCHET, writes: I can look back on my past life and see where I have gained victory over some of my besetments. I have bid adieu to tea, coffee, and meats of all kinds, and am feeling much better in health. I want to be able to bid adieu to sin in every shape and form and be one of that tried and faithful company that have come up through much tribulation. I have many things to contend with, but am willing to battle on through this world of sin and sorrow, and say in all things, Thy will, O Lord, be done, if I can only gain an eternal inheritance with Christ and his saints.

BRO. M. H. BROWN, of Minnesota, writes: I thank the Lord for present truth, the truths of the third angel's message. How I love to see the commandments of God lived out. If we, as a people, could, or did, realize the responsibility that rests upon us, how careful should we walk. I fail many times, but I do not feel like giving up. I know that this life is soon to pass away, and I want eternal life. I am thankful for the Health Reform. It is what we want to fit us up for the time of trouble. The Lord is helping me to overcome. I believe the Lord will lead his people now as he did anciently, until they are sealed and able to stand without a mediator. By the grace of God I will be among the number.

SISTER C. I. PIERCE, of Iowa, writes: I am thankful to my heavenly Father for the preservation of my life. On account of poor health I have not been permitted to meet with the brethren at Pilot Grove, but once in four months. During this time the testimonies in the Review, from the brethren and sisters, have given me strength, and cheered me on in the good way. I praise the Lord for the health and dress reform. I am trying to live it out. How good is the Lord in being mindful of us poor, weak, imperfect beings, to give us information how to live so as to become strong. I am determined the Lord being my helper, to live up to all the light, that I may be prepared to receive the "latter rain" when it shall come from the hand of the Lord. I want to live so as to be free from the blood of all, and have a clean white robe when Jesus comes. I desire to lead my dear children in such a way that they may be gathered as little lambs when the great Shepherd shall appear.

SISTER C. H. CHAFFEE, of Indiana, writes: My heart's desire and prayer to God is, that I may so run as to obtain the prize at the end of the race. I deeply mourn over my wanderings, my distance from God, and greatly desire to renew my covenant with my heavenly Father daily, and arise from this lukewarm state, and put on the whole armor of God, that I may resist the enemy, steadfast in the faith.

"Oh, for a faith that will not shrink,
Though pressed by many a foe;
That will not tremble on the brink
Of poverty or woe.

"That will not murmur or complain
Beneath the chastening rod,
But in the hour of grief or pain
Can lean upon its God."

As I am one of the lonely ones, I can well sympathize with such. I would say to them, Be not weary in well doing. God is not slack concerning his promises. If we do not receive the promises of God, it is because we do not comply with the conditions on which the promises are based. May the Lord help us to be faithful, that his word may abide in us and we in him, that we may ask largely at his hands, and receive as our circumstances require.

A firm faith is the best theology; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best physic.

The road to ruin is always kept in good repair, and the traveler pays the expenses of it.

The Review and Herald.

Battle Creek, Mich., Third-day, July 9, 1867.

OUR CORRESPONDENTS.

We feel that we certainly have cause for congratulation, in possessing so large a number of so considerate, sympathizing, and indulgent correspondents. Our relations with them are, and have been, most pleasant. With almost every article that is sent in, we are freely accorded the fullest liberty in disposing of it as in our judgment shall seem best, and a guarantee given of perfect satisfaction in reference to the result. This relieves us of much that might be very unpleasant to both editor and correspondent. And this confidence reposed in us, certainly puts us under great obligations, which we in a measure feel, and shall try not to abuse. It is our object to do the best we can by each writer, giving as early an insertion as convenient to all, or as much as we feel that we consistently can, of each communication.

Several instances of the manifestation of what we consider the right spirit in this matter, we have already had occasion to refer to. We now call the attention of the reader to the following. A correspondent forwarding an article for the paper says in reference to it:—

“Whether you determine to use it or not, I should consider myself greatly obliged if you would give it a careful reading in order to the discovery of any inaccuracy in the statements therein made, or error in the views therein set forth. I make this request because, having recently come into the truth, I am anxious to disabuse my mind of any false notions which I may have brought with me, if any there be.”

The modesty and teachableness indicated in the above, we can but commend to all for imitation. And we believe that all will agree that such a position is far better than it would be for a person to constitute himself a censor of the press, and demand publicity for his own views, regardless of the conclusions wrought out by the long and prayerful study of others.

A BROTHER IN MISFORTUNE.

LOVERS of the truth are bound together by ties stronger than any worldly considerations, or even the bonds of blood relationship. The world is full of its fair-weather friends. They flatter around the child of fortune so long as his prosperity continues; but when that leaves, they too are gone, leaving the unfortunate one ten times more desolate than as though he had never enjoyed their false smiles and hypocritical friendship. Not so among brethren. No loss of fortune or fame can change the feelings of those toward each other whose hearts are imbued with the love of Christ. They know that though poor in this world's goods, a person may be rich in faith and an heir of the kingdom. And wherever they see the image of the Master reflected, there they bestow their heart's best sympathies and love. A brother writes:—

“About twelve years ago, I became acquainted with the Review. I was then prospering and getting rich. But oh! how changed now! Health is gone, property is gone, and with it the multitude of friends that seemed as pleasant as the summer breezes during the sunshine of prosperity; but who, when the clouds of adversity came, turned as cold as the snow that flies before the wintry blast. Will the Review that I have clung to during these long years of trials, now forsake me? Or shall I as during the times of plenty, find it every week ready to cheer and console me, by pointing away from this dark, inconstant world? But oh! the bitter cup of having to say that I cannot pay for it now, or to receive favors for which I cannot make any remuneration. It causes bitter hours of weeping.”

No, brother, the Review will not forsake you. Even more gladly will it try to encourage and help you now than in the days when you had not the weight of misfortune to press you down. And may you find in it each week, something to comfort you here, and aid you in laying up treasure in Heaven, and securing a title to the better land.

IS IT RIGHT?

Is it right to bring anything into a prayer-meeting or social meeting that will cause people to laugh? It seems to me that in any meeting, when we are in the presence of God, and when we are worshiping him, every thing like mirth and lightness, and trifling, should be strictly avoided. Some persons who bring in their testimony speak in such a manner as to provoke a smile or laugh. What they say seems to be good enough if it was only said in the right way. I have carefully noticed its effects and am satisfied that it is never good. It destroys that solemn feeling which becomes the house of God. It leads them into a light, irreverent spirit. I think that we should be very careful of our words, both in praying and speaking in meeting.

The following testimony from the word of God on this subject seems to be to the point. Eccl. v, 1, 2. “Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in Heaven, and thou upon earth, therefore let thy words be few.”

I am satisfied that the same thing is true in regard to preaching. As a general rule, any illustration given, or anecdote told which causes the congregation to laugh, has a bad effect. It destroys the solemnity and reverence which is expected and should always be found in the house of God. Sinners are never converted by such preaching; if they are, they are only trifling and joking Christians who are a disgrace to the cause. I intend to be more careful myself, in this respect in the future. D. M. CANRIGHT.

Cornville, Me.

FINDING FAULT.

How natural it is to find fault! Ever since our mother Eve found fault with the Creator for placing a forbidden tree in paradise, it has been the practice of our race to find fault with some one, and as often with wise and good arrangements, as with those that are faulty.

The parent freely spends his life for his children, who very often repay the debt by finding fault with their best and truest friend, whose soul is bound up in them, but who dies of grief and sorrow, because those for whom his life has wasted away, are ungrateful.

Pupils sometimes plant a thorn in the pillow of the devoted teacher by finding fault. Benefactors are often saddened because their gifts have only sharpened the greed of those who partook of their bounty: and they are found fault with because their favors were not large enough. Novices find fault with men of tried experience, and the prophet whose intercessions weigh more with God than all the world besides, is blamed as being the troubler of Israel.

Finding fault with God and with his servants, Moses and Aaron, was the sin which brought much evil upon the host of Israel. Let us avoid this sin.

Jos. CLARKE.

REPORT FROM IOWA.

From the Iowa Conference we came to Marion, and the evening of the 11th ult. we met with the church in that place and labored to bring before them the principles by which we are to be governed in our business dealings with each other and with unbelievers. Among other things we encouraged a spirit of accommodation and benevolence, disapproved of slackness in deal, which perhaps causes more difficulties among brethren than many are aware, and showed the importance of so conducting ourselves in our business transactions with unbelievers, that the good way will not be evil spoken of. Our labors were appreciated. The church here have good meetings, and are pressing together.

Sabbath, June 15, after a wearisome journey of two days, and having traveled four days in all since leaving Pilot Grove, we met with the church at West Union, and tried to show how we should let our light

shine before men, to benefit them. Our text was Matt. v, 14-17. We dwelt especially on the necessity of those professing to believe the truth, to come up to every point of their faith, that those embracing the truth may not be hindered in their progress by their example. The evening of the 16th, we spoke to the church on the proper course to pursue to have good prayer and social meetings. First, get into a proper frame of mind by strictly attending to secret prayer, meditation, various family duties, &c. Second, be sure to not get so weary by worldly labor that you will not be in a condition to enjoy the meeting. This rule is just as good for prayer and social meetings, as it is for the proper observance of the Sabbath. Some come to meeting late, with the poorest of their strength, and with the world in their hearts, and wonder why they are not blessed. It perhaps takes them till near the close of the meeting to get into the spirit of worship, if they reach that point at all. How unwise this course. How much better it would be to meet earlier, before you have used up your best energies, to come to meeting with your minds engrossed in contemplation of the worship of God, to not dwell upon your own business before meeting, but to postpone such matters until you have attended to the Lord's business.

Sabbath, the 22d, spoke twice to the church at Waukon on the subject of humility, and had a good social meeting in which several took part, endorsing the truths spoken. The reform on dress is being adopted by quite a number of the sisters in Waukon and West Union; not by compulsion, but because it is understood in its true light, and appreciated as a part of the Health Reform.

D. T. BOURDEAU.
G. I. BUTLER.

Clermont, Iowa, July 1, 1867.

REPORT FROM BRO. STRONG.

JUNE 1st. At Allegan, at the Monthly meeting, as reported by Bro. Bates.

June 2d. In company with several brethren we started for Manlius. After passing over a number of miles of barren waste, which reminded us of the desert places that are soon to blossom as the rose, we came to a halt in the tall pines before taking the parting hand, and sang that cheering hymn, “Sweet hour of prayer.” And while our voices mingled in love and harmony, our hearts were made to rejoice in hope, and we wished ourselves in the better land, where prayers are lost in praise.

We found the brethren all ready for meeting, and trying to live out the truth. They have been laboring under some clouds of darkness, caused by snuffing an outside influence, or those that do not stand in connection with them, to bear them down. If such have any love for the truth, and for the salvation of others in that place, it would be well to change their course and exercise more of a forgiving spirit.

Always tearing open a sore, never will heal a wound, but will prove death to the patient. Seeming molehills sometimes grow larger than mountains. Press together. Let brotherly love continue, brethren, and the Lord will give you grace to overcome.

Held four meetings with them, in which humble, cheering testimonies were given by most present. They feel in unison with the resolutions passed at Conference, and will try to live them out.

Returned home to make preparations for the north, and June 13th. came to Caledonia: held six meetings with them, re-organized Sabbath-school, and Bible-class which had gone down. There was good interest manifested in all the meetings. The resolutions of Conference were brought before them, and all appeared to realize their importance at this time and resolved to humble themselves with God's people, in order to gain the blessing.

The necessity of Health Reform is finding a lodging place in their minds, and there is a settled determination to have love and union prevail. Three were baptized, and seven united with the church.

Sabbath 22nd. met with the friends in Duplain; find the trying to hold on. The lock-out argument is being successfully carried out here, and our meetings are being held at present in a barn. If Bro. Byington could give them an appointment on his way from

Gratiot, it would do them good and would not be much out of his way. If he can will he please give it through the Review that they may get it in time.

P. STRONG.

Duplain, Clinton Co., June 26, 1867.

News and Miscellany.

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

The Festival at Rome.—A Rome special says the ceremonies of the 1800th anniversary of St. Peter's martyrdom, signalized by the canonization of 25 Dutch, French and Spanish martyrs in Japan, and began with an illumination of the city, St. Peter's appearing like a great church on fire. At 7 A. M. a grand procession marched from the Vatican to St. Peter's, the pope being carried on his throne. The cathedral was decorated with cloths of gold and silver, tapestries, paintings, and 200,000 yards of crimson silk, and was lighted with many millions of wax candles. There were 100,000 people inside, among them the ex-King of Naples. The Pope celebrated Gregorian Mass. A curtain on one window took fire, but was promptly extinguished. A man became crazed by the splendor, and cut his throat. The Pope at once reconsecrated the church, which had been stained with the blood of a suicide. Litz composed the music for the grand mass, which was accompanied by chords reaching to the dome of St. Peter's, and by the cannon at the Castle of St. Angelo. The observances continue a week.

Maximilian has been shot. The N. Y. Independent, though deprecating the taking of life by the State, either in Mexico or the United States, nevertheless says in relation to this event:—

This ambitious foreigner was no doubt an accomplished and amiable gentleman; but he was not shot for being a gentleman; he was shot for being a brigand, a filibuster, a pirate, a usurper, a despot. He was an alien who entered Mexico with an invading army, and sought therewith to overturn the Mexican republic, and on its ruins to erect an empire. The crime which he committed against Mexico was just as heinous as if he had attempted it against the United States or Canada. We admit that, if his villainy had been perpetrated against our own government, he would probably have been bailed; but if it had been against Canada, he would probably have been blown, like a Sepoy, from the mouth of a gun.

If Gen. Washington had any right to hang Major Andre, the Mexican Government had ten thousand times more right to shoot Maximilian:

The crack of the twelve rifles which uttered this Austrian's death-warrant, and which we hope has forever put an end to "the divine right of kings" on this continent, is a needful proclamation to the Old World that crowned heads are intruders on North American soil; and that foreign bayonets, pointed against a North American people, shall be thrust back into the bosoms of those who bear them hither.

The army of Maximilian deserved defeat; and its leader deserved death. "*Sic semper tyrannis!*"

Paris, Jul 3—Evening.—The news of Maximilian's fate led to the countermanding of the grand military review ordered for the 4th with Imperial fetes, which was to have taken place in honor of the Sultan of Turkey. The celebration of the 4th by American residents in Paris and visitors generally on the Continent for which great preparations had been made, was also given up. The French Court has been ordered into mourning according to usual state form by Napoleon.

The Tennessee Election.—No good citizen should forget the vital importance of the pending election in Tennessee, nor suffer himself to be diverted from its significance by any distaste for Governor Brownlow's rhetoric, or by Copperhead and rebel slanders about the loyal State militia. The question in Tennessee is simply whether the State shall remain under the control of those of its people who are unswervingly loyal to the Union and the Government, or fall into the hands of those who are as hostile to the Union as they ever were. In the remoter country districts of the State the rebel terrorism is as great as it was during the war. If a Union man informs a freedman of his rights he is in constant peril of his life. Men of the late slaveholding class openly threaten to shoot any colored man who votes the Radical ticket; and we understand that Emerson Etheridge, the rebel and Copperhead candidate for Governor, does not hesitate to declare that slavery is not abolished, and that any man deserves to be shot who says that it is.

The Union men are literally working in this political campaign for home and property. Their opponents are called rebels because their spirit and conduct are precisely what they were during the rebellion. They apparently dominate public opinion as they did then.

To be suspected of sympathy with Yankees is to be avoided and insulted. If a man would trade he must hang a picture of Lee in his counting room. The feeling is intense and bitter; and if the rebels carry the State in the election of the 1st of August it will be too hot for loyal men, and there will be a vast emigration of them to States where they can live in peace. Tennessee will then be as "democratic" as Kentucky; and any intelligent man who knows what civil liberty is, may imagine what its security would be in a Union composed of such States. We can conceive of no misfortune so signal for this country and for mankind as that the Union should fall into the power of the "conservatism" which has lately carried Kentucky by twenty-six thousand majority, and which now disputes Tennessee with its loyal citizens.—*Harper's Weekly.*

—We learn from a statement carefully compiled by the Commercial and Financial Chronicle that there are now in operation in the world 95,727.2 miles of railroad, of which the United States has 36,893.3; Great Britain and Ireland 13,286; France 8,982.5; Prussia 5,794.8; Austria 3,830; all of Europe 50,117.5; North America 39,414.1; Asia 3,660.3; South America 1,041.9; Africa 375; Australasia 607.7; West Indies 410.3.

—The estimated cost of the Roman Catholic Cathedral, which is now being built on Fifth Avenue between Fifty-first and Fifty-second streets, is \$4,000,000. The foundations of this building were laid in 1858, but for some time all work upon it ceased. It will occupy an entire block. The whole structure above the base course is to be of fine white marble. The towers will reach the height of three hundred and twenty-eight feet from the ground. There will be in all one hundred and three windows, set in double tiers at the sides—the lower thirty-two feet in height, and the upper twenty-eight feet, giving a lofty and grand effect. The glass will be stained, in rich and varied patterns, giving to the interior a "dim religious light." Every thing about this Cathedral is to be finished in the highest style of art, and when completed it will undoubtedly be the finest building of the kind in the country. It is said to be built by the free-will offerings of the Catholic community. This is probably true to a certain extent; but, if we are not misinformed, it is also true that the Catholic servant-girls in our city are required to give each month a certain portion of their wages to aid in building this Cathedral. The poorer classes generally among the Catholics are doubtless expected to do the same.

The Black Death.

A STRANGE DISEASE IN IRELAND.

"For more than fourteen months a mysterious disease has been displaying rapid and fatal activity in Ireland. The first case occurred as far back as the 18th of March, 1866. An apprentice to a surgeon in Dublin had felt unwell, and remained indoors during the day, taking his meals, however, as usual. He had a bad night, and complained of headache in the morning, and his master then remarked some spots upon his chest. Dr. Stokes, an eminent Dublin physician, was immediately sent for, and saw the patient at 11 A. M. He found him perfectly collected, and in apparently ordinary strength; but the left arm and left breast were covered thickly with large purple patches of the deepest hue. Both medical men recognized that they were in presence of a case which, if an attack of typhus fever, was certainly such as neither of them had ever witnessed before. When Dr. Stokes returned two hours later, a great change had taken place. The patient was as self-possessed as before, but the left arm and breast were now completely black. At half-past one the young man was sitting up in bed, discussing his case with his master; and as he complained of great thirst, the latter went from the bedside to mix a cooling draught, but upon turning round almost instantly he saw, to his horror, that collapse had set in, and by 2 P. M., within little more than twenty-four hours of the first sign of indisposition, within eight or nine hours of the appearance of any formidable symptoms, and within half an hour of being in full possession of all his faculties and of a considerable amount of muscular strength, the patient was dead.

"A few other cases occurred during the spring and early summer, all presenting the same general features, and all fatal; but with the appearance of cholera in August, this strange disease vanished. With the approach of spring, however, it re-appeared. One of the earliest of the new cases was that of a healthy child about five years old. Here the first symptom of illness was noticed at 8 A. M.; at 11 A. M. a small purple eruption appeared, generally diffused over the body; at 1 P. M., the whole body was covered with large purple patches; coma gradually supervened, and at 2 P. M. death. The last audible utterance of the child were complaints of cold.

"Another case occurred at the Portobello Cavalry barracks on the 17th of April. An officer had complained on the previous morning of feeling slightly unwell. He got feverish toward night, had little sleep, suffered headache, and was occasionally incoherent. In the morning, about 9 o'clock, purple spots appeared, which spread rapidly both in size and number, until the whole body became covered with them. Collapse set in with the usual suddenness, and at 11 A. M., he was dead. Within ten minutes after death the superficial purple hue had given place to a rose red.

"In the following week a boy about nine or ten years old was attacked in the same rapid way. When seen at 1 P. M., his body was dotted with purple specks; the pulse was scarcely perceptible at the wrist, but the action of the heart was perfect; he was in full possession of muscular strength and mental faculties, and felt so little ill that he complained bitterly of being kept in bed. At 7 P. M., he was dead.

"In the beginning of April the first provincial cases were noticed. They were connected with the troops who had been engaged in pursuit of the insurgents through the Galtee mountains. Two or three soldiers, a married woman, and a couple of children were attacked; the woman and one of the soldiers recovered, the others died. The fatal cases were remarkable for great suffering, which no skill seemed capable of relieving. Indeed the children appear to have screamed themselves to death in the violence of the pain which no efforts could mitigate. In all these cases there were indications of considerable inflammation of the brain and spinal column.

"A special interest attaches to these military cases, as throwing some light upon the question of contagiousness. The mother of the children washed for some of the soldiers of the flying column, among whom we have just mentioned the attack of the disease occurred, and in this way the disorder may, it is conceived, have been communicated. At this moment a woman is in the Meath Hospital in Dublin with her young child, both suffering from this malady; and Dr. Stokes, who has them personally in charge, has declared his conviction that this is an unquestionable case of contagion.

"It appears, then, that a strange and terribly fatal disease exists in Ireland, and as yet chiefly in Dublin. The general features of the preliminary stage are bilious vomiting and sometimes purging, and usually headache of unparalleled intensity, with incoherency. Then comes the purple eruption, accompanied, in most cases, by great debility, and followed by collapse and death."

Shall We Have a State Church?

WE have already referred to the astounding fact that, contrary to the clear spirit of our Constitution, the Legislature of this State and the municipal authorities of the city of New York have appropriated large sums for the support of sectarian establishments, and—still more astounding—almost exclusively for the benefit of the Roman Catholics. We have since received a fuller and more detailed statement; and, looking over the list of donations—all extracted from the official reports of the Comptrollers of this city and the State—we find it difficult to comprehend how such a violation of one of the fundamental principles of American institutions in favor of the most implacable enemy of these institutions has been possible. How men who were brought up as American Protestants, and still pretend to be American Protestants, could be induced to vote thousands of dollars for supporting the sect which still prohibits the erection of Protestant churches, and even the profession of the Protestant creed, in Rome, in Spain, in Portugal, in almost all the countries of South and Central America, and in every country in the world where it has the power to do so, we cannot understand. The Protestant sentiment of this country has been lulled to sleep, and our worst enemy has availed itself of this moment, and insidiously appropriated the money of Protestant people for the purpose of building up Popish institutions. It is time that every Protestant in the country, and, indeed, every man who is not willing to restore the spiritual despotism of Rome, should fully appreciate the grave significance of these facts. The following are the main points in the statement above referred to:

From the official report of the State Comptroller, it appears that during the year ending September 30, 1866, the Legislature of the State appropriated \$50,525, 49 for sectarian churches, schools, asylums, and hospitals, and of this sum \$45,674, 14 were received by Roman Catholics. In addition to this sum, a special donation of \$78,500 was made, in 1866, to the "Society for the Protection of Destitute Roman Catholic Orphan Children," and since the beginning of the present year, a second appropriation of \$80,000 has been made to the same Society. Thus, the sum of \$129,025, 49 was appropriated by the Legislature of the State of New York during the year 1866, and the first month of 1867, and of this sum \$124,174. 14 was given to the Roman Catholics.

In the city of New York, the Common Council, in

1863, appropriated the sum of \$97,522 for sectarian purposes, and all, with the exception of \$5,522, for the benefit of the Roman Catholics. The aggregate amount of donations from 1850 to 1865 was \$578,145—most of them for sectarian, and, in particular, for Roman Catholic purposes. Nor is this all. Extensive donations of land, ill-concealed under the guise of cheap "leases," have been made to the same Church. Thus, two entire blocks of ground on Fifth-avenue, between 51st and 53d streets, have been "leased" to the Roman Catholic Orphan Asylum for ninety-nine years, at \$1 PER ANNUM. These lots are at present worth about one million of dollars, and the Roman Catholics to such an extent regard themselves as their lawful possessors, that they have begun to erect on one of these blocks a cathedral of capacity to seat 15,000 people.

The facts to which we have referred have not been known as they ought to be, or public opinion would have prevented such donations, if not in the city of New York, at least in the State. The only effective remedy for the future is an explicit law forbidding any such appropriations to be made by the State Legislature, or by municipal, county, or town authorities. We are glad, therefore, to see that a petition is being signed to the Constitutional Convention sitting in Albany, praying that body to insert a clause in the new Constitution of the State prohibiting all such appropriations.—*The Methodist.*

Yankees Running Out.

DR. NATHAN ALLEN, of Lowell, recently delivered an address before an agricultural society, in which he contended that the native population of Massachusetts was running out. He said that the population was decreasing in many towns. This fact may be accounted for by the absorption of the lands by the few, and the emigration of the people to the West. Population has decreased in twenty counties of Ohio during the past fifteen years from this cause. But when he states the fact that for several years the births in American families is far less than the deaths, he perplexes us very much in attempting a reply. Then when he says that such is not the case with the foreign element, but on the contrary, their families have two or three times as many children as the same number of American families, he again states a fact on which he can defend his theory against all assaults.

We quote the following passage from Dr. Allen's address;

The records in Lowell show that for some time, among the American population, there has been every year more deaths than births, by about one hundred. In the town of Dunstable, made up almost wholly of American families, the record for five years shows more deaths than births, and within twenty-five years the population has been reduced by over 150 persons. On the other side of us, in the town of Wilmington, made up mostly of American families, there have also been more deaths than births, and this town reports less inhabitants now than it had fifteen years ago.

It is about 200 years since the settlement of these towns, and their history will include some six generations. Now from an actual examination, it is found that the families composing the first generation had on an average between eight and ten children; the next three generations average about seven to each family; the fifth generation four and a half, and the sixth generation less than three for each family. The generation now coming upon the stage is not doing so well as that. What a change as to the size of the family now and in those olden times! Then large families were common—now it is the exception; then it was rare to find married persons having only one, two and three children, now it is very common. Then it was regarded as a calamity for a married couple to have no children, but now we find such calamities on every side of us—in fact, they are fashionable!

Every one who will look about him and a little into his family records for two or three generations past will find abundant confirmation of these statements. We know that the same tendency to small families is manifest in the West even now—in Ohio, even before completing three-quarters of a century from her first settlement. No one of a native family who is sufficiently intelligent to investigate the question, can fail to establish the fact that in the first generation of our population large families of children were numerous, and that the average per family was somewhere between eight and ten, while the average of the present generation is not and will not be more than four per family. It is evident that we in Ohio have become almost as respectable and nearly as weak and barren as they have become in Massachusetts during two hundred years of education and degeneracy! The reason why we have made so much more rapid progress in refinement is because of the fertility of our soil that has enriched us so much more rapidly. Besides this,

the multiplication of machinery, the discoveries of precious ores and metals, the enlargement of manufactures and commerce, during the past half century have greatly hastened the work of civilization as compared with the three previous half centuries.

Bad luck to us in these latter days that our boasted improvements have been so great! We have become wiser and weaker. Our refinement is but the synonym for physical delicacy and mental weakness! Our civilization means the exhaustion of the human race and its extinction very soon after, and in the same proportion as it becomes civilized! The facts show it. Facts, well defined, are stubborn things.

But, it may be said that the merits of a people are not to be rated with the number of children they have. There might be circumstances under which a limited number of births would not indicate physical degeneracy, but such is not the case with our native American families. Formerly all women, with few exceptions on account of physical weakness, were proud of motherhood and rejoiced in the increase of their little realms in population; now many women sigh and whine and cry in view of this distinction, and thousands of constitutions are shattered and early death insured by desperate attempts to prevent it! Does not this prove a lack of physical vigor? All the functions of a perfectly healthy person demand exercise and the individual is happy in proportion as they are fully employed. One becomes "lazy" because of bodily unsoundness, and so does one shrink from any natural office or duty for the same reason.

It may be said that our young wives so earnestly desire to improve their minds and enjoy the exercise of their higher faculties, that they have a disgust for the merely animal, and hence their anxiety to escape the bondage of motherhood! We do not see it. The desire to cultivate their minds we find displaying itself in a new bonnet for every change of the moon, in such shoes as are a certain receipt for a cough, in dressing up to fifty thousand dollars' worth a year, and in all the wishy-washy small talk and flimsy reading that obtains in fashionable circles. We cannot perceive in this the desire for science, art, philosophy and genuine learning. On the contrary, it is sacrificing all the joys of earth and the race itself in an idolatry more abominable than ever was symbolized by gods of wood and stone.

A genuine love for science would not be followed by colds, coughs and consumption, tooth-ache, sick-head ache and every other ache that the doctors hear of, together with a terrible dread of those results which are surely indicative of sound health. The woman who rambles over the hills and through the plains and prairies in search of the knowledge of nature's most beautiful exhibition, inhales health with the free air, and establishes solid vigor by the exercise. She could surround herself with a little colony of her own, and they would all share in her love for science. So of the acquisition of knowledge in any other department of science.

True civilization, therefore, is not distractive of health, happiness and of the race itself. On the contrary, it is the only conservative power we have. It means science, the laws of health and obedience to them; duty and its performance; justice and its establishment in our institutions; progress and its dependency upon physical perfection.

The Boston Journal makes a very lame attempt at a reply to Dr. ALLEN's arguments. It says as to the excess of deaths over births in 1864, that that was an exceptional year, and that the excess is due to the deaths of soldiers in the field and hospitals. In reply, let it be said that the excess is seen in other years, and will continue to be seen until the native Americans mend their manners, and break loose from their fashionable and enervating habits. In 1864 there were six thousand more deaths than births in the American families of Massachusetts. To show how this is exceptional, the Journal says:

The whole number of Massachusetts soldiers known to have died in the service during the four years of the war was 12,978, an average of 3,244 yearly. This average was probably exceeded in 1864, which was one of the bloodiest years of the war. That the number of births should fall below the number of deaths in such a year is not surprising.

An annual average of 3,244 deaths in the army, or as 1864 was "one of the bloodiest years"—say 4,000 deaths of soldiers that year—still there are 2,000 excess of deaths over births to account for. Besides this a large, indeed the principal part of those deaths of soldiers were from the foreign element, as the natives largely "payed out" and procured substitutes. In addition, the births should have been just double the number of the deaths, which would leave at least ten thousand more to account for; so that in fact the Yankees of that State are rapidly going into extinction.

Who are filling their places? The facts tell us—for, in 1860, 260,000 foreign families produced more children than nearly a million Yankees! At this rate, how long will it take the Dutch to capture all Yankeeedom—indeed, all of the "Universal Yankee Nation." clear to the great lakes, the Gulf, and the Pacific?—*Cincinnati Times.*

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 a 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 Eihhu, 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.

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—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 J. M. Aldrich, 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, July 9, 1867.

SPECIAL NOTICE. Appointments. As the last side of our paper is made ready for the press on Sunday, it is necessary that we should receive appointments as early as the morning of that day. If not received till Monday, they cannot appear till the week following. It is desirable that appointments as far as practicable should be given through the paper. Therefore, we would request all preachers, when they can, to decide upon meetings a few weeks in advance, and give due notice in the paper.

We are in receipt of \$1040.00 by express from Eld. A. C. Bourdean.

Such remittances are very acceptable at the present time. Bro. A. C. B. has often favored us in this way.

J. M. A.

TO THE CHURCHES OF THE N. Y. & PA. CONFERENCE.

DEAR BRETHREN:—You will see by the published appointments that you have no promise of ministerial labor at your Quarterly Meetings for the present quarter, which closes the Conference year. The demand for labor in new fields, and in places which promise most good as missionary fields, has induced your ministers, in conference assembled, to make this arrangement, feeling that the cause in which we are engaged demands that the message shall be carried out into the "highways and hedges." Time is short, and the last call is urgent; and the church is, and always should be, a missionary society. It is our duty as a people to send out the message which God has called us to publish abroad.

Now brethren, do not think that your Quarterly Meetings will not be very interesting, because you are not to have ministerial labor; but come together to labor for the Lord, and make them interesting; and unitedly pray the Lord of the harvest to bless the labors of his servants in the salvation of souls. Let every one feel a share of the responsibility of the momentous work which God has entrusted to our care; and not forget that success depends on our standing in the place where we may share largely of his Holy Spirit; for it is not by might, nor by power, but by the Spirit of God, that the work is to be effected.

R. F. COTTRELL.

HOW TO SPOIL YOUR MINISTERS.

MINISTERS are men with like passions as other men. They are subject to pride and vanity as are others. They cannot always withstand temptation better than other men. People who love their ministers should remember this. By the way some of our good brethren and sisters talk to their ministers, it would seem, as though they had entirely forgotten this. Often we hear them saying to them, "What an excellent sermon you preached this morning, it was so plain that it seems as though any body might understand it. I never heard that subject made so plain before. You are just the person that is needed here; no one else could do so well," &c., &c. If those good brethren and sisters would stop to think a moment, they might know that they were feeding the pride of their minister, and thus taking his strength and power from him. Such remarks are very wrong, and should be very carefully ntered. If you appreciate what your minister says, the best way to show it is by doing what he tells you. It is right to speak words of encouragement, but you should be careful that they are not words of flattery. See on this point, Testimony, No. 11.

Cornville, Me.

D. M. CANRIGHT.

A GOOD CHANCE TO ECONOMIZE.

I HAVE frequently noticed in the Review something about tea money or tobacco money, and the persons giving an explanation of it, stated that they had used those articles, and now had quit using them and thereby saved money to give to the cause of present truth.

So in a similar manner I will mention another point.

We kept a dog or two and supposed they were useful animals around the house; but after reading "Health, or How to Live," I became satisfied that animal food was injurious to health, and dispensed with its use, and removed all hogs dead or alive from off my farm, and consequently had no more flesh for the dog. But the dog being a carnivorous animal, became poor or lean and expensive; so I removed him also as well as the hog; and we are satisfied that in two years we have saved five dollars by so doing which I will now donate to the fund to enlarge the Review a second time.

A hint to a Seventh-day Adventist is usually sufficient.

J. HIRSTAND.

A Thought for the Discontented.

IN the days of the Old Brewery, at the five points, New York, a woman and her only daughter, a child five years of age, occupied a loathsome corner on the first floor. It was the custom of the mother, after having covered the child with rags which had been collected during the day, to place a few broken boards, dignified by the title of "door," in such a position as probably kept the horrible place half a degree warmer than it would have been without such a shelter. On one occasion, after the mother had adjusted the boards for the night, the child, probably experiencing some sensation of comfort, said: "Mother, what does poor people do, that's got no door to cover them?"

Appointments.

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

THE OHIO STATE CONFERENCE.

THIS Conference will be held, Providence permitting, at Loyett's Grove, commencing on Thursday, August 1, at 6 o'clock, P. M., when the Conference will be organized.

As the churches in Ohio were only partially represented last year, it is very necessary and desirable that all the S. D. A. churches in this State be represented by delegates, at the coming Conference. A cordial invitation is extended to all who can come, to attend with us at this meeting.

Delegates will please not forget to bring full reports from the churches they represent; also their credentials.

Teams will be at Tontogany, on the Dayton and Mich. R. R., on Thursday, August 1, from 12 m. till 5 P. M.; to bring all who may come to the meeting.

A cordial invitation is extended to Bro. Loughborough, or some one of the General Conference Committee, to attend this Conference. Brn. Waggoner and Van Horn will be present.

By order of the Committee.

JOS. CLARK, Secretary.

THE Lord helping us, we will hold meetings as follows: Canaan, beginning Sabbath, July 13, and holding over the following Sabbath and Sunday.

Eddington, Sabbath and Sunday, July 27 and 28. Eld. Goodrich will be at Hartland, Sabbath and Sunday, Aug. 3 and 4. Eld. Canright will be at Norridgewock at the same time.

Athens, beginning Sabbath, Aug. 10, and holding over the following Sabbath and Sunday.

D. M. CANRIGHT.

J. B. GOODRICH.

PROVIDENCE permitting, I will meet with the church of Poy Sippi, Wis., for Quarterly Meeting, Sabbath, July 27. The Meetings will begin Sabbath morning at 9 o'clock, and continue over first-day. We cordially invite the scattered brethren and neighboring churches to meet with us. Come in the fear of God, and he will bless us.

JOHN MATTESON.

Quarterly Meetings in N. Y.

THE Committee and Ministers of the N. Y. and Pa. Conference, after prayerful consultation, have decided that the ministerial labor for the present quarter shall be expended in new fields or in such places as seem most promising of good to those that are without; while the churches meet at the several appointments, as given below, for mutual exhortation and edification, and to pray for the success of their ministers in gathering souls into the truth.

WESTERN DISTRICT. Rochester, July 13. Olcott, July 27. Lancaster, Aug. 3. Wheeler, Aug. 10. Niles Settlement, Aug. 17. McKean Co., Aug. 24. Farmington, Aug. 31. Catlin, Sept. 7.

CENTRAL DISTRICT. Mannsville, July 13. West Monroe, July 20. Kirkville, July 27. Brookfield, Aug. 10.

NORTHERN DISTRICT. Bangor, July 27. Perry's Mills, Aug. 3. Middle Grove, Aug. 17.

J. N. ANDREWS, } N. Y.
N. FULLER, } Conf.
R. F. COTTRELL, } Com.

THE Lord willing, we will hold meetings as follows: Cornville, Sabbath, July 13.

Topsham, beginning with the Monthly Meeting, Sabbath, July 20, and holding over the two following Sabbaths, or as long as the interest may demand.

Falmonth, Sabbath and Sunday, Aug. 10 and 11. Portland, Sabbath and Sunday, Aug. 17 and 18.

Bro. Howard will be with me at Topsham, and perhaps further.

CHAS. STRATTON.

THE next Monthly Meeting in this section will be held at Cornville, July 27 and 28. I expect to be there with other ministers. Let those who love the truth come to worship God.

CHAS. STRATTON.

PROVIDENCE permitting I will meet with the brethren in Washington, N. H., Sabbath and first-day, July 20 and 21. I should be glad to meet such of our brethren from other places as can conveniently attend. I wish there to make arrangements for the labors of the season. I expect that Bro. Howard will join me at Washington, and that we shall spend the season together.

J. N. ANDREWS.

Business Department.

Not Slothful in Business. Rom. xii. 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

G. F. RICHMOND: We are sending your Instructor to Vernon, Vt. according to your request.

O. P. SYMONDS: All right.

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. D Haganin 30-17, S Stephens 31-1, I G Camp 31-1, W Arnot 30-17, J A Hoyt 31-1, L H Russell 30-1, C E Phillips 31-4, C Amy 31-1, Mary Hall 30-1, J C Kimball 31-1, W H Rozar 31-1, Mrs M Loughlen 31-1, Mrs A Lamphar 30-8.

\$1.50 each. P Slater 31-14, H C McDearman 32-1, Jas Hackett 31-1, H M Kilgore 31-21, E F Green 31-1, J C Tomlinson 31-1, L Kellogg 31-1, Jas Aldrich 31-1, D J Burroughs 31-1, C A Washburn 31-14, S L Downer 31-1, H A Dunkeson 31-1, Mrs S Whittier 31-1, Mrs E D Scott 31-1, Mrs Geo Shepherd 31-1, F C Castle 31-1.

\$3.00 each. E E Hough 31-1, I Olive 32-1, J P Fleming 32-21, S Gorton 31-5, G Smith 32-7, S Salisbury 32-1, E R Whitcomb 32-1, F Kendall 32-1, J P Kellogg 32-1, Mrs W Moore 32-1, S Vincent 32-1, P D Nye 32-2, J L Baker 31-13, H Holcomb 32-1, W Hyde 31-1, J Luddington 31-21, H A Mead 32-1, L Day 32-1, J Ghering 33-13, D C Demarest 32-1, A B Underwood 32-1, J W-aking 31-22, Mrs C C Dowty 32-1, D Smouse 32-5, A V Van Deusen 32-3, L W Shaw 32-1, Dr J Grover 33-1, O Dodge 31-13, W Raddue 32-1, J Frank Jr 32-1, C Seaward 32-1, Mrs M Demill 32-1.

Miscellaneous. A B Hammond \$2.00 31-7, Mrs P Birch 2.50 31-1, P H Cady 4.50 32-1, M J Hoyt 50c 30-18, Asa Mc Clure 2.50 30-5, C Baker 5.00 32-1, Mrs E Johnson 2.70 32-1, C F Worthen 2.63 31-11, D C Phillips 5.00 32-1, M A Crary 4.00 33-11, Jas Vile 3.35 32-1, T Burgess 2.00 30-1, Geo Felshaw 2.00 31-1, D Robins 2.75 31-4, G M Dimmick 2.00 30-1, J A Hardy 2.00 31-9, F J Goodrich 1.25 30-1.

To make up Advance Credits.

S Rider 25c, J Hackett 50c, Wm White 25c, H Rasmussen 25c, N W Vincent 50c, J Gordon 50c, J Saxby \$1.00, D Curtis 50c, L Day 50c, F H Howland 1.00, S Howland 50c, H C Winslow 50c, C Smouse 50c, Mrs M Demill 1.00, M Hutches 1.00.

For Enlargement of Review.

Louisa M Cowles \$3.00.

Donations to Publishing Association.

A O Toby (s. b.) \$5.00, A Sister 5.00, Joseph A Demill 25.00.

Cash Received on Account.

G I Butler \$1.00.

Books Sent By Mail.

S M Abbott 50c, Eli Johnson \$1.30, C F Worthen 12c, H Rasmussen 1.00, F Jeffery 25c, J Luddington 1.00, S L Downer 1.12, J Dorcas 1.00, G F Richmond 1.12, S J Hersum 50c, Wm Johnston 3.70, E Van Deusen 20c, S B Gowell 1.00, W C Shortridge 1.50, C Seaward 1.25, J A Demill 1.00, C Jensen 2.15, Mrs E Hutchins 85c.

Michigan Conference Fund,

Joseph A Demill \$10.00.

General Conference Missionary Fund.

A Friend \$5.50.

For the Health-Reform Institute.

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

T Bryant \$25.00, Louisa Mann \$100.00.

On Shares in the H. R. Institute.

The following amounts have been paid on pledges previously given to the Health Reform Institute.

T Bryant \$25.00, L Mann 96.00, A W Smith 400.00, C K Farnsworth 50.00.

Dividends Donated to the Charitable Fund of the Institute.

H Hilliard \$1.42, I Colcord 2.59.