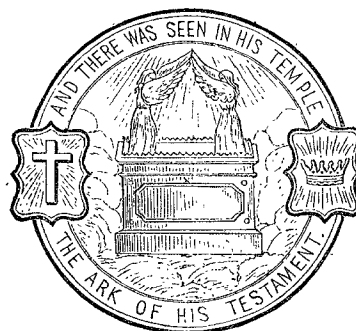


ADVENT REVIEW



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 LOSS OF THE SOUL.

"What shall it profit a man, if he gain the whole world, and lose his own soul?"—Mark viii, 26.

What though I revel in each earthly joy,
And dance, and sing, and quaff the festive bowl,
The nectar-cup and pleasure's self will coy—
What is it all, if I must lose my soul?

What though I run in honor's dusty race,
And foremost reach ambition's splendid goal;
What are the proudest palms my brow can grace
If I miss Heaven's bright prize, and lose my soul?

Can even beauty's smile and soft embrace
My boding doubts and trembling fears control?
What is the loveliest form, the fairest face,
To me, alas! if I must lose my soul?

Can houses, acres, heaps of glittering gold,
Grim-death disarm, and my sad heart console?
What are broad lands, proud piles, and wealth untold,
If I must leave them all, and lose my soul?

O Holy Spirit, help me to resign
Whate'er of earth obstructs thy bless'd control;
Help me to lay my heart upon thy shrine,
And lose my all, so I may save my soul!

—Church Magazine.

The Sermon.

Preach the Word. 2 Tim. iv, 2.

GOSPEL SERMON ON HEALTH.

BY ELD. J. H. WAGGONER.

TEXT. 1 Tim. iv, 8. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

All who have any correct idea of the principles of God's government, and of the gospel of salvation, are ready to acknowledge that life to come—eternal life—is dependent upon our loyalty to that government, and the reception of the gospel as the only means of salvation. But very few, comparatively, seem to discover that any particular relation exists between the gospel and "the life that now is." "The wages of sin is death," is daily quoted and correctly applied to the second death, without a thought on the very evident truth that sin hastens the death of our mortal bodies, and carries us through this life in a groaning, suffering, and almost dying, rather than living, state. Many have doubted the truthfulness of the scripture which says of certain evil doers, that they "shall not live out half their days," Ps. lv, 23, because the wicked seem to live as long as the righteous; but if we take a broader and more correct view we shall look upon all as a race of transgressors, who are continually, by neglect or violation of the laws of our being, proving the truth of another scripture declara-

tion: "The years of the wicked shall be shortened." Prov. x, 27. Though man was created "to be immortal," Wis. of Sol. ii, 23, the Psalmist says, "Thou hast made my days as an handbreadth." Ps. xxxix, 5. God does nothing without a reason, and by examining his word we shall learn why man's days are "shortened," or reduced to "an handbreadth."

By our text we learn that the present life is matter of promise to godliness. That we may be prepared to rightly estimate the value of "the life that now is," let us notice some of its privileges and blessings.

a. This life is our only probationary state; here alone can we make our calling and election sure to eternal life; and if the life that is to come be of infinite worth, so is the value of the present, with its privileges, above all computation, seeing that eternal life is made to depend on *this*.

b. In this life only can we follow our Saviour in cross-bearing and self-denial. Here we have sinful surroundings, and are subject to divers temptations, by resisting which, we prove our faithfulness and consecration to God. Being freed from these associations and besetments in the life to come, we cannot there give the same proof of our constancy and devotion.

c. Here only can we share in the afflictions and sufferings of Christ our Head, and here only realize the sweetness of his sympathy in the hour of temptation and of trial. How precious to know that his kind, benevolent heart is touched with the feelings of our infirmities; and how much of bliss we lose when we forget the promised presence of our Saviour, and murmur and complain at our sufferings, and count them as hardships instead of privileges. In this life alone we can have this experience.

d. In all these things we can glorify God in a manner which we cannot in any other state. As the glory of God should ever be the first great object of life, how should we prize that life on the events of which are suspended such awful responsibilities, such weighty duties, such inestimable privileges and interests!

Let us not, then, consider the present an unimportant part of our existence, but seek to understand and discharge its duties with faithfulness; and not, as the selfish hireling, long for the time when labor shall end and rest and reward be given. To unfold and impress the importance of this subject is the object of the present discourse.

The loving disciple in a most tender address to a well-beloved brother, said, "Beloved, I wish above all things that thou mayest prosper and be in health"—and here the objection is suggested that *spiritual health* is the only boon of the gospel, as Jesus is the Great Physician to cure the sin-sickness of the soul. But John adds, "even as thy soul prospereth." 3 John, 2. Here is health and prosperity together with prosperity of soul; and the apostle desired that one might be "even as" the other; that there might be a balance of health and prosperity between body and soul. Examining this subject in the light of science or reason, we shall find that there is really a close relation between the two. It will be readily conceded that he who has strong intellectual powers will be able to develop more moral power than he who is deficient in intellect; that a sound mind can do more to glorify

God than a weak one. And no one will deny that a strong, enduring, physical frame is capable of developing and sustaining more intellect than a weak one. A feeble, sickly, diseased body cannot impart much energy to the intellectual or moral faculties. True, some men of feeble frame have shown much strength of intellect, but such would have been the giants of their age with strong physical frames to have given the requisite force and power to their minds, and enabled them to endure in executing what their minds could plan.

We ought ever to regard any subject as God himself regards it. Now we have the plainest evidence that God regards health as a blessing, and disease as the fruit of disobedience. Said the Lord to the children of Israel, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon you which I have brought upon the Egyptians; for I am the Lord that healeth thee." Ex. xv, 26. And again he said, "And ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee." Chap. xxiii, 25. These texts contain a two-fold promise, to take sickness away from them, and put no disease upon them; that is, to *make* them well and to *keep* them so. The same is again promised in Deut. vii, 15: "And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." And again: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed." Deut. xxviii, 58-60.

Now if sickness be an infliction, and the result of sin, how reasonable, how consistent, to humble ourselves before God, to confess and forsake our sins, and ask him to stay the affliction, and heal us. David regarded the evident connection between the forgiveness of sin and removal of sickness. He said, "Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities; who healeth all thy diseases." Ps. ciii, 23. The Psalmist did not bless the Lord for an imaginary benefit, nor come into his presence with presumption; for, as we have seen, the Lord had made health a subject of promise; and to claim his promise through obedience to his precepts is always our privilege, and always pleasing to him.

In Isa. liii, we find a most remarkable Messianic prophecy. The reference to our Saviour's passion, and the objects of his sufferings and death, are here more clearly and directly stated than in any other scripture of the Old Testament. Verse 5 reads thus: "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our

peace was upon him, and with his stripes we are healed." The objection considered on 3 John 2, grows out of a misapprehension of this text; it having almost invariably been applied to a healing of the soul of sin, and to that alone. But that this is a misapplication of the text is made clear by the evangelist's unmistakable reference to it in recording the Saviour's miracles. He said: "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias, the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matt. viii, 16, 17. These exact words are not found in our version of Isaiah; but the exact idea is found in the text quoted from that prophet; and it will be noticed that many other quotations from the Old Testament have this same peculiarity in the New, being quoted from the Hebrew into the Greek, and from that again rendered into the English.

The two ideas, forgiveness of sin and healing of diseases, were inseparably connected by our Saviour in his recorded expressions concerning his miracles. Thus, when one was brought to him sick of the palsy, he said to him, "Thy sins be forgiven thee." When certain ones looked upon this as blasphemy, he said, "Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy,) Arise, take up thy bed and go unto thine house." Matt. ix, 2-6. Thus it appears that to say, Thy sins be forgiven, meant precisely the same thing with him as to say, Thy sickness is healed, or, Arise and walk. As his mission was to "destroy the works of the Devil," 1 John, iii, 8, this was certainly a part of that mission, for he said, when he healed a certain woman, that Satan had bound her. Luke xiii, 16. And the direction of the apostle James is strictly within the limits of the provisions of the gospel: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Jas. v, 14, 15.

In the light of these scriptures, we may safely take the following positions: (1.) The healing of diseases is a provision of the gospel of Christ; and in the days of our Saviour on earth it invariably accompanied the forgiveness of sin, where the sinner was diseased; and the promise thereof is sure to all who come unto Jesus for salvation. But as he deals with us according to our faith, we do not often receive this blessing, for God will not give his glory to another; and we must ask in order to receive, and exercise that faith which it would be for the glory of God to bless. (2.) The importance of this subject is fully established. It is a gospel blessing, and the purchase of the Saviour's blood; and whosoever names the name of Jesus and yet disregards the matter of health, really disregards the Saviour's offering, and, so far, makes the gospel a nullity, and thus dishonors God and his Son. To be careless or negligent of health is to be careless or negligent of life, and, of course, of all its privileges, duties, and responsibilities. Ill health not only destroys life, but disqualifies us for the service and glory of God even in life; and he who destroys his health by imprudence or neglect, robs God of his glory, and the cause of God and of humanity of a service which is their just due. "Ye are not your own; for ye are bought with a price." God has a right to us; to our life; to our service; by creation and also by the purchase of Jesus' blood; and he who deprives him of his right by destroying his own life, or disqualifying himself for service, cannot be guiltless. How often do the professedly pious and well-intentioned fatally err in this respect! A young man of good abilities felt called to the ministry. Desiring an education, he set about the preparation with great energy; day and night he studied; every consideration was lost sight of but the one—to go to college and fit himself for usefulness as a minister. His incessant attention to study showed its effects upon his health. Friends

warned him, but in vain; and about the time he expected to enter college he was laid in the grave. Pious people talked of the "inscrutable ways of divine Providence," and the "unfathomable designs" of God in thus taking him away from promised usefulness. But all such expressions, under such circumstances, are wrong imputations and reflections on God's providence—an abuse of the merciful provisions of a wise God and Father. He fell by his own action; a victim of ignorance and imprudence. We would consider it presumption to ascribe the "everlasting destruction" of a sinner to an "inscrutable Providence;" for God has said he has no pleasure in the death of him that dieth, and Jesus said they would not come to him that they might have life; the sinner is the author of his own destruction. And if a man by carelessness or neglect may throw away eternal life, shall we impute it to God and his providence when one throws away "the life that now is" by equal recklessness?

How many a useful life has thus been destroyed! My mind now rests on more than one young lady of intelligence who has been brought to the grave, or doomed to a life worse than death itself, by neglecting her health because it was "only a cold." Will any one say that the great object of life is accomplished in these cases? Is God glorified and humanity benefited by such a course? Can it be pleasing to God that the provisions of his gospel should be thus slighted, and all the responsibilities of life thus lightly laid aside? I cannot believe it.

I hope no one will look upon this subject as of a mere physical nature—a means merely to make us strong to do a great day's work, and gather riches faster; far from it. It is a question of morals; and so must be, and will be yet regarded by God's chosen people. Said the apostle: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. xii, 1. We are commanded to glorify God in our body and spirit which are God's. 1 Cor. vi, 20. Then it cannot be an unimportant duty to present our bodies a *living, holy, sacrifice*; for it is the temple of the Holy Spirit; verse 19; and should be preserved in purity and holiness, for it is written again, "If any man defile the temple of God, him shall God destroy." 1 Cor. iii, 17. How few seem to realize that purity of body in any wise pertains to godliness, though it is plainly enjoined upon us to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii, 1.

We have not enjoyed the blessing of the gospel in this respect as was our privilege, because we have occupied Antinomian ground; that is, we have sought the blessing of God while violating the conditions, or laws of our being, and thus work against our prayers, even where we have realized that this was a privilege. By our habits of eating and drinking, or by imprudence in labor or exposure, we have fastened disease upon ourselves; and cultivated wrong habits whereby we weakened all our powers, and were rendered incapable of self-control, of exercising self-denial, and so of serving God acceptably. Peter enjoined to add to our "temperance, patience;" 2 Pet. i, 6; and this order was stated evidently because temperance naturally precedes patience; because an intemperate person cannot be a patient one. Whatever stimulates, and thus irritates and inflames the system, destroys our self-governing power, and so destroys our Christian character; and this is done by wrong habits of eating and drinking more than by any other means. And no one can fulfill the injunctions of the scriptures above quoted as to cleanliness, purity, and holiness of body, who defiles his body with irritating poisons, as alcohol and tobacco, or with gross stimulating food and condiments. A writer, who is celebrated as a shrewd observer (Sidney Smith), said; "I am convinced digestion is the great secret of life; and that character, talents, virtues, and qualities, are powerfully affected by beef, mutton, pie-crusts, and rich soups. I have often thought I could starve or feed men into many virtues and vices, and affect them more powerfully with my instruments of cookery, than Timotheus could do formerly with his lyre." By instruments of

music the feelings and passions of men may be swayed for the time; but by instruments of cookery, their passions may be moulded into fixed habits of disposition and of character.

One who had observed, perhaps, more than any other, the relation existing between habits of appetite and of morals (Sylvester Graham), said:

"About eighteen years ago I visited a family of considerable distinction for their wealth, refinement, and piety. The lady seemed to me to be a very paragon of Christian propriety in almost every respect, and especially as a mother. She had three small children, the eldest being about five years old, and the youngest three months. She was unremitting in her maternal care and efforts to imbue the young minds of her children with sentiments of virtue and piety. She daily prayed with her children, and taught them to pray as soon as their lisping lips could articulate sounds. Her eldest was a daughter. Long before this child could speak with sufficient distinctness to be understood by any but the mother, she was taught to repeat, morning and evening, and on various other occasions, little prayers and hymns adapted to her age. As she grew older, she was successively introduced into religious infant, and Sunday-Schools, and Bible Classes. In short, all that a pious and devoted mother, and pious teachers, could do, by way of religious instruction, was done, to train her up in the nurture and admonition of the Lord. I was charmed with the character and conduct of the mother, and named her with admiration whenever I had occasion to speak of maternal duties. She pursued the same course with all her children; and to protect them from the contaminating influence of other children, she employed private teachers, who co-operated with her in all her pious plans and measures; and great confidence was entertained that the happiest results would be experienced from such a system of education.

"Two years since, I visited the same family again, and remained with them several weeks. But most sadly was I disappointed in the character of the children. I found them irritable, passionate, contentious, quarrelsome with each other, and exceedingly undutiful and disrespectful toward their parents. They manifested little regard for religion or religious institutions, and seemed to feel exceedingly impatient under parental or religious restraint. The eldest daughter was peculiarly unhappy in her temper and disposition. Scarcely a day passed when she did not get into a violent passion with her mother, or some other member of the family; and her extreme peevishness and jealousy made her almost continually wretched in her own breast. But what surprised me most was her excessive lasciviousness. Wantonness manifested itself in all her conduct when in the company of males; * * * * On further inquiry, I found that this lasciviousness was not confined to the oldest child; all the children were more or less affected with it according to their age.

Here, then, would seem to be a case in which the very best efforts of a pious mother had entirely failed of their object; but a further examination will show a radical defect in the education of these children, which had completely nullified every good measure. This mother, with all her maternal affection, piety, and faithfulness, wholly disregarded the relations between the bodies and the souls of her children; between their dietetic habits and their moral character. She truly 'made the table a snare to them;' and they literally 'fared sumptuously every day.' Indeed, she prided herself in setting the best table in town. Highly-seasoned flesh-meat, rich pastry, and every kind of rich and savory food, and condiments in abundance, together with strong coffee and tea, and perhaps occasionally a glass of wine, were set before these children for their ordinary fare. The result was just what was reasonably to be expected; and sorrow and tears were the reward of the afflicted mother. Alas! how many parents thus unwittingly afflict themselves, and become active agents in the destruction of their children and their race."

The apostle Paul said that he kept his body under and brought it into subjection, lest when he had preached to others, he himself should be a castaway.

1 Cor. ix, 27. If it be a truth (and who can deny it?) that stimulating food and drinks destroy the power of self-control, and thus stand in the way of the subjection of our bodies, they, of course, prevent our obedience to the scriptures which require the sacrifice of our bodies in holiness, and place us in danger of being cast away. Let us not, then, suppose this is a subject unworthy of the serious, prayerful attention of God's children, since God himself has condescended to give us so much instruction upon it. Let us bear in mind that the first sin, which brought so much sorrow, and misery, and death, into the world, by which man fell, and for which the earth was cursed, was the unlawful gratification of appetite. The children of Israel were brought from under the rod of the Egyptians, passed safely through the Red Sea, saw the glory and power of God at Sinai and had the sacred oracles committed to them; were led by the pillar of fire, which was a guide and defense; feasted on the bread of heaven, and had all needful things supplied by the Lord without care or labor for their own support; yet incurred the displeasure of the Almighty and fell by thousands under his curse, because they lusted for flesh to gratify their perverted appetites, and murmured against the simple fare which God saw fit to provide for them. Had they denied self, and trained their appetites to love plain, simple food, they would have enjoyed God's favor and lived before him. The same sin, the same gratification of taste, has multiplied sorrows upon the earth, and to this day is slaying its thousands in many ways. "Cookery," at the present time, is not a system for supplying our wants, but for perverting and gratifying our tastes. Cooks and methods of cooking must be imported from France, and French licentiousness follows in their train. And this question is impressively enforced by our Saviour upon us who regard this as a necessary reform preparatory to meeting our coming Lord, and being translated into his everlasting kingdom. In warning of the dangers of that day, he said: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke xxi, 34. It has been well remarked that, while the Saviour said it would be as it was in the days of Noah, that day should come as a snare or as a thief in the night upon all the wicked, and they should not know what hour it would come, so will it come upon all who suffer their hearts to be overcharged with the "cares of this life." But if to let worldly care creep into our hearts at such a time be fatal, so, according to our Saviour's words, "surfeiting" is equally fatal. Surfeiting begets stupidity, carelessness, and indifference; it destroys the watchfulness that our Saviour enjoins on us in order to be prepared for the coming of the Son of man. How many there are who profess to be looking and preparing for that day, who live in this world under a burden of anxiety and care how to pamper the stomach and gratify a perverted appetite! More foolish than Esau, who sold his birthright at the point of starvation, they reject the idea of laboring for that simplicity of habit and appetite which would build up healthy bodies and present them as living, holy sacrifices to God, and more nearly "count it pleasure to riot in the day time;" 2 Pet. ii, 13; and lay themselves under the charge of the apostle, who, speaking of the dangers and errors of the last days, said: "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter." Jas. v, 5.

It is not and has not been my purpose in this discourse to state particularly in what this reform consists: to lay out the various points wherein reform is necessary: these are properly subjects of lengthy and patient study, observation, and experiment; but rather to call attention to the subject in outline. And we have seen

1. That this life is an important part of our existence, replete with great privileges and responsibilities.
2. That God has made health a matter of promise to obedience, and threatened the disobedient with sickness and disease.
3. That Jesus died to carry out his promise; he bore our sicknesses on the cross, to purify our bodies and present them a holy offering to his Father.

4. That self-denial is an important gospel duty: and we must keep our bodies in subjection, and cleanse them from all filthiness, that they may be fit temples for the Holy Ghost.

5. That these important considerations demand simplicity of living, as in all ages the gratification of a perverted appetite has led to much sin and evil.

6. The surfeiting, or wrong habits in diet, will leave us unprepared for the coming of the Son of man.

Obedience is the test of love; if we walk in the ways of God he will hear our cry and remember us in the time of trouble. That time is near to come; and in view of it we earnestly pray that "the very God of peace sanctify you wholly; and your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v, 23.

Sunday.

[A CORRESPONDENT sends us this article with the following note:

The enclosed article on Sunday, from *The United Presbyterian*, Wis., is good proof that the Papists have attempted to change the name. It is to be lamented that the writer had not been a little better informed, and gone a little further and admitted that the Papists had also attempted to change the day.]

Why is it that so many Christians still persist in the practice of adopting the Popish name of Sunday for the Lord's day? It can be viewed by right thinking minds in no other light than as an irreverent profanation of a day that God has made sacred to his own service, and commemorative of the greatest event that ever transpired in our world—the finished work of redemption. The day has several Scriptural names, such as Sabbath, the first day of the week, the Lord's day, &c.; each calculated to inspire in the mind a respect for its sacred and commemorative character. Why throw these aside and adopt one of heathenish origin, and the adopted child of Popery? It is well known that in their view the sacred character of the Sabbath has ceased, and therefore its very names—the Sabbath, and the Lord's day—names of a peculiarly solemn significance, have been laid aside, and a heathen name adopted as more in accordance with the way and manner they desired this day of sacred rest, sacred to the Lord, to be observed. That the worldly and profane should follow the evil example, is not wonderful; but it is passing strange that Christians, who profess to regard it as holy to the Lord and honorable in his sight, should still persist in calling it by this Popish nickname.

In regard to the other days of the week the name is, of course, a matter of indifference; but it is not so with the Lord's day. *Sunday* was the festival observed by the heathen in honor of Sol, whom they blindly worshiped as God. The Christian mind should instinctively revolt against the double profanity of robbing God's holy day of the name he has given it, and calling it by the name of a heathen deity. How hard it is to rid the Church of Popish influences. We have seen it sometimes published that such a one would lecture on the evils of Popery, on such a Sabbath? no, but on such a Sunday! and involuntarily have we felt he had better begin by freeing his own mind from its cunning device of robbing the Lord's day of its sacred character, by robbing it of its good name.

We hope ere long to see the terms, Sunday Schools, Sunday School Unions, &c., banished from the Protestant churches. These great and good institutions are designed to disseminate the pure light of the Gospel, and to dispel, not perpetuate, the superstitions and idolatries foisted into the church during the dark ages.

WHICH WAY DOES THE TREE LEAN?—"If the tree fall toward the south or toward the north, in the place where the tree falleth, there it shall be." (Ecc. xi, 3.) There is a solemn meaning couched under this metaphor. The tree will not only lie as it falls, it will fall as it leans. And the great question which every one ought to bring home to his own bosom, without a moment's delay, is this: "What is the inclination of my soul? Does it, with all its affections, lean toward God, or from him?"—*J. J. Gurney.*

Licentiousness and Fashion.

Customs of Women of Rank in England.—A lady's maid, one of those not-to-be-envied persons, (a race which may be classed with that of governesses,) has lately made disclosures, throwing some light upon the women of rank in England. "Much is required from us in London," one of them writes: "We must, above all, be very punctual, for fashionable ladies change their dresses at least five times a day during the season. We must have polished manners, be no older than thirty-five years, and always be cheerful and good-tempered, although for weeks we are kept without sleep until four o'clock in the morning—a practice which is equally injurious to eyes and lungs. We are expected to cut, and fit, and to use the most improved machine, and to dress hair for the morning, evening and court costume, as well as for the drive; to iron well, to read, write and cipher; to speak French and German, and, if possible, to have traveled. There is still another function of a lady's-maid which is supposed to be a modern introduction, but which is, in fact, merely a revival of an ancient custom. We must be able to paint in pastel, not, indeed, *after* nature, but *upon* her. To beautify our mistresses we must redden the cheeks, put antimony upon the eye-lids, pastel upon the brows, introduce *bella-donnaino* into the eyes in order to enlarge the pupils, paint blue veins upon the temples, and use Ninon paint and pearl-white upon the rest of the skin. We must change the hair to a redish-brown by means of a corroding material, or of '*palma vecchio*,' which is now used in preference, for that purpose; and we must be possessed of great skill in applying all these ingredients, as their use is universal with the old as well as with the young."

Dupin as to the Women of Paris.—The venerable Dupin, who held office under the great Napoleon, and whose long and useful life has just closed, lately made a speech in the French Senate on the "unbridled luxury of women," to which a number of senators could not refrain from responding, "It is true; it is true." An able editor in New York, presenting the substance of this speech as fearfully applicable to the extravagance and licentiousness of our own cities and country, says:

"This may be considered as Dupin's last warning against that extravagance of fashion which is bringing in its train a general profligacy of morals, and corrupting the whole body of society. He ascribes the inundation of vice to the rage for luxury and extravagance, born of wild speculation."

"They speak," says Dupin, "of courtezans who display themselves in public places. Such a one appears in a brilliant equipage, which attracts universal attention. Now what does the fashionable world do? It looks on; it takes this very creature as a model of style; and these are the characters who set the fashions to women of the world. They are the ones whose flaunting style it tries to copy.

"You are pointed to some indecent photographs which are circulated at five sous a copy. But go to your theaters; there you may see performed a piece in which there is an exhibition on the stage of two hundred figures more offensive to modesty than the poor photographs of which you complain.

"There are formed societies of temperance; for myself, I wish that there might be a society of mothers of families, who, without ceasing to appear in a style which is becoming the decency and even the elegance which suits their rank and their fortune, would yet give an example of retrenching without pity all superfluity, and thus come to the relief of those other classes who, drawing nearer and nearer from imitation, are always striving to attain a height which is beyond their reach."

SHORT LECTURES.—When a man begins to find fault, note his spirit. If he is bitter, harsh and vindictive, don't listen to him. He will either grieve your heart, or infect you with his own spirit. If he comes cursing like a Shimei, pass him by; but if he comes weeping like a Jeremiah, you may weep with him, and mourn over the desolation of Jerusalem.

The Commentary.

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

Genesis ii, 2, 3.

And on the seventh day God ended his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.

Thus was the seventh day appointed by God, from the very beginning of the world, to be observed as a day of rest by mankind, in memory of the great benefits received in the formation of the universe. It has been a question, among the learned, whether any Sabbath was observed before the promulgation of the law by Moses; but the most judicious commentators agree that Adam and Eve constantly observed the seventh day, and dedicated it in a peculiar manner to the service of the Almighty; and that the first Sabbath, which Philo (one of the most ancient writers) calls *The birthday of the world*, was celebrated in Paradise itself; which pious custom, being transmitted from our first parents to their posterity, became in time so general that the same Philo calls it the universal festival of mankind.—*Sear's History of the Bible.*

Exodus xx, 3-17.

And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone. Deut. iv, 13.

THE TEN COMMANDMENTS.—Though the ten commandments were given to the Jews particularly, yet the things contained in them are such as all mankind from the beginning were bound to observe; and therefore under the Mosaic dispensation they, and the tables on which they were engraven, and the ark in which they were put, were distinguished from the rest of God's ordinances by a peculiar regard, as containing the covenant of the Lord. And though the Mosaic dispensation be now at an end, yet concerning these moral precepts of it, our Saviour declares, that "one jot or tittle shall in no wise pass from the law till all be fulfilled." To comprehend the full extent of these commandments it will be requisite to observe the following rules. Where any sin is forbidden in them, the opposite duty is implicitly enjoined: and where any duty is enjoined, the opposite sin is implicitly forbidden. Where the highest degree of any evil is prohibited, whatever is faulty in the same kind, though in a lower degree, is by consequence prohibited. And where one instance of virtuous behaviour is commanded, every other, that hath the same nature, and the same reason for it, is understood to be commanded too. What we are expected to abstain from, we are expected to avoid, as far as we can, all temptations to it, and occasions of it; and what we are expected to practice, we are expected to use all fit means that may better enable us to practice it. All that we are bound to do ourselves, we are bound on fitting occasions to exhort and assist others to do when it belongs to them; and all that we are bound not to do, we are to tempt nobody else to do, but keep them back from it as much as we have opportunity. The ten commandments, excepting two that required enlargement, are delivered in a few words: which brief manner of speaking hath great majesty in it. But explaining them according to these rules,—which are natural and rational in themselves, favored by ancient Jewish writers, authorized by our blessed Saviour,—we shall find that there is no part of the moral law but may be fitly ranked under them.—*Sear's History of the Bible.*

Apples of Gold.

Prov. xxv, 11. A word fitly spoken is like apples of gold in pictures of silver.

APPLE TREES are mentioned in Song ii, 3; viii, 5; Joel i, 12. Many suppose the *citron-tree* to be here meant. The rich color, fragrant odor, and handsome appearance of this tree, both in flower and in fruit, agree well with the above passages. Thoughts of wise men, well expressed, are like "apples of gold in pictures of silver," that is, like ripe and golden fruit in finely wrought silver baskets. Prov. xxv, 11.

Who Purchased the Potter's Field.

Matt. xxvii, 7, 8. And they [the priests] took counsel, and bought with them the potter's field to bury strangers in. Wherefore that field was called, The field of blood, unto this day.

Acts i, 18, 19. Now this man [Judas] purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, *Aceldama*, that is to say, The field of blood.

ACELDAMA, field of blood, a small field south of Jerusalem, which the priests purchased with the thirty pieces of silver that Judas had received as the price of our Saviour's blood. Matt. xxvii, 8; Acts i, 19. Pretending that it was not lawful to appropriate this money to sacred uses, because it was the price of blood, they purchased with it the so-called potter's field, to be a burying place for strangers. Judas is said, Acts i, 18, to have purchased the field, because it was bought with his money. Tradition points out this field on the steep side of the hill of Evil Counsel overhanging the valley of Hinnom on the south. It appears to have been used, since the time of the crusaders, as a sepulchre for pilgrims, and subsequently by the Armenians. At present it is not thus used.

Proverbs xxvi, 4, 5.

"Answer not a fool according to his folly, lest thou also be like unto him."
"Answer a fool according to his folly, lest he be wise in his own conceit."

A CHANGE of circumstances changes moral things; therefore contrary things may be spoken together in moral things, on account of the difference of circumstances.

Thus, in Prov. xxvi, 4, 5, we meet with two precepts that seem to be diametrically opposite to each other: Answer not a fool according to his folly, lest thou be like unto him; and, Answer a fool according to his folly, lest he be wise in his own conceit. But if we attend carefully to the reason which the sacred writer subjoins to each precept, we shall be enabled satisfactorily to account for the apparent repugnancy in the counsels of the Israelitish monarch; and it will be evident that they form, not inconsistent, but distinct, rules of conduct, which are respectively to be observed, according to the difference of circumstances. The following observations on the two verses just cited will materially illustrate their meaning.

A fool, in the sense of Scripture, means a wicked man, or one who acts contrary to the wisdom that is from above, and who is supposed to utter his foolishness in speech or writing. Doubtless there are different descriptions of these characters; and some may require to be answered, while others are best treated with silence. But the cases here seem to be one; both have respect to the same character, and both require to be answered. The whole difference lies in the manner in which the answer should be given.

"In the first instance, the term, 'according to his folly,' means in a foolish manner, as is manifest from the reason given: 'lest thou also be like unto him.' But in the second instance they mean, in the manner in which his foolishness requires. This also is plain from the reason given, 'lest he be wise in his own conceit.' A foolish speech is not a rule for our imitation; nevertheless our answer must be so framed by it as to meet and repel it. Both these proverbs caution us against evils to which we are not a little addicted; the first, that of saying and doing to others as they say and do to us, rather than as we would they should say and do; the last, that of suffering the cause of truth or justice to be run down, while we, from a love of ease, stand by as unconcerned spectators. The first of these proverbs is exemplified in the answer of Moses to the rebellious Israelites; the last, in that of Job to his wife.—It was a foolish speech which was addressed to the former:—"Would God, that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?" Unhappily, this provoked Moses to speak unadvisedly with his lips; saying, 'Hear now, ye rebels, must we fetch you water out of this rock?' This was answering folly in a foolish manner, which he should not have done; and by which the servant of God became too much like them whom he opposed. It was also a fool-

ish saying of Job's wife, in the day of his distress: 'Curse God and die!' Job answered this speech, not in the manner of it, but in the manner which it required. 'What, shall we receive good at the hand of God; and shall we not receive evil?'

In all the answers of our Saviour to the Scribes and Pharisees, we may perceive that he never lost the possession of his soul for a single moment; and never answered in the manner of his opponents, so as to be like unto them. Yet neither did he decline to repel their folly, and so to abase their self-conceit." Fuller's Harmony of Scripture, pp. 17, 18.—*Horne.*

A MOTHER'S PRAYER.

God has entrusted to my care,
Two lovely buds of promise rare,—
Two gems to polish and refine,
Till fit in Heaven's bright realms to shine.

O gracious Lord, of thee I ask,
Help to fulfill the sacred task,
That in their stainless purity,
My treasures I may bring to thee.

Help me to rule my spirit well,
Every impatient word to quell,
Lest I, despite my jealous care,
Should plant some seeds of passion there.

May all my dealings with them prove
My ruling motive, purest love;
While I, by wise and just restraint,
Preserve their hearts from evil's taint.

Instruct me, Lord, in heavenly lore,
While I their minds with knowledge store;
Help me in meek simplicity,
"A little child" myself to be.

Guard them from Satan's artful wiles,
And worldly pleasure's honied smiles;
And draw their tender hearts to Him
Who gave his precious life for them.

And when the earth's dread doom shall come,
And thou shalt take thy jewels home,
Grant that these precious gems of mine,
May in thine endless kingdom shine.

R. C. BAKER.

Mackford, Wis.

A GRAVE WITHOUT A MONUMENT.—The sea is the largest of cemeteries, and all its slumberers sleep without a monument. All other grave-yards, in all lands, show some symbols of distinction between the great and the small, the rich and the poor, but in that great ocean cemetery the king and the clown, the prince and the peasant, are alike undistinguished. The same wave rolls over all, the same requiem by the minstrelsy of the ocean is sung to their honor. Over their remains the same storms beat, and the same sun shines; and there, unmarked, the weak and the powerful, the plumed and the unhonored, will sleep on, until, awakened by the same trump, the sea will give up its dead. No marble rises to point out where their ashes are gathered. Yet that cemetery hath ornaments of which no other can boast. On no other are the heavenly orbs reflected in such splendor. Over no other is heard such noble melody.

AN EXAMPLE.—Hon. William E. Dodge, President of the National Temperance Society, was the guest, on a certain occasion, of Gen. Wool and other officers at Fortress Monroe. The General said to his brother officers at the commencement of the dinner: "Gentlemen, our guest whom we have with us to-day is a teetotaler.—I propose that we dispense with our wine to-day and join with him in his own beverage." It was unanimously agreed to 'taboo' the liquor. This was the influence of one consistent temperance man in a social circle. If every advocate of our cause would stand as firm as Mr. Dodge, he might be a 'standing rebuke' to the wine drinkers and punch brewers. We fear that sometimes the surrender is on the other side, and from false delicacy or timidity the pledged teetotaler yields the point and takes a sip because 'the circumstances are so peculiar.' No possible circumstances warrant a good man's violation of conscience.

Report from Bro. Van Horn.

My last report was from Gilboa. Bro. Olds, with his team, took me to Cass, Friday, Nov. 23. It took us all day to go twenty-two miles through the mud.

I held five meetings in this place, giving four discourses, which, we trust, removed some prejudice from those about, and was a strength to the believers in the truth. The roads were so bad that it was almost impossible for them to get out to meeting. Death has removed some from this church, and others have moved away, which leaves their numbers quite small. Here, again, we see the bad effects of moving from place to place. May God bless the few that remain and make them strong in the way of truth.

Wednesday, 28th, I preached the funeral sermon of Bro. Baker, at the village of Arcadia. The weather was very bad, and there were but few out to hear. We spoke with freedom on the death and resurrection of Christ, to the encouragement of the hearers, and to the consolation of the mourning friends.

Sabbath, Dec. 1st, I was with the church at Jackson. The burden of our testimony to this church, was purity and holiness of heart. While speaking upon these themes, we were lifted above the trials of earth and enabled to get a glimpse of the better things that await the faithful in their eternal home. On first-day we went two miles to Winter Station, where we preached the funeral discourse of Sr. Jemima Kenan. A large congregation were present, who listened with a good interest to the truths of the word of God, on the subject of eternal life through Christ. While staying with the church in this place, I gave six discourses, which have given much encouragement to the brethren and sisters. Brn. Mears and Van Gorder were with us at this meeting, and aided us with their cheering testimonies. The result of our meeting has been to right some wrongs that have existed, and to encourage the friends of present truth to still be faithful unto the end.

Thursday, 6th, we came to Bellville. We were happy to meet Bro. Lawrence and see him looking so well. We found the brethren and sisters much encouraged by the faithful labors of Bro L., and we had the best of freedom in speaking the word of truth to them. There is every token of a good society here, for they seem to be willing to do anything that is required in order that they may make sure work for eternal life.

Monday 10th, we went to Fredericktown and held three profitable meetings with the few there who have accepted the truth. They still express their determination to hold on to the truth, though their numbers be few. May the Lord bless them.

Wednesday, 12th, we returned to Bellville, and in the evening we gathered at an early hour at the place appointed for prayer-meeting. The Lord met with us. From the very first, the presence of his Spirit was manifested in our midst. There were over thirty present, the most of whom took part in the meeting. Expressions of praise to God flowed freely from our lips, and tears of gratitude and joy were seen in nearly every eye. Time passed rapidly till nearly three hours had gone by, but it was all improved. Praise to the name of our heavenly Father! There are now and then little seasons when we can taste his love. We will go on till we reach our eternal home.

I. D. VAN HORN.

Norwalk, Ohio, Dec. 14, 1866.

Sabbath Schools.

I THINK that we need something more said and done about Sabbath Schools among us as a people. So far as my experience goes, we are sadly lacking on this point. Many churches have none at all. This is not as it should be. The excuse is, that none but Sabbath-keepers will attend on the seventh-day, and often there are but few children among the Sabbath-keepers. But if there were only two children, they need instruction. If there are six or eight, there is no good reason why they cannot have a Sabbath School. Do we not all know and acknowledge its blessings and utility? Often here the first seeds of truth are sown in the tender heart, the first impressions of the gospel and of religion made, the first reso-

lutions to do right are here made or strengthened. Here the tender mind receives impressions which last through life; here it learns to know and love that which is good, and receives strength to resist the temptations of after life.

I once heard an aged Chief Justice say, that criminals were seldom those who had been brought up in Sabbath School. This is reasonable. In youth we form habits which last through life. Brethren and sisters, especially parents, do you realize the truth and importance of this? Will you then because it requires an effort on your part, be negligent in this matter, and let your children go to perdition when they might be saved? "As the twig is bent, the tree is inclined." Will you fail to bend it in the right direction? There are thousands of children among the Sabbath-keepers now. They must be saved or lost when Christ comes. They cannot be saved unless they are good. Father, mother, what are you doing to save that child you now love so well? Letting it have its own way, taking no pains to have it go to Sabbath School, nor to go yourself? If so, its blood will be required at your hands in the judgment. I know of many who are doing this very thing now, and it is time to reform. But if we wish to have a Sabbath School and Bible Class, how shall we begin? What shall we do, and how shall we instruct them? For lack of information on these points, nothing is done in many places where there might be large schools. Can not some of our brethren who have had long experience in this thing, give us some instruction through the Review that will benefit all? Will not the Superintendent of the Battle Creek Sabbath School tell us how they conduct their school? also the Superintendent of the Monterey school, or any other flourishing school, anywhere?

I have had a little experience in this of late, and hoping that it will benefit some, I will give it. First, lay it down an indisputable fact that *all* ought to have an interest in the Sabbath School and Bible Class. None can be excused, neither parents, older brothers and sisters, nor children. If A. has a right to stay away, B. has; and if B. has C. has; and so on to the bottom of the line. If the parents have not interest enough to go, the children will not long; if one stays away, another will; this creates discouragement, and the whole school goes down. Therefore every Sabbath-keeper is under a solemn obligation to take part in this matter. They may get up all the excuses they please to satisfy their guilty consciences, but if they stay away, the real truth is, they lack interest in the cause of God, their own salvation, and that of their children. Proof: If they were to get \$2.00 every time they attended, how often would they be absent? *Not once!*

When we all get together, the order of the school with us has been this: 1. Singing. 2. Prayer. 3. Repeating the ten commandments. Every one takes part in this, both old and young. We repeat them slowly in concert. We are particular to have every little word just right. We then learn to skip around on them. The teacher says, "Sixth, ninth, fifth," &c., and all repeat that one. Having drilled them on this several weeks till they get it perfect, we next learn the books in the Bible in their order, so that we can say them forward and back, and give the chapters in each readily. Having repeated these long enough, we learn and repeat in concert the names of the twelve apostles, also the names of the twelve tribes of Israel, &c. 4. Then the classes recite their lessons. The children learn some portion of the Bible on which the teachers instruct them according to their abilities. In some places we have question books for them. This I think is better. The older ones all join in the Bible Class. If there are above fifteen, we have two classes. One in the History of the Sabbath, using the question book on it, which I suppose can be had at the Office for ten cents a piece; and another class which uses the Union Question Book on the Bible. This is a good thing though there may be a few things which we do not believe. 5. Then each one stands up and repeats a verse of scripture containing some word which was given out the week before, as sin, law, &c. This is a very interesting and instructive exercise. 6. We

have a short general lesson for all on some portion of the Bible. The Superintendent asks such questions on it as all can answer. 7. All join in repeating the Lord's prayer. This closes the school.

We have found this order to be very good. If any one can propose an improvement, please do so. At Norridgwock, Me., we have a library selected from the best books which we can find. If any wish instruction where to get these books, I can inform them. \$25.00 will get a very good library. I would urge upon the churches in Maine, who have not already done it, the necessity of setting about this work now. From what I have seen accomplished in the past few weeks, I feel encouraged to make a greater effort in this direction. If there are only six or eight of you, there are enough to have a Bible Class. Brethren and sisters you must work in this cause. The minister cannot do it all. The Lord is at hand. Let us be alive and show that we appreciate it. Brethren shall we hear from you about this matter?

D. M. CANNIGHT.

Norridgwock, Me., Dec. 5.

Be Earnest.

IF ever there was a time when God's people ought to be in earnest it is now. If we are, as we believe with all our hearts on the very threshold of eternity; it is time to be awake, really. Shall we let this terrible lethargy of the last days stealthily creep over us without making a vigorous effort to arouse ourselves? My heart aches when I see my own unlikeness to Christ. To live like others around us will not do. We must be just as really good at home, as abroad; out of meeting, as in. Consistency is as much a jewel in religious, as in temporal things.

I remember being at a Quarterly Meeting and seeing there a brother who took great pains to get his family to meeting, and seemed to be quite zealous himself. On our way home we had occasion to stop with him over night, and when the time came for prayers we were surprised beyond measure to see that not one of the whole family knelt down with us.

It will avail us nothing to have a good name abroad, unless we can claim the same at home. I would sooner have my nearest neighbor think me a Christian, than to be so considered by a whole congregation twenty miles from home. It is too late in the day to cover up our sins. In a little while the cloak will be removed, and he which is filthy will be filthy still. It is time to be honest with ourselves and with God. A dishonest Christian is a contradiction of terms. The term Christian can only be applied to those who are Christlike. Was he ever indifferent to the interests of his friends around him? No! Was he proud or selfish? Never! He was the personification of meekness and humility.

How glad I am that the last message to a perishing world has reached my ears so that I may get ready for the coming of the Lord. Nothing but right doing will give us a place with God's remnant people, and enable us to sing the new song, with the hundred and forty four thousand, which no others could learn.

MARY STRATTON.

Cornville, Maine.

Courage in Every-day Life.

HAVE the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to show your respect for honesty, in whatever guise it appears; and your contempt for dishonest duplicity, by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to prefer comfort and propriety to fashion in all things.

Have the courage to acknowledge your ignorance rather than to seek credit for knowledge under false pretenses.

Have the courage to provide entertainment for your friends within your means—not beyond.

Have the courage to take a good paper, and pay for it annually in advance.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC., 25, 1866.

URIAH SMITH, EDITOR.

THE NUMBER OF THE BEAST.

A CORRESPONDENT asks: "Has the two-horned beast a number?" We think not. The prophecy, Rev. xiii, certainly says nothing about any. The first, or ten-horned beast has a number, 666. The image which is made to that beast, may have one, to make the likeness more complete; but we have no reason for supposing that the two-horned beast has any.

Another correspondent asks: "Why is it said that the image is made to the first beast, instead of its being said, simply, that an image was made of that beast?" We understand that the image is formed as an act of special hostility to the truth and the people of God; and in this work we are to suppose that Protestants and Papists will act in harmony. We suggest that it may be through some concession to Roman Catholic influence that the image is made, and hence is said to be made to the beast.

We have an interesting article concerning the very significant plans and purposes of the Catholics in this country, as drawn from the proceedings of the late Council in Baltimore, for which we shall endeavor to make room next week.

THE STARS SHALL FALL FROM HEAVEN.

THE star shower expected in this country on the 13th and 14th of November last, it appears was witnessed to some extent on the Eastern Continent. A condensed account will be found in another column. We are well aware that the skeptic will say that these showers are shown to occur at regular intervals, hence are the product of some natural law, and cannot therefore constitute a sign of the near coming of the Son of man. But we ask how it happens that all the principal exhibitions of this kind, even though they do occur at regular intervals, have taken place within less than a hundred years of the present time; none of any importance having occurred previous to the year 1799.

The Saviour announced that the stars should fall from heaven as a precursor of his second coming. He did not say that the sign should be confined to one exhibition of the falling meteors; and though there should be a score of such, if they take place this side of the specified time at which they were to appear as a sign, they must all be taken as omens and heralds of the great day.

It may be remarked further, that the great display of 1833, was confined chiefly to this country; while the present one was visible on the Eastern Continent. Before the wondering gaze of the principal portion of both hemispheres, this sign has now been fulfilled.

REMARKABLE FULFILLMENTS OF THE VISIONS.

BRO. SMITH: In response to your request to write out some of the fulfillments of the visions that have come under my observation I would make the following statements: When I first learned of the visions of sister White, some fifteen years ago, I was a firm unbeliever in anything like direct manifestations of the Spirit of God more than an ordinary blessing that might be felt in the heart in answer to prayer, without any outward manifestation attending it. So it will be readily seen that I would watch with carefulness anything that appeared of a different character. When I first heard of the visions of sister White I supposed them to be either pretensions or mesmerism. But it did not require any great length of time to satisfy myself that a person could not feign a state in which from fifteen minutes to two hours, breath is entirely suspended, the eyes are open, not with a glassy appearance, or a vacant stare, but with a look more like that of one looking intently at a distant object. And that, too, while in this condition, audible words were spoken without breath.* Such were the appearance and facts relative to the first vision I saw her

have, and the appearances have not changed in about fifty visions I have seen her have since that time.

Having become satisfied that the visions were not under the control of the instrument through whom they were given, the next work was to prove, if possible, from what source they came. Having heard lectures on mesmerism, and seen persons in various states of mesmerism, I could see a marked difference between this and mesmerism. It is also a fact that many experienced mesmerizers have declared on witnessing her visions that it was not mesmerism, but was something with which they were unacquainted. I saw a noted Spiritualist and mesmerizer present once, when she had a vision at Parkville, Michigan. He had given out before she came that if she should have a vision there, as it was nothing but mesmerism, he could bring her out of it. When he saw her in vision he came forward where she was, but instead of trying to bring her out, he went staggering toward the door, saying to the congregation, "She don't breathe," and declaring that he did not know what it was, turned deadly pale and left the room.

But to return to my narrative: When I became satisfied that the visions were beyond human agency in their manifestations, I next watched to see if anything hidden or unknown to us and the instrument were brought to light. A circumstance shortly happened in Rochester, where we resided, that carried conviction to the minds of all who were acquainted with the facts.

A man and his wife whom I shall here call Bro. and sister R. embraced the truth while Bro. and sister White were laboring away from home in New England—they then resided in Rochester. They had never seen the above named persons, and after they embraced the truth and before Bro. and sister White returned to Rochester, the Bro. went on business to Michigan. After they returned from N. E. they became acquainted with this sister, as she boarded much of her time in the city. This sister enjoyed herself well for a time, but soon a cloud of gloom seemed to be upon her mind, and it was apparent to all that she was in deep trouble about something. She grew poor under her burden. She was often requested by sister Orton and others to tell the cause of her sadness, but she would not. She could not be prevailed upon to disclose the great secret of her grief. Thus things went on for many days, till, finally, her case was opened to sister White in a vision. She related it to her and the brethren and sisters. Told her that the cause of her sadness was that she was nightly tormented by the Devil, who would appear to her as soon as she retired in the form of an old woman dressed in black. Told her she saw that she wanted to tell the brethren and sisters concerning this strange appearance, and have them pray the Lord to rebuke it, that whenever sister R. would make up her mind that she would tell the brethren and sisters about it this person would take her by the throat and almost strangle her, saying, "If you tell I will choke you to death." Sister White told her she saw if she would come out and rebuke it in the name of the Lord she would be delivered from it, and be vexed no more. The sister sat in deep thought, but finally said what sister White had seen was the truth in the matter; but as soon as she had said it she seemed to be choking, and had every appearance of one strangling to death. This occurred at Bro. Orton's house. Bro. Ingraham was present and joined in prayer for the sister. Soon she got strength, after an awful struggle, to rebuke the enemy, was relieved, and I never heard any more of her having any such troubles. This, of course, gave us all, as well as sister R., great confidence that the vision was more than human.

But in the same vision sister White had a view of a man who was making loud professions to keep the law, was talking the Sabbath to others, yet, at the same time, was breaking the seventh commandment. She was not shown his name, and none of us supposed it to be one of our number; but in a few days Bro. R., as we called him, returned. When sister White saw him, which was the first time, only in vision, she readily recognized him as the identical man. None of us had ever supposed him to be a man of that stamp, and

of course, were greatly surprised to learn that he was the man. Sister White related the vision before him, sister R. readily assenting to the first part that it was all so; but when the last part was related as applying to her own husband, she looked at him with an astonished, piercing, inquiring gaze. He burst into tears and confessed that the last part of the vision was true, but tried to justify himself in saying there were many of the first-day Adventists who did as bad as that.

Here were two facts brought to light by something more than human wisdom, and of the source from whence they came we were led to judge by the nature of the work. Works of sin and darkness were reprov- ed, and it seemed to us indeed like the work of the Lord.

More hereafter.

J. N. LOUGHBOROUGH.

* Were there one particle of breath it would produce steam on a looking-glass. But this test applied while she is in vision will detect no breath whatever.

TIMES OF RESTITUTION.

"And he shall send Jesus Christ, which before was preached unto you; whom the Heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii, 20, 21.

God has promised by his prophets a restitution or restoration of certain things. Some loss has been sustained; otherwise a restitution would not be necessary. Nothing can be restored that has not been impaired or suffered loss. When sin entered the world a curse came upon man, and also upon the earth.

I do not now speak of man's moral loss—the loss of innocence; and how that loss is to be restored—his state of innocence regained. That is not the subject of the text. The text speaks of the restitution of things to take place when Jesus returns from Heaven, where he now is; and if we do not obtain pardon before that event, no restoration is promised us. Holiness is not then to be conferred; for it is said, "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 my reward is with me, to give every man according as his work shall be." Rev. xxii, 11, 12.

Thus the doctrine of a future "universal restoration" of all men to a state of holiness, falls to the ground. It is not only not included among the "things which God has spoken" by his prophets, but prophecy positively informs us that no such change will take place after the advent; that as men are morally when the advent is at hand, so they must remain by the unchanging decree of the Omnipotent; and that Christ comes to give rewards according to men's works. The day of their labor is past, and the time is come for each to receive reward for what he has done.

What then is the future restitution which God has promised? It is a restitution from the effects of the curse; and the justified alone have the promise of sharing in its blessings.

In respect to man, the curse brought upon him wearisome labor, sorrow, pain and death. It resulted in the loss of all things, even life itself. The restitution which God has promised will restore him to life—a life free from pain and sorrow. It will give him back all that was lost through sin, as its penalty or punishment. But, as we said, he must, before the restitution, be made free from sin itself, through the efficacy of the redemption by Jesus Christ, or he has no promise of the restitution.

In respect to the earth, its beauty was marred, its fertility decreased, barrenness in some places, and thorns and briars in others, have taken the place of its rich and luxuriant productions, and the garden of God and the tree of life have been removed from it. The restitution will bring back all these things, so that man, redeemed, will again be brought into possession of all that he lost.

I need not refer to the particular passages of Scripture which promise these things. Suffice it to say, all those passages which promise the resurrection of the righteous, the beauty, fertility and loveliness of the renovated earth, when the "desert shall rejoice and

blossom as the rose," and the paradise of God on the earth with the river and tree of life, constitute what God hath spoken by the mouth of all the holy prophets since the world began.

We learn from the text that the *times* of restitution commence when Jesus leaves the Heaven; for he is received or retained there until those times come.

When the Lord Jesus himself descends from Heaven to earth, the dead in Christ shall rise. The "first resurrection" will restore man to life and joy forever. The restitution having commenced by the resurrection of the "blessed and holy," they will reign with Christ a thousand years. Then will be fulfilled the promise of Christ to the twelve apostles: "Ye, which have followed me, in the regeneration (at the renovation, *Campbell*), when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix, 28. Says the Revelation, "I saw thrones, and they sat upon them, and judgment was given unto them; . . . and they lived and reigned with Christ a thousand years." Chap. xx, 4.

When will the earth be restored? Not before the burning day—the day in which its elements shall melt with fervent heat. This will not take place till the wicked are raised from the dead to receive their punishment in the lake of fire; for the earth is "reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. iii, 7. The wicked are not raised and punished till a thousand years after the resurrection of the saints. "The rest of the dead lived not again till the thousand years were finished." Rev. xx, 5.

Thus the earth, groaning under the curse, is broken down and desolated of its wicked inhabitants at the end of six thousand years, and, at the end of the seventh thousand, it passes through the fire which devours the wicked. Then comes the closing work of the restitution. The new heavens and earth appear, the city of God, the New Jerusalem, comes down to earth, the fountain and tree of life are there, and then it is said, "There shall be no more curse." The restitution is completed. Not only has man been redeemed from death, but the earth also, his inheritance, is redeemed from the sad effects of the curse, and its possession restored to man—to all the family of the second Adam, "and they shall reign forever and ever."

Welcome, then, thrice welcome, the times of the glorious restitution! when our glorious Redeemer shall leave his place in Heaven, where he now pleads before the throne of mercy, and enter upon the work foretold by all the holy prophets. The time is near. Who will share in the restitution? Hasten to prepare.

R. F. COTTRELL.

MONTHLY MEETING AT NORRIDGEWOOD, ME.

THIS meeting was held Dec. 8, 9, 1866. It came in a very bad time, the roads being very muddy and the nights dark. It also rained some; yet there were some in from other places, though but few. We felt somewhat disappointed, but hoped for the best. Brn. Stratton and Blaisdell were somewhat unwell, and I was quite worn down. Sabbath evening, about sixty assembled, and we had a pleasant and free social meeting. In the morning we had a better one, as we began to get into the work more. Two discourses were preached to-day, with profit, we think. In the evening, about one hundred and twenty-five came together to have a prayer and social meeting. Bro. Stratton gave us some good advice about being short in our prayers and exhortations. The strong brethren and sisters generally forget this, and consume the time with their long prayers and exhortations. Thus the lambs, the weak ones, are shut out, and no good is done. This is wrong. A long prayer or exhortation has got to be very spirited not to injure a meeting. By a long one we mean anything over two or three minutes. Well, we engaged in prayer, and what a blessed season it was! Twenty-three prayers were offered up to God in twenty-five minutes. The Spirit ran from heart to heart; no time was lost; the weak ones gained strength to open their mouths, and God filled them with praise. Many, who a short time since thought

that they could not even rise on their feet in a private meeting, we here heard praying to God. Thank God for this move among the weak ones.

Our social meeting was a *social* one indeed, an old fashioned love-feast. Our hearts ran together as the heart of one man. Union, free, heavenly union, was there. How lovely the faces of these dear brethren and sisters looked to me. No moments were lost here. Frequently Bro. S. would have to say, "Hold on brother, Stop sister, till this one speaks." The testimonies seemed to come warm from the heart. Christ soon to come, immortality about to be put on, the city almost in sight—oh, what cheering hopes!

Some of the old veterans of '44 were here. Bro. and Sr. Howland, of Topsham, were present and cheered us younger ones with their encouraging words. Bro. H. said he had been on this road above twenty years, and had no evil report to bring. As he told us some of his experience, how God had led them over the road, had worked for them in mighty power, and how his heart was now cheered to see the work rising in Maine, how strong his faith was that we should soon enter the city, meet the redeemed ones, and rest from our toils,—as he thus spoke, his heart was filled with praise to God, and we all wept for joy and felt that we too would be encouraged to go forward. God bless these venerable pilgrims and keep them till Jesus comes! Bro. and Sr. Barnes also bore a good testimony concerning this way. This meeting, they said, began to seem like '43 and '44. Near the close of the meeting, a burden for the unconverted came upon us. We felt that God was moving upon some to give their hearts to Christ. Strong appeals accompanied by the Spirit were made to them. One arose, then another, and another, till five started from the city of destruction for the kingdom of God. Companions started, fathers started, mothers and children started. Then there was weeping and praising God from many hearts full of gratitude.

Thus closed one of the best social meetings we ever had in Norridgewock. Our brethren and sisters here are learning how to work for God and *enjoy* religion. Our old soldiers from other places coming in and taking hold with us has helped them greatly.

Notwithstanding the bad weather, we had a full house on Sunday. The interest here is still good, and the work is going forward. God has crowned each of our Monthly Meetings with his rich blessing. Each has been better than the preceding one. It is wonderful to us what a great work has been done in this section within two months. Perfect unity and harmony now prevail among the whole body of Sabbath-keepers. As soon as we took this position God added his blessing, as much as to say, "That is right."

We design to follow up this work as fast as possible. I think that the cause will have some faithful laborers here in Maine, when each one gets in the place where God can use him.

I stay two weeks at N. to set things in order. Let none forget the next Monthly Meeting.

D. M. CANRIGHT.

Norridgewock, Me., Dec. 9, 1866.

A SURE RECORD.—There is no way for men to discern their names written in the Book of Life, but by reading the work of sanctification in their own hearts. I desire no miraculous voice from Heaven, no extraordinary signs or unscriptural notices or information in this matter. Lord, let me but find my heart obeying thy calls, my will obediently submitting to thy commands; sin, my burden, and Christ my desire; I never crave a fairer or surer evidence of thy electing love to my soul.

MAKE up your mind to do a thing, and then do it. If a spider breaks his web twenty times, twenty times he will mend it."

"NEVER smile at, or in any way approve of, any trait in a child which you do not wish to cultivate."

"KINDNESS to others generally insures kindness in return."

"A GOOD word is as easily spoken as a bad one."

"CEASE to do evil, and remember there is a God."

The more we fear God, the less we shall fear men.

News and Miscellany.

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

The State of Europe.

THE approaching close of the year finds nearly the whole of Europe apparently at peace, the little island of Candia being at present the only spot where fighting is still going on. Even there the insurrection has been hemmed in on all sides, and unless a general rising in the Christian provinces of Turkey should take place, the last of the Candian patriots will soon have to lay down their arms. But the explosive material in Turkey does not, on that account, become less. The consummation of the independence of Roumania, under the rule of a prince nearly related to most of the European monarchs, does not only signify the loss by Turkey of four millions of people, but of all the many impulses which have of late been given to the aspirations of the Christian provinces, this is the most dangerous, for it practically illustrates the collapse of Turkish power. Servia insists on having the same independence which has been accorded to Roumania, and it will not be long ere the same demands will be made by the other provinces.

The happiest people in Europe at this moment are Italians. The national unity is nearly complete. Venetia has been annexed, and the evacuation of Rome by the French, which was to be completed, according to the Convention, on Monday, removes the last obstacle to the acquisition of the Papal dominions. As the last circular of Ricasoli to the Prefects indicates, the Italian Government will observe the strictest neutrality. Thus the struggle of the Roman people with their Government will show all the more conclusively the irresistible power of the national sentiment. We have no trustworthy information about the intentions of the Pope in case of a successful revolution. The statements of the organs of the Ultramontane party, which ought to be best informed, disagree as widely as the less orthodox papers.

From France we hear but little except comments on foreign questions. French vessels are now plying between the ports of France, Italy and Mexico, to bring back French troops from two expeditions which even the Government does not deny to have been signally disastrous. The Government with iron hand suppresses the free expression of popular sentiment on the suffered disgrace; but it is easy to divine what the secret influence of the failure of the Imperial schemes on the public mind must be. The Emperor's life is drawing to a close, and it appears extremely doubtful whether a government carried on in the name of a child will be able to save the shaken dynasty.

From Spain we are almost daily receiving dispatches about the imminence of a revolution which everybody, including, it seems, even the Queen's mother, and her only sister, the Duchess of Montpensio, look upon as being not only inevitable, but sure to triumph.

Turning from the Latin to the Germanic world, we find Count Bismark, the center of the political movements in the Germanic countries, again at his post in Berlin. The greatest obstacle to the accomplishment of his mission has been removed, and things are going on smoothly. There still are occasional disagreements between the great statesman and the Liberal majority of the Second Chamber, but they are free from animosity, and the leading opponents of the Government in home questions continue to be the most ardent champions of the foreign policy. The North-German Parliament is expected to meet on the 1st of February, and its voice is sure to find a powerful echo wherever the German language is spoken. The two Chambers of Baden, one of three South-German countries which have for the present been excluded from the North-German Confederation, have by an almost unanimous vote resolved to apply for an unconditional admission. All the difficulties with Saxony have been adjusted. In Bavaria and Wurtemberg, the party which favors the re-union with Northern Germany is rapidly growing, and even from Austria we hear of public manifestations, the significance of which cannot be misunder-

stood. An address of Austrian students has been published saying that soon German Austria will knock for admission at the door of united Germany, and this address is known to represent the sentiments of the German Universities of Austria. The same views are openly expressed by the leading men in the Diets of the German Provinces which are now in session. Even in Holland the unconstitutional course of the Government is said to have given rise to a party of annexation. Belgium is charged by French papers with Prussian sympathies, undoubtedly an entirely groundless invention, but which again shows that the little kingdom will ere long be crushed to pieces between the two millstones which inclose it. Switzerland fears a similar fate, and the Federal authorities recommend, therefore, an immediate arming. Sweden and Denmark are both courting the favor of Prussia. The whole Germanic race on the Continent is gravitating toward a closer union with Prussia, a tendency which can have no other issue than the final absorption of all the minor and impotent commonwealths by the rising German Empire. Great Britain stands aloof from all European questions. The Reform movement in England and the Fenians in Ireland may well engross the attention of a Government which has lost all claim to influence in Continental affairs.

Russia has changed her conduct toward the new Prince of Roumania, whom she has recognized, and now patronizes as a successful representative of the Christian interests in Turkey. In Central Asia, Russian troops have conquered the last fortress of Bokhara, and are making rapid progress in consolidating and civilizing the newly-annexed territory.—*N. Y. Tribune.*

How Things Look in the South.

FROM an article by Rev. Gilbert Haven in the *N. Y. Independent* of Dec. 13, 1866, we extract the following paragraphs, which show the feelings which those lately in open rebellion still entertain toward the North, or rather, toward the nation.

At Nashville, tableaux were lately acted for a charitable cause, in which the Confederacy was represented in her weeds, and the rebel symbols were flaunted before a sympathizing audience.

Rebel women of that city yet indulge in that truly Southern lady's custom of expectorating their rattlesnake spittle at, if not into, the faces of the Union ladies who have come thither from the North since they were captured, and who can command a position equal with their own.

Our ladies, when shopping, are insultingly jeered at by those who are waiting upon them, and even told by these lordly mesdames of the yard-stick that they do not wish for Yankee customers. A Northern merchant of that city declared it was hardly possible to get any trade from these people, however liberal were his prices. They loathed the presence of these Yankee intruders, whether as buyers or sellers; and in all possible ways, that stop short of open war, vent their spite against them.

In a word, the freedom with which we can debate and develop the true ideas of democratic and Christian unity in the North is practically impossible in almost all the South. A Kentucky slaveholder, himself quite a gentleman, but exceedingly rebellious in his feelings, told me that one could not talk freely in his neighborhood. His life would be sacrificed.

An illustration of their peaceful condition is seen in an experience reported to me by an officer still in our army. A friend of his, a captain in our army, while traveling lately up the Shenandoah, was approached at a station by a company of men who asked him if he did not shoot a man in that place when our army marched through there. He acknowledged he did; but he said the man, standing between two women, was insulting our flag. He was determined that he should not shelter himself behind his body-guard, and killed him where he stood. These subjugated Virginians told him he must pay the price of that patriotism. He drew his revolver, and declar-

ed no less than twelve of them should die first. They shrank back, and he escaped. But what kind of a peace is it when our soldiers are thus compelled to fight their way alone over the country they have once subdued in an army? Other incidents yet more thrilling were related to me by officers detailed to collect our dead and replace them in the national cemeteries. One of these, an army chaplain, said that when they went to Pittsburg Landing, they were met with the hootings of the savages, not Indians, but rebels, that abide there; and they could only pursue their work by threatening them with a cannon, which they pretended they had in their possession.

A major in our service said that he dared not make his tour of inspection in his uniform, but had to hide his official dignities under a citizen's dress; that, even then, he was often in great peril of his life. But lately, visiting Rome, Ga., to see how many of our dead lay there, he was approached by men at the tavern, who asked him his business. He replied that that was his own concern, not theirs. They still pressed him; and, as if suspicious of his errand, asked him if he had come to seek after dead Yanks. He became somewhat alarmed, and said he had come to seek for a friend who had died in the Confederate service. The landlord instantly ordered up a team, without any order from him, and these men drove him to the cemetery, where both the rebels and the Union dead are buried, but in opposite divisions. They asked him the name of his friend. He gave them a fictitious name, and a fictitious statement that he was his step-brother, and his mother had desired to have him found. On arriving at the cemetery, he neglected his "half-brother," and proceeded to count the rows of Union graves and the number in a row, that he might ascertain how many coffins he would need. His "patrons" noticed his indifference, and asked him why he did not hunt up his brother. He had given them an odd name, as one too common would have excited suspicion; and he had to get out and go up and down path after path, searching among more than a thousand graves for his lost "brother." While thus engaged, the perspiration rolled from him in drops. If he could not find this name, his life must be instantly sacrificed. At length, the second from the last, appears the welcome word—the long-lost brother is found, and his life is safe.

Let the nation look on its officer thus compelled to creep among rebel graves, under the haughty eye of rebel drivers, that he might find a name that shall deceive them and save his life: and that, too, while engaged in the service of the nation, and holding a commission from the President of the United States. Sherman is needed again at Rome, more than in Mexico. Well does Mr. Phillips say that Gen. Grant has but half done his work, and will lose all the fame he has won if he allows such a state of things to exist.

The same officer declared that, while riding through the wild mountain country in this same region, on this same service, he offered a blacksmith five dollars to shoe his horse. The fellow who scented his origin and business, said he "would not put a shoe on a Yankee's horse for fifty dollars;" and immediately mounted his own, to raise the country. The officer started in an opposite direction, bought an old shoe and some nails of a Georgia maiden for two papers of tobacco, put it on himself, and rode forty-five miles that day to get away from these peaceable citizens, to whom Mr. Johnson has given up the state and tries to give up the nation.

Applying to a rebel soldier for information as to where some of our dead lay, the man, who was more friendly than his neighbors (the soldiers are the best behaved of the people), said, if he told, they would certainly kill him.

Such is the actual state of the South in Northern Georgia and Alabama and the western borders of the Carolinas. It is not likely to be any better in other portions.

From Europe.

London, December 16.—Evening. A report is current to-day that Stephens had arrived in England,

and the police had arrested him.

The Message Abroad. LONDON, DEC. 18. The message of the President, which has just been received in full by mail, is the general topic of discussion by the public and press. It is argued that the President rather weakens the strength of the Alabama claims by the manner in which he treats the Fenian question, but that portion of the message which refers to the finances is highly spoken of.

France. The report comes from the continent that the condition of the French fortifications on the frontier of Germany is being looked after, and that their strength is likely to be materially increased.

Austrian Troubles. VIENNA, DEC. 18. It is said that the Austrian government, having failed in their efforts to reconcile the variances between the different races within the Empire, will leave them to effect a solution of the subject for themselves.

Cholera in Turkey. The following letter has been received at the Department of State Legation of the United States of America:

CONSTANTINOPLE, NOV. 15, 1866.

Hon. W. H. Seward, Secretary of State:

Sir:—I regret to be obliged to announce the re-appearance of cholera at Constantinople. It broke out a few days ago at Artopora, a neighboring village on the Bosphorus, and out of twelve cases in that locality up to this date, eight have terminated fatally. Four cases, and two deaths, have also occurred at the arsenal on the Golden Horn, from whence it extended itself in the summer of 1865, over the whole city. One death of apoplectic or fondroyant cholera is reported from Bebek. The disease at present threatens to take an epidemic form. If it should become epidemic, it must be very fatal, as the winter here is generally of a rude temperature, and much suffering exists in consequence among the population, the great bulk of which live in miserable tenements, and are scantily clad, and illy provided with the necessaries of life. It is to be hoped we are not to witness a repetition of the horrors of 1865, when 5,000 people were swept off in one week by this scourge of humanity.

I am very respectfully your obedient servant,
E. JOY MORRIS.

Surratt. LA VALLETTA, MALTA, DEC. 18. The United States man-of-war Senator has left here for Alexandria, Egypt, where she will take on board the assassin Surratt, and immediately sail for America.

Florence, December 16. The Italian Parliament has been opened by Victor Emanuel. He delivered a speech in which he congratulated the people of Italy on their delivery from the British yoke, and their union under one government. He says he will respect the Pope's territory and independence. He expresses a hope that the question between His Holiness and Italy will be settled with satisfaction to all parties.

The King, in his speech, alluded to Napoleon with whom the relations of Italy were excellent. The withdrawal of the French troops from Rome had cemented the alliance, and he hoped that all difficulties in the way of a United Italy would be removed by the moderation of the Italian people and the foresight of the Pope. This done, Italy would become, in fact, a leading nation in Europe. The speech was much applauded.

Home News.

Texas. Major-General Sheridan, of the Department of the Gulf, speaks of matters in Texas as anomalous, singular, and unsatisfactory. The Governor wants all the troops moved from the settled portions of the State, asserting that the civil law is all right, and that justice would be done. Two soldiers were shot a few months ago in Benham. They were unarmed and offered no provocation. The grand jury refused to find a bill against their would-be-assassins, but found a bill for burglary against Major Smith who broke into a house in an attempt to arrest the men. The trial of a white man for the murder of a freedman in Texas would be a farce. It is strange that over the killing of a white man by the Indians on the remote frontier the greatest excitement will take place, but over the killing of many freedmen in the settlements, nothing is done.

Marine Disasters for 1866. The Detroit Tribune of Dec. 19, reports an aggregate of 621 disasters to vessels on the Lakes during the year 1866, being an excess of two hundred over any previous year.

Public Lands. The whole public domain now contains nearly 1,500 millions of acres, of which only about one-third have been surveyed. Upward of four and a half millions have been disposed of in the year, of which only about 388,000 acres were sold, while nearly two millions of acres were taken up by settlers under the homestead act, nearly a million and a quarter of swamp lands were conceded to the States (making over 43 millions in all), and the rest were absorbed by railroads, military warrants, and agricultural colleges. Measures are recommended for promoting the planting and growth of timber on the public domain.

Patents. There were 14,039 applications for patents in 1866; about 3,000 more than in any previous year. Of these, 10,130 were granted, of which 8,716 have been issued.

Consumption of Postage Stamps. Twenty tons, or, by superficial measurement, forty-eight and a half square miles, of postage stamps, have been used during the year: enough to roof a large township, with all its houses, barns, churches, gardens, forests, and farms: or, if you choose to make a ribbon of them, enough to reach nearly from the equator to either pole, or twice the length of the Mississippi river. So that if everybody would be obliging enough to use the government stamp on the envelop itself, the mere omission of these little extra bits of paper would lighten the mail-bags by more than forty thousand pounds, and save in paper fifteen or twenty thousand dollars. The Postmaster General does not impart this information in so many words, but he assures us that nearly 350 millions of stamps have been sold in the year past, besides nearly forty millions of stamped envelopes; and a simple calculation reduces the story to the more tangible form we have given it.

Distribution of the Bible.—In the last half century the British and Foreign Bible Society has appropriated \$2,375,000 for circulating the Scriptures among the unevangelized nations, and the American Bible Society has expended for the same object \$800,000. The two societies have issued 80,000,000 of the sacred volumes, and 6,000,000 of these have been given outside of Christendom.

Abandoning Missionary Stations.—The *Presbyter* says, "In the last number of the *Foreign Missionary* we have the astounding intelligence that our missionaries in India are gravely considering the propriety, or rather the necessity, of abandoning some of the stations now occupied, in order to obtain men to re-inforce others where the brethren can no longer sustain their burdens! In the same paper we are told by one of the Secretaries, that the Board, as yet, has been unable to find a single man to send either to India or China this year."

BREAD, beer and buttermilk (and the same is partially true of butter), directly after being made, make a rapid exchange of carbon for oxygen, with a proportional improvement in wholesomeness. Bread, when thus ripened, is computed to contain twenty per cent, more of nutriment than when hot from the oven. The change in both taste and texture is very marked. It is important to have all these articles ripen in a pure, clear atmosphere, as they absorb very freely the ill savors and unwholesome ingredients of the air around them.

The Great Star Shower in Europe.

[The following article, the advance proof sheet of which was sent us by W. B. Herron, Editor of *Young Pilgrim*, Boston Mass., would have appeared in our last issue, but for want of room.—Ed.]

The foreign mails received on the 27th ultimo, by the Steamer *Scotia*, brought full accounts of the great star shower observed in Europe on the night and morning of the 13th and 14th of Nov. last. This display was seen in all parts of England, Scotland, and

Ireland, in France and Spain, and perhaps all over the continent; and though not so grand in Great Britain as those of 1799 and 1833 in America, it was yet very magnificent, and never to be forgotten by those who were so fortunate as to witness it.

The extracts which we condense below, from the extended accounts in the foreign journals, confirm the previously published predictions on this subject, so far as Europe is concerned, and establish beyond a doubt the periodicity of the November star showers; and they add another convincing evidence to the already numerous signs of the approaching end.

THE STAR SHOWER IN ENGLAND.

The following account of this grand meteoric display as seen in London, is from the *London Times* of Nov. 15th:—

"The fiery-shower, foretold by the science of America and Europe, for the night of the 13th-14th of November in this year, was seen in full splendor yesterday morning between the hours of 12 and 2. From about 11 o'clock occasional meteors might be seen gliding along the sky from east to west, but these were only the *avant couriers* of the great legion that followed at a later hour. The numbers increased after twelve o'clock with great rapidity.

"As the constellation Leo rose over the houses north of Paddington Green, and moved some points to the south, first one meteor than another shot across the sky in various regions and with various directions, but plainly from the one quarter. The spectator had soon counted half-a-dozen; then he felt sure he had seen thirty; then six or seven in a minute; then there came two or three together; then not less than a dozen of all kinds. Then they appeared faster than he could count them. Some shot across the heavens, leaving long, bright, and lingering trains, the star itself seeming to explode and instantly disappear. Some darted as quickly and as bright, but without trains. Some struck the sight, like sparks from a forge, everywhere at once. Some seemed to fall over trees or houses, bright to the last, but with the ruddy hues of a lower atmosphere.

"Look where we would, it was the same; in the far west, and throughout the entire north, there was either the bright glancing speck of light, or the long train, or what seemed an actual ball of light, that illuminated the country, and was slow to die away. As the night advanced, these meteors chased one another across the sky, following in one another's track, or running side by side. The heavens seemed alive with this unwonted host. There were times when it seemed as if a mighty wind had caught the old stars, loosed them from their holdings, and swept them across the firmament. . . . It was a spectacle which cannot be imagined or forgotten. Few who saw it had ever seen the like, and few could expect ever to see it again."

The *London Morning Post* of the same date says:

"Half London was awake till a late hour on Tuesday night for the purpose of viewing the shower of stars or meteors which the astronomers had predicted, and those who had sacrificed a few hours of sleep were amply repaid, for the atmosphere was unusually clear, and thus the grand phenomenon was seen under the most favorable circumstances. The wondrous sight began soon after midnight, and from that period until after five o'clock, it was witnessed with but few intervals of time. . . . So near did some of the meteors appear, that their resemblance to rockets occurred to every one, and we almost seemed to listen for the rush through the air. During the transit of the meteors, the light of the other stars was scarcely to be noticed. The effect produced during the simultaneous passage of meteors in the various parts of the heavens was inexpressibly impressive. The noiseless course gave a thrill that no artificial splendors could ever produce."

In Liverpool the showers were frequent, and on a scale of much magnificence. Says the Liverpool correspondent of the *London News*:

"Some of the meteors illuminated the whole sky with a glare like that of the aurora borealis in its grandest phases. Some were like balls of light. Others expanded from a small nucleus to a large volume of light, which darted across the heavens with the speed of thought, and were then lost in the obscurity of the west. Some of the meteors had all the appearance of sky rockets, shedding as they pursued their course, trails of fire."

A correspondent of the *London Times* gives the following description of their appearance in Dover:

"About ten o'clock, many single aerolites were seen darting from the horizon to the eastward, then continued, without much variation as far as regards number, until a little after midnight, when they increased in size, brilliancy, and velocity, until the maximum was reached about one o'clock. The sight then was exceedingly startling; hundreds of blazing meteors darting at the same moment from a point in the heavens in

the constellation Leo, which was the great center whence they started in all directions."

The meteors, it will be seen, proceeded, in this star shower, from the same point in the heavens as in that of 1833,—the constellation Leo, near the star *gamma Leonis*. From this point, at times, they shot up into the sky as from a fountain of never failing stars, dropping to the north and to the south, or exploding like rockets or like sparks of molten iron under the blows of a blacksmith's hammer, and flying across the firmament in all directions. Such was their appearance in Leicester, and in other places.

IN SCOTLAND.

The *Edinburg Scotsman* of November 15th says:

"Standing on Carlton Hill, and looking westward, with the observatory shutting out the lights of Princes street, it was easy for the eye to delude the imagination into fancying some distant enemy bombarding Edinburg Castle from long range; and the occasional cessation of the shower for a few seconds, only to break out again with more numerous and more brilliant drops of fire, served to countenance this fancy."

From the statement of Professor Grant, of the Glasgow Observatory, as published in the *Glasgow Herald*, we take the following:

"Shortly after one o'clock we had the good fortune to obtain a magnificent and uninterrupted view of the phenomenon. At 1h. 15m. the heavens had assumed an extremely imposing aspect. Multitudes of beautiful meteors were now everywhere visible, but especially in the eastern regions of the heavens, where the constellation Leo was to be seen as he gradually ascended in his course toward the meridian. Hundreds of the meteors far surpassed in brilliancy the stars of the first magnitude. In multitudes of instances they were brighter than Jupiter, and some of them even equaled Venus when she is at her greatest brilliancy. Their prevailing color was white, but some had a yellowish tinge of light, while others had a bluish tinge. In every instance they were accompanied by a straight, narrow train of well-defined light of a beautiful emerald green color.

"At 1h. 18m. a whole group of brilliant meteors were seen to burst out and diverge like a fan from the radiant point in Leo. At 1h. 20m. I counted the number of meteors visible in one minute, and I found them to amount to fifty-seven; but this in all probability did not exceed *one-third* of the number really visible in every part of the heavens.

"At 1h. 42m. the most remarkable meteoric phenomenon presented itself to us in the constellation Ursa Major, but unfortunately none of us caught the commencement of it. The blaze of light which this meteor emitted at the time of vanishing, was extraordinary. It left behind it a curved residue of faint light, having the form of a horseshoe. As it gradually grew fainter, it expanded its dimensions, until it vanished. This singular phenomenon continued visible in the heavens for twenty minutes after it first attracted our attention."

IN IRELAND.

A Dublin correspondent of the *London Morning Post* writes, (Nov. 14:)

"The showers of meteors or shooting stars made their appearance at a little before twelve, midnight, and from that hour until about quarter after one A. M. the dark sky was illuminated by countless numbers of those luminous bodies, darting almost unintermittingly from east to west. Some of them were of most dazzling brilliancy, and left behind them a long trail of light, which was visible for some minutes after the head or nucleus had vanished. Many of them were seen to explode in the air, and some persons assert that on these occasions a faint sulphurous odor was perceptible."

IN SPAIN.

An observer at Saragossa, in a letter to the *London Times*, says:

"My attention was first directed to the falling stars at about twelve o'clock at night, by observing groups of people in the narrow streets of Saragossa, conversing together with a certain degree of excitement, '*Mira Usted es como si fue en el tiempo del sitio.*' (Look, it is just as if it were in the time of the siege,) was the reply to my question as to what was the matter, and on looking up, the appearance certainly was as if the city was being shelled. Showers of meteors seemed to be pouring into the place, a score or more at a time, exploding with a brilliant flame at different points, and leaving long luminous trains behind them, some of which lasted as streaks in the sky several instants after the explosion of the meteors.

"The meteors seemed to be most abundant toward the north and northwest, and I noticed a particular stream of them not far from the constellation of the Great Bear. Some idea may be formed of their number and brilliancy, from the fact that when I went to bed, though the field of sky visible through my win-

dow as I lay, was very small, it was being continually crossed by the meteors, and a looking-glass which hung on the wall was every moment brilliantly lit up with the reflection of the explosions which occurred. During the short time I observed them, many hundreds of meteors fell, and, as there was no perceptible diminution in their number, I have no doubt during the night their number must have been *tens of thousands*."

IN FRANCE

The *Independence Belge*, of Nov. 16th, gives the following description of the meteoric shower as it appeared in France:

"At first, but a few stars were noticeable, darting off with great rapidity through space. Then they shot off in pairs, then in groups, flying in all directions; until, at length, it became impossible to count them. The majority of them left behind them a luminous trail, and exploded immediately before disappearing. In their rapid courses through the heavens, they appeared to chase one another. The whole firmament was nothing but a brilliant race course. This remarkable sight lasted from two to three hours, during which time one might have counted several millions of these celestial visitors."

NUMBER, SIZE, AND COLOR OF THE METEORS.

Great numbers of these meteors are described as larger in apparent size and more brilliant in splendor, than stars of the first magnitude. One very splendid one, of a bright purple color, was seen over Cardiff, whose apparent size was three times that of Jupiter; its train, which was at first straight, took the form of a serpent, then of an egg, and was visible twelve minutes. The very brilliant one, in the shape of a horse-shoe, which was visible twenty minutes, has been already described. Some were as large as cricket ball, and "some could only be compared to the moon for magnitude." One of immense dimensions, which flashed across the sky from east to west, was colored red, blue, green, orange, and amber. Herschel, the astronomer, describes one seen by himself in Glasgow, whose trail assumed the form of "an imposing ring of flame, three or four degrees in width; it remained visible for fourteen minutes, gradually expanding itself into a heart-shaped loop, until it enclosed the chief stars of Ursa Major in a wide fantastic wreath, before it disappeared." "One or two," says the *Liverpool Journal*, "were so magnificent as to illumine the whole heavens, and could only be compared, in brilliancy and splendor, to the most gorgeous of the Northern Light phenomena witnessed in this latitude."

The general color of the meteors was a vivid pale blue, varying in some cases to purple. Some shone with a yellowish light, others with a deep red. Some were of an orange hue, and others seemed to be balls of copper-colored fire. The trains were of a brilliant emerald or pea-green color. To see the dark heavens flashing, blazing and exploding with fire-balls, and stars of various colors and sizes, and in countless numbers, must have been indeed a grand and beautiful sight.

According to observations made at Greenwich Observatory, near London, as given in the *Herald*, the period of greatest splendor was between one and two o'clock; and in that one hour five thousand meteors were counted. The shower had reached its maximum at 1:20; at which time the stars were darting forth from the constellation Leo like an incessant shower of rockets, at the rate of one hundred and twenty-three a minute. The whole number counted at Greenwich, with the naked eye, according to the *Herald*, was 8,485. Other statements say as many as 12,000. A scientific observer, Mr. T. W. Weare, who witnessed the display on the seacoast, at Weston-super-Mare, where the maximum was not reached till about 2 o'clock, asserts that from 1:15 to 2:30, the meteoric discharges, as seen from that place, were "not less than three in every second of time, making 13,500 in one hour and a quarter."

But so rapid was the discharge of meteors during the period of greatest frequency, that no eye could observe them all, and the actual number visible is admitted to have been much larger than the number counted.

An observer in the Isle of Wight, after counting fifteen hundred, says, in the *Times*, that at 1:13 "the falls became so incessant that it was impossible to count numbers fast enough." Prof. Hind, the celebrated as-

tronomer, states that after counting, from Bishop's Observatory, Twickenham, 1,120 fallings, in the hour from midnight to one o'clock, and 500 in the next seven minutes, there was then a great and sudden increase, to an extent "which rendered it impossible to count the number. At this time the appearance of the whole heavens was very beautiful, not to say magnificent." Prof. Talmage, of Barclay's Observatory, describes the sight as one "never to be forgotten, and greatly resembling that shower which was observed in North America, on the 12th and 13th of November, 1833;" and a member of the Liverpool Historic Society, who states that the period of greatest display over that place, was at three o'clock in the morning, thinks "it must have been quite as numerous there at that hour, as it was in Boston in 1833."

The showers which passed over France and Spain, seem to have been more numerous than those observed in Great Britain. The observer in Saragossa estimating them by *tens of thousands*, and the *Independence Belge* by *millions*. Further accounts from Southern and Eastern Europe may yet tell us of other displays of celestial fireworks on a grander scale than those seen at the north. In the meantime, let us all lift up our heads and rejoice, for the signs of our dear Lord's return are multiplying, and the day of our redemption is drawing nigh. God speed the day.

WILLIAM B. HERRON.

Marriages.

COVEY—CASEY. July 5, 1866, in Albany, Wis., by Rev. W. Ward Smith, Mr. Eleazer J. Covey, of Leonidas, Mich., and Miss Aurelia Casey, of Albany, Wis.

CASEY—COLLINS. Oct. 14, 1866, in Albany, Wis., by the same, Mr. Chester W. Casey of Battle Creek, Mich., and Miss Sarah A. Collins, of Exeter, Wis.

CRONN—CASEY. Same time and place, by the same, Mr. Solomon S. Cronn, of Primrose, Wis., and Miss Kate C. Casey, of Exeter, Wis.

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. Haines.

BRO. SMITH: Three years have passed since the voice of the third angel's message sounded in my ears. I now rejoice that I delayed not to keep God's commandments, and that I have a place among his remnant people. This people shall be my people and their God my God. The Lord has been as good as his word; yes, his grace has been sufficient for me thus far, and my determination is still to walk in the light. Though the way is so narrow as to cause us to tremble, yet if we are willing to be led by the Spirit of the living God we need not fear, for the Lord has said, I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye. Oh! it is good to know that angels are our helpers if we fear the Lord and keep his commandments, and that the end is everlasting life. In all our trials, in any trouble, or when discouraging influences are brought to bear against us, let us look away to Jesus and to our inheritance in the bright and better land.

How much we have to encourage us, and how little to affect us otherwise, if we only look on the bright side and to the prize which is so nearly in view. Every day brings us nearer home, and nearer that eventful day which shall be so full of gloom to the wicked, but of joy to the righteous. Let us then not only look on the bright side but to keep on the right side.

DANIEL D. HAINES.

Haverhill, Mass., Dec. 10, 1866.

From Bro. Crandall.

BRO. SMITH: I have met with the brethren and sisters at Oakland, Wis., and spoke to them with some freedom two or three times, of late, and the Lord has been with us to strengthen and encourage. Many testimonies were borne with feeling and effect. The church is awake to the solemn and important times in which we live. The members seem to be alive to the importance of taking a higher stand in the cause of present truth, and of letting their light so shine that others may be led to embrace the last message of mer-

cy to fallen man. Two have expressed a desire to forsake their wanderings and go with the people of God to Mt. Zion.

E. M. CRANDALL.

Bro. George W. Parker writes from Chicago, Ill.: I am trying to be an overcomer. The truth shines brighter day by day. As I seek to get nearer to God, to resist the adversary, to be meek and humble, by the blessing of God, I have strength and power to overcome my besetting sins.

Since I have heard the messages, God has given me strength to slay my idols—tea, coffee, tobacco, &c. I have some left, however, but these were my pet idols if meat-eating be included. Often before I heard the present truth did I try to wean myself from tobacco, and I as often failed. I praise the Lord that I have had his sustaining power in regulating a perverted appetite. By the help of his Spirit I purpose to progress.

Oh! how I love the Testimonies that have led out into such marvelous light. As I read them from time to time in connection with Bible truths, they often cause the silent tear of heart-felt repentance to fall at the discovery of some subtle sin. I then see new beauty in them and know that they are of God. My whole frame has thrilled with joy as I have seen the beauties of the great plan of salvation pointed out as they are in the Testimonies. May God in his mercy keep me strong in the faith—the teachings of which show it to be a purifying faith.

Bless the Lord for the progress of truth here in this wicked city. God will yet call out those that will hear the message. Pray for us that we may continue to grow in grace and be obedient to the law and the Testimony.

Bro. L. D. Smith writes from Ashland Co., Ohio: I have been a reader of the Review for the last year. Although not a member of any church, yet from reading the History of the Sabbath, by J. N. Andrews, and other of your books, I am trying to keep all the commandments. I have never had the privilege of hearing any of the S. D. Advent preachers, but, Providence favoring, I intend to go to the meeting in Wakeman next week.

May God bless all your efforts for good. Pray for me a lonely, erring, stranger, that I may yet be able to come to a more perfect knowledge of the truth as it is in Christ Jesus, and, more than all, that I may be willing to do his will in all things.

Bro. L. Martin writes from Bennington, N. H.: I continue to read the Review with interest. I still believe we have the truth, and I desire to be sanctified through it. My desires are to go with the body. I hope the Lord will soon send some of his faithful servants into N. H. We are as sheep without a shepherd; still the Lord meets with us by his Spirit and blesses us when we meet. I believe that our great Deliverer will soon come.

Obituary Notices.

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

DIED, in Ithaca, Gratiot Co., Mich., Oct. 15, Lewis Ellsworth, aged 4 years and 1 month; also, Nov. 25, Daniel Martin, aged 10 years and 20 days; children of Bro. and Sr. Wm. S. and Esther M. Hall.

J. H. WAGGONER.

DIED, Dec. 2, 1866, Bro. John Mills of Hadley, aged 75 years, after having tried to live a Christian according to the best light he had, for more than forty years. When he heard the claims of the third angel's message, he heartily obeyed the call; and for the past three years he has rejoiced in the clear light of present truth, expecting to live and see his Saviour come; but in the triumph of living faith, without a murmur, he acquiesced in God's overruling providence, to "rest from his labors," Rev. xiv, 13, "until Michael shall stand up for the children of God's people," Dan. xii, 1, 2.

WM. S. HIGLEY.

Lapeer, Mich.

DIED in Ashaway, R. I., Oct. 11, 1866, Joseph M. T. Prange, son of Wm. and Dorcas Prange, after suffering six or eight weeks, aged 8 months and one day.

He giveth his beloved sleep
To wait the trumpet's awful voice,
Then will they rise their Lord to meet,
And share forever wisdom's choice.

May all this dear family meet then this innocent sleeper, and be forever with the Lord.

P. C. RODMAN.

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. Paper, 50c., weight, 10 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., 16 oz.
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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.
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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, Dec. 25, 1866.

In the Detroit Post of Dec. 20, we find the following paragraph:—

BIBLE STUDENTS.—The Bible Students' Christian Association will hold its regular weekly meeting in the lecture room of the Christian Church, corner of Jefferson avenue and Beaubien street, this evening, at 7 o'clock. The investigation of the subject, 'Is the observance of the first day of the week a Christian duty of Divine authority?' will be continued at this meeting. All interested in the investigation of scriptural subjects are invited to attend.

Can any one give us the address of any of the members of this Association?

THE experience of Moses Hull with his recently-adopted friends, the Spiritualists, while doubtless very instructive to himself, is somewhat amusing to a disinterested observer. Here is an item which we clip from his Monthly Clarion of Dec., 1866:

With the commencement of the next volume we turn a new leaf. We will send the Clarion to no one who does not pay in advance. Bitter experience in publishing the Progressive Age and the Clarion has taught us one lesson, *i. e.*, Spiritualists are not all Reformers—are not all honest.

Literary Notices.

The Pearly Fountain.

"THE Pearly Fountain," is the title of a monthly literary gazette for the youth, published by Park and Cheal, Jordan, Onondaga Co., N. Y., devoted to temperance, and a literature from which fiction is scrupulously excluded. This we presume to be a continuation of the Temperance Monthly, by the same publishers, noticed in our columns some time since. Terms 50c. per annum, in advance. Judging from No. 2, the only number we have received, it is a worthy publication.

Muller's Life of Trust,

"BEING a Narrative of the Lord's dealings with Geo. Muller. Edited and condensed by H. L. Wayland, with an Introduction by Francis Wayland, D. D. The publisher says: "This work has a peculiar charm as an unadorned story of the experience of a Christian man, who believed in the mighty power of prayer, who gave a literal interpretation to the precept, 'Take no thought for the morrow,' and lived by daily faith in God's providence and grace."

We have a few copies of this work for sale at this Office. The publisher's price is \$2.00. We will send them postpaid at \$1.75 each.

Seeds for Sowers.

A PACKAGE of tracts received from H. L. Hastings, the principal of which are the following: The Prospect; or the Anticipations of the Church. A Translation of the Book of Revelation, by S. P. Tregelles, LL. D. Home, Marriage, and Family Relations in the light of Scripture, by James Inglis. Infidel Testimony Concerning the Truth of the Bible. The Enduring Glory, The Workman that needeth not to be Ashamed, Wm. Tennent, The Secret Spring, The Rescue, Anecdotes for Family Reading, &c. Orders should be addressed to H. L. Hastings, 19 Lindall St., Boston, Mass.

A CONCEIT of knowledge is the greatest enemy to knowledge, and the greatest argument of ignorance.

It is as great mercy to be preserved in health as to be delivered from sickness.

Appointment.

THE next Quarterly Meeting of the S. D. Adventists of Ithaca, Gratiot Co., Mich., will be held on the first Sabbath and Sunday in January, 1867. We hope that the brethren and sisters of Alma and Seville, will meet with us. Let all who can, attend the meeting. Come in the Spirit of the Lord. Pray for a profitable time.

P. P. ALLEN, Ch. Clerk.

The Review for 1867.

3000 NEW SUBSCRIBERS WANTED.

Premiums for Every One.

WE wish to add 3000 subscribers to our list before the close of the present volume. Now is a good time to canvass; and being persuaded that some acknowledgments should be made to our friends for their efforts, in the way of premiums, and that no premiums would be more acceptable to them than some of our various publications, we make the following liberal offers for all new subscribers obtained, from one upward. All may engage in the work and all get something.

1. For one new subscriber for one year with the cash \$2.50, we will send a 15c and a 10c book, the sender taking his choice from our book list.

2. For two subscribers and \$5.00, double the above premiums, or any one of the four volumes of Spiritual Gifts, or one copy of Sabbath Readings in cloth.

3. For three new subscribers and \$7.50, we will send the History of the Sabbath, or Dobney on Future Punishment, or How to Live.

4. For four new subscribers and \$10.00, we will send either prophetic or law chart, mounted and varnished.

5. For five new subscribers and \$12.50, we will send an extra copy of the Review for one year. This is a good offer for those who want the Review, but have not the means to send for it. If they will get us five new subscribers, they shall have their copy free. Or we will send for this number of subscribers, a set of Spiritual Gifts, Vols. i-iv.

10. For ten new subscribers and \$25.00, we will send D'Aubigne's great work on the Reformation, worth, postpaid, \$4.88.

16. For sixteen new subscribers and \$40.00, we will send a Circulating Library, worth \$8.00.

BACK VOLUMES OF REVIEW, BOUND.

We call particular attention to the special list of premiums under this head, in which the value of 75cts is returned for every subscriber sent in, as follows:

We have, bound singly, volumes 6, 10, 13, 15, 16, 18, 19, 20, 22, 25, 27, and 28; any one of which we will send for two new subscribers and \$5.00.

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For fifty new subscribers we will send a complete set of bound Reviews, Vols. 2 to 28 inclusive, worth \$40.00.

It is no particular detriment to the set, that Vol. 1 is lacking, for that volume was of a smaller size, and was composed chiefly of articles on the Sabbath and other themes, which have all been republished in subsequent volumes. These back volumes, any and all of them, are really valuable books. They present, as it were, a panorama of this cause, and contain a vast amount of the best thoughts of writers on present truth, which have never been published in pamphlet form, and can be found only in these volumes.

No one can object to the price of the Review, considering the amount of reading matter furnished. It contains 12 quarto pages printed in small type, and quite a proportion of this solid, with no advertisements, politics, or patent medicines. And with the exception of the page containing a list of our publications, it is filled with entirely new matter every week. Eleven pages per week, give us 572 pages for the year. This affords a larger amount of reading matter than is furnished by the largest and most expensive weekly papers, a portion of the space of which is devoted to advertisements, which is a source of profit to the publisher, but of no special interest to the reader.

Subscriptions sent in on the above arrangement, should be distinctly specified as sent in on premium account, and must be bona fide new subscribers; but they need not all be sent from one place, nor all sent in at one time.

We shall do all in our power to make an interesting, instructive, and valuable paper. And now, who will avail themselves of these offers, and do the double service of extending the circulation of the Review, and procuring valuable books for themselves?

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Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

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