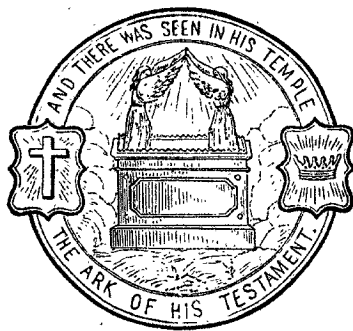


ADVENT REVIEW



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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THE SAINTS' HOME.

"For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Hab. ii, 14.

As here I muse in this dark world of sadness,
Where every evil reigns,
My thoughts go forward with increasing gladness,
To Canaan's happy plains.

The voice of nature there will rise in music,
To God and to the Lamb,
And there will wave in all their Eden beauty,
The fig-tree and the palm.

There the new earth is filled with peace and glory,
As waters fill the sea;
And there is He who calmed, in sacred story,
The storm on Galilee.

And the great city, ne'er with evil tarnished,
Contains Jehovah's throne,
Gold are its streets, and lo, its walls are garnished,
With many a precious stone.

Haste dearest Lord, the time of thy possession,
I fain would join the blest;
I'm weary of the warfare with transgression,
I long to be at rest.

But hush my heart, hush all thy restless fearing,
Thy work will soon be done,
For Jesus, the chief shepherd, soon appearing,
Will take his people home.

L. D. SANTEE.

McLean Co., 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.

DUTIES OF THE FAMILY RELATION.*

BY ELD. JAMES WHITE.

Text. "Wives, submit yourselves unto your own husbands as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in the Lord, for this is the Lord's commandment, that ye love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and ye love your neighbor as yourself." Col. iii, 18-21.

The family relation dates back as far as Eden. God saw that it was not good for man to be alone, and he gave him Eve. When all was holy, obedience and love were requisites of the divine plan in the relation of the members of families to each other; and since the curse fell upon the first family, which has been felt more heavily by all succeeding ones, and since the reign of sin and Satan has disturbed the happiness of this relation, the duty of obedience and love has increased in proportion to the departure from primitive holiness.

*A sermon delivered at the Monthly Meeting at Greenville, Mich., May 4, 1867.

The apostle commences with the duty of woman. "Wives, submit yourselves unto your own husbands as it is fit in the Lord." Here three things seem worthy of notice.

1. It was the woman who first sinned and fell. She was deceived by the devil in the form of a serpent. But the man was not deceived. With his eyes open through passion for his wife, he recklessly seized the forbidden fruit and fell with her. It is an unsettled question with many which of the two was the greater sinner. We simply notice the fact that Eve was first in the transgression and the submission of woman is first required.

2. Satan succeeded well with the first woman, and he has since found best success in marring the happiness of families, of churches, of neighborhoods, and of society generally by operating upon women. Jezebel and the witch of Endor are fair representatives of the former dispensation.

A fallen Saul said, "Send me a woman which hath a familiar spirit." Why did he not say man? Spiritualism commenced with women. The two Misses Fox, of Hydesville, N. Y., were the first mediums, the very first to produce the raps. Through them many men, some of them of strong minds, have been deceived, and have fallen into the arms of the devil. And it is a fact that three-fourths of these mediums are women, and are the best mediums. They are silly women. "For of this sort," says the apostle, "are they which creep into houses and lead captive silly women."

3. Notice the limitation in the required duty of the wife—"as it is fit in the Lord." Is she a Christian? The first and highest claims upon her are from the Lord. The husband may command her to break God's law, to violate his Sabbath. She should not submit to his unholy mandates. Never. With faith in a higher power, seeking to live in peace with her family, should she obey God rather than man. But is there not danger of her resisting the requirements of her husband, and carrying matters in this direction too far? The prophets resisted sin unto blood. If she goes further than they did, she may go too far. The apostles were free from fanaticism, and they resisted till all but John died martyrs. If she goes further than the apostles, she errs. Fifty millions of martyrs would not bow to the man of sin. They rest in hope. If she goes further than they, she carries matters too far.

Her husband may require of her that which may injure her constitution and prostrate her nervous system. Her first duty is obedience to the laws of God, second to the laws of her own being, and third to her husband. But in everything wherein she can please her husband and not violate the law of God and her own conscience, and endanger her family, she should for her good and theirs cheerfully submit.

The husband is required to love his wife, and not be bitter against her. This he should do because—

1. She is the gift of God, and if she be a good wife, he possesses the first and greatest earthly blessing.

2. Notwithstanding the sad misfortune of the first mother, and the manifest weaknesses of many of her daughters, the silken cord of love will lead her in the path of duty easier than it will men. But bitter words will sink with leaden weight into woman's heart

and discourage and sour her mind, and make her capable of returning them with equal bitterness.

3. The curse upon woman is heavier than upon man, which calls for love from him, and tender pity. To earn his bread by the sweat of his brow is often a pleasure to strong men, who can go forth to breathe the free air of heaven. To them, food, rest and sleep are ever sweet, while to the weaker of the two, the limits of her house, her care and pain in raising her family are often a terrible curse, calling for the noble, benevolent pity of a loving husband.

The apostle to the Ephesians, chap. v, 22-27, illustrates the duty of man and wife by a figure as high as Heaven.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.

Here the husband is required to love his wife as Christ loved the church. The church should love their divine Head because—

1. He gave himself for the church, and died that they might have life eternal. So the husband gives himself to and for his wife, and, if necessary, should cheerfully endure suffering in order to alleviate hers.

2. Christ, who was rich, became poor, that the church might, through his poverty, become rich. We hear him say, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." So the husband should love his wife, though affliction and sickness on her part reduce them from affluence to poverty.

3. Christ is long-suffering and forgiving to the church. It is his delight to forgive the errors of his people. So should it be the delight of the husband to bear long with, and be forgiving toward, his wife. It should be his delight to exercise extreme patience toward her, if she be a feeble, godly woman, and cheer her heart by noble words of confidence, love and affection, though she errs.

Obedience is required of the wife, as the church should obey Christ. The church should obey her Lord because—

1. He is exalted. He is in the form of the great God, and thought it not robbery to be equal with God. He laid aside, for a time, his glory, and took fallen nature in order to save his church. When redemption shall be completed, he will assume his former glory, and reign forever in the midst of his delighted people. What he has done for them, what he is doing, and what he has promised to do for his church should inspire obedience and love in them. The church should worship her Lord.

But do you inquire, "Would it not be idolatry to worship Christ the same as God?" We answer, Those who do worship him are found in good company; for "when he bringeth his first-begotten into the

world he saith, And let all the angels of God worship him." We may worship only one God as the Creator, and one Christ as Redeemer. But we will not wander too far.

God has exalted the man, and made him the head of the family. And if he be what he should be, and what he may be through Christ, noble, kind and forgiving, and if the happiness of his family be his first and highest delight, he is worthy to be revered and loved by his wife. We did not say worshiped by her, though Sarah so far revered Abraham as to call him lord.

When Christians meet to humbly worship at the feet of the Redeemer, angels draw near, and their Lord bows his ear and reaches forth his hand to exalt them. Sarah's reverence did not lead Abraham to exalt himself; but to exalt his wife. The more the wife seeks to obey and love a good husband, the more will he take pleasure in acts that will exalt her. And the longer they live together, the stronger will be the sanctified bond of union between them.

The apostle continues in the language of the text, to show the duty of children to their parents, and that of parents to their children. "Children obey your parents; for this is well-pleasing unto the Lord." On this point we remark that children should obey their parents because—

1. They gave life and birth, and cared for them in their infant helplessness, and felt for their woes and wants as parents only can feel. They lead them to manhood and womanhood, and provide for their wants when they reach that point. They never forget them. And it is a remarkable fact that the affections of good parents entwine about their children closer and more strongly as age bears them to the tomb. In their last will they remember them, to divide the hard-earned inheritance among them. And God has heard the dying prayers of many a pious mother and converted her children. They are now still in death and the children look back upon their godly example with tearful pleasure.

But with many poor children this is the very hour that commences their heart-aches and their deep regrets, that they have not better prized and more strictly followed their godly precepts and examples. "Oh! for one hour to meet them again face to face, and ask of them pardon and their prayers!" But that hour they can never have.

But how long should children obey and honor their parents? Answer. Strict obedience should be observed to the requirements of parents as long as they are minors, and the duty to honor them never ceases. Children should reverently counsel with good parents, though age has made the heads of both as white as the frosts of winter. They should honor their parents.

1. God has commanded it. In not obeying the fifth commandment they violate not only the law of their parents, but the law of the great God, and expose themselves to his wrath.

2. They should honor their parents by keeping good company. When we see young men and women loose in their habits and conversation, and careless of the company they keep, we at once inquire, Did not their parents teach them better things?

3. They should ever honor them by dwelling upon their good qualities, and hiding, as far as possible, what they suppose to be failings in them.

4. By yielding their judgment to that of their parents, they should honor them. But is this always safe? Generally it is. And in the case of godly parents of sound minds, it is always safe. First, their judgment has ripened with their years. That of the children is green and imperfect. Second, The intellect of the children is not as good, and as sound as that of their parents, unless they are remarkable exceptions to the great fact that each successive generation grows weaker mentally, morally, and physically.

Children may have studied Natural Philosophy, English Grammar, Rhetoric, Latin and Greek, and may have taken lessons in music, and may look back upon their parents who thus indulge them, as being old-fashioned and ignorant, and quite unworthy to dictate them. But what service to them is Greek, Latin and music, in shunning the common vices of

this age? The counsel of their good mother and father will save them, while these acquirements may be the very means of their ruin. Let such children remember that they have been dealt with tenderly, and had many advantages which their parents could not have, and they are totally disqualified to meet the hardships of life, and make their way up to respectability amid the fearful perils of this last time. We would say to them, for your soul's sake, your parents' sake, and for Christ's sake, cling to the parental arm as your only hope, and never be induced to break from it. The lack you feel of the want of it is because of your ignorance. Your parents may be totally ignorant of a few sciences which give you an outside polish, and yet far surpass you in a knowledge of the ways, requirements and dangers of life. The older you grow the more highly will you prize the judgment of your parents.

5. Children should honor their parents by being tender of their feelings and wants in their sickness. Nothing can so grieve a feeble parent as to have a son careless of his feelings and wants. Does he wish to hurry him to the grave? Then let him pursue such a murderous course. It is the duty of all well men and women to help the sick by comforting words and kind acts. How much more that of a child. And—

6. They should honor the death-bed of their parents by their presence, honor them by giving them a respectable burial, and honor their resting-place by a humble, marble slab, and by frequent visits to the place of those who have made them all they are in this world. In the history of the past, such children have had the smiles of Heaven, and the comforts of an approving conscience, and in return have generally been made happy by their children.

But the apostle does not pass by unnoticed the duty of fathers. He says, "Fathers, provoke not your children to anger, lest they be discouraged." Notice this one particular: mothers are not included in this injunction. It is true that some mothers scold and tease their children to anger. But it is also a fact that the tenderest and strongest earthly tie is between mother and child. How many a woman's heart has bled to hear the withering language of a heartless father! In silence she bears it but seeks the first opportunity to soothe the feelings of the child. She may carry a cheerful face in the presence of her child, while her poor heart bleeds on.

A child provoked to anger becomes soured, and discouraged, and a spirit of "don't care," takes possession of him. Such children lose respect for their fathers and for themselves, and away they drift to certain ruin. A step-fatherism much to be dreaded. But there are mothers who are not clear in this matter, especially step-mothers. Partiality to her own offspring is bad; but if she has none, and never has felt the warm current of parental affection softening her own heart, and flowing out in streams of tenderness toward her own dear child, she is illy prepared to care as she should for another's. Has she cast in her life-long interest at the marriage altar with one who has been stricken with sorrow, and then pledged herself to love him as long as they both shall live, and virtually pledged herself to care for his smitten flock? Hers is a responsible, sacred trust.

We have known honorable exceptions. In one case a step-mother united with an unworthy man, cared for his son, who was but the second edition of his father, till she wore her life away and now sleeps in the grave. When we first knew him in 1853, he was a professed Christian, and as we stood beside the Genesee River, ready to lead his wife into its waters in the sacred rite of baptism, this professedly pious man stepped forward and threatened to spill our heart's blood if we baptized his wife. The history of that son we have no heart to trace. We hope the father is reforming. Other step-mothers have imbibed the life of their husbands, and by their unworthy course have driven all their children either to the grave, or out into the wide world.

This should teach those bereft of their partners in this life a lesson of untold importance. Better remain single, and bear the double burden of life than to run the risk of increasing it three-fold.

But what shall that poor widow do? Answer. Be careful how she trusts her children to the care of one who is not their father. Is she a godly, worthy widow? Then we appeal to the church. What is pure religion? Let James reply. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Chap. i, 27. We are not to visit them and eat up what they have, and then dolefully dwell upon the death of the husband, and open her wounded heart afresh. But by cheerful words and visitations after a godly sort leave her comforted. Visit her with dresses for herself and her children, and with the good bounties of the earth under whose weight your granaries groan. Many a godly widow has been driven to unite herself to an unworthy man by sheer neglect and poverty.

Do you say the law provides for such? So it does. But look into your wife's happy face, and to your innocent children, and for a moment reflect. How would you feel with some fatal disease upon you, and before you the prospect of their becoming paupers?

In conclusion, we would say, Parents, let responsibilities rest upon your children as fast as they can bear them; and never let them feel that to live in this world costs but a trifle. Let them bear their own weight as soon as they can, and never let them feel that they can rely upon your purse. If you wish to ruin your son let him have a free use of uncounted money. Where are the valuable men of this age? From those who have been blest with the inheritance of poverty. While the worthless are, to a great extent, the indulged sons of the wealthy.

But our hour has expired and we will close. May God bless you. Amen.

SUNDAY LAW IN NEW YORK.

I ATTENDED the Anglo-German Sabbath meeting, which was held in Mr. Henry Ward Beecher's "Plymouth Church," Brooklyn, in behalf of the Sunday clause of the Metropolitan Excise Law. The meeting was well attended, by Germans mainly. The following was the order of the meeting:

Prayer by the Rev. John Bank.
Singing by the Congregation.
Opening remarks by Dr. Schaff, in German.
German address by the Rev. Edmund de Schweinitz of Bethlehem, Pa.
German address by Mr. R. W. Raymond.
English address by the Rev. Henry W. Beecher.

The singing was in German. The general tone of the meeting was candid and earnest. The speakers aimed to show that the "Sunday clause of the Metropolitan Excise Law" is not only constitutional, but is also calculated to directly lessen crime, and increase good order and morality; that it is no more an infringement on personal liberty to stop the sale of intoxicating drinks on Sunday, than it is to stop other sales and the transaction of other business. Only the "civil" phase of the question was discussed. All proceeded upon the assumption that Sunday is the Sabbath, and as such is to be protected.

In the evening, I attended the Anniversary of the New York Sabbath Committee, held at the Dutch Reformed Church, corner of Fifth-avenue and Twenty-ninth-st. The meeting was largely attended, by an intelligent audience. The President of the Committee, Norman White, Esq., presided. The meeting was addressed by the President, followed by Rev. Dr. Schaff, Rev. Dr. Ganse, Rev. Dr. Hastings, of N. Y.; also, by Rev. Dr. Patterson, of Chicago, Ill.

The remarks were earnest, spirited, pointed. I was much interested in those of Dr. Hastings, upon the general history of the Sabbath. They evinced an exactness and a familiarity with the question quite unusual. They also brought out the important truth, that the no-Sabbathism of the early Church was a prominent cause of its decline and degeneracy, and that the same fruits now sadly cover all church-ridden Europe. Dr. Patterson gave a sad picture of the drunkenness and debauchery on Sunday in Chicago, and made some sharp hits on stockholders who sit piously in church, while their employees work upon

railroads, the profits of which labor the stockholders pocket.

The doings of the Committee since its organization are briefly stated in the following, which, in the form of a four-page tract, entitled "Sabbath Leaflets," was distributed throughout the church:

I. LABORS AND RESULTS.

Information gathered in regard to the Sunday Laws of New York, and the alarming extent of Sabbath Desecration.

Assembling of about one hundred Clergymen of all denominations, and their cordial co-operation in the work of the Committee, January, 1858.

Constant and frequent intercourse with the Metropolitan Police Department, securing their co-operation in the execution of the Sunday laws.

Memorial to the Mayor and Police Commissioners against the crying of Newspapers on Sunday, and effectual suppression of this intolerable nuisance, 1858.

Suppression of the Sunday pageant of the Fire Department at the Broderick funeral.

Effectual remonstrance against Sunday desecration in the Central Park.

Abolition of Sunday Theatres by the Sunday Theatre Act of 1860.

Protection of the Sabbath interest in the Army and Navy during the war, culminating in the issue of President Lincoln's famous Sabbath Order to the army and navy, 1862.

Purchase of a rare Sabbath Library of 146 volumes.

Suppression of Sunday Parades in honor of volunteers returning from the seat of war, June, 1863.

National Sabbath Convention at Saratoga, August, 1863.

Over one hundred Sermons on the better observance of Sunday, preached by the Secretary in nearly all the German and many of the English churches of New York and surrounding cities, 1854-1866.

Seven German Mass Meetings, held from 1859 to 1867 for the better observance of the Sabbath in New York, Williamsburg, and Brooklyn, committing a large number of our German citizens to the American custom of Sabbath observance.

Suppression of the Sunday liquor and beer traffic by the Metropolitan Excise Law of 1866.

Assistance and encouragement given to Sabbath societies and movements in other States, and in Europe, by a liberal distribution of Sabbath documents, by correspondence and personal efforts.

In connection with these movements of the Committee, two very important Legal Decisions were rendered by the Supreme Court in 1861, and by the Court of Appeals in 1866, fully sustaining the Constitutionality of our Sunday laws, and of the new Metropolitan Excise Act.

II. PUBLICATIONS.

1. Thirty-three original Sabbath Documents, touching on the more important practical aspects of the Sabbath question.

2. A volume of Sermons on the History, Authority, Duties, Benefits, and civil relations of the Christian Sabbath, preached at the request of the Committee, and published by the Carters, 1863, which has had a large sale.

3. Gilfillan's work on the Sabbath, 1863, of which over ten thousand copies have been distributed gratuitously among the clergy of the Presbyterian, Baptist, Methodist, Protestant Episcopal, Congregational, and other denominations, mainly by special donations.

4. In connection with these publications should also be mentioned several Sabbath Leaflets and statistical tables, from two to four pages each, and a very large number of articles prepared from time to time for the secular and religious papers of the city in defense of the interests of the civil and sacred Sabbath, many of which had great effect on public opinion at critical junctures of the Sabbath question.

The New York Sabbath Committee is a strong one, and well supported. It means work. By the remarks of last evening, it looks beyond the suppression of the Sunday liquor-traffic for its ultimate work. The "Puritan Sabbath" must be protected and sustained, was the oft-repeated sentiment. These things are the guarantee of future agitation. This will bring men steadily back, and up, to the higher, scriptural idea of the Sabbath. When a certain point is reached, men will begin to inquire after the divine, as well as the civil law, for Sunday observance. Now, men take it for granted that Sunday is the Sabbath. This cannot long continue. The Bible will be searched. History will be unlocked. Then men will see that Sunday-keeping has never been more than a church custom; and that Puritanism, while it adopted the spirit, still made a false and fatal application of the letter and

essence of the Sabbath Law. All this will greatly aid our work. It will drive leaders and people to look at the points we now plead for. The present movement is the deciding one as regards the "Puritan Sabbath." If its failing fortunes are not now retrieved, they never can be. It is as the up-starting of a patient, awakened by the consciousness that his own life-pulse is failing. Will it regain the place and power which it has lost? No. If there be any certainty in the fruitage of principles or the logic of events, it will not. Born of the best blood of the old-world Reformation, and developed under the most favorable circumstances in the new, everything has been in its favor. Nevertheless, it has begun steadily to decline. In times past, its validity has been little questioned. This, and the vigor of its youth, have covered its unscripturalness and weakness. But as years advance, and agitation and thought try it, this weakness, like a hidden scrofula, is developed. True, it was greatly in advance of the no-Sabbathism which preceded it. Still, it was only a partial reform. As such, it has done its work. A new line of defence must be taken—God's line, in letter as well as in spirit. This we are pleading for. To this the eternal arm will drive the Church. The reformatory spirit which guides good men in the Sunday-law movement, cannot, logically, stop short of this.

We rejoice in what the New York Sabbath Committee and its coadjutors are doing. We commend their earnestness, and do not question their honesty. But we believe they see only half the results which await them and the American Church. God grant that, when the ultimate choice between "no-Sabbath," and—not the "Puritan," but—God's Sabbath shall come, they may be as ready to accept the whole truth, as they now are to press the influences which will largely aid in bringing them to it.—A. H. L., in *Sabbath Recorder*.

NOTE. We doubt not that, in the language of the foregoing, the "present movement is the deciding one as regards the 'Puritan Sabbath;'" and when Scripture fails it, and History fails it, as both assuredly will, for it finds no support in either, the inevitable resort will be to the strong arm of the law.—ED.

LINE UPON LINE.

How we need to be continually reminded of our duty to God and his cause; and how good it is to read from week to week, the lessons of temperance, holiness, and purity, which adorn the pages of the periodicals, which issue from the S. D. Advent press, at Battle Creek.

We do not realize how soon our life as a people would decay, were it not for the various agencies put forth by the good providence of God, in our behalf, as a people.

Weekly, we have the Review, laden with faithful rebukes, and kind admonitions, and instructions, and words of encouragement; and monthly, the Health Reformer appears, cheerfully advocating temperance, health, and purity; and now semi-monthly the little ones are to have the Instructor, to point them to a better country.

Weekly, too, the Sabbath arrives, regularly as the march of time, bringing with it, the fragrance of Eden, and reminding us of what we were in the first estate, and what we shall be, if faithful, in the final settlement of earth's great misfortune, and affliction.

Occasionally, too, the servants of God visit us, and bring to us good tidings of peace; and the joys of the blissful hope of Paradise arise; and we in faith look forward to the time, when our hope shall be lost in the glorious reality.

Retreating to our more secluded privileges, we find the prayer and social meeting, where all unite in sincere and humble worship, and hearts are melted in sweet and holy communion with God, and his people, and mercy distills its dewy showers upon the lowly worshipers, who forget that the world despise them, as they in faith's powerful glass, see the pearly gates, from the Delectable Mountains, and almost imagine

themselves already on the shores of the river of life, and already crowned and blest.

Retreating further still, we find ourselves in our place of retirement, where we go to plead with God, and ask his aid and protection, his courage and strength; or we sit at our fireside, where the family altar has been erected, and many a gracious answer to prayer has demonstrated beyond a doubt, that it was not in vain we had kept the holy fire still burning.

Again, we enjoy the social conversation of brethren, whose hearts have long glowed with divine love; and again our hearts swell with gratitude to God, that we are not alone; or, we open the pages of the divine word, and read what was written by prophets, and kings, and apostles in ancient days for our benefit, and we can hardly contain ourselves for joy, that God is so mindful of his people. As we write, we feel the sweet influence of his Spirit, and deeply we feel that he teaches us, like a faithful teacher, "Line upon Line."

JOS. CLARK.

The Startling Cry.

THE Lord cometh! The heart of many an one thrills at this call. He thinks of the approaching and complete establishment of the Lord's kingdom upon earth; and he sighs, "Ah, didst thou but come!" Yes, our heart also joins in this longing of eighteen hundred years; for even so long has it been in the church, not like a flood of water, which is gradually lost in the sand beneath, but like a stream, which, the nearer it draws to its destination, rolls onward with greater power. How many a prophetic omen has there been, that the grand moment of jubilee is not far distant. We already perceive signs of the publication of the Gospel in all the world; that of the shaken foundations of the Mohammedanism; that of the re-emergence of the Beast from the abyss; that of the decline from Christ and his word, extending through the world; and that of the powerful errors of the Antichristian spirit, acquiring domination over the cultivation of genius; of the idolization of men, and of many more similar signs.

Never did the church witness such a constellation of signs of the near coming of Christ as now. 'The branches of the fig-trees are full of sap; and the summer is at hand.' Assuredly I am not ignorant that a portion of the church has become gradually weary of the long tarrying, and has fallen into doubt. You also shake your head and are of the opinion that we have long talked of 'the last time.' Well use this language, and increase the number of the existing signs by this new one. Add that of the foolish virgins, who shortly before the midnight hour maintained 'the Lord would not come for a long time.' So also in the days of Noah. They ate, they drank, they wooed and were wooed, and inscribed over the festivity-decorated gate of their dwellings, 'Peace! Peace! There is no danger!' But then, however, the depths suddenly burst open, and the floods rushed forth at the command of the eternal wrath. Only Noah and those with him watched and were preserved; upon every one else destruction came with the swiftness of a whirlwind. The Lord cometh! Oh, were he already here! How do we long for his revelation in these dark times!"

—F. W. Krummacher.

SELF-DEPENDENCE. Many an unwise parent works hard, and lives sparingly all his life for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man afloat with money left him by relatives, is like tying a bladder under the arms of one who cannot swim; ten chances to one he will lose his bladders and go down to the bottom. Teach him to swim, and he will not need the bladders. Give your child a good education. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to the laws which govern man, and you will have given what will be of more value than the wealth of the Indies. You have given him a start which no misfortune can deprive him of. The earlier you teach him to depend upon his own resources and the blessing of God, the better.

The Commentary.

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

Questions and Answers on Bible Subjects.

THE TARRYING TIME.

QUESTION. Do you consider that the tarrying time of the parable of the ten virgins, Matt. xxv, ended in 1844?

S. A. D. of Mich.

ANSWER. Yes. We believe we are past the events in our history represented by that parable, as far as to the twelfth verse of the chapter. It is true that we are now in a tarrying time in one sense, that is, a time of waiting, and of the patience of the saints, but not the specific tarrying time of the parable which ended with the event represented by the coming of the bridegroom in verse 10. On this point we design to offer some thoughts through the Review soon.

THE BRIDE, THE LAMB'S WIFE.

QUESTION. What is meant by the bride, Rev. xxi, 9. 10? Is it the city? the saints? or both?

S. A. D. of Mich.

ANSWER. On this point our views are expressed in the following from "Thoughts on Revelation," pp. 307-311.

Verse 9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God.

This testimony is positive that the New Jerusalem is the bride, the Lamb's wife. The angel told John distinctly that he would show him the bride, the Lamb's wife; and we may be sure that he did not practice upon him a piece of deception, but fulfilled his promise to the very letter; but all that he did show him, was the New Jerusalem. It would be unnecessary to offer a word of proof that this city is not the church, were it not that popular theology has so mystified the Scriptures as to give it this application. This city, then, cannot be the church, because it would be absurd to talk of the church's lying four square, and having a north side, a south side, an east side, and a west side. It would be absurd to talk of its having a wall great and high, and in that wall twelve gates, three looking toward each of the four points of compass. Indeed, the whole description which we have of the city in this chapter would be more or less an absurdity, as applied to the church.

Again, Paul in Galatians speaks of the same city, and says that it is the mother of us all, referring to the church. The church, then, is not the city itself, but the children of the city. And verse 24 of the chapter under comment speaks of the nations of the saved who walk in the light of this city. These nations which are the saved, and on earth constitute the church, are distinct from the city, in the light of which they walk. Hence we believe the city is a literal city, built of all the precious materials here described.

But how can this be the bride, the Lamb's wife? **ANSWER.** Inspiration has seen fit to speak of it under this figure, and with us that should be sufficient. The figure is first introduced in Isa. liv. The new-covenant city is there brought to view. It is represented as being desolate, while the old covenant was in force, and the Lord's care was confined to the Jews and old Jerusalem, but it is said to her that the children of the desolate shall be many more than the children of the married wife. It is said further to her, "Thy Maker is thy husband," and the closing promise of the Lord to this city, contains a very similar description to the one which we have here in Revelation; namely, "I will lay thy stones with fair colors, and thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones, and all thy children shall be taught of the Lord." It is this very promise to which Paul refers, and upon which he comments in Galatians, when he says, "But Jerusalem which is above is free, which is the mother of us all." Here, then, Paul makes an inspired application of Isaiah's prophecy, which cannot be mistaken.

In addition to this we have the positive testimony of this twenty-first chapter of Revelation before us, on this point. With this view there is harmony throughout. We have Christ as the Father of his people, Isa. ix, 6, the Jerusalem above is called our mother, and we are the children; and under the figure of the marriage, we have Christ as the Bridegroom, the city as the bride, and we, the church, are the guests. There is no confusion of parties here. But the popular view which makes the city the church, and the church the bride, exhibits the inexcusable confusion of making the church to be at the same time, both mother and children, and both bride and guests.

Judgment on the House of God.

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? 1 Pet. iv, 17."

The term rendered *judgment* in the text may, according to Greenfield, mean a judicial trial, or a condemnatory sentence, and by implication punishment. It is rendered punishment in A. Campbell's version, I think. The trials and sufferings of Christians are the theme of the chapter. "Forasmuch then as Christ has suffered in the flesh, arm yourselves likewise with the same mind." V. 1. "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you: but rejoice inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad with exceeding joy." 12, 13. "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him as unto a faithful Creator." 16-19.

The argument is, If God's judgments are so severe upon his own people in this life, how much greater shall be the punishment of sinners in the end? In view of this, we are exhorted to bear patiently our present trials.

R. F. COTTRELL.

Dan. vii, 22.

"Until the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

The papal persecution against the saints of God is so restrained that the death penalty ceases to be executed, before the signs of Christ's second coming appear; but the spiritual power of the great apostasy "prevails against them," until Christ is brought near before the Ancient of days, in the inner sanctuary, where the judicial decision is passed upon the saints. Then the time comes that the saints are raised from the dead to possess the kingdom. After judgment is given to the saints and they commence their reign with Christ, they "judge the world," who are still slumbering for a thousand years after the first resurrection, at which time the saints are rewarded with immortality. Therefore the saints are judged first. And in their "hour of judgment," while the sanctuary is being cleansed, which is the blotting out of their sins, the corrupting power of the papacy ceases to prevail against them, they see God's law—the rule of the judgment—as it exists in the "temple of God in Heaven," and are released from their spiritual thralldom.

R. F. COTTRELL.

Notes on Genesis.

CHAPTER ix, verses 3, 4: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things; But flesh with the life thereof, which is the blood thereof, shall ye not eat."

"PERHAPS before the flood men had taken the liberty of eating flesh; but it seems not to have been explicitly allowed. The distinction of clean and unclean must relate to the use of them in sacrifice: and the eating of blood seems principally to have been prohib-

ited, because blood typified the great atonement. (Acts xv; 19-29.—*Scott.*")

"Meal.] 'We may safely infer that the earth was less productive, and its productions less nutritive, after the flood than before; and that the human constitution was greatly impaired (as appears in the diminished length of life,) by the alterations in the whole economy of nature.'"—*Dr. A. Clarke.*

"Which is the life thereof.] 'That blood is the seat of life (a living fluid) could not be known to Moses but by revelation, it being a secret in nature never discovered till of late, and that by many experiments and observations, of which the age of Moses, and following ages, knew nothing.' Bp. WILSON. 'Hunter has confirmed the doctrine that the living principle is inherent in the blood.'"—*Hales.*

Verse 13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

"How vast the extent, how delicate the texture, of that shadowy arch! elegant its form, and rich its tinctures; but more delightful its sacred significancy. While the violet and the rose blush in its beautiful aspect, and the olive branch smiles in its gracious import, it writes, in radiant dies, what angels sang in harmonious strains, 'Peace on earth, and good will to men.'"—*Fawkes, in Hewlett.*

Verse 25. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

"The devoted nations, which God destroyed before Israel, were descended from Canaan: and so were the Phenicians and the Carthaginians, who were at length subjugated, with dreadful destruction, by the Greeks and Romans."

Verse 26. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

"The descendants of Shem, in the line of Arphaxad, Eber, and Peleg, included all the posterity of Abraham; and the Lord Jesus, 'in whom all the nations of the earth are blessed,' sprang from him.—Thus Jehovah was especially 'the God of Shem.' His descendants comprised a vast majority of the worshipers of the true God, till the coming of Christ; and afterward they were the first and principal instruments of bringing other nations to share the blessings of his salvation; so that the descendants of the other sons of Noah, when converted to Christianity, are taught to worship and 'bless JEHOVAH the God of Shem.'"—*Scott.*

"ONE THING LACKEST THOU YET."

I HAVE met those, who were liberally gifted with intelligence, and whose conversation and deportment evinced cultivation, and refinement of mind and manners. To the casual observer they might appear the embodiment of all that could be desired or expected in members of our frail race. But ah! there was one thing lacking. The Sun of righteousness had not illuminated the soul. The "pearl of great price" had not been sought.

Youthful reader, turn not carelessly away, soliloquizing that this *one lack* was a little thing. Let us see. "What shall it profit a man if he gain the whole world and lose his own soul?" What though he be honored never so highly by men, though his brow be laden with laurels, and all the world proclaim his praise? The honors like those who bestow them, will quickly pass down to an oblivious grave, and he who wears them, will not linger. The form so noble and proud, to-day, may be given to the earth-worm, for a banquet to-morrow. This you will admit is not visionary and unreal, but a solemn reality, which is too often exemplified before our eyes.

The gaudy insect that sports in the sunshine, only to perish in the storm, we deem a foolish thing. But does man display less folly than the vain ephemera? See him toiling, struggling, grasping for honor, or wealth, as though that were the highest attainable good—while he neglects real wisdom and true riches, and spurns that which will make him genuinely great.

Does religion appear gloomy to you? While the world looks beautiful and presents a thousand avenues to pleasure, wealth or fame? Let us reason awhile together and see if you are not laboring under a great mistake.

The butterfly flaunts in the sunshine, forgetful of the storm. Thus, you may pass on for a brief time, drink at the fountain of pleasure, and perhaps reach the acme of your ambition; but death's agonies, or the advent of Christ, will unveil to your mind a different scene, and teach you that your whole life has been a fatal error. Think not to let worldly ambition and sinful pleasure occupy the attention of your youthful and healthful days, and then offer to God the soiled and broken remnant of a misspent life. Will He, who anciently demanded a blameless sacrifice, accept this? Be not deceived. God is not mocked. As you live, so will you, probably, die.

"After the joys of earth,
After its songs and mirth,
After its hours of light,
After its dreams so bright,
What then?

"Only an empty name,
Only a weary frame,
Only a conscious smart,
Only an aching heart.

"After this empty name,
After this weary frame,
After this conscious smart,
After this aching heart,
What then?

"Only a sad farewell,
To a world loved too well,
Only a silent bed,
With the forgotten dead."

But oh! there is a way laid open to happiness, to wealth, to fame; will you not walk in it? You may reach an elevation, from which you will never fall. You may acquire a name which will not pass to oblivion. You may wear an untarnished crown, and laurels that never wither; yea, more, you may drink unending pleasures where death cannot touch you, or the sight of suffering or graves make you sad.

Oh! will it not be honor enough to become sons and daughters of the Eternal King—in whose sight, the pompous kings, thrones, and nations of the earth are but as the small dust of the balance? Will it not be wealth enough to become joint-heirs with his Son, and inherit a crown and kingdom which supplants all others—and passeth not from one generation to another but stands forever, when all others have become as chaff? Will it not be happiness enough to quaff, through endless ages, pleasures which so far surpass anything that we have ever tasted, that the word of God witnesseth, "Neither hath it entered into the heart of man, the things which God hath prepared for those that love him?" Do you say, "Before I can become possessor of all this I must sacrifice, I must renounce many things, to which my natural heart cleaves?" This is true. But you can make no sacrifice for which you will not be amply repaid, even in this life, by the blessed assurance that your name is written in Heaven, and that He who rules the universe so loves his praying ones, that he sends a strong angel to guard them always. And even if it were not thus, should we shrink from sacrifice?

When our race had rebelled against God, broken his law, and for them awaited only its penalty, a dying life, and then a death that had no hope of life again, did Jesus shrink from sacrifice then? Did he think the leaving of his Father's beautiful mansions and his glory there, for a life of woe and cruel death, too great a sacrifice to make that we might live?

Oh! let our faces be mantled with shame at the thought of our own selfishness.

Are you still doubtful? Do you still hesitate? Oh! that you might kneel before God, and receive his sweet Spirit, like dew upon the new mown grass. Then would worldly allurement, sink into nothingness, when compared with the happiness of a pardoned soul. Then would you not think it a small lack to be destitute of the Christian's hope. Then could you see, however high your worldly attainments, or mental accomplishments, your utter destitution without it.

Perhaps you still further urge, "I am as good as those who profess Christianity. Indeed, professed Christians do that which I will not." This may be. Christianity is often abused by its professed followers; but because we find much that is false shall we conclude there is nothing genuine? The author of evil

often stalks abroad in a religious garb, but is this any excuse for you? Do you think to hide yourself behind the faults of professors? The way is plain, the perfect law of God our rule, Jesus Christ our only pattern. You will find faults in all others; view them with a generous heart, remembering that you are also erring. Others are not amenable to you but to the great Judge before whose tribunal you must also appear.

We are living in the last days, near the close of this world's history; and this fact alone should furnish an irresistible incentive to action in reference to your eternal salvation. You may say that we know nothing about the times and seasons, &c. But God has assured us that we should not be in darkness in regard to these things. In merciful condescension he has given us his written word. If we neglect to avail ourselves of the means thus kindly placed within our reach how can we expect to become enlightened? If you really seek for truth and wish to know whether these things are so, you can trace the fulfillment of the prophecies on the historic page, and satisfy yourself that we have reached the last link in the prophetic chain. Or you may shut your eyes and close your ears, fearing to investigate, lest you become convinced of these unpopular truths. But you will not be guiltless.

Again, you may be so occupied with the things of the world that you defer this matter to some "convenient time," thus fulfilling the parable of our Lord. But remember that he says, "Not one of them that were hidden," and so occupied that they could not come, "shall taste my supper." You may think it immaterial whether we understand these things or not, if we are only prepared for death, &c. Perhaps the Jews reasoned thus in regard to the first advent of our Saviour; but we hear him condemning that nation, because, said he, "thou knowest not the time of thy visitation."

The Omnipotent Ruler kindly gives us information and warning of the judgments which he brings upon the world. Is it not preposterous to suppose that we can turn a deaf ear to the warning and remain justified before him?

How was it before the flood? Did ignorance of the approaching storm save them? Does not Christ teach us that it would be thus in the last days? If we have reached that time, is it not important that we know it? What event has ever transpired in our world, so replete with interest to its inhabitants, as that which finally closes the history of this sinful state, and fixes irrevocably the destiny of all? How strange that even professed Christians should grow angry at the mention of our Lord's return, and join with infidels in the ridicule of those who watch for the close of time's dark night, and the ushering in of the morning! Speaking of that event, Paul assures us that crowns will be given to all those who "love his appearing."

The Christian's hope will soon reach its fruition. Then will its happy possessors shine as the stars forever.

"Beyond this life of hopes and fears,
Beyond this world of joys and tears,
There is a region fair;
It knows no change, and no decay,
No night, but one unending day,
O say, will you be there?

"No suffering form, no tearful eye,
No hoary head, no weary sigh;
No pain, no grief, no care;
But joys that mortals may not know,
Like a calm river ever flow,
O say, will you be there?"

H. F. FARNUM.

Steel Co., Minn.

AN ARABIAN ANECDOTE.

An old Arab, hunch-backed, shriveled, rode alone in the desert upon a lagging horse. He was overtaken by one whom he had formerly known, a youthful chieftain, beautiful and brave. They conversed as they rode, hour by hour. At last, the old man said, "Let me tell thee of thy great improvement since last

we met." And the young chieftain listened joyfully. By and by the old man said, "Let me tell thee, also, of the faults which still remain unto thee." Whereupon the young chieftain replied, "Friend, I just bethink me that I need to make haste to meet my father in yonder tents." And he spake unto his swift horse, and left the old man far behind. "Thus," mused the hunchback, "do men hear joyfully those things which they easily find out, though they should hear them not; while those things which they hardly find out, even though they should hear them, they have not time to hear."

A HOME IN HEAVEN.

A HOME in Heaven so pure and bright,
That needs no sun to give it light,
For God himself its light shall be,
Before whose face all gloom shall flee.

A home in Heaven, passing fair,
No sin nor death can enter there,
Bright angels stand and sing glad lays,
And tune their harps in endless praise.

That city fair, with joys untold,
With gates of pearl and streets of gold,
Its walls are built of precious stone,
As lasting as Jehovah's throne.

That home above nought can surpass,
Its golden courts like unto glass;
Its domes and turrets brightly shine
In crystal splendors all divine.

Out from the throne a stream doth glide,
Upon its banks on either side
The lovely tree of life is seen,
All dressed in robes of living green.

Twelve kinds of fruit, delicious, rare,
Its waving branches freely bare;
Its leaves will all the nations heal,
Who have received the Father's seal.

Help us, O God, to keep thy law;
Help us from error to withdraw;
Thus be prepared when Christ shall come,
To share the joys of that glad home.

SARAH F. SHARPE.

Sandusky Co., O.

"THE PEOPLE ARE YET TOO MANY."

We are a small people. The faint-hearted have been turning back. And yet the sifting is not all accomplished. The people are yet too many. If we were all living up to our high privilege—if we were sanctified through the truth we have received—there would be none too many. But purifying trials are before us. We shall be tested. The indifferent and the lukewarm will be cast out. And who will stand? Let us make the solemn inquiry, whether we, as individuals, shall be rejected. When Jesus said to his disciples, One of you shall betray me; they began to inquire, Lord, is it I? Let us also ask ourselves, Shall I be one of those that shall be cut off from Israel?

How sad that any who have been enlightened—have had so much done for them—should fail of the grace of God, and come short of eternal life!

Brethren, let us all make sure work. It is our privilege to be consecrated to God, and know that our ways please him. But if we do not heed the warning, we shall be cut off, for the mouth of the Lord has spoken it. Shall we deceive ourselves, and sleep on till it be too late? Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

R. F. COTTBELL.

ACCEPTANCE OF ONE'S LOT. Persevere in earnestly striving to conquer in yourself the annoyances little daily vexations cause you; turn all your attention to this point for the present; feel that at this moment God only requires this of you; do not sow the seeds of good desires in the gardens of others, but cultivate well your own. Do not desire to be what you are not, but rather desire to be well what you are; turn your thoughts to perfecting yourself thus, and to bearing the crosses, be they great or small, which you may therein encounter.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 4, 1867.

URIAH SMITH, EDITOR.

WHEN DOES IT APPLY?

In Luke xvii, 34-36, we read: "I tell you, in that night there shall be two men in one bed; the one shall be taken and the other left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left."

Two classes of persons are here brought to view, probably the righteous and the wicked, between which there is, at some time a separation to take place. We wish to ascertain, if possible, when this time is, or at what period this portion of Scripture has its application. To do this we must look at the context, to which we invite the attention of the reader, commencing with verse 26: "And as it was in the days of Noah, so shall it be also in the days of the Son of man. 27. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. 28. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29; but the same day that Lot went out of Sodom it rained fire and brimstone from Heaven, and destroyed them all. 30. Even thus shall it be in the day when the Son of man is revealed. 31. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field let him likewise not return back. 32. Remember Lot's wife. 33. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."

Following these verses, come the ones first introduced. The proposition we first undertake to prove in reference to this scripture, is, that it does not apply to the precise moment when the glorious light of the coming Saviour flashes like the lightning from the east to the west, nor to any particular hour, nor to any day of twenty-four hours, but to a period of time more or less indefinite. But does it not say, "In the day when the Son of man is revealed," and, "in that day," and even, "in that night?" True; and some argue from this, apparently incapable of looking at the subject from more than one point of view, that the particular day of twenty-four hours in which Christ appears must be all that is referred to in the passage. But if we shall show that these expressions are sometimes used to denote an indefinite period, and that the context positively requires that they should be so used here, it will be sufficient to establish our proposition, with all reasonable and candid minds. And this can easily be done.

1. The definition of these words will allow us to give them such an application. Greenfield, under the word day (*ἡμέρα*) says that by metonymy the word is used both in the singular and plural to denote "time, as measured by days, as in the phrase, in our days; life, that is, time of life; age, years." Under the word night (*νύξ*), he says, "Tropically, a time which is unsuitable, unseasonable, inopportune for doing anything. By metonymy, a time of mental darkness, ignorance and vice."

2. The word is frequently so used in the New Testament. Luke vi, 22, 23: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy." Not in a day, merely of twenty-four hours, but in a time, a season, when such should be their experience. Luke x, 12: "But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city." Verse 14 shows that this is the day of Judgment; and no one can suppose that by this a day of merely twenty-four hours is meant, but a period of time in which the Judgment sits, and the punishment is determined and

executed upon the unrepentant and guilty. John viii, 56: "Your father Abraham rejoiced to see my day; and he saw it and was glad." Not simply a literal day in Christ's history, but doubtless the whole period of his ministry upon earth. Rom. xiii, 12: "The night is far spent, the day is at hand." Here, certainly, something more than a period of twenty-four hours is meant. 1 Thess. v, 2: "The day of the Lord so cometh as a thief in the night." But we all know that the day of the Lord is more than a literal day in duration; and that it commences with the judgments that fall upon the earth a short period before the appearing of the Son of man in the clouds of heaven. See Isa. xlii, 6-13; lxiii, 1-6; Zeph. i, 14-18; 2 Pet. iii, 10, 12; Rev. xv, 1; xvi, 1-21; &c. Again we read, "Behold now is the day of salvation;" 2 Cor. vi, 2; referring to the whole gospel dispensation; the "day" when God took Israel by the hand to lead them out of the land of Egypt, Heb. viii, 9, covering all the time consumed in fully delivering them from the house of bondage; the "day of temptation," Heb. iii, 8, 9, 17, in which God was grieved with them forty years; &c. That the word night is used in a similar sense is shown by Rom. xiii, 12, already quoted, and by John ix, 4: "The night cometh when no man can work."

These instances might be multiplied to almost any required extent. And although neither these, nor the definitions above given, would, of themselves, prove positively that the word day has an indefinite meaning in the passage under consideration, they show that it may be so used, and that such must be its meaning here, if there is anything in the context to require it.

We are now ready to look still further at verses 26-30, and show that a space of time, more or less indefinite, and not the precise moment at which the Lord appears, is referred to therein throughout. Verse 24 declares, "As it was in the days of Noah, so shall it be also in the days of the Son of man." Here the plural, days, is used, showing that a period of some considerable length is intended. And so far as time is concerned, this is the key-note to the whole passage. The mind is set right in the very start. And the expression "the day when the Son of man is revealed," of verse 30, and "that day," of verse 31, and "that night," of verse 34, evidently mean the same as "the days of the Son of man," of verse 26; for all the expressions refer to the very same time. The parallel passage in Matt. xxiv, 37-41, reads, "But as the days of Noe were, so shall also the coming of the Son of man be," &c. Now there can be no just comparison between the days of Noah, and the act of coming again on the part of the Son of man. Hence, this is not what is intended. But there can be a comparison between the days of Noah, the days that preceded the flood, and the days that immediately precede the coming of the Son of man; and this consideration is sufficient to show that this is what is meant. And in this time there shall be a separation, or line of distinction drawn, between the righteous and the wicked; for two shall "be in the field; the one shall be taken and the other left;" and "two women shall be grinding at the mill; the one shall be taken and the other left."

The reference to the days of Noah covers a period of time during which they were eating, drinking, marrying, scoffing at Noah, and giving themselves up to revelry and riot. To be a parallel case, a period of time must also be referred to in the last days, sufficient for these traits of evil to be developed and glaringly practiced among mankind.

Verse 31 says, "In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away." This language is adapted to the customs of the country in which it was spoken, where the roofs of the houses are flat and so near together that a person can step without difficulty from the roof of one house to another, and so, in case of danger, could even escape from the city without coming down at all into the street. It must simply mean that in the time here spoken of, no one should give himself any concern about saving his earthly goods and possessions. But let us apply it, as some would have us do, to the moment when the Lord appears, and we ask, where then would be the necessity of such an exhortation as this? Who at that time

will be looking to his wealth and riches? No one; for before this time the cankered gold of the miser will be cast into the streets, Eze. viii, 19, and the great ones of the earth, knowing from the convulsions of nature, even before the Lord makes his appearance, that the great day of his wrath is come, Rev. vi, 16, 16, drop all their earthly possessions, flee to the mountains, and lift up a frantic prayer to the rocks and mountains, to bury them from the wrath of the Lamb, and from the face of Him that sitteth on the throne, the revelation of whose awful presence they momentarily expect. It is not, therefore, consistent to apply the language of verse 31 to the literal day of twenty-four hours, in which the Lord appears. It must cover a longer period of time, and have its application, previous to that event.

Verse 23 reads, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." The attempt to apply this language to the very day of the Lord's appearing, will present in a still stronger light the absurdity of that view. For we ask, How will a man at the moment of the Lord's coming, as a result of seeking to save his life, lose it? And how will he, at that point of time, by losing it, save it? How? The folly of such a supposition is very apparent. As to what is meant by saving and losing life, there can be no difference of opinion. Seeking to save life and so losing it, is a course against which we are elsewhere counseled by the Saviour. See Matt. x, 39. It is to sacrifice the principles of truth and righteousness for the purpose of avoiding loss, persecution, or perhaps, death itself in this life, and so losing eternal life. While by losing our life for the sake of Christ, that is, throwing our whole selves into his service, and standing firm though we should suffer death here, we shall have eternal life in the end. Such language, therefore, cannot apply to any other time than that in which character may be developed, and eternal life be gained or lost. But this period of probation ceases for quite a space of time before the Lord appears. See Rev. xxii, 11, 12: "He that is unjust let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy let him be holy still. And behold, I come quickly." And thus we are still more firmly held to the same conclusion, that is, that the language under consideration must apply to a space of time more or less indefinite, previous to the coming of the Son of man.

We have now shown that the terms "day" and "night," may be used to denote a period of greater or less length, and that the context positively requires that they should be so used in Luke xvii, 30, 31, and 34. We might therefore at this point submit our proposition as proved; but there are some other considerations we wish to introduce.

The Lord then proceeds to state the different issues that will befall those who seek to save their lives from motives of selfish interest, and those who are willing to lose them for the sake of Christ: one shall be taken, and the other left.

It is important to determine what is signified by these expressions. Why, says one, this applies at the coming of the Lord, and one, the righteous, shall be taken; taken up to meet the Lord in the air, and delivered from this world and all its evils; while the other, the wicked, is left; left to be destroyed in the great conflagration. This view looks very plausible at first sight, but it is exceedingly shaken when we come to look at the definition of the words. The word, taken, has rather the sense of being taken as a captive, apprehended, seized; while the word, left, instead of signifying left to perish, has the sense of being permitted to go away, delivered or rescued from danger. The second definition given by Liddell and Scott, to the first word, *παραλαμβάνω*, is, "To take in pledge, to take by force or treachery, seize, get possession of." The other word, *ἀφήμι*, is defined under the second head, by the same authors, as follows: "To let go, loose, set free." In accordance with these definitions, some translations read, "One shall be seized, and the other escape." The Cottage Bible, comments thus: "One shall be taken, that is, as a captive." Here is a separation between the righteous and the wicked. The one is seized, and doomed to destruction,

the other escapes. And the disciples ask, "Where Lord?" where shall this seizure and destruction take place? And he answers, "Wheresoever the body is, thither will the eagles be gathered together." The parallel passage in Matt. xxiv, 28, reads, "For wheresoever the carcass is, there will the eagles be gathered together." And here a word is used which never has any other meaning but that of a corpse or lifeless body. Now those who apply all this to the literal day of the Lord's appearing, are obliged to take the body, or carcass, as a representative of Christ, and the eagles as representatives of the saints which are caught up to meet him in the air. But can this be? What! represent the Lord of glory, as he comes in majesty and triumph with all the glory of the Father, by a dead body, a loathsome carcass? and the saints who are caught up to meet him, as eagles, which go to rove and devour their prey? The idea is repulsive and revolting to the last degree.

But what may be fitly represented by the dead body? Answer, The wicked who, as unworthy of life, are given over to destruction. And what by the eagles? Answer, The judgments of God that come down upon them to slay and devour them. Job, speaking of the eagle says, "Where the slain are, there is she." Job xxxix, 30. So wherever the wicked are, the plagues of God will find them out, and come down upon them like eagles upon their prey. Describing the scenes of this time, the Psalmist says: "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. There shall no evil befall thee neither shall any plague come nigh thy dwelling." Ps. xci, 7, 10. Thus the righteous escape, while the wicked by their side are seized and perish.

From this time on we understand there is no association between the righteous and the wicked. Certainly we cannot suppose that the saints will come up to the very moment of the advent, unconcernedly carrying on their work, either in their houses or in their fields, side by side with their deadliest enemies! No; the manifest judgments of God separate the one from the other, and then we can "turn and discern between him that serveth God, and him that serveth him not." It is at this time, when Christ has ceased his intercessions, mercy pleads no more, and the plagues are falling upon the wicked, that the declaration found in Experience and Views, p. 17, will be fulfilled: "In the time of trouble, we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke and fell powerless as a straw," &c. This is just before the final victory of the saints, when they "cry day and night unto God for deliverance." Luke xviii, 7. This agrees perfectly with the testimony we have been considering, from Matthew and Luke.

With the view here presented there is consistency and harmony throughout; with any other there is not. People may endeavor to show that the testimony of Luke xvii, 26-27, refers to the very hour of the Lord's appearing, and that the righteous and wicked are up to that moment, associated together in all the occupations of life, for the sake of proving the foregoing declaration from Experience and Views to be incorrect; but they can do it only by stubbornly shutting their eyes to all the claims of the context, and ringing an insignificant round of changes on the word "day." But it must be very apparent to all that that is but a superficial and incompetent examination of this question, which does not inquire whether the word day may not mean a period of indefinite duration; whether the context does not require that it be so used here; whether the expressions about being "taken" and "left," do not denote an event of such a nature that it cannot transpire at the moment of the Lord's appearing; and whether the carcass and the eagles can apply to Christ and his saints. Taking these questions into account, as we have done in the foregoing remarks, we find that the language of Luke covers a considerable period of time, and that according to his testimony a separation between the righteous and the wicked certainly does take place before the Lord appears. Whatever discrepancy, therefore, the objector finds between this portion of scripture, and the statement from Experience and Views quoted above, is on-

ly what he himself creates by his own erroneous view of the passage.

TIME OF MORNING PRAYER.

As a people we are generally agreed that the best time for evening prayer in the family is early in the evening, when "soft twilight steals abroad," early in the commencement of the twenty-four day. It is well to begin each new day with the worship of God, and all are better prepared then for acceptable worship, than at a later hour, when weariness and drowsiness will affect more or less the different members of the family.

But in respect to the best time for morning prayer, there is not so much uniformity. Some have their season of morning prayer before, and others after breakfast. Not wishing to dictate in this matter, I will give some reasons why I prefer the former.

1. It makes the service of God first in the morning, before we serve ourselves with food.
2. It will be admitted, I think, by readers of the Bible and observers of our different states of mind, that we are better prepared for prevailing prayer while fasting, than after eating.
3. A family of children are more naturally and easily collected together before breakfast, than after.
4. If some have to eat at a second table, and prayers be delayed till after breakfast, they must wait for their breakfast till after the season of prayer, else be waited for, or worse than either, the worship must be commenced while they are at table.

There is one objection to this, a selfish one, and that is, that the food will be getting cold during the season of worship. The answer is, that it may be kept warm, and placed on the table after the worship is concluded.

R. F. COTRELL.

THE MINISTER'S SABBATH.

Does not the minister need a Sabbath, a day of rest, as well as other people? The farmer cannot work seven days in a week continually without breaking down. The mechanic needs one day of rest in every seven. The lawyer must also have his Sabbath. Without it he soon wears out and fails. In short, all who work mentally or physically, need at least one day in every seven of complete rest and recreation from their labors. The mind needs it, and the body needs it. Simply a change of work, or resting now and then an hour, will not do it. It needs a whole day's rest together. This gives the system time to regain the strength it has spent during the week.

Sometimes business men, lawyers, and even farmers, get in a hurry and think that they cannot lose time to rest, and so labor on for weeks without rest. But have they really gained any time by so doing? No; experience shows that they have actually lost time by such a course. Either a severe fit of sickness, seated disease, or premature old age is the result.

The God who made man knew that he needed a day in which to rest, and hence gave the Sabbath. Now is the minister an exception to all these cases? Can he labor continually and not feel the bad effects of it as others do? Certainly he cannot. Yet but very few ministers have a rest day once a week. Many labor on their farms, or about their secular affairs six days and then work in the pulpit on seventh. Many others read, or write, or study six days and labor in the house of God on the seventh. Now where is their rest-day? They have none. The consequence is that they as a class, wear out sooner and break down earlier than most any other class of people. They generally excuse this by saying that they are working for the Lord; but God requires no such thing at their hand. They only cripple their power to do good and shorten their days. I have repeatedly seen this illustrated among our own people within the last few years. Whilst others are reforming should not they reform in this respect? I think they should. Their health and usefulness require it, and God requires it.

I will state my own experience on this point. I have now been preaching about three years. It has been my custom to preach from one to three times on the seventh-day and as many on the first-day. Monday

would generally be employed in writing letters, reports, &c. Then the four remaining days I must do my visiting, reading, studying, &c. As this left me but few hours for close study I felt as though I must improve every moment.

Every day I would take more or less exercise, and occasionally two or three hours at a time. This I thought to be all-sufficient, as I worked no day at hard labor with my hands. For the last two years of this time I have been trying to live out the Health Reform in every respect; yet at the same time I felt my strength gradually growing less. The last year I began to apply my mind a little closer to study than I had done before. I soon felt this severely. My brain often became confused and I would have a severe headache. I could neither study nor do any thing else. It required from one to three days of entire rest before I felt well again. These spells came oftener and oftener, until I concluded that something must be wrong in my habits of living. I could think of nothing that I was eating that was not healthful. I at length thought that I, as well as others, needed a day of rest from care. This I did not have on the Sabbath day as that was about the hardest day's work for me out of the seven, and during the other six I labored more or less as I felt able.

I therefore chose the day before the Sabbath for a day of rest and recreation. I solemnly promised myself that when that day came I would throw aside all study and cares of every kind and enjoy myself as best I could. I have practiced this now for several months, and I find that it pays far beyond my expectations. Both my mind and my body have seemed to gain new strength and vigor. My headache has nearly disappeared. I can now study and labor hard during six days without seeming to overtax my strength. I verily believe that I can now accomplish more mental labor in six days than I did before in seven. So I think it pays for the ministers to have a day of rest as well as others. I would recommend my brethren to try this.

D. M. CANRIGHT.

REPORT FROM BRO. WHITNEY.

LEFT home April 5, and spent a few days with my sick mother, after which, I came to Parma to attend Quarterly Meeting according to appointment, the 13th and 14th. This was emphatically a good meeting. There was not a great deal of animation, but a solemn earnestness and a mind to work among the believers.

Bro. Andrews was present and did most of the preaching. The social meetings were characterized by a promptness that was really gratifying. Some interest was also manifested by outsiders to hear the truth, as there has been at every place so far.

The 20th and 21st, was at Ridgeway. There our meetings were small but quite interesting.

The Quarterly Meeting at Olcott the 27th and 28th, was well attended and was another good meeting. Bro. Saunders assisted in preaching, and the social meetings were interesting. Continued with them over another Sabbath and held meetings most of the time, but toward the last their interest was detracted from somewhat by the illness of our dear sister Lindsey. She was able to be at meeting the first Sabbath part of the day, and gave in her testimony which was really cheering, but was taken worse the succeeding night and continued to fail while I remained. The church feel deeply afflicted by her feeble condition, and to all appearance she is almost ready to drop into the grave, unless the Lord by his power rescues her therefrom. May the Lord grant her family grace to patiently endure the affliction, if it comes.

Spent two Sabbaths also at Lancaster. On account of the extremely bad weather and roads, and sister Lindsey's precarious state of health, none came from abroad, and consequently the meeting was small. The church also is not in the most flourishing condition; but the Lord gave freedom in speaking the word, and some of our social meetings were truly refreshing seasons, and I trust some good was done. May the Lord help the few faithful ones there to be "steadfast, unmovable, always abounding in the work of the Lord."

At all these meetings the reform short dress excited a good deal of interest, and the sisters generally are taking commendable steps toward adopting it. May they all have courage to come fully up to the light; and for the encouragement of all I would say, that so far as I know, those that have done so, testify that they received one of the best blessings they ever enjoyed.

S. B. WHITNEY.

Angelica, N. Y., May 22, 1867.

MARRYING UNBELIEVERS.

Of all the denunciations which God has pronounced against man for sin, but few are more striking and pungent than those which forbid the marriage of his people with unbelievers. It seems that this was one great cause of the corruption in the earth before the flood. We learn that the sons of God (the descendants of Seth,) mingled with the posterity of Cain, and by intermarrying with them, lost their holy character through the influence of their wives. The earth soon became corrupt; every imagination of the heart of man was evil. It repented the Lord that he had made him, and he cleansed the earth of its impurity by a terrible deluge.

The unhallowed longing of Lot's wife for the goods and pleasures of the ungodly cities of the plain, which she had been summoned to leave, called down the vengeance of Jehovah, and that wonderful judgment ought to be a lesson to all future generations to forsake the company of evil doers. But experience seems to be the only lesson by which we learn, unless we are early taught to obey the commands of God. Deut. vii, 3, 4. With the seven nations mightier and greater than the Jewish, God said that his people should not make marriages. "Thou shalt not give thy daughter unto his son, nor take his daughter unto thy son; for they will turn away thy son from following me; so will the anger of the Lord be kindled against you." Josh. xxiii, 12. "If ye do in any wise go back and cleave unto the remnant of these nations, and shall make marriages with them, know of a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes."

Was not this intermarrying with other nations one reason why the Lord suffered them to go into Egypt? *Spir. gifts*, Vol. iii, p. 242. Four hundred years of cruel bondage! How much bitter for a little sweet! Then in the wilderness it was the mixed multitude, those who had intermarried with the Egyptians, who were the instigators in one of the greatest of the rebellions that happened in the camp of Israel. *Spir. Gifts*, Vol. iii, p. 274.

One of the principal reasons why the people of God could not go up to Jerusalem to build up the walls of the city and the holy temple, was their strange wives, and nothing was accomplished in the great work until this evil was forsaken.

The strength of the mighty and the wisdom of the wisest, may not be able to shield us when we transgress this great command not to marry unbelievers. Samson fell a victim to the same by disobeying it, and Solomon in his old age had his heart turned from the Lord and did evil because of a like neglect. "Be ye not unequally yoked with unbelievers," says Paul, "for what part has he that believeth with an infidel? or what concord has Christ with Belial?"

How often has God forsaken his people for this sin! Is there danger that his people in these last days should fall into the same forbidden faith? May God forbid that the Seventh-day Adventists be thus spotted with the world. Why can not both sexes in this society raise the standard of morality, and say, We will not cause a reproach upon the cause of God by forming intimate alliances with those who do not show by their lives that they are trying to keep all the commandments of God? It is their privilege to lead the world, but not be led by the world. And may neither wealth, nor beauty, nor smartness entice either sex; but let PRINCIPLE form our permanent associations, so that we do not cause the anger of the Lord to be kindled against us, but have our last days our best days.

JAMES SAWYER.

Coopersville, Mich.

News and Miscellany.

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

—The New York *Herald* says the proposed Fenian raid is taking a definite shape. A secret circular has been distributed to all the circles, calling them to arms. Munitions of war in large quantities have been taken toward the border, and secreted, ready for use when wanted. Quite a number of persons supposed to be Fenians are in St. Albans, Vermont. Fifty thousand troops are reported ready to take the field backed by fifty thousand more in case of need.

—The Paris Exposition is turning out in every respect better than first appearances promised. The attendance lately is very great, and the verdict quite generally is that the affair is neither a swindle nor a failure. The greatest attendance is on Sunday, which in Paris is the great holiday. But on that day the American and English departments are closed, a circumstance that occasions much disappointment to Continental visitors, whose style of civilization is not of that sort.

—The London *Lancet* says: "It is certain that many ladies carry about with them in their chignons the seeds of ringworm, an intractable malady." It also stated that much of the hair used for chignons is "churchyard hair," pulled from the scalps of the dead. It may seem paradoxical, but it is a fact, that while some aver that the rage for chignons is going down, the fashion seems to be "going up."

—It is stated that there are no less than 40,000 persons in London, not only out of employment, but reduced to the extreme of destitution, and dependent on daily charity for their morsel of bread or cup of soup. A procession of one thousand was recently formed and marched through the streets, carrying money boxes to receive any donations. Every man was in rags.

—In a recently published statistical work, there are said to be in London one million four hundred thousand persons who never attend public worship; one hundred and fifty thousand habitual drunkards; one hundred and fifty thousand living in open profligacy; twenty thousand professed beggars; ten thousand gamblers; thirty thousand destitute children, and five thousand receivers of stolen goods.—*Herald of Bridegroom*.

—The doctrine of Christian perfection, which has been generally ignored for some years among the Methodists, is attracting new attention under the impulse of the spring revivals. A correspondent of the *Zion's Herald* says: "I understand that there is a plan afloat for a kind of national camp meeting somewhere in New Jersey, in the month of July, to be specially devoted to the promotion of Christian holiness; that invitations will be issued by competent church authority to the leading ministers of Methodism throughout the country who have been identified with this doctrine, and a strong, well-guarded effort made, to arouse the whole denomination, standing upon the threshold of its second century, to a fresh and new devotion to the universal 'spreading of scriptural holiness over these lands.'"

The Rebellion not Suppressed.—Speaking of the unsettled state of the South and the release of Davis, a late N. Y. paper says:—

We have commented elsewhere on the surrender of Jefferson Davis by the military authorities, and his release on bail by Judge Underwood. We have made, as the chief objection to this foolish procedure, the unsettled condition of the Southern States, and the uncertain temper of the Southern people. Following the release of the arch-traitor, we have an assault upon Judge Kelley, of Philadelphia, for attempting the exercise of free speech in the city of Mobile. Shots were fired at the party occupying the platform. One white man and two negroes were killed, and the meeting was broken up. We say emphatically that rebellion is not suppressed until free speech is secured to loyal citizens in every nook and corner of the Southern States. We fought for this express end—that such men as Judge Kelley, Senator Wilson, and Frederick Douglass, too, if he is so minded, should have liberty to go South, and address, without molestation, as many as choose to hear them. And we trust that the people of the United States will not stay their hands till this consummation is reached. Our public men, as soon as they get out of sight of old precedents, seem to become bewildered; but, thank God, the sound common-sense of the American people has so far never entirely failed them.

The Freedmen.—In his speech at Charleston, Senator Wilson expressed the opinion that any persecution of the Freedmen of the South in consequence of their voting the Radical ticket, would be likely to incline him to support confiscation in the future. It would not have that effect upon Senator Wilson alone. The idea of punishing men because they do not vote as some particular class wants them to, especially when that particular class happens to be composed of rebels, can-

not be entertained for an instant. The colored people of the South must have absolute freedom of the ballot, and we greatly regret to observe that the failure of the Conservatives to cajole the colored electors into their support, has been succeeded by muttered threats of vengeance if the colored vote is cast against them. The rebel leaders at the South will add the cap sheaf to all their former folly since the close of the war, if they interfere with any colored elector of the South who votes as his convictions and interest dictate. Nothing would more certainly bring confiscation upon the South than such action.

Emigration.—The stimulus given to emigration from Ireland and Germany by the Fenian troubles and the continental wars and rumors of war, is very great, and we are just beginning to feel its effects. Never were the Irish here sending out for their relatives more freely than now. Three steamers with 2000 emigrants, mostly Irish, arrived at New York, Saturday. Nine steamers full of emigrants left Cork, Ireland, within a few days early in April. Bringing Irish and German to America for permanent residence, is proving a vastly more profitable season's business for the steamers than carrying Americans over to see the Paris exhibition. America was never serving her mission as the refuge of the oppressed, and the hope of the dissatisfied, the world over, more fully than now. Our fame goes out to all the nations, and the wide arms of commerce gather in the overflow and out-go of all climes. It makes the head swim with wonder and doubt to observe the elements of growth and greatness gathering and developing here on this republican continent. Only a divine sight and faith can trace the future with comprehension and confidence. The world seems but just beginning to grow, and man to assert and wield his full powers.—*Springfield Repub.*

The [Sunday] Sabbath.

EFFORTS TO PROMOTE ITS OBSERVANCE IN
NEW YORK—GREAT SUCCESS—ITS
DISECRATION IN CHICAGO.

THE New York Sabbath Committee held their tenth anniversary on April 28th. Norman White, Esq., chairman of the committee from its organization in 1857, made the first address. He stated that in 1857, owing to the then existing flagrant abuses of the Sabbath, a committee of twenty laymen formed themselves into an organization for the purpose of abating the evils. A canvass of the city showed that there were 10,000 places of business open regularly on the Sabbath, besides numerous theatres and dance-houses; that frequent parades and processions took place on that day, and that some 500 newsboys were crying the Sunday and daily newspapers through the streets of the city. These open and shameless violations of the Lord's Day were the first to engage their attention; and by the efforts of the committee, with the co-operation of the clergy, the Metropolitan Police Department and the public press, they had been successful in putting all of them down, and have continued to succeed up to the present time. The chief results of their labors have been the suppression of the crying of newspapers in the public streets; of the Sunday pageant of the fire department at the funeral of Senator Broderick; the effectual remonstrance against Sunday desecration in the Central Park; the abolition of the Sunday theatres by the Sunday Theatre act of 1860; the protection of the Sabbath interest in the army and navy during the war, culminating in the issue of the Sabbath order by President Lincoln in 1862; suppression of Sunday parades in honor of returning volunteers in June, 1863; the National Sabbath Convention at Saratoga, in August, 1863; the delivery of over 100 sermons in the churches of New York and surrounding cities in 1864-1866; seven German mass meetings held from 1859 to 1867, for the better observance of the Sabbath; and last, though not least, the suppression of the Sunday liquor and beer traffic by the Metropolitan Excise law of 1866. Besides this over 2,500,000 pages of printed matter in relation to the proper observance of the Lord's Day have been issued by the committee, and all these things have been done without a single public appeal for pecuniary aid.

Rev. Dr. Schaff, Secretary of the committee, gave an interesting account of the Anglo-German Sabbath meeting in Mr. Beecher's church, from which he had just returned, and read a statement showing that the number of arrests by the police for drunkenness and disorderly conduct on the Sabbath have decreased one-half since the passage and enforcement of the Excise law as compared with former periods.

Rev. Dr. Patterson, of Chicago, also addressed the meeting, eulogizing the high state of order observed in New York on the Sabbath, and deploring its desecration in the metropolis of the West, which he said is now what New York was 20 years ago. Chicago has at present 1,723 licensed and 400 unlicensed liquor shops and beer gardens. At the inauguration of one of the latter places some time since 743 barrels of lager beer were consumed, and 36 assaults with deadly weapons and two murders were the results of the day's enjoyment at that one place.—*N. Y. Evangelist*.

Romish Persecutions in the United States.—We had occasion recently to notice the attack made upon Dr. Mattison's church in New Jersey, by the Roman Catholics; we find that in Quincy, Ill., there has been a still worse manifestation of the persecuting and intolerant spirit of this enemy of Christ and freedom:

"The Rev. J. C. White undertook to lecture on Romanism in Quincy, Ill., on Wednesday night; but the hall was taken possession of by the Catholics, and, upon attempting to speak, he was hustled out of the hall and barely escaped lynching. At least two thousand persons were present, inside and out side of the building, armed with clubs, stones and other missiles. An appeal was made to the Mayor, but he answered that the people had rights as well as the speaker."—*N. Y. Times.*

In reference to this the New York *Tribune* says:

If any Catholics wish to make themselves and their church thoroughly detested by the great body of our people—to close the ears and steel the hearts of all non-Catholics against the Roman creed and polity—they may do it effectually by imitating the criminal madness of the two thousand at Quincy, whose conduct was even more impolitic than illiberal."

If we are not to be allowed to speak our sentiments in our own churches and halls, without running the risk of a mob, then it is time to rouse ourselves out of that inane indifference to growing evils which seems to characterize us just now. These are only the big drops that precede the storm. Here is another case, which we abridge from the *Watchman and Reflector*:

"Rev. C. Chiniquy, the French Canadian priest of Illinois, who embraced the Protestant faith a few years ago, with his people, and who has continued ever since to hold religious service in the same church where he used to say mass, is the object just now of various annoyances and persecutions on the part of the Romish bishop of Chicago. The latter has sued him to recover the church property now held by Mr. Chiniquy, and had him even arrested a few days ago. Mr. C. has written to his Presbyterian brethren to ask an interest in their prayers."—*Zion's Herald.*

The Great Earthquake—Effects at Leavenworth Kansas.

Our telegraphic despatches of Thursday, April 25, announced the occurrence of terrible earthquake shocks simultaneously at Leavenworth, Junction City, Lawrence, Kansas City, St. Joseph and other points of western Missouri and Kansas. The Leavenworth and Kansas City papers give additional and deeply interesting details:

[From the Leavenworth Conservative, April 25.]

The universal topic of conversation last evening was the earthquake shock experienced in the afternoon. It was a phenomenon so utterly unlooked for, so sudden in its coming and departure, a natural convulsion of which so little is known in this latitude, that of course all were more or less startled, and indeed, frightened. Conjectures as to the possible duration and severity of the swift coming shocks flitted like lightning through confused minds, and all seemed to anticipate, after they realized the cause of the commotion, that further and more severe shocks might succeed.

The first indications were perceived a few minutes, perhaps fifteen, before three o'clock, and but little attention was given to the matter. Persons up stairs imagined that the jar was produced by something down stairs, while those below accounted for it on the supposition that the cause was above. The first shock is variously described, but generally as resembling the passage of a heavily loaded railroad train driven at a high rate of speed. There was a very perceptible tremor or trembling of the earth, lasting possibly half a minute. Windows rattled slightly and lighter articles were visibly agitated.

Then ensued a momentary pause, during which time we presume, brief as it was, the matter passed from mind. But it was only momentary; and then came that rattling sound in the air, that subterranean rumbling so inseparably connected with the old "earth-din," that convulsive inheaving and rocking of the earth which has so often presaged the destruction of cities, and the death of thousands. Suddenly, fearfully, came the second shock: and as if by preconcerted action the entire populace rushed into the streets. "What is it?" "What's the matter?" were interrogations that fell from trembling lips, while faces were blanched with fear of what might come after such a "terrible grumble, and rumble, and roar." Its continuance was brief perhaps not more than fifteen seconds, and all was quiet again. In that short time, however, an experimental knowledge of earthquakes was gained which will not soon pass from mind.

Brick buildings, the foundations of which were deeply laid, experienced more fully than frame buildings

the effects of the shock. The vibrations of such were generally from three to five inches from east to west, and even the Planters' House rocked to an extent not calculated to assure the lookers on of the security of its walls. Our office was rather roughly shaken, and was, it may be surmised, evacuated with much greater alacrity than the rebels exhibited at either Richmond or Charleston.

At Lawrence, Kansas City, St. Joseph, Weston, and, we presume, all along the river and throughout the West, the same convulsions were experienced, with the same startling effects. The occurrence was telegraphed from St. Joseph to the Eastern press at once, and passengers from Lawrence report that there it was very similar in approach and culmination to the description we have endeavored to give.

[From the Leavenworth Bulletin, Wednesday Afternoon.]

We were sitting at our office window, in the third story of a brick building. A general trembling of the building, and rattling of windows, quite unusual, first attracted our attention. It felt like the result of rolling barrels upon the lower floor. Then came a pause of a few seconds, followed by a trembling and vibrating motion of the whole building, in such a forcible manner as to impress every one of the imminent danger of its falling.

Compositors fled their cases, and every one sought the street for safety; and what was true of this office, was also true of the entire city, so far as we could see. Blanched faces and trembling hands were the rule, steady nerves the exception, among the crowd that found their way so hastily to the street.

The sensation called to mind that produced by the breaking of a car axle under a moving train. The vibration of the building in which we write could not have been less than three inches from east to west, as pendulum clocks were stopped, and the plaster shaken from the upper ceiling.

The second shock came with such vehemence and power that all rushed instantly to the open air. The streets were filled with a crowd; some terror stricken, others laughing—all more or less pallid or flushed, as fear or excitement held the mastery. All were unusually talkative. Men who had not been on speaking terms for years exchanged remarks, and it was soon settled that we had had an earthquake—a genuine one. At this moment, the universal equality of man was wonderfully realized.

The effects of the earthquake were only apparent during its continuance. Windows were violently shaken; a hoarse rumbling, accompanied with a sort of rushing sound, as of an impalpable wind, was heard, and an electric current passed violently through the air, every living thing being sensible of its effects, though too much alarmed to comprehend it. We have heard of but few incidents; among them, we may mention the destruction of Mr. Planta's crockery, which was thrown to the floor; the overthrowing of piles of dry goods on the counters of different stores; the clock in our office stopped. The excitement for a few moments surpassed anything we have ever witnessed.

End of Imperialism in Mexico.

A CONDENSED VIEW OF THE WHOLE MOVEMENT.

We have the interesting information from Mexico of the fall of Queretaro, where the Imperialist forces have been for some months besieged by Juarez and the Liberal army, and the capture of Maximilian and all his generals. The character of the more recent reports renders the above intelligence probable. On the 10th of July, 1863, following some considerable successes of the French arms under Marshal Bazaine, the Council of Notables assembled at the City of Mexico and elected, by a vote of 213 to 2, the Archduke Maximilian, of Austria, to the throne. In the latter part of 1863 a Mexican deputation visited him, but the time was not ripe for his acceptance. On the 10th of April, 1864, a second delegation had audience of the Emperor Maximilian at his palace of Miramar, and having represented to him the vote of the Council of Notables, which they claimed was indorsed by an overwhelming majority of the people, he was induced to accept the throne, an act that French negotiation had pre-arranged. On the same day a convention was entered into between France and Mexico stipulating the reduction of the French force to 20,000 men, and the indemnification of the French Government for the expenses it had incurred in seating Maximilian on the throne. After his acceptance, Maximilian visited the Pope of Rome in company with his consort the Empress Charlotte. On the 28th of May, having come by way of Madeira and Martinique, he landed at Vera Cruz. Some time was spent at Orizaba, and the imperial en-

try into Mexico occurred June 12th, amid much pomp and pageantry. At this time Juarez occupied Monterey, Uruga and Ortega held their forces in various parts of Durango, Jalisco and Michoacan, and Diaz and Alvarez had considerable strength in Southern Mexico. The situation was quite favorable to the Imperialists.

We cannot pretend in this connection to trace the tangled narrative of military and political events in this distracted country in the interval between the accession of Maximilian, and the series of operations that led to the downfall of Queretaro, where the Imperialists made their latest stand. The Emperor, soon after the ceremonies on his arrival at the City of Mexico, made a tour of the Provinces that were held by the French forces, organized his Ministry, created a Council of State, made such preparations as were possible for filling his exchequer, and the supporting operations of the Franco-Mexican army went on. The surrender of Cortinas and the fall of Matamoros now shortly occurring, were a severe reverse to Juarez, but he seemed to gather energy from defeat and pushed his movements with great activity, in which he was aided to no small degree by the moral influence of the United States, which, both through the protests of the State Department and by the action of Congress, which on the 4th of April, 1864, unanimously resolved not to recognize the Imperial Government. At the commencement of the year 1865 the Imperialists were firmly established in all the important places in Central Mexico, and controlled more than three-fourths of the population of the whole country. In March of this year the final rupture between Maximilian and the Church party, a most unfortunate event for the Empire, took place. After military movements of a varying character throughout the year, but mostly favorable to the Imperialists, Juarez in December, having been compelled to leave Chihuahua, which the Imperialists had once evacuated but returned to, placed his seat of government at El Paso. About this time the Liberal cause was seriously threatened by a contest between Juarez and Ortega for the Presidency. The United States, as is well known, maintained the legitimacy of Juarez. The triumphant close of the war in this country, the emigration of numerous bodies of Americans to Mexico, the increasing protests of this government and the impolicy of Maximilian's government had a seriously-weakening effect upon it.

We cannot trace the military events which gradually but surely added strength to the Liberal cause. Juarez and his followers, with wonderful energy and tenacity, maintained their cause, which began to see brighter days when the position of this Government, that rightly looked upon the attempted establishment of the Mexican Empire as a part of the rebellion, brought the Emperor of France to the point of consenting to an evacuation of Mexican soil. The military events of the year 1866, are still fresh in the minds of our readers, and we need only advert to some of the more recent, directly bearing upon the collapse of the Empire. Napoleon's agreement with Mr. Seward had been to evacuate Mexico in three divisions, the last to embark in March of the present year. The Liberal forces, however, manifested such impatience and so little disposition to respect the convenience of the French, that such a division of his army as this arrangement would necessitate, was found by Marshal Bazaine to be quite impracticable. He therefore concentrated his troops, the Republicans occupying every inch almost as fast as he vacated it, until in March he had collected all his forces in Vera Cruz ready to set sail. By the 12th the last man was aboard the French squadron, and almost on the same day Vera Cruz was besieged by the Liberals.

Maximilian still held the capital with Queretaro, about 100 miles to the northward of Puebla, 75 miles eastward and somewhat more than 100 miles northwest from Vera Cruz. His communication between these places, however, was imperfect and was daily becoming more so. Before the French were fairly off, Porfirio Diaz had begun the siege of Puebla while Escobedo took charge of operations against Queretaro. By the fifth of April, Diaz had taken Puebla, and, advancing toward Mexico, defeated on the 12th the Imperialist forces under Marquez, who was advancing to the relief of the fallen city. The Empire was thus completely driven from the open field and cooped up in Queretaro and the Capital. The sieges proceeded with comparative slowness for want of heavy artillery. Several desperate sorties were made by the Imperialists from Queretaro, inflicting considerable loss on the besiegers, but only resulting each time in a closer investment; until on the 15th of the present month, as yesterday's dispatch informs us, the city fell, and with it the last hope of the Mexican Empire.

Thus ignominiously, in utter failure, has ended the second attempt to found an empire in Mexico—an attempt begun while the United States were grappling with a stupendous rebellion of a large portion of their own inhabitants—an attempt intended to promote the success of the rebellion, and which was naturally looked upon by our own citizens as an irritating form of intervention and a menace to Republican institutions on this continent.—*Detroit Tribune.*

Conference Department.

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

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

From Bro. Hebner.

BRO. SMITH: The third angel's message is evidently the last call the world will have before the Son of man comes to receive his people, and establish his kingdom. May we each realize the solemn and awful time in which we are living, and order our lives in obedience to the commandments of God and the faith of Jesus Christ.

When looking back some fourteen years to the time when Bro. Bates brought the Sabbath to me, I can see that the Lord sent him in the right time to preach the truth, and the proclamation of the kingdom. I praise the Lord that the truth found lodging in my heart, and that its purifying influence has kept me to this present time, endeavoring to obey the commandments of God and the faith of Jesus Christ. I mean to stand the trials of the way, and the persecutions of a wicked world, and in the time of trouble be safely kept, and at last stand upon the sea of glass, and sing the song of the redeemed.

Jesus says, "Be of good cheer, I have overcome the world." And again he says, "In my Father's house are many mansions. I go to prepare a place for you." And, glory be to his holy name! he will soon come again to receive his people to himself. My prayer is that I may be a perfect overcomer, and inherit all things, and live when the tabernacle of God shall be with men. And oh! how sweet the thought that we shall dwell with Jesus in glory even forever and ever. Praise the high King of Heaven for his goodness toward us. The Review is all the preaching I have. May the Lord in his own time send some of his ministers this way, is the prayer of

Your brother waiting for the kingdom.

JOSIAH HEBNER.

St. Clair Co., Mich.

From Bro. Jones.

BRO. SMITH: The cause of present truth I love, not because it is truth in itself considered, but because it is truth upon which the world is being tested. Yes, the third angel's message is drawing a more distinctive line than any other truth that it has ever been the lot of men or angels to proclaim to this lost world; and what makes it vastly more important is, it is the last message or warning to be given. It is connected with, and just precedes, the coming of the Son of man.

Were I called upon to recommend a paper to the world to be universally read, I would point them to the Review and Herald. Oh, that its sanctifying influence might be felt in every honest heart who is seeking after truth.

In hope of eternal life when the Lifegiver comes.

E. O. JONES.

Lapeer Co., Mich.

SISTER L. ORCUTT, of Whiteside Co., Ill., sending a remittance for the paper, says:

I shall ever esteem it a duty and privilege to pay for the paper as far as my means will admit; for it is my preacher, my commentary, my conference meeting, and all the instructor I have except the Bible, and surely it is to me a portion of meat in due season. I am most sixty years of age, have been a member of the Baptist church about forty years, have been trying, though in weakness, to sustain a Christian walk. I feel to mourn over my short comings and slow progress in a divine life. I often think if I am a Christian, I am the least of all. May the Lord enable me to double my diligence, to consecrate myself wholly unto him who is able to keep me from falling, and present me faultless before his Father's throne. It is three years since I commenced keeping the Sabbath. Bro. R. F. Andrews came to our place and gave some lectures on present truth. I was led to search the Scriptures to see if those things were so. I could nowhere find where man had a right to change the commandments of God. I can truly say that many things contained in the word of God that once were sealed now look very clear to me. I feel to thank the Lord for the light of present truth, and pray I may ever be enabled to take heed to it as to a light shining in a dark place. I stand alone, my name having been dropped from the Baptist church, there being no Sabbath-keepers near me; but my trust is in God, and my course shall be onward.

Pray for me and for my children, that they, too, though some of them are far away, may be gathered into the kingdom.

SISTER M. A. STROUD writes from Stephenson Co., Ill.:

I have never been a subscriber to the Review, having had the privilege of reading a friend's who resides in the same house. But I prefer henceforth to own a paper while I can raise three dollars, if it is hard earned, as I wish to read and give them away, hoping thereby to scatter the good seed while a kind Providence gives the increase. Those who are afflicted as I am with deafness, can rightly appreciate the Review with its weekly sermon. I wept for very joy when I read the first sermon that appeared, as it was the food I had so long hungered for, obtained at last. When I contemplated the amount of good the sermons will do to the scattered flock, and of those who are perhaps weary when writing them, I am reminded of that beautiful passage of scripture that must often cheer the weary minister in his endeavors to gather the wanderers into the Good Shepherd's fold. It is this: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him." Is not that compensation to the pure in heart?

"Pilgrims, on! there's rest in heaven,
Rest from every anxious care,
Rest in Jesus' smiles, forgiven,
Peaceful and eternal there.
Oh! 'twere sweet to toil in sadness,
Oh! 'twere well the cross to bear,
If, at last, in joy and gladness,
We may rest forever there."

A Good Result.

BRO. R. TOWN writes from Franklin Co., N. Y.: Some time ago I gave you notice at the Review Office that my paper had stopped, and that in consequence of two or three years' sickness I could not pay at present. Soon after I received the paper again with all the back numbers, which I esteem a great blessing to be conferred on an unworthy person like me. And it made me think of the time when the poor had the gospel preached to them, to find that there was a people in these last days doing likewise. But I felt somewhat embarrassed as I knew that my brethren in Ingham Co., Mich., had not forgotten that my wife and I were both lovers of tea and meat of all kinds, and that it would take only a small piece of meat to bring money enough to pay for the Review a year. I now want to say that I never used tobacco. Tea and coffee were laid aside when I left Mich.; and when I commenced taking the Review the last time, I laid aside all kinds of meat. My wife has done likewise, and we think our health is improving, although we were told that we could not work without meat. Had I seen my duty sooner I should have obeyed; for I can not regard it as Christian to knowingly indulge in an evil habit. God will not be mocked with our ceremonies, while our disobedient hearts are far from him. Half-way work will not do. God wants the whole heart.

I am a lonely pilgrim here, but my trust is in God, and I expect to wear the conqueror's crown in a short time. Many of my neighbors are already convinced of the truth of the Sabbath and the mortality of man. They say that there is no denying these truths. I don't know that they will ever break off their sins by obeying. I fear they will be among those who know their duty but do it not. I would not put my light under a bushel lest their blood be required at my hand.

MY VISIT TO THE CONFERENCE.

BRO. SMITH: By attending the General Conference at Battle Creek, I have been greatly strengthened in my hope. I desire to get nearer to God. I will enumerate some of my new resolves in reference to the future.

The first thing which called attention during my stay at Conference, was the self-sacrifice and brotherly kindness which the brethren and sisters exhibited in making distant friends comfortable at their homes. This taught me to emulate their example.

Next I saw wisdom, economy, and health in the food which was bountifully placed upon their tables before us twice a day. Again I was blessed; for the Lord gave me strength, and that one useless meal has with me forever passed away. My desire is to be "not overcharged in surfeiting."

General Conference is called. I there see new faces but their names as they are spoken, are all familiar. I believe God loves those names. Why does he love them? Because of their meekness and forbearance shown in all those weighty questions which came up before them. And God gave them great endurance to accomplish a great amount of mental and physical labor. By their example meekness and humility could

be learned. Let us all pray in faith that we may have this blessing bountifully.

A visit to the Health Institute was another blessing. A home for the invalid, not only as a place to regain health, but also a school where each can learn to preserve health when it is regained. Not only this, but they can treat their family and friends for disease upon hygienic principles. By this means and the blessing of the Lord, this knowledge will become widespread in its beneficial results in preparing a people to receive and sound the loud cry of the third angel's message. Yes, it will take pure bodies and clear intellects to sound this cry. The teachings at the Institute, if followed, will give these important qualifications.

At the Institute I could see that those who had the oversight of the work were much engaged in their work, to make a place entitled to the name it bears, "Health Institute."

Dear brethren and sisters, one visit was sufficient to teach me, as poor as I am, that but a few of us have made sacrifice enough, or labored sufficiently for the cause, to be pleasing in the sight of the Lord. This caused me to resolve to be more economical of my means other ways, and give more to this praiseworthy cause. If we cannot give much let us contribute our mite; for the hand of God is plainly to be seen in this work. God will bless us if we do so.

One noticeable feature at the Institute was the modest, neat and healthful dress of the females. Dear sisters, one and all, will you adopt it? Is it a cross to do so? I have had many opportunities, but as yet have never heard it mentioned by any, even unbelievers, but with respect for its neatness and comfort. Has not all of the good teachings of the Spirit, through the preaching brethren, and above all, the thrilling Testimonies to the Church made us strong to take up every cross? May God give us strength to do so.

God met with the little band in Chicago the first Sabbath after Conference in a special manner, in social meeting and prayer. Twelve testimonies for Jesus, yes, weeping testimonies, from softened hearts. It was a joyful meeting. Three new voices raised for the keeping of the commandments of God. Our hearts were filled. Yes, I believe the hosts of Heaven were filled with praises to Him that dwelleth in the holy places above. May God prosper his precious cause here. May we all come before the Lord in meekness and humility, that he may work by and through us to the salvation of souls. May our knowledge of the truth be sanctified, and be used to the honor and glory of God.

GEO. W. PARKER.

Chicago, Ill.

An Extract.

BRO. SMITH: I send you this short extract from a letter received from my husband, written May 11. Please give it a place in the Review.

F. M. B.

To-day is the fast for the church, as appointed in the Review. I am examining myself by the standard given. I find that a great work is to be done for me, and that it devolves upon me to make an effort equal to the prize to be gained. How crossing to the lust of the flesh but these must be cast out, and room made for the graces of the Spirit.

I hope it will be our every day work to gain a little that we may keep pace with the purifying process, and be prepared for the latter rain, and finally be fitted for translation. This is an individual work, and I am trying to have a share in it. Truly we are favored with every needed help to accomplish this work; and the prospect is glorious that after toil and suffering we shall gain an eternal life; for if faithful to perform on our part the Lord will give us the victory.

S. BRAGG.

There is God's poor, and the Devil's poor; the first from misfortune, the other from vice.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.
Rev. xiv, 13.

DIED in Brookfield, N. Y., April 23, 1867, of brain fever, Erwin A. C., only son of Wm. S. and Calista F. Moon, in the 16th year of his age. Bro. and sister Moon deeply feel their loss and loneliness; but they mourn not without hope. Erwin had sought the Lord more than a year since, and they feel, that if faithful, they will meet him at the first resurrection. May this affliction be sanctified to the good of those that mourn.

R. F. COTTRELL.

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

Regular price, \$2.50 per year, or \$1.25 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 Western 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.

Our Book List.

1. THE HISTORY OF THE SABBATH, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz.
2. FUTURE PUNISHMENT, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by John Milton. Cloth, 75c., 6 oz.
3. SPIRITUAL GIFTS, VOL. I: or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.
4. SPIRITUAL GIFTS, VOL. II; or the Experience and Views of E. G. White with incidents that have occurred in connection with the Third Angel's Message, pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.
5. SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.
6. SPIRITUAL GIFTS, VOL. IV; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.
7. SABBATH READINGS; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 5c., 8 oz. In twenty-five tracts, 40c., 8 oz.
8. HOW TO LIVE, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.00, 12 oz. In pamphlet form, 75c., 10 oz.
9. APPEAL TO THE YOUTH: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 2 c. 2 oz. Without likeness, 10c., 2 oz.
10. THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.
11. BOTH SIDES: A series of articles from T. M. Preble, on the Sabbath and Law, *Reviewed*. 20c., 4 oz.
12. SANCTIFICATION, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.
13. THE THREE MESSAGES of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.
14. THE HOPE OF THE GOSPEL; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.
15. WHICH? MORTAL, OR IMMORTAL? or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.
16. MODERN SPIRITUALISM: Its Nature and Tendency. The Heresy condemned from the mouths of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.
17. THE KINGDOM OF GOD: The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.
18. MIRACULOUS POWERS. The Scripture testimony on the Perpetuity of Spiritual Gifts, illustrated by Narratives of Incidents that have transpired all through the Gospel Dispensation. 15c., 4 oz.
19. APPEAL TO MOTHERS, on the Great Cause of the physical, mental, and moral, ruin of many of the Children of our time. 10c., 2 oz.
20. REVIEW OF SEYMOUR. His fifty "Unanswerable Questions" on the Sabbath Question. *Answered*. 10c., 3 oz.
21. THE PROPHECY OF DANIEL. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days Dan. ii. vii. & viii. 10c., 3 oz.
22. THE SAINTS' INHERITANCE, shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.
23. SIGNS OF THE TIMES, in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.
24. THE LAW OF GOD, its Observance from Creation, its Immutability and Perpetuity proved from the testimony of the Old and New Testaments. 10c., 3 oz.
25. VINDICATION OF THE TRUE SABBATH, by J. W. Morton, late Missionary of the Reformed Presbyterian Church to Hayti; with a Narrative of the Author's Personal Experience, of thrilling interest. 10c., 3 oz.
26. REVIEW OF SPRINGER, on the Sabbath and Law. 10c., 3 oz.
27. BAPTISM, Its Nature, Subjects, & Design. 10c., 3 oz.
28. THE COMMANDMENT to Restore and Build Jerusalem. A conclusive argument that it is to be dated from the 7th year of Artaxerxes B. C. 457. Just the book for these days of wild conjecture on the prophetic periods. 10c., 2 oz.
29. THE SEVEN TRUMPETS. An Exposition of Revelation viii and ix. A New Edition, thoroughly revised and enlarged. 10c., 2 oz.
30. KEY TO THE CHART. An Explanation of all the symbols illustrated upon the Prophetic Chart. 10c., 2 oz.
31. THE SANCTUARY, and 2300 Days of Daniel viii. 4; its cleansing and the time of its accomplishment. 10c., 2 oz.
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Address.

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

The Review and Herald.

Battle Creek, Mich., Third-day, June 4, 1867.

Owing to worn type, some of our credits last week, especially in the pledges for the Health Institute were very indistinct. A supply of new type, already ordered, will soon remedy such defects.

The pledges for the Health Reform Institute last week, amounting to nearly four and a half thousand dollars, were very encouraging. This liberal amount was subscribed mostly by those who were here upon the ground, to see for themselves what has been done, and what is wanted. If others were here to see likewise for themselves, the practical operation of the Institution, and good work which it is already doing, we doubt not their confidence and liberality would be manifested in a manner no less marked. As they are not here, will they not rest somewhat on the judgment of those who have been, and open their hearts and hands wide to help forward this much needed and beneficent enterprise?

BUSINESS ADVERTISEMENTS. It has been decided by the Trustees to devote from the commencement of the next volume, a limited space under the Business Department, to business advertisements for the benefit of the brethren, at the rate of 20 cents per line for each insertion. This is done to meet a want which some have long felt. Those who appear in this department must be able to give good references as to their standing and responsibility.

A statement was made by one of our correspondents a few weeks since, on information which he supposed reliable, that W. C. Thurman had "abandoned his '68 time and now is positive that the Lord is coming in '75." Mr. C., it appears has been called out on this and responds as follows:—

"The evidence was never so clear to me as now, that the 1835 days end in 1868. I know no reason for changing my mind in regard to my expectation of seeing the Lord in that year. The evidence appears more conclusive to me than ever before."

With all this positiveness, we can only regard the statement of our correspondent as a little premature; for we believe, as we published more than a year since, that as soon as '68 passes, those who are now so positive that it is the year of the Lord's coming, will immediately shift to '75. The evidence will all at once become marvelously conclusive, that he is coming in that year; and they will profess astonishment that they ever should have rested anything on '68.

The New Volume.

One more number will complete the present volume. The Review will then be enlarged to 16 pages, and the regular price be three dollars a year. It is time for brethren to be renewing their subscriptions. May we not also commence the volume with quite a list of new subscribers? A little work will secure this. Who will try? The addition of four pages will give room for new departments and a better arrangement and greater variety of matter. This will, we trust, add new interest to the paper the coming volume. It will also call for contributions from every one who is able, however feebly, to use the pen. Who is willing to contribute his or her mite, an argument, an article, a comment, an exhortation, an interesting item, or a sketch of experience, to give life to the paper and help and encouragement to the household of faith?

Infidel Objections to the Bible.

It is proposed to begin, at the commencement of the next volume, under the Commentary Department, a series of answers to infidel objections against the Bible. These will be of great value, as we should all post ourselves, and be able at any time to answer the cavils of the skeptic against the word of God. We hope, also, to be able to find time and opportunity to report some of the interesting Bible Classes, held in connection with the Sabbath School in this place.

All business for the *Health Reformer* should be addressed to Dr. H. S. Lay, Health Institute, Mich.

If, however, our brethren insist on sending Reformer business to us in connection with business for this Office—as many of them seem to do—we request that they place the same invariably on a sheet by itself, that we may forward it to the Institute, where it belongs, without being put to the necessity of copying it for that purpose. A strict observance of either of the above suggestions will not only save extra labor at the Office, but insure the prompt transaction of the business sent. J. M. A.

Once Wrong Always Wrong.

We do not say it is so; but people are apt to feel so, toward an offender, especially if his position and offence is public.

Now let me say that God has not so decided, but quite the contrary.

Look at the case of Sarah and Hagar. She advised Abraham to marry Hagar. Abraham did so. It was wrong, out of God's order. Next she advises her lord Abraham to put away Hagar. Now Abraham hesitates. Sarah has advised him once to do a wrong act; now he fears to follow her advice, lest it might be the opposite extreme. But notice, God approves Sarah this time, and tells Abraham to follow her advice. It is good; and Sarah was right in her last decision in the matter.

The case of Job too, is an instructive lesson to those who would bear down upon a man because he had once made a mistake; when perhaps the people who bear down hardest, are the ones who need the greatest amount of forbearance exercised toward themselves. JOS. CLARKE.

An Item.

BRO. SMITH: In Review, No 21, present volume, there is an article entitled "The Worth of a Dollar." Lest some of the readers of this paper might be tempted to regard that article in the light of religious fiction, of which it is admitted there is altogether too much at the present time, I would say that the Deacon M. spoken of was my own grandfather, Eber Murray, long a shining light in the Baptist church, and who died in 1826, when I was about 10 years old. The article, therefore, is a true narrative. J. H. MURRAY.

East Walton, Mich.

A teacher at the South, writing from Raleigh, N. C., April 1, 1867, thus reports one of his calls among the Freedmen. It shows how matters stood with them during the late rebellion:

At one of my calls, the spirit of freedom moved two "aunties" to talk freely of their former life. "Oh! how different to what it used to be! On our plantation, when the war was going on, there was a great revival, and mistress called the colored people together and told them to pray—to pray mighty that the enemy may be driven back. So we prayed and prayed all over the plantation. But 'peared like de more de darkies prayed, de more nearer de Yankees come. Then the missus said, 'stop all this praying, I wont have it. I believe they are praying for the enemies to come.' So there was no more praying where mistress could hear it, for long time. Bye-and bye it began again, but then the Yankees were at the very doors, and the rebels hadn't time to pay 'tention to our prayers."

"One day my mistress came out to me, 'Maria, M'ria,' said she, 'what does you pray for?' 'I prays, missus that de Lord's will may be done.'"

"But you musn't pray that way. You must pray that our enemies may be driven back."

"But, missus, if it's de Lord's will dat de Yankees come, all our praying wont halt 'em, and if it is de Lord's will to drive 'em back, den they will go back."

"O Maria, you musn't talk so. Don't you know you could be shot for talking so? You don't spose, M'ria, that any white folks will care enough about you to make you free? They are white folks, and we are white folks, and what will they care for you? They want to send you to Havany and Cuby.' But I didn't believe any such foolishness."

"And now I'se free," said aunt Ellen, straightening up, "I'se free! It 'pears like it couldn't be. When we used to think about it, it 'peared like de Judgment, sure to come, but a powerful step off. But now it has come—bress God!—bress God."

A Cleveland (Ohio) paper says that 11 boys were turned out of one of the district schools in the city one day last week for being drunk. Inquiry showed that nearly half the boys at school, between the years of ten and eighteen, were in the regular habit of frequenting the low grogeries in the city.

AN OLD GEM.

Judge in thyself, O Christian! is it meet
To set thy heart on what boasts set their feet?
'Tis no hyperbole, if you be told,
You dig for dross with mattocks made of gold.
Affections are too costly, to bestow
Upon the fair-faced nothings here below.
The eagle scorns to fall down from on high,
The proverb saith, to catch a silly fly.
And can a Christian leave the face of God,
To embrace the earth, or dote upon a clod?
Can earthly things thy heart so strangely move,
To tempt it down from the delights above;
And now to court the world at such a time,
When God is laying judgment to the line?
It's just like him that doth his cabin sweep
And trim, when all is sinking in the deep:
Or like the silly bird, that to her nest
Doth carry straws, and never is at rest
Till it be feathered well, but doth not see
The ax beneath that's hewing down the tree.
If on a thorn thy heart itself repose
With such delight, what if it were a rose?
Admire, O saint! the wisdom of thy God,
Who of the self-same tree doth make a rod,
Lest thou shouldst surfeit on forbidden fruit,
And live not like a saint, but like a brute.—*Flavel.*

A Spiritualist's Opinion of Trance Speakers.

THE Editor of Hull's Monthly Clarion, in No. 5 of that Journal, in an article headed, "Settle your Speakers," says:—

It may be necessary for us, at some future time, to present some facts upon this subject. At present suffice it to say that when some of our best trance speakers inform their audiences that "Solomon commanded the sun to stand still,"—that "David killed Ahab to get his wife,"—that "Paul says, 'The Spiritual body is the same shape as the Natural body,'" and that "the Constitution of the United States says, 'Every man shall worship God according to the dictates of his own conscience, under his own vine and fig tree,'" they impart information which, had they carefully prepared their discourses, they never would have given.

THE P. O. address of Henry Gardner is changed from Battle Creek to Elk Horn Grove, Carroll Co. Ill.

NOTICE.

PROVIDENCE permitting, I will meet with the church at Norridgewock, Me., June 15, and 16

D. M. CANRIGHT.

Business Department.

Not Profitful in Business. Rom. xii 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

S. W. MORRISON. The \$1.00 was not received.

RECEIPTS.

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

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