

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.

VOL. XXIX.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 8, 1867.

NO. 5.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars and Fifty Cents a Year, in Advance.
Address ELD. JAMES WHITE, Battle Creek, Michigan.
For further Particulars, see Prospectus Inside.

WHILE THE DAYS ARE GOING BY.

THERE are lonely hearts to cherish
While the days are going by,
There are weary souls who perish
While the days are going by.
If a smile we can renew,
While our journey we pursue,
Oh! the good we all may do
While the days are going by.

There's no time for idle scorning,
While the days are going by,
Let our face be like the morning,
While the days are going by.
Oh! the world is full of sighs,
Full of sad and weeping eyes,
Help your fallen brother rise,
While the days are going by.

All the loving links that bind us
While the days are going by,
One by one we leave behind us
While the days are going by.
But the seeds of good we sow,
Both in sun and shade will grow,
And will keep our hearts aglow
While the days are going by.

The Sermon.

Preach the Word. 2 Tim. iv, 2.

THE ORDINANCES OF THE LORD'S HOUSE.

BY ELD. I. D. VAN HORN.

TEXT. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke i, 6

THE commandments referred to in this text are, undoubtedly, the ten commandments or moral law of God; while the ordinances were those ceremonies which were performed day by day in the old dispensation, and by which the people of God in that age expressed their faith in a coming Saviour who would be the Redeemer of Israel. Zacharias and his wife Elizabeth, to whom the text refers, were walking in all these commandments and ordinances of the Lord blameless. This made them righteous before God, and they were highly favored of him in that he chose them to be the parents of the forerunner of Christ. Thus it will be seen that obedience to the moral law of God, and the performance of those rites connected with the worldly sanctuary, which were types pointing to Christ the true sacrifice, Heb. ix, 1, 9, 10, was accounted righteousness, and hence acceptable to God under the old covenant.

But the time came when the Lord made "a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the

hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. viii, 8-10. Jesus introduces the new covenant, and we see by the above testimony that it was different from the old. This difference does not consist, as some have supposed, in that the moral law was done away, but that the law of ceremonies and carnal ordinances ceased at the cross, while the law of God was retained and written in the hearts of those that fulfilled the conditions of the new covenant. The new or gospel covenant presents to the world a better sacrifice than could be offered under the old, being the "Lamb of God which taketh away the sin of the world." Hence Paul, when he would teach his Corinthian brethren the gospel, says, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." 1 Cor. xv, 1-4. When Christ died, those ordinances, being types by which the Israel of God expressed their faith in him, the anti-type ceased. Paul gives us the proof of this in Col. ii, 14. "Blotting out the hand writing of ordinances which was against us, which was contrary to us, and took it out of the way, nailing it to his cross." When therefore, the old dispensation was closed, and the new ushered in by the death, burial, and resurrection of Christ, it became necessary to institute new ordinances, not as types, but as memorials, by which his followers might keep him and his sufferings for them in continual remembrance.

One of these ordinances is

BAPTISM.

It originated with John the Baptist as will be seen by his testimony. "And I knew him not, but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." John i, 33. We learn by this that John was sent to baptize, and it is evident that he that sent him was God. Now, as baptism is not the anti-type of anything performed in the old dispensation, it must therefore be a new institution, and one peculiar to the new dispensation. Our Saviour gave his assent to this ordinance by being himself baptized. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfill all righteousness;" or, as the Emphatic Diaglott translates, "for thus it becometh us to establish every ordinance." Matt. iii, 13-15. By thus doing, the Saviour not only gave his assent to this ordinance, but also set an example to be followed by his disciples throughout the gospel age.

When Jesus had passed through his life of suffering, died upon the cross, been buried, and risen again from the dead, as he was about to ascend to his Father, he

thus spake with authority to his disciples: "All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." Matt. xxviii, 18-20.

We have therefore, the ordinance of baptism introduced by John the Baptist, assented to, and established by, the example of our Lord, and last of all, enforced by this direct command to his disciples in the great commission.

On the day of Pentecost, the disciples were endued with power from on high, and they began to speak with the authority they had received in the great commission, and many of the vast multitude were pricked in their hearts and said, "Men and brethren, what shall we do?" Peter answers, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Acts ii, 38, 41. The lesson learned by this evidence is, that the apostles understood baptism to be one of the essential means to be complied with for the remission of sins, as is clearly shown by their teaching and practice. Therefore by baptism, we express our faith in some act performed by our Saviour necessary to our salvation, and which act is kept in memory by it.

The design of baptism and what it is to commemorate is clearly expressed by Paul in Rom. vi, 3-5. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ is raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

By this reasoning of the inspired apostle, we have the ordinance of baptism presented to us as a memorial of the burial and resurrection of Christ. It is indeed a beautiful emblem of those events. Go to yonder beautiful stream, and behold the multitude gathered on its green-turfed bank, with eagerness waiting to view what is there to take place. A few wandering sheep have returned to their Master's fold, and are there to express their faith in their great Shepherd. How do they do it? The administrator takes them down into the water to a suitable depth, and buries them beneath the wave in the likeness of Christ's death, then raises them up like as Christ was raised from the dead by the glory of the Father. They have now pledged themselves before the world to walk in newness of life, and are prepared to enter into fellowship with the saints, to commune with them and with their God.

When our Saviour came to our world, to become a sacrifice for fallen man, he led a life of toil and suffering. Especially was this the case when he drank the bitter cup in the garden of Gethsemane, and was there betrayed by one whom he had chosen to be with him, led by the infuriated mob before Pilate, where he was condemned, and then led forth to Calvary's summit, where he suffered six dreadful hours upon the cross.

This suffering was all for us; for upon him was laid the iniquity for us all. When the children of God read the history of this scene, their feelings are drawn out in heartfelt sympathy toward their suffering Lord, and they ever delight to hold him in lasting remembrance. To enable them to do this effectually, the Lord, the same night in which he was betrayed, established the ordinance of the

LORD'S SUPPER.

This, like the ordinance of baptism, is a gospel ordinance to be used by Christians in the gospel age. It was instituted by the special act of the Saviour toward his disciples the same night in which he was betrayed. Matthew in recording it says, "And as they were eating, Jesus took bread and blessed it, and break it, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." Matt. xxvi, 26-28. It is evident from the above, that the Lord's supper, as it is commonly called, was not designed to be made a feast, but rather to be observed as a solemn rite, in which the partaker may reflect upon the sufferings and death of his Lord. That this is what the ordinance is designed to commemorate is clearly evident from the additional testimony of the Saviour as recorded by Luke. "This do in remembrance of me." Luke xxii, 19, 20. I understand that Paul strikes directly against the making of this ordinance a feast, or of having a feast in connection with it, when writing to the Corinthians upon this subject. He says, "When ye come together therefore into one place, ye cannot eat (margin) the Lord's supper. For in eating, every one taketh before other his own supper; and one is hungry and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you for this? I praise you not." 1 Cor. xi, 20-22. To my mind there is nothing in the teachings of Christ or the Apostles that would convey the idea that Christians, coming together to commemorate the sufferings and death of their Lord, should at the same time satisfy their hunger. On the other hand, Paul, in his reasoning as given above, passes a sweeping condemnation upon such a course.

We are now prepared to appreciate what Paul further says on this subject, where he clearly points out the origin and design of this solemn ordinance. "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus in the same night in which he was betrayed took bread, and when he had given thanks, he broke it and said, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. xi, 23-26.

When any of our friends or relatives fall in death, deep anguish fills our hearts, and we feel to mourn over the loss we have sustained. At such seasons we have but little relish for food, and should we then be invited to participate in a feast, our feelings would revolt at the idea. So, when Christians meet together to show their faith in the Lord's sufferings and death, by partaking of the emblems of his broken body and spilt blood, a feeling of deep solemnity should pervade every heart, and a meek submission to the will of their heavenly Father be the resolution of every mind. An exalted spirit will never be accepted of God, especially on such occasions as this. Paul knowing this, continues his argument by saying, "Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." This is a conclusion he has drawn from his previous reasoning, and therefore, will have application to all those who would make the celebration of this ordinance a light and trifling affair.

Some have read this text, and, from a feeling of their own unworthiness before God, have held back at times when it was their privilege to express their faith

in Him who had suffered for them. This feeling of unworthiness on our part is the very thing that qualifies us to participate with the saints in this solemn ordinance. At such times, humility should be the characteristic of every thought, word, and deed. A little time spent in self-examination before partaking of the emblems, would not be out of place, but would often be for our special benefit; for, if by so doing, we found wrongs existing between us and any of those with whom we were communing, it would lead to a confession of these wrongs, and hence to a deeper humility before God.

There was an ordinance instituted by the Lord, especially adapted to this, and which has been greatly neglected, yea, almost forgotten, by professors of religion in our day. The probable cause of this great neglect is, because of the deep humility required in its observance, which has rendered it very unpopular even among Christians. The ordinance to which I now refer is the

WASHING OF FEET.

I am aware that great prejudice exists in the minds of many, even of those that profess to love their Lord, against the idea of classing this among the ordinances of the Lord's house to be performed by Christians. Some even go so far as to allow their feelings to revolt against it, and to spurn those from them with contempt who would, by word or deed, advocate its performance. With the first two, they have no fault to find; but with the last they have the most serious objections, arising, as I have sometimes thought, from the pride of their own hearts, in not being willing to stoop with their Lord to the performance of so humble a duty. To such we would say, Pause a moment and, by meditation and prayer, regain that "meek and quiet spirit which is in the sight of God of great price," and then with calm reflection, read carefully the record of the teachings of Jesus, as given both by precept and example, in John xiii, 1-17. Jesus, with his disciples, is in an upper room in Jerusalem on the evening of the night in which he was betrayed, eating for the last time the passover supper. "He ariseth from supper and laid aside his garments, and took a towel and girded himself. After that he poureth water into a basin and began to wash his disciples feet, and to wipe them with the towel wherewith he was girded."

Some are ready to say, "This was nothing but a custom among the Jews on such occasions, and therefore was not intended to be established as an ordinance." But I will venture to say that it cannot be found in the Sacred Record, where it was a custom for the Jews to wash one another's feet on any occasion. There was a custom among them when travelers stopped at their dwellings to set water before them that they might wash their own feet. See Gen. xviii, 4; xliii, 24; Luke vii, 44. But this example of our Lord evidently was an uncommon practice among them, as will be seen by the conversation that takes place between Peter and his Lord as he is about to wash his feet. "Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me."

If this was merely following a custom in common practice among the Jews, Peter would not have refused Jesus the privilege of doing it; and he would have known what his Lord was doing, which he did not as appears from Jesus' reply to him; "What I do thou knowest not now." The fact is, Jesus meant something more than simply washing their feet, for he says with emphasis to Peter, "If I wash thee not, thou hast no part with me."

Humility is evidently the great lesson which the Saviour designed to teach his disciples by the example he was setting them. This is clearly seen in what he says to them after he had washed their feet, and had taken his garments and set down again. "Ye call me Master and Lord; and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. Verily, verily, I say unto you, The servant is not greater than his

Lord; neither he that is sent greater than he that sent him." Jesus does not require anything of his followers which he himself was not willing to do. He was their Master and Lord, yet he teaches them to be humble, by becoming their servant and washing their feet. After doing this, he declares to them, "I have given you an example, that ye should do as I have done to you." Thus he requires his disciples, not only those that were with him on that occasion, but all who might live at any time in the gospel age, to follow his example by doing to one another as he had done to them.

But this is not all. The Lord gives them the assurance that his blessing will be given to all those that will do to one another as he had done to them. Thus he says, "If ye know these things, happy are ye if ye do them." Happiness will always be the result of obedience to those things which are ordained for our good.

But perhaps some are ready to say, "We can see no benefit from celebrating the washing of feet as an ordinance; for there is nothing to be commemorated by so doing." We have already shown that humility toward one another in the performance of this duty, is the great lesson to be learned by the followers of Christ, and he has given us this institution as the very means of expressing it. To all reasonable and candid persons this would be reason enough for its observance. But we believe it to be a memorial, and if it can be proved to be such, all doubt will be removed from the minds of those who are willing to follow their Lord in all things. We have baptism as a fitting memorial of the burial and resurrection of Christ; and the Lord's supper as a memorial of his sufferings and death; and, let me add, the washing of feet as the memorial of his humiliation. That Christ did humble himself, is clearly shown by Paul in Phil. ii, 5-8. "Let this mind be in you which was also in Christ Jesus; who being in the form of God thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Two things, in the above testimony, are apparent as applying to the Saviour just before he suffered on the cross. These are, first, He humbled himself, and second, He became obedient unto death. It may be asked, "Where did he humble himself?" This has already been answered in our examination of John xiii. Jesus, with meekness and humility, takes the place of a servant, and washes his disciples' feet, a position which many of his professed followers at the present time would not be willing to take. They think it beneath their dignity and pride to stoop so low. A popular people must have a religion to suit their own fancies. Their own taste and pleasure must be carried out, even at the sacrifice of many things the Lord has required of them. But it is dangerous to take such a position, and at the same time hope to be saved; for it is very evident that their hopes never will be realized. In humility only before God there is safety.

The Lord became obedient when he went with his disciples into the garden of Gethsemane. Matt. xxvi, 39. As they enter it, with deep anguish of heart, he says to them, "My soul is exceeding sorrowful, even unto death." He felt the weight of the sins of the whole world upon him. He saw before him the bitter cup that was given him to drink. His own nature shrank from the trial. He desired his disciples to tarry and watch with him. "He went a little farther and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." Though the cup he had to drink was bitter, and caused him to cry to his Father in his agony, until he sweat great drops of blood, yet he became as submissive as a lamb, and says, "Not as I will, but as thou wilt." Paul says, "Though he were a Son, yet learned he obedience by the things which he suffered." Heb. v, 8. The sufferings of the Son of God, and his death, are well kept in memory by the emblems of his broken body and spilt blood; but nothing could be better calculated to keep in mind his humiliation, than for his followers,

just before partaking of the emblems, to humble themselves before him by washing one another's feet.

The teaching of Paul with reference to the Lord's supper, in 1 Cor. xi, 27-29, would seem to show a necessity for some time to be spent in self-examination, and, if need be, confession of faults one to another, before partaking of the emblems expressive of the death of their Lord. Thus he says: "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." No better time could be had for this self-examination than while performing the ordinance of the washing of feet. Really, it seems that for this it was especially designed. If we feel too much pride in our hearts to stoop to the performance of this humble duty, we certainly do not have the meek and humble spirit of Jesus, and hence are unworthy to remember his sufferings and death in the manner he has prescribed. Again, if there was an alienation of feeling or spirit of hardness existing on account of difficulties between any of those coming together to partake of the Lord's supper, it would make them entirely unworthy to do so. No better opportunity could be offered for the settling of difficulties and for making confessions one to another, that perfect union and harmony of feeling might exist while partaking of the emblems, than at the washing of one another's feet. Perfect union must exist at such times in order to receive the blessing of God. A forgiving spirit should be manifested by all; for it is written, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. vi, 15.

It may be proper before closing, to say a few words about how this ordinance should be performed. Modesty in its purest form should be preserved on all such occasions. Hence, it would be entirely out of place and unnecessary for the brethren to wash the sisters' feet, or the reverse. Though, perhaps, on very special occasions, it would not be out of place for the sisters who felt so disposed to wash the feet of their brethren, as instances of this kind are brought to view in the New Testament. Luke vii, 37, 38; 1 Tim. v, 10. Where two rooms can be had on such occasions, it would be well for the brethren to occupy one, and the sisters the other. But when not convenient to have but one room, it can always be arranged so that the most perfect order can be preserved. "God is not the author of confusion;" therefore all that endeavor to serve him should "let all things be done decently and in order."

When a duty is presented by the Lord for his people to perform, it is always for their best good to obey without a murmur or complaint, however humiliating it may be. We look over the history of the past, and we invariably find that the obedient have always been specially favored of the Lord. The prophet Samuel speaks thus on this point: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice." 1 Sam. xv, 22. The Son of God "learned obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all that obey him." Heb. v, 8, 9. The plan of salvation has been opened for all men, but only such as obey its Author will receive the benefit of it. God is willing to forgive to the uttermost all that will come to him through his Son. The prophet Isaiah, referring to this fact, says, "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." He then adds, "If ye be willing and obedient ye shall eat the good of the land." Isa. i, 18, 19. Our salvation therefore depends upon our obedience to the moral commandments of God, and in the observance of those ordinances which express our faith in the Son of God for the remission of our sins.

Zacharias and Elizabeth were both righteous before God; and this righteousness consisted in "walking in all the commandments and ordinances of the Lord

blameless." Luke i, 6. The ordinances of their dispensation were those sacrifices which were offered as types pointing to the cross on which was slain the Lamb of God, the true Sacrifice, that taketh away the sins of the world. The ordinances of the gospel dispensation are memorials of the scenes that transpired at the cross, and hence point back to it. In our observance of them we are continually reminded of the humiliation, sufferings, death, burial, and resurrection of the Son of God. The righteousness of the people of God in this dispensation consists, therefore, in obedience to the commandments of God, by which we show our loyalty to his government, and in the observance of the ordinances of the Lord's house, by which we express our faith in a crucified and risen Saviour.

According to the teachings of the word of God, we have reached a point in the world's history when the Saviour is about to come the second time without sin unto salvation, to those that look for him. This coming will be for the purpose of gathering the faithful and obedient ones to himself, and he will reward them with eternal life in his glorious kingdom.

Dear reader, have you a desire to have a part with the redeemed when the Lord shall come? Then seek his favor at once, and heed the last call of mercy by keeping the commandments of God and the faith of Jesus, that your sins may be all blotted out. Live in remembrance of what your Lord has done for you, walking daily according to his will, and looking to him for strength to help in every time of need, that you may be found without spot and blameless when he comes to take his people to their heavenly home. Amen.

The Morning Lesson.

As I took my Bible to read my morning lesson, I inadvertently opened it at the family record. Two mournful inscriptions met my eye, and, directly opposite them, two little locks of hair. This silken, yellow coil, was one of the golden curls that decked the head of our little boy, the only one God ever gave us. Memory carried me back five years ago to that bright August morning, when he awoke with a smile as his eyes rested on my face, sat on his father's lap and partook of a hearty breakfast, played on the floor with his little twin sister until time for his forenoon nap, when I placed him in his cradle, sung his lullaby song, and saw his blue eyes close in sleep. Ah, me! I never saw them open again! It was the sleep which knows no waking until we shall see the King in his beauty. At four o'clock, P. M., his stiffened form was all we had left. Ah, well! We saw the greedy grave receive our treasure, and then came the long dreary days of mental questioning, doubting and waiting, known only to stricken hearts. How our stubborn hearts will repine! How nature will cling to its idols, and it takes so long for the dimmed vision to peer through the darkened clouds, and see that all is for the best.

This little brown ringlet was clipped from the head of our darling little Mary, whose eyes were black as sloes, and running over with mischief. All through the autumn and winter we watched her busy footsteps, but when her second spring came, bringing cherry blossoms white and innocent, we placed one in her waxen hand, and laid her away beside her little brother, safe from the cares and storms of life. With tearful eyes and aching heart, I gathered up each sacred memento, and laid them carefully away.

My beautiful, my blessed one,
And she, too, passed away?
I tried to say "Thy will be done,"
But found it hard to say.

Ah how often have I seen parents, with their families around them, not one link missing in the golden chain, murmuring at toil and labor, all unmindful of the hand that protects their flock from the destroyer. Others, have I seen rearing their children up in wretchedness, filth and ignorance; whose only idea of a God is a being whose name they can use as a byword; sending them out into the world to run the

same race of sin and degradation, which their fathers ran before them; a disgrace to themselves and a dishonor to the community in which they live. Why were these spared, and my lambs taken? Ah why? I would have instilled good, moral principles into their youthful minds; given them the advantages of a good education, and taught them from the Bible to avoid the follies peculiar to youth. But hush, murmuring heart. Where are thy imaginations leading thee too? Five years have they slumbered, and I thought I had learned resignation.

So ran my thoughts, and I turned the leaves to find my lesson. The first words my eyes rested upon read thus: "And he took them in his arms, put his hands upon them, and blessed them." Was not that a reproof for the bitter thoughts just passing through my mind? But oh! was it not a most precious consolation offered to a bleeding heart? How cheering the thought, that though death claims our loveliest flowers, and blasts our most cherished hopes; his power ends here. One who has broken the bars of death, and risen a mighty conqueror, has taken little children in his arms, blessed them, and expressed a special care for them. Pure and undefiled we laid them away; pure and undefiled we shall receive them again; and although we cannot—as many profess to do—see them with an eye of faith, clothed in robes of light, and bearing golden harps before the Father's throne, we may indulge the more scriptural hope, that "they without us shall not be made perfect;" but that if faithful to the faith given, we with them shall enter, hand in hand, through the gates into the city, and gaze on the glory exhibited there, and wonder and rejoice together.

Another salutary lesson I learned from the same chapter, which I would wish to teach to others who are repining at the loss of their children; or who are indulging great hopes for their future. It told of one who came running to the Saviour, and kneeling to him inquired what he should do to be saved. The Saviour in answer to his inquiry refers him to the great moral law, the ten commandments, and receives this reply, "All these have I kept from my youth up." Was not that enough to insure him the kingdom of Heaven? Read the reply. "One thing thou lackest yet." Ah, thus it was. He had kept the law in the letter, but not in the spirit. It might seem a little thing to many, but the one thing, small as it might appear, was enough to deprive him of a seat in the kingdom. And thus it might have been with my children. I might have added line upon line, precept upon precept; enforced it by the most rigorous example; talked the Bible to them at home and by the wayside; when they lay down and when they rose up; required its most rigid observance at all times; if the one thing was lacking, if they had obeyed in the letter only, and failed to ask for the Spirit also; it would all have been as a sounding brass, or a tinkling cymbal; at the last, one thing would have been lacking, and themselves lost. What needs then to repine? God knew best, and if he took them away before they learned to sin, we may console ourselves with the thought that they are so much surer of Heaven. The one thing needful will not be found lacking in them; let us have an earnest care that it may not be in us.

A bad influence is abroad in the land. Every evil, clothed in all the attractive habiliments which the arch-demon can devise, is filling the ears and charming the hearts of the young. The very atmosphere is tainted with it. They learn it at school; they breathe it in by the wayside. And do I suppose my puny, unworthy efforts would have availed to counteract this baneful influence? Alas, I fear not. I often thought with trembling of the future of my children. I have no fears now. They are all done away, and I wait with joyful anticipation the coming of Him who holds the keys of death. God grant that I may be found clothed with my wedding garment.

Charlotte, Mich.

C. M. WILLIS.

Run not after blessings; only walk in the commandments of God, and blessings shall run after you, pursue and overtake you.

The Commentary.

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

A Forcible Illustration.

IN Deut. xxxii, 10-12, the Lord has given a peculiar illustration of his dealings with those whom he loves and is preparing for his kingdom. Of Jacob he says that, "he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him." Eagles build their nests in the tops of high trees. Here the young ones are hatched and fed by the mother till strong enough to begin to fly. But how shall they learn to fly? If they venture out of the nest, they will fall and be dashed to pieces on the rocks below. So to learn them how to use their wings, the mother "stirreth up her nest," and throws out one of the young eagles. To him this seems like a cruel work—sure death. He is compelled to make an effort to save himself, to use his wings; yet down, down he goes! Does the mother leave him to perish? No; she "fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," and thus saves them. When they are nearly dashed out, she flies under them, takes them on her wings, and they rest; then casts them off again. In this way they learn to fly. So the Lord says he deals with his children. Sometimes he sends afflictions, takes away friends, property, health, prosperity, every thing. It seems as though God had forsaken them entirely and had no care for them. But it is not so; it is for their good, and to teach them confidence in him. "All things work together for good to them that love God."

D. M. CANRIGHT.

Norridgewood, Me. Dec. 17, 1866.

Salting with Fire. Mark ix, 49.

For every one shall be salted with fire, and every sacrifice shall be salted with salt.

I REFER to the view given by Jerome in order to introduce a remark of Dean Alford, made in his critical commentary, on Mark ix, 49. He makes one of the best statements of what I have long regarded as true, that fire is a symbol, not of torment, as some say, but of purity. He says:

"Fire is the symbol of the divine purity and presence; our God is a consuming fire, not only to his foes, but to his people: but in them, the fire shall only burn up what is impure and requires purifying out. (1 Cor. iii, 13; 1 Pet. i, 7; iv, 12-17.) This very fire shall be to them as a preserving salt. The salt of the covenant of God (Lev. ii, 13) was to be mixed with every sacrifice; and it is with fire that all men are to be salted. This fire is the divine purity and judgment in the covenant, whose promise is, 'I will dwell among them.' And in and among this purifying fire shall the people of God walk and rejoice everlastingly. (Rev. xxi, 23.) This is the right understanding of Isaiah xxxiii, 14, 15—'Who among us shall dwell with the devouring fire,' &c. 'He that walketh in righteousness,' &c. And thus the connection with the preceding verses [Mark ix, 43-48] is, 'It is better for thee to be cut off,' &c.—'for it is part of the salting of fire, the living sacrifice (Rom. xii, 1), that every offence and scandal must burn out of thee before thou canst enter into life.'"

The Dean is very orthodox. But he here not only gives up one proof text of the so-called orthodox view, but furnishes one of the best arguments for an end of evil and a clean universe at last.—*Hudson.*

Science not Contrary to Scripture.

WHILE infidels ridicule the faith of Christians, facts prove that there are none so credulous as they in seizing upon and accepting whatever in their opinion will discredit or overthrow the sacred record. An immense quantity of flints shaped like axes, arrow-heads, and other rude implements, found in the valley of the Somme, in Picardy, Northern France, led many geologists to pronounce that they afforded incontrovertible proof of the existence of man for ages before the creation of Adam, according to the Bible, though it is known that flint has a natural tendency to break into similar shapes. Some human bones and flint arrow-heads found last year in mounds at Caithness, in

Scotland, were elaborately described, and authoritatively pronounced by scientific men to belong to a period before the Scripture record. A thorough investigation of the mounds, however, has proved them to be composed of limpets and periwinkle shells, and the human remains to be those of a Danish sailor, while a pair of tailor's shears like those in modern use, and coins bearing the image of King William III, were also found among these "pre-historic remains."

Entering into Rest. Hebrews iv, 3.

For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world.

"WE who believed are entering into the rest;" i. e., "We are now engaged in entering; we are going on into it;" just as Israel, when they were journeying through the wilderness toward Canaan.—*Newton.*

The Sabbath.

Gen. 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.

SABBATH, rest. God, having created the world in six days, 'rested' on the seventh, Gen. ii, 2, 3; that is, he ceased from producing new beings in this creation; and because he had rested on it, he 'blessed' or sanctified it, and appointed it in a peculiar manner for his worship.

We here have an account of the original institution of the day of rest. Like the institution of marriage, it was given to man for the whole race. Those who worshiped God seem to have kept the Sabbath from the first, and there are tokens of this in the brief sketch the Bible contains of the ages before the giving of the law at Mount Sinai. Noah sent forth the raven from the ark, and the dove thrice, at intervals of seven days. Gen. viii. The account of the sending of manna in the desert proves that the Sabbath was already known and observed. Ex. xvi, 22-30. The week was an established division of time in Mesopotamia and Arabia, Gen. xxix, 27; and traces of it have been found in many nations of antiquity, so remote from each other, and of such diverse origin, as to forbid the idea of their having received it from Sinai and the Hebrews.

The re-enactment of the Sabbath on Mount Sinai, among the commandments of the moral law, was also designed not for the Jews alone, but for all who should receive the word of God, and ultimately for all mankind. Christ and his apostles never speak of the decalogue but as of permanent and universal obligation. 'The Sabbath was made for man.' The fourth commandment is as binding as the third and the fifth. Certain additions to it, with specifications and penalties, were a part of the Mosaic civil law, and are not now in force.—*Am. Tract Society's Bible Dictionary.*

Chorazin-Bethsaida-Capernaum.

As the reader peruses the following graphic article, let him remember the fearful denunciations of the Saviour against these cities, as recorded in Matt. xi, 21-23. And whenever he reads those denunciations, let him remember this article. They need no other comment.

Before the morning sun overtopped the hills of Bashan, I was in the saddle. A ride of three miles westward along the shore brought me to the ruins of a large town. It was encompassed by such a dense jungle of thorns, thistles, and rank weeds, that I had to employ some shepherds to open a passage for me. Clambering to the top of a shattered wall, I was able to overlook the whole site. What a scene of desolation was that! Not a house, not a wall, not a solitary pillar remains standing. Broken columns, hewn stones, sculptured slabs of marble, and great shapeless heaps of rubbish half concealed by thorns and briars, alone serve to mark the site of a great and rich city. The Arabian does not pitch his tent there, the shepherd does not feed his flock there, not a sound fell upon my ear as I stood amid those ruins, save the gentle mur-

mur of each wave as it broke on the pebbly beach, and the mournful sighing of the summer breeze through sun-scorched branches; yet it is the place where CHORAZIN once stood. Chorazin heard, but rejected the words of mercy from the lips of its Lord, and he pronounced its doom, "Woe unto thee Chorazin!" Matt. xi, 21.

After riding some three miles further along the lake, I reached a little, retired bay, with a pebbly strand, just such a place as fishermen would delight to draw up their boats and spread out their nets upon. Here were numerous fountains, several old tanks and aqueducts, great heaps of rubbish, and fields of ruin. Two Arab tents were pitched a little way up on the hill-side, but I saw no other trace there of human habitation or human life; and yet that is the site of BETHSAIDA, the city of Andrew and Peter, James and John. Upon this strand Jesus called his first disciples. Like Chorazin, this city heard and rejected his words, and, like Chorazin, it has been left desolate. "Woe unto thee Bethsaida!"

A few minutes more and I reached the brow of a bluff promontory which dips into the bosom of the Lake. Before me now opened the fertile plain of GENNESARET. At my feet, beneath the western brow of the cliff, a little fountain burst from a rocky basin. A fig tree spreads its branches over it, and gives it a name, Ain-et-Tin, "the fountain of the fig." Beside it are some massive foundations, scarcely distinguishable amid the rank weeds; and away beyond it, almost covered with thickets of thorns, briars, and gigantic thistles, I saw large heaps of ruins and rubbish. These are now all that mark the site of CAPERNAUM. Christ's words are fulfilled: "And thou, Capernaum, which art exalted unto Heaven, shall be brought down to hell." Matt. xi, 23.

On that day I climbed a peak which commands the lake and the Jordan valley up to the waters of Merom. The principle scene of Christ's public labors lay around me, a region some thirty miles long by ten wide. When he had his home at Capernaum, the whole country was teeming with life and bustle and industry. No less than ten cities, with numerous villages, studded the shores of the lake and the plains and the hill-sides around. The water was all speckled with the dark boats and white sails of Galilee's fishermen. Eager multitudes followed the footsteps of Jesus through the city streets, over the flower-strewn fields, along the pebbly beach. What a woful change has passed over the land since that time! The angel of destruction has been there.

From that commanding height, through the clear, Syrian atmosphere, I was able to distinguish, by the aid of my glass, every spot in that wide region celebrated in sacred history or hallowed by sacred association. My eye swept the lake from north to south, from east to west; not a single sail, not a solitary boat was there. My eye swept the great Jordan valley, the little plains, the glens, the mountain-sides from base to summit—not a city, not a village, not a house, not a sign of settled habitation was there, except the few huts of Magdala and the shattered houses of Tiberias. A mournful, solitary silence reigned triumphant. Desolation keeps unbroken Sabbath in Galilee now. Nature has lavished on the country some of her choicest gifts, a rich soil, a genial climate; but the curse of Heaven has come upon it because of the sin of man. I saw how wondrously time had changed a prophetic sentence into a graphic reality.

"I will make your cities waste saith the Lord; I will bring the land into desolation. I will scatter you among the heathen." "Upon the land shall come up thorns and briars, yea, upon all houses of joy, in the joyous city." "So that the generations to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say when they see the plagues of that land, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger?" Jer. xxvi; Isa. xxxii; Deut. xxix.—*Porter's "Cities."*

Looking to others for our standard of enjoyment is the sure way to be miserable. Our business is with our own hearts and our own motives.

Selected for the Review.

THE LATEST EDITION OF THE TEN COMMANDMENTS.

Of the World's Decalogue.

1. Thou shalt have one God only; who
Would be at the expense of having two?
2. No graven images may be
Worshipped—save in the currency.
3. Swear not at all; since for thy curse,
Thine enemy is none the worse.
4. At church on Sunday to attend,
Will help to keep the world thy friend.
5. Honor thy parents; that is, all
From whom advancement may befall.
6. Thou shalt not kill; but need not strive
Officiously to keep alive.
7. Adultery is never fit
Or safe (for women) to commit.
8. Thou shalt not steal,—an empty feat,
When 'tis as lucrative to cheat.
9. Bear not false witness,—let the lie
Have time on its own wings to fly.
10. Thou shalt not covet: but tradition
Approves all forms of competition.

PRAYER FOR STRENGTH.

[BRO. SMITH: I copy the following beautiful lines for the Review, thinking they may comfort those who are passing through "deep waters."]

M. F. MAXSON.]

Father! before thy footstool kneeling,
Once more my heart goes up to thee
For aid, for strength to thee appealing;
Thou who alone canst succor me.

Hear me, for heart and flesh are failing,
My spirit yielding in the strife;
And anguish wild, so unavailing,
Sweeps in a flood across my life.

Help me to stem the tide of sorrow;
Help me to bear thy chastening rod;
Give me endurance; let me borrow
Strength from thy promise, oh my God!

Not mine the grief which words may lighten;
Not mine the tears of common woe;
The pang with which my heart-strings tighten,
Only the all-seeing One may know.

And I am weak; my feeble spirit
Shrinks from life's task in wild dismay;
Yet not that thou that task would spare it,
My Father, do I dare to pray.

Into my soul thy might infusing,
Strengthening my spirit by thine own,
Help me—all other aid refusing—
To cling to thee, and thee alone.

And oh! in my exceeding weakness,
Make thy strength perfect—thou art strong—
Aid me to do thy will with meekness,
Thou to whom all my powers belong.

Saviour! our human form once wearing,
Help, by the memory of that day,
When, painfully thy dark cross bearing,
E'en for a time thy strength gave way.

Beneath a lighter burden sinking,
Jesus, I cast myself on thee;
Forgive, forgive this useless shrinking
From trials that I know must be.

Oh! let me feel that thou art near me,
Close to thy side I shall not fear;
Hear me, O Strength of Israel! hear me;
Sustain and aid! in mercy hear.

As there is no station in life, however exalted, which can secure a man the approbation of the wise and the good, when he descends to mean and dishonorable deeds, so no condition in human life, however humble, will prove as a barrier to true eminence, when virtuous and honorable principles are the mainspring of all our actions.—*Monitor*.

FAITH.—It is a miracle to believe; but for a sinner to believe, is two miracles.

Report from Bro. A. C. Bourdeau.

It is with a good degree of satisfaction, and gratitude to our heavenly Father, that I look back to the result of the labors that my brother and I performed, under the blessing of God, in Iowa during the past summer. The success that attended our labors, and the victories that were gained in every place in favor of the truth, evinced to us that God heard the prayers which his people presented to the throne of grace in the behalf of the cause in the West.

But after that we had become deeply interested in the prosperity of the cause in Iowa, and had labored together with perfect union in that State nearly six months, it was truly with solemnity that we parted at Kidder, Mo., my brother and his companion to continue their labors in Iowa far from home and their relatives, and I to return to Vermont. The tears which were shed on that occasion well indicated the emotions of our hearts toward each other, and the strong attachment and unbounded love that existed between us. If we should never meet in this world, may we meet to live together in the kingdom of God, is my prayer.

Nov. 6th, I started from Missouri, and reached Battle Creek, Mich., the 8th. After I had eaten a good hygienic dinner at Bro. U. Smith's, Eld. Loughborough accompanied me to the Western Health Reform Institute, where I met a cordial reception from the Physicians, and several of my acquaintances who had come from Vermont, and Iowa, to this Institute for the purpose of recovering their health. It was truly cheering to me to see persons there with countenances radiant, and hearts buoyant with hope, fast recovering their health, who previous to their coming there, had for months been looking into the grave, and about whom certain physicians had said that it was a miracle that they were living.

During my short stay at the Health Institute I had pleasant interviews with the Managing Physician and assistants; heard Dr. H. S. Lay give two interesting lectures to the invalids on diphtheria—how it is brought on, how it can be prevented, and how it should be treated when taken; was present at one of their seasons of amusements, which had been appointed and was designed especially for the purpose of benefiting healthwise the patients of the Institute; etc., and from what I saw I am fully confident that the Physicians and attendants are putting forth every possible effort for the restoration, comfort, and pleasure of the patients; and they seem to be eminently successful.

I would say to those of my readers who are indisposed or sick, physically or mentally, that at the Western Health Reform Institute is the place for you to go and get cured under the blessing of God. And be assured that if you should conclude to go there, you will never feel to regret the time and means that you will spend under that hospitable roof.

Sabbath morning, by the request of Dr. Lay, I gave a short talk to the invalids on the affections; then went to the house of worship, and enjoyed a profitable meeting with the church. Elder J. Bates was present and spoke to edification on the subject of Hope. The social meeting was also cheering and encouraging.

I was glad to see the progress that was made in building the new Seventh-day Adventist meeting house. It was nearly completed outside, and the work was advancing fast, inside. It is pleasantly located on an excellent site, only a few steps from the Review and Herald office.

On Monday, Nov. 12, in company with Bro. A. A. Cross, I started from Battle Creek, and reached home the 15th. I was truly thankful to find myself again in the embrace of my family at our comfortable home, after an absence from them of twenty-eight weeks. During my absence from home I traveled four thousand and nine hundred and eighty-two miles, held and attended with my brother and other preachers one hundred and eighty-four meetings, besides collecting means for Review, Instructor, and Health Reformer, selling about \$80 worth of our Publications, and writing and visiting quite extensively.

While trying to rest, since I came home, I have held twenty-one meetings with the church in this place, re-organized our Bible Class and Sabbath School, and at a meeting held evening after the Sabbath, Dec. 8, we raised our figures on Systematic Benevolence about \$72, and nineteen united with the church, eight of whom are youth, and children of Sabbath-keepers, who started in the service of God in this place last winter.

The Lord willing, this winter I will hold meetings with the churches and scattered brethren in Vermont and Canada East, as many and as far as duty will permit.

A. C. BOURDEAU.

West Enosburgh, Vt., Dec. 20, 1866.

Report from Bro. Taylor.

Nov. 10 and 11, I attended the Quarterly Meeting with the Champlain church. The meeting was in Perry's Mills, at the house of Bro. Whipple. All the large gatherings of this church are there. I had been with this dear people two or three Sabbaths in the month of October; was called there by sickness. Bro. and sister Whipple have been very near death the past season. The Lord has heard prayer; Bro. W. is well, and sister W. is fast recovering. They are trying to draw near to God. Sister Baker has suffered much by sickness. She, being afflicted, is drawing near to the Lord.

The cause began to rise while we were with them. The lukewarm are aroused. The work moves steadily forward. Two were received into church fellowship.

Called one day at Rouse's Point to visit my brother D. T. Taylor and family. May they yet have all the law of God written on their hearts, according to the new covenant. My mother is living with him; is in her eighty-third year. She has kept the Sabbath ten years; commenced when the counsel was first given to the Laodicean church. The counsel was attended with such a sweet, melting, confessing, spirit that it broke her heart.

Left there on the evening of Nov. 21, by steamboat, for Whitehall. Waited two or three hours at W. for a team to take us to sister Foster's (previous arrangements having been made). She lives four miles out of the village. I had held a correspondence with her for two years, and now visit her and family for the first time. I found her firm and decided on the Sabbath-truth and many points of the third angel's message, all by reading the Review and books. The children, five in number, were favorable, too, and sympathized with the mother. The husband was more than half convinced that we as a people, had something that the other churches had not. We were much interested in all the family. I expect that at no distant day they will all be united in keeping the holy law of God, and in living out the teachings of Jesus, that they may be a light to others in that place.

Went to Middle Grove and attended the Quarterly Meeting. Found some of the church doing well in spiritual things; others in trial. Two united in church fellowship. I hope they will all abide by the truth. I went some ten miles out into a new field and gave eight discourses. The interest to hear was good. The meetings increased in numbers. The last night, the house, a common district school-house, was uncomfortably full. I sold a few books, gave away some tracts, also two or three back Nos. of the Review. I trust a good work was begun.

I reached home Dec. 11. Shall speak to the Adam's Center church next Sabbath, a privilege I have not enjoyed for more than six months, having been absent from them.

My health is good. I thank my God daily for the Health Reform.

C. O. TAYLOR.

Adam's Center, Dec., 1866.

ENTIRE CONSECRATION.—"Ministered unto Him of their substance."—Luke viii, 3. Christians then believed, when they professed to follow Christ, that it was proper to give all up to him—their property as well as their hearts. And the same thing is still required—that is, to commit all we have to His disposal, to be willing to part with it for His glory; and to leave it when he calls us away from it.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 8, 1867.

URIAH SMITH, EDITOR.

LAW OF GOD vs. ADVENT HERALD.

ONE after another, the opponents of the Sabbath of the fourth commandment, are falling into the ranks of no-lawism. The tendency of their opposition is uniformly in this direction, and if continued, will inevitably land them there. The only ground, consistent with itself, upon which a person can oppose the seventh-day Sabbath, is to take the position that the ten commandments have all been abrogated. But after he has taken this position, he is, unfortunately for his theory, more at variance with the Bible than before.

The Advent Herald, heretofore reticent and non-committal on this question, has at last shown its colors. In its issue of Dec. 25, we find a lengthy editorial with this heading: "Are the Ten Commandments, or any part of them, binding on Christians?" And in answer to this question the article starts off with this bold, it sounds to us blasphemous, declaration, "We answer, No." The Herald then endeavors to sustain this assertion by the usual method, that is, by inexcusably confounding together the moral and the ceremonial law, and then quoting those New-Testament scriptures which speak of the abrogation of the latter, as if they were applicable to the former. The scriptures which plainly show this distinction between the moral and ceremonial laws, our opponents have never, to our knowledge, endeavored to harmonize, on their hypothesis that there is but one law. Nor can they do it. Unless there are two laws, the Bible is a hopelessly-contradictory book. See Tract, Sabbath Institution and Two Laws, published at this Office.

Having thus swept away God's previous rule of morality as faulty and imperfect, a new one must of course be introduced, as it would not do to leave mankind without any rule by which to regulate their conduct in this life, and by which to be judged at last. Hence the Herald brings forward the stereotyped "Law of Christ." But like all its predecessors in this work, it has omitted to tell of what that law consists, or when, where, and under what circumstances, it was enacted and became binding upon the world. If there is such a law as this which has superseded the moral law of God of the previous dispensation, we have a right to know these particulars concerning it; we are under no obligations to it, until we do know them; and we shall not cease to call for them.

One other point it might be expected that the Herald would particularly mention; and that is, the Sabbath. True Christianity and genuine piety think too much of this indispensable auxiliary to spiritual growth and prosperity to dispense with so beneficent an institution; but if the fourth commandment, the only law in all the Bible which provides for a Sabbath, has been abolished, how is the want to be supplied? This the Herald attempts as follows, which to all who want something more than the mere assertions of men, will be, to say the least, very unsatisfactory:

"But is there no Sabbath now? No, not like that of Moses, that if you pick up a stick, or kindle a fire on that day you shall be stoned to death. But there is the first day of the week, the day of our Lord's resurrection, which from that time has always been a day of rest and worship to his disciples. He has honored, owned and blest its observance, and put a mark of his displeasure on those who disregard and profane it."

On this point we want proof, that the first day of the week has been, ever since the resurrection, "a day of rest and worship to his disciples." We deny that the first particle of proof can be produced to substantiate this point. Second, we want proof that Christ has ever honored, owned and blest the observance of that day. Third we want a single instance, in a Bible point of view, of course, where he has "put a mark of his displeasure on those who disregard and profane it."

The remark about picking up sticks and kindling a

fire, not only is to puerile to be noticed, but betrays an utter unacquaintance with the Sabbath controversy thus far.

The historical part of the argument consists of one statement concerning Constantine, and even that is false, as the reader will find ample proof by looking at the "History of the Sabbath."

We are living in an age of investigation and inquiry. Mere assertions are no longer taken at par. Of this, our opponents, who are splendid performers in this line, do not seem to be aware. But we want proof of their statements on the Sabbath question. Can we have it? We would not distress them too much by calling for a great quantity, at first. But can we not have just a little; enough, at least, to give to the comparison of our views a semblance of respectable controversy?

ORIGIN OF THE FALLING STARS.

THE *London Times*, as we learn from a recent Detroit paper, offers the following conjecture as to the origin of the meteoric showers witnessed in 1833 in America, and this year in England. The possibility that the earth may sometime encounter a fiery storm of burning stones, is calculated to give us a vivid idea of the terrible weapons the Lord has in his armory to carry out his purposes. Here may be the treasures of hail, reserved against the great day of battle and war, Job xxxviii, 22, 23, and the fearful stones of a talent's weight which will be hurled upon the wicked under the seventh plague, Rev. xvi, 21; for the words rendered hail in these texts are not confined strictly to frozen rain, but are applicable to any falling body. The *London Times* says:

"Once in a human generation, and thrice in a century—for in this matter man and the material universe seem strangely in accord—this earth has to encounter an immense cloud of stones revolving round the sun, in an orbit of the same size as its own, but in a contrary direction. This cloud of stones is believed to constitute a sort of ring, diffused over the whole orbit, like a great highway of rolling or flying stones, though not in uniform density. However, there is no escaping them, whatever they are, for the breath of this highway or stream is compared to the moon's orbit, and it takes two or three successive years, or, we should say, successive Novembers, for the earth to enter and clear it. These stones enter our atmosphere with a velocity of forty miles a second, and destroy themselves, as it were, by their own violence; for, when once arrested by our grosser air, they are instantly melted and dissipated in the air. That process, however, is only possible with very small stones, estimated by grains, for an aerolite of only a few pounds could only have its surface affected by such a momentary operation. Is it quite impossible that some day the earth may have to encounter more bulky metal, more comparable to our mundane artillery? Showers of stones there have been; and there evidently is no limit to their size either in history or in science, for the laws which govern the movement of everybody in our solar system, apply equally to all sizes and all substances, from this earth to a grain of dust, from a mass of metal to a vapor. Here is a shower of missiles, of unknown weight and inconceivable velocity, always in motion from some unknown battery, and every human generation has to run the gauntlet. Will this atmosphere of ours always prove an absolute protection, and turn off these bolts, as merit is said to do the shafts of envy and detraction? That is a question at least to be thought of."

WHAT SHALL BE DONE?

PATIENTS are coming to the Health Institute so rapidly, that we are already being crowded for room. We do not dare to advertise the Institution to any great extent, for fear we shall not have place for those that may wish to come. In addition to the three buildings which are wholly devoted to the wants of the Institution, every room of which is occupied, we are fitting up a cottage for lodging rooms, which, according to present prospects, will be filled with patients in a few weeks. And the question arises, What shall be done?

We hear from individuals from all parts of the country that are desirous of coming and enjoying the benefits of our Health Institute. And unless we soon have another large building erected for the accommodation of patients, very many of our people who need the benefits of this Institution, will be denied the privilege;

but let our buildings be of sufficient capacity, and we can take care of at least one hundred more patients than we now have, just as well as not.

Probably there are but few who realize the magnitude of this enterprise. I think nothing has ever arisen among our people that equals it. It can be made the means of benefiting thousands, not only of our own people, but of all that may be influenced by it; and in many cases preparing the mind for the future reception of those truths which we as a people so sacredly cherish. And to those who have by their means assisted thus far in the establishing of this Institution, I would say, You have engaged in a noble cause, and undoubtedly besides soon receiving a fair percentage for the use of your money, you will have the satisfaction of knowing that you have been instrumental in relieving the sufferings and ameliorating the condition of your fellow beings.

Now when the readers of the Review fully awake to this subject, I trust there will be no want of means, but there seems to be an imperative demand that some action be taken immediately. There is need of another building being commenced as soon as early in the spring, the erection and furnishing of which will in all probability cost some Twenty-five Thousand Dollars.

Shall this money be raised immediately and this building erected as soon as possible? Or, shall we continue to do business on as limited a scale, as at present, and in a few months from now not be able to receive at the Health Institute but a very small portion of those that may wish to come?

I ask again, What shall be done?

DR. H. S. LAY.

Western Health Reform Institute, Jan. 6, 1867.

KEEP AWAKE.

To the traveler struggling with the snow and cold, wearied with toil and feeling an almost irresistible drowsiness coming over him, it is necessary to make the greatest efforts to keep awake. If he sink down and fall asleep he will never awake; but the benumbing cold will still creep on, chilling the blood, till the heart shall cease to beat and life become extinct.

So it is with us, brethren and sisters in the Lord. If we do not strive against the chilling, freezing influence of this evil world, we shall be overcome and sink down to spiritual sleep, never more to awake.

We are looking for the outpouring of the Spirit, and for the closing work of the last message. It will surely come—the word of God will not fail. But let us not rest from our exertions and fall asleep. Now is the time to strive against drowsiness; now is the time to labor. Now is the time to prepare ourselves to share the blessing of God, that we may be so highly honored and promoted of Heaven as to share in the closing work of probation, and then be translated to Mount Zion, to take a part in the song of triumph. Now is the most favorable time we shall have; now is the only time. The chilling blasts of this arctic region will not abate—the times will be more and more perilous—all is depending on keeping awake now; postponing our rest till the time of our promised rest shall come. There must be an overcoming now; a daily victory over sin; else what ground have we to hope that we shall finally overcome? If we are making no progress in the journey, how can we hope ever to see the end?

The drifting snow is deep, the winds are chilling, the night is dark, the way is rough, and the labor demands all our strength. But take courage; there is a light ahead! Struggle on. Keep awake one hour. In a little while the toils of the way will be forgotten in the sweet rest that awaits us at the end of the journey. The stormy blasts and the piercing cold will be superseded by the gentle, balmy breezes and the genial climate of Paradise.

"No chilling winds nor poisonous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

"Awake, O awake! now to life and to duty,
Faint not by the way till our labor is done;
For quickly the King will descend in his beauty,
The warfare be ended, the victory won."

R. F. COTTRELL.

PROGRESS OF THE CAUSE IN NORRIDGEWOCK, ME.

I SPENT two weeks here after the Monthly Meeting. We have organized s. s. to amount to about \$325.00, every one taking a part. Owing to the heavy burdens they have borne in building their house of worship, &c., their s. s. is not large this year, but will be increased next year. Nine tenths of this was voted to the New England mission. We have now paid the debt on the house, and every thing else, so that we "owe no man any thing." We have organized a church under, I think, very favorable prospects. The most perfect unity, harmony, and love, prevail among them all. Nothing, as yet, has come up to injure the cause in this place. The "Resolutions on Dress" are also being carried out by them, so that they promise soon to be a plain people.

We have enjoyed a continual revival here for two months. We began at the root of the matter with the brethren and sisters. They had been cold, formal, and backward in the past; the prayer-meetings were not attended by many, and but few of those who did attend took any active part in them. They said that they could not do it. The real cause was pride; and a lack of the love of God in their hearts. At length they saw and confessed this. Then we began to have prayer and social meetings, and to love them too; they became the most interesting meetings that we had. God's blessing rested upon them; the unconverted began to attend; were convicted, and one after another began to seek the Lord—both parents and children. Many who had been convinced on the Sabbath, now decided to step out upon it. And still the good work goes on, and I think that the Lord will work more mightily than he has if the church continues to move forward.

At first, some thought that I talked too straight, was too severe, and too particular. Several times I have heard them say, "That is too straight, it is no use, I can never live that way. This will kill such and such a one." Yes, thank God, it did kill them, but the Lord has made them alive. Now they say "It was none too close; we deserved it; let it come though it cuts us all to pieces. I had rather know my faults now than when it is too late to put them away." I think this sounds much better. It has been my experience that if you deal softly with persons, and wink at their faults in order to keep them with you and perhaps get them into the church, those persons will always be a blot and a curse to the society. Better make clean work though you have but two for a church. Lower the standard for one and you may for another, and soon you will have the Devil in and all will be ruined. If persons are established in the truth, the straight testimony will not hurt them; if not, we do not want them. Keep a pure church and all the honest ones will soon find it out and join you; while hypocrites will not trouble you. This is the conclusion we have come to here in Norridgewock.

I love this people dearly and feel quite at home among them. Indeed I feel quite contented and happy in my field of labor here in Maine. The people seem to have a ready mind to receive the truth and work for God as fast as they know what is right. So far as I know now, unity and confidence exist, both among the people and the ministers. We all feel as though the time had come when we could put shoulders to the wheel and lift together.

Again I would remind the friends in Maine that as the laborers increase, so their expenses also increase. Now shall we be sustained? Since leaving home for this State, my expenses for traveling, board, clothes, &c., have been one hundred and twenty-three dollars more than I have received. Others among you are now much in need of help; they are poor and laboring under disadvantages. Those who do not take part in s. s., or any who are able to give something more, can do so if they wish and help us in the present embarrassment. My address is Norridgewock, Me.

D. M. CANRIGHT.

Do the Lord's work in the Lord's time. Pray while God hears; hear while God speaks; believe while God promises; obey while God commands.

TEMPORAL AND ETERNAL THINGS.

It is difficult for men to realize the future, unseen and eternal things, which God has promised in his word, and which at present are matters of faith and not of sight to us. Temporal things are all around us, and press upon our senses; and they must occupy a large share of our attention; but the unseen things, revealed to us by the Spirit of God, and only seen by faith in his word, are apt to be things merely consented to, but not realized as things that will certainly become objects of sight, as real as the things which we now see around us.

Men of the world and nominal Christians assent to the reality of the things that God has promised. They say they believe the promises and threatenings of the Bible will be fulfilled. But their faith in these things does not sensibly affect their course of life; because it makes no real, vivid impression upon the mind. It is a faith without corresponding works, and therefore is dead.

The rage of the world at the present time, is wealth. That which they can "see no money in," possesses but little interest to them. The unseen things of the Christian's faith have but little or no attraction for them, because they see no money in them. Money-making is a thing at hand, and they can realize the importance of it; but spiritual things they cannot see; the promises of God are so far off—it is, to them, so long a time before they become due, that they come to the conclusion that they can make more profitable investments in something else. The things of the present world, they think, "will pay better."

Professed Christians are being carried down with the corrupted currents of this world more and more continually; and as long as they will not heed present truth, this will continue to be the case. Nothing but the faith in the Lord's coming, based upon the present evidences of prophetic fulfillment, is able to raise one above the present tide of worldliness, while men are "heaping up treasures in the last days," and are "lovers of pleasure more than lovers of God." Let it be observed that this is the prophetic description of the nominal Christians of the last days.

And it requires a strong and persevering effort for any one to walk by faith, amid the opposing influences of this present evil world. It is necessary to keep the eyes on the mark of the prize; turn away from the things which surround us; to "look not on the things that are seen, but on the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." If we heed this instruction of the apostle, we shall soon see those eternal things; for they are not things, as many imagine, that never will be seen.

R. F. COTTRELL.

REPORT FROM IOWA.

OWING to a bad cold that we had taken before reaching our winter clothing and buffalo robe sent to us from Vermont (but from which we have now recovered); and owing to weariness caused by past arduous labors, and to a sudden change in the weather from warm to cold, connected with rough and almost impassable roads, we deemed it proper to rest, and not fill our appointment for Marion, Sabbath, Dec. 15. We spent this Sabbath with the church at Pilot Grove, who have enjoyed the benefits of all the large gatherings in the State for years, and are trying to come up on every point in the message, and labored especially for the young, about twenty of whom spoke in the social meeting, expressing a desire to be Christians, to obey their parents, and go with them to the kingdom.

We were happy to learn that about ten of these children had started out in the good way during our absence, under the care and instruction of their parents and teachers, and under the faithful labors of their elder, Bro. H. Nicola. It is a mistaken idea, that the work of converting children rests only on the preacher. Others have a work to do that the preacher cannot do, and we rejoice to see them engage in this important work. We bid them God speed, and would rejoice with them in seeing the fruits of their labors.

We were deeply interested in seeing two little boys of about four or five years old, manifest a lively interest in, and an appreciation of, our remarks to the young. At the close of our meeting one of these little boys was seen weeping; and upon inquiring, it was ascertained that he had tried to speak two or three times, but had failed. We tried to comfort the little fellow, by saying that he would have a chance to speak at the next meeting.

There is danger of neglecting the work for the young, under the erroneous impression that they are not old enough to understand. They should be labored for even before they have reached the years of understanding. Do people wait until their cattle and horses can comprehend like human beings before breaking and teaching them? No! they work upon their instincts, and mould their habits. Yet many do not do as much as this for their children. Poor, deceived parents, God open their eyes, that they may see the sinfulness of this awful neglect. Impressions received, and habits formed in infancy, are lasting; and how important it is to then bend the mind and habits in the right direction. Napoleon Bonaparte might have been a modern Paul, as well as a blood-thirsting and ambitious warrior, if he had received a proper, early training. But his mind was led in a military direction in his early life, even when he was among his young schoolmates; and the records of eternity will tell the amount of blood that he is responsible for.

God loves children because they have not sinned so much as older persons, and have not so many bad habits to overcome. They are not so hardened by sin, and are more susceptible to religious impressions. They can learn the ways of sin as well as the ways of righteousness, and unless especial pains are taken to instruct and lead them in the right way, Satan has bates prepared for their active minds, and snares with which to take them. God help his people to awake to this important duty, in harmony with the following injunction in Joel, applying, as we understand to the present time: "Assemble the elders, gather the children, and those that suck the breasts." Joel ii, 16. "For the promise is unto you, and to your children, and to all that are far off, even as many as the Lord our God shall call." Acts ii, 39.

D. T. BOURDEAU.

Laporte City, Iowa, Dec. 25, 1866.

REPORT FROM OHIO.

SINCE my last report, I have filled my appointments at Wakeman and Strongsville. At Wakeman we enjoyed a free and happy season. On the evening of the 14th a few of us assembled at Bro. Abbott's where we enjoyed some of the blessing of the Lord. We took this as an evidence that the Lord would be with us through the meeting. Sabbath morning we assembled at the place of worship, and the Lord gave freedom in speaking his word, both forenoon and afternoon. We more than realized our expectations of the previous evening. We dwelt mostly on purity and holiness as brought to us in the Health Reform, and in the evening after the Sabbath, when the brethren and sisters had the privilege of expressing their minds in social meeting, they declared they had seen new light and were determined to follow it. On Sunday we were much blessed again in presenting the present truth to them, and in the evening the Lord gave us his rich blessing, so that we enjoyed the best of the wine at the last of the feast. Two of Bro. Horner's children made a start at this meeting to go through with the remnant people to the kingdom. We all felt to praise the Lord for his manifest goodness toward us. This little company are united in their effort to serve the Lord, and he is blessing them with peace and prosperity.

At Strongsville, the Lord again favored us with his blessing. His Spirit was with us in our Sabbath-meeting, and we all felt cheered and strengthened to persevere in our journey through the perils of the last days. Here, too, the Health Reform received a hearty approval by the brethren and sisters. On Sunday the weather turned very unfavorable, and though it rained most of the time, yet we went about a mile to the

school-house where a few were assembled, and we spoke to them with freedom on the subject of Eternal Life. In the evening we met again at the same place, and had a good meeting.

The church in this place live much scattered, but they are trying with a good degree of zeal to sustain meetings to encourage one another on in the way of truth. Young Bro. Edgerton's wife publicly proclaimed her determinations, for the first time, to go with her husband in the service of the Lord by keeping his commandments and the faith of Jesus. Truly the Lord is good to his people, and is willing to help all who put their trust in him.

On Monday last, I came to this place, and am now at the good home of Bro. Sweet. This tried friend of the cause, who has passed through the storms and trials of the Advent movement since 1842, is now passing through another deep trial. I found his wife very sick. She had a high fever, and a severe attack of Erysipelas in her face. Last evening we presented her case before the Lord, and he gave us a great blessing. Her fever was rebuked and the pain left her. The Erysipelas still remains, and is spreading. We trust the Lord will complete the work already begun that she may be fully restored. It is good to lean upon him in such times of trial. May the Lord give comfort and consolation in every time of need to this dear family.

I. D. VAN HORN.

Cleveland, O., Dec. 26, 1866.

True Courage.

True courage is manifested not only in occupying posts of danger, but what is far greater, in meeting the boundless tide of opposition which is everywhere found opposed to truth and right.

It is no mark of true courage to be led, or even to lead, in paths of safety, neither is it a sign of bravery to pursue a course to popularity and renown, although attended by hardships and trials.

There are two kinds of courage, the one mere physical, as it is called, and the other moral courage.

The former is the unconsciousness of danger, no matter how threatening it may be; the latter a determined purpose to do right, fearless of consequences, and even at the sacrifice of friends. This is the courage every one should have.

It often requires more true courage to do right under certain circumstances, than to face the cannon; and the man who will face the world's opinions and prejudices in doing what he knows to be right, will not only have the approbation of his Maker, but secure to himself eternal life.

The most exalted courage is, therefore, to fear God and keep his commandments, though opposed by a proud and gainsaying world.

That courage which proves our love for our heavenly Father and a willingness to obey his statutes, is the one thing to be desired.

Seeing we look and hope for the soon coming of our Saviour, what courage ought we to have in living out the third angel's message, and especially in keeping the Lord's Sabbath, the great test of moral courage.

The times in which we live demand earnestness, zeal, activity, and courage. We are passing beyond the period in which scoffs and sneers will be the boast of the wicked.

The Bible plainly teaches us that we soon shall be where jests will cease, and mocking tongues hushed to silence. What manner of persons ought we to be? Shall we worship idols when the Son of God is so soon coming? Shall we strive to get to ourselves names great in the world, which shall perish in the day of wrath? Or shall we who are of the day lay up for ourselves treasures in Heaven where moth and rust doth not corrupt?

I thank God that he has shown me that the way to eternal life is in obeying all his commandments; and glory to his name, that he has enabled me to exercise true courage and obey his voice.

To my brethren and sisters in Lapeer Co., who have always manifested so great a desire that I should keep the Sabbath, I can truly say, that my heart is wholly with yours in living out the third angel's message,

and that now it is my firm determination to consecrate my life fully to the work of the Lord—keep his statutes to the end.

Have we not all a work to do? Let us do it with our might. Let us awake and stand with the armor on, for the Bridegroom soon cometh. The signs of the times speak plainly the dawning of eternal day. We have no time to waste. The Judge of all standeth at the door. It is no time to seek honor and wealth.

Is it not rather a time to watch and be faithful lest another take our crown? Is it not rather a time to gird on the whole armor, and be found waiting?

May God prepare us all for that great day when Christ shall come, and may we so live that we can say, Lo, this is our God, and he will save us.

Let us work earnestly for the Lord, and our reward shall be "what eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive."

BURTON S. BARNES.

Battle Creek, Mich.

News and Miscellany.

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

THE public debt of the United States, Jan. 4, 1866, was \$2,543,325,174.62.

At the annual meeting of the Rhode Island Medical Society at Warren, a few days since, resolutions were adopted declaring the destruction of the life of unborn children to be murder, and in view of the increasing frequency of this offense, asking the Legislature to make it a heinous crime.

It is asserted that the arrest of Surratt may materially alter the complexion of Jeff Davis' case, and others supposed to be engaged in the assassination plot. It is authoritatively stated that the judicial authorities in Washington are awaiting the arrival of Surratt, and upon his revelations will entirely depend the future action of the Government.

The French Government, it seems, is getting into new trouble. It must have a more efficient military organization, unless it consents to be vastly inferior as a military power to Northern Germany; but the measures which have been prepared for reforming the military system, are spreading discontent among all classes of the population. After the Mexican and Roman fiascos, a general discontent in France forebodes serious danger to the Napoleonic Government.

The fate of the condemned Fenians is the engrossing topic in Canada, and it is believed that the sentences will be carried into effect. Their death sentence has been commuted to twenty years' imprisonment.

England's only source of difficulty with foreign nations, according to the London Times, is her relations with the United States.

The Supreme Court Decision in the Indiana case greatly complicates the "reconstruction question." The decision itself is not bad, but the President's interpretation of it promises to throw the whole negro race at the South into the hands of a bloodthirsty set of rebels. Military power at the South is worth everything, at present, to the negro. The fear of military interference and punishment, has saved many a poor freedman from outrage, and now the President steps in and says that he cannot permit the using of troops in any Southern state, except in cases of riot and insurrection!

A New Disease. The Detroit Tribune says: A kind of disease unknown to the local physicians has appeared in Wood county, Ohio, about eight miles east of Perrysburg, which has proved fatal in several cases. It has some of the characteristics of fever and ague, but is not affected by the remedies usual in that complaint.

A New Weapon of War. W. M. Douglass, of Corry, a colored man, has on exhibition in Cincinnati a new and improved firearm in the shape of a rifled battery which he has invented. This battery will throw 108 minnie balls at a single discharge, and can, it is claimed, be fired with such rapidity as almost to resemble a continuous report. It has been examined by General Barry and other skillful military men, who speak of it in the most favorable terms. The battery can be so constructed as not to exceed 2,000 pounds in weight.

London, Jan. 1.—The Paris Pays declares that a rupture between the Sublime Porte and the Kingdom of Greece is likely to take place at any moment.

The London Herald, commenting on the probability of such an event, says that England will remain rigid-

ly neutral, and that the British Government has already warned Greece of the consequences.

The London Times predicts that the new year will be one of general peace.

The cattle plague in Holland is increasing. In the week ending 24th of November, 3257 head of cattle were attacked, against 1595 in the previous week.

The last new gun invented in Paris sends out 8555 balls a minute.

The Indians.

LATER dispatches from Fort Laramie leave, unfortunately, little room for doubt that the massacre of United States troops near Fort Philip Kearney in Dakota, which we reported on Friday, was full as horrible as it was first represented. Eighty-seven men were drawn into an ambush by the savages, and every one of them was slaughtered. It is of little avail now to wonder how an experienced officer could lead his troops into such a trap when the hostile disposition of the surrounding Indians was well known; if the commander of this unfortunate detachment was to blame, he is already punished beyond his deserts. But the frequency of Indian outrages during the last few months, and the fact that the disturbances are confined to no particular locality, but extend over the whole region from New Mexico to the northern border, and from the westernmost settlements of Kansas to the frontier town of California, demand of us a very careful and intelligent consideration. We expressed our conviction, some three months ago, that a general Indian war was imminent, but many people, deceived by the lying reports of those who find their profit in the wretched system of Indian misgovernment which is responsible for these horrors, made light of our apprehensions. Now, we believe there are few who will question that a war is inevitable, and that the only way to secure the future safety of our Western settlers and emigrants is to make that war short, sharp, and decisive. A Fort Laramie dispatch mentions a rumor of a coalition of twelve tribes, numbering 11,000 warriors, against the white settlers of Dakota and Montana; and a few weeks ago we had a report of a similar confederation among the Arapahoes, Cheyennes, and other savages of Southern Kansas. Every mail brings us accounts of raids and massacres, now in Arizona, now in Idaho, now in Kansas or New Mexico. Supply trains for the mining regions are cut off; mails and telegraphs are interrupted, and emigrants who are fortunate enough not to leave their bones rotting on the plains, only get through to their destination by sheer fighting.—N. Y. Tribune, Jan. 1.

The Emperor of the French and his Prospects.

EVERYBODY knows that Louis Napoleon came to his place by the prestige of his name, and held it by the prestige of his success. There has been a singular overlooking of other circumstances contributing to his temporary success. To select one from many of these circumstances: the contribution of California and Australia; to select another: the need and greed which the Church party had for an active partner. In 1852 all the commercial trading world was offered supply of means and desired only assured quiet to act; the church-going, pietistic, retroactive world, desired only a protective, politic, political partner.

Trade and commerce have made their way. The Priest party, since 1859, are rather hostile than friendly to the Emperor. His prestige has wofully vanished in view of Italy's independent triumph, of Prussia's defiant triumph, of the United States' unexpected triumph—of the cumulated Danish, Polish and other rebuffs, and of the complicated, superfetated, inexcusably hopeless, utterly smashed bungle of the Mexican pretense.

The Emperor of France to-day stands, as a politician, on his own merits: it is a narrow and uncertain foothold. His sins are finding him out. His unfortunately-fledged chickens are coming home to roost. His "prestige" is mainly gone. Stripped of that, he is getting to be looked on as one that hath *not* clothing, and so his ruling quality is grown doubtful. See Isa. iii, 6. We are not to have a revolution to-morrow. His Majesty shot one day this week a couple of hundred of his winged and quadrupedal fellow-creatures, driven into narrow and fatal reach of his unskillful gun, at Compiegne; his personal malady is soothed for the moment; the World's Fair of next year makes it everybody's interest not to bother him till it is over. But revolution is in the air.—European Correspondent of N. Y. Tribune.

Slavery in Maryland.

We have briefly noticed the startling fact mentioned by our Baltimore correspondent that the slave trade was being carried on in Maryland by the judicial and executive officers of that State, under the pretended authority of the Maryland Code, and in alleged accordance with the National Constitution. Advertisements announcing the sale, for a term of years, in pursuance of the sentence of a Court and the authority of a sheriff, will excite a feeling of something more than surprise in the breasts of hundreds of thousands, who for more than a year have been accustomed to thank God that Slavery in America had been constitutionally abolished. They believed that they had lived to see the day so long prayed for, when in his westward course over our ocean-girt Republic, the sun no longer rose upon a master nor set upon a slave. But here is a new and hideous vision of auction blocks in front of Court-Houses, for the sale of "slaves and other cattle," with a sheriff as auctioneer, flourishing his judicial record, and pointing to the "Constitutional Amendment abolishing Slavery" as confirming its validity. Even those who in the olden time had so "conquered their prejudices" as to contend that Slavery was not a crime, must feel that its unblushing revival at this moment, and in this form, is, to say the least, a blunder.

The responsibility for the existence of this anomaly, which tends to make us contemptible in the eyes of the world, and despicable in our own, rests primarily with the Congress, which, in proceeding to amend the Constitution for the abolition of Slavery, and intending that abolition to be total and final, neglected to use words that indicated their intention. Earnest suggestions to this effect were met by the reply that it would be more historically interesting, and would exhibit a more continuous and uniform legislation to adopt and incorporate into the Constitution the identical prohibition of Slavery framed by the Fathers of the Republic and embodied in the ordinance that secured freedom to our great North-West. To the indulgence of this sentiment, which we thought then, and which we still think, partook rather of idle pedantry than of sound statesmanship, is the country indebted for the fact that American Slavery and the slave trade are carried on to-day under the shelter of that amendment. An absolute prohibition of Slavery, without exception, would have passed Congress, and would have been ratified by the people of the States as readily and as certainly as the one which was adopted; and yet in its place we have the following article, authorizing and justifying Slavery in a class of cases, which, if left to the decision of the Rebel States, may be enlarged and extended until Slavery is made once more their peculiar institution:

"Art. XIII, Sec. 1.—Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction."

Until some new amendment shall abolish this exception, servitude for crime will be permissible under the National Constitution; but what we have to do, and what we can do, is to see that it is inflicted as a punishment only for crime and not for color. This subject may properly engage the attention of Congress under the second section of the Amendment, empowering them to enforce the article by appropriate legislation. But the true remedy for this and other abuses to which the blacks are subjected by State legislation inspired by Slavery, is in exposition by the Supreme Court of the United States of the true meaning and effect of the Constitutional Amendment, in giving to the Republic a National policy of equal freedom and equal justice.—*N. Y. Tribune.*

Under the heading of "Slavery authorized by the President," the Tribune of Jan. 1, says:

Another sale of negroes in Maryland, reported in our summary Friday, proves that unless the Civil Rights bill is enforced, emancipation is but a farce. It matters not whether a thousand men are sold, or but two or three; the Constitution is equally denied,

and Slavery re-established. Since Maryland courts declare the Civil Rights bill unconstitutional, there have been several sentences of negroes to Slavery under the latter law, and the case we report to-day shows a concerted resolution to restore Slavery in this modified form.

But a graver question than conflict between the State laws of Maryland and the Civil Rights bill presents itself. The President has suspended, by an order dated Dec. 19, paragraphs V and VI of General orders No. 15, issued by Gen. Sickles in the Department of the South. We quote the paragraphs:

"V. Corporal punishment shall not be inflicted upon any person other than a minor, and then only by the parent, guardian, teacher, or one to whom said minor is lawfully bound by indenture of apprenticeship. Nor shall any person be sold to service as a punishment for crime, or for other cause, by any authority whatever.

"VI. The laws of the States, respectively, in this Department, defining and punishing vagrancy, applicable to white persons, may be enforced against all persons; nevertheless, no one who shall have used reasonable diligence to obtain employment, or who shall be unable to work, by reason of infirmity, shall be deemed a vagrant."

By this act, President Andrew Johnson permits South Carolina to whip her free negroes, and re-establish Slavery in all the States of the Department of the South. Without attempting to show any cause, he has authorized in those States the same outrages which in Maryland have aroused the indignation of the people. He has attempted to nullify the Civil Rights bill, defies the clause in the Constitution prohibiting Slavery; and has gone out of his way to seek a new issue with Congress. Of all his evil acts, none is worse than this.

A Storm Gathering.

The time seems to be surely approaching, when, owing to the refractory spirit of the Southern States in rejecting all propositions for reconstruction, Congress will reduce them to the condition of territories. The following is the threat which the South makes, provided Congress attempts to carry out its contemplated action. That further distraction and discord are in store for our country, there can hardly be any question.

The *Wilmington (N. C.) Dispatch*, is mouthpiece for the South in uttering the following sentiments:

"The people of the South are united, as one man, in their opposition to the threatening policy of Congress. They have felt the influence of that life-giving power, freedom. They cannot be made slaves through ignorance, they cannot be held in subjection to tyranny. At the right time, if the President of the United States stands firm in his purpose to protect the Constitution, the check to the march of despotism and fanaticism will be given by these forces combined. They will drive the usurpers from their seats of power. They will restore the Constitution of our country. They will preserve free institutions to America. There can be no reasonable doubt of the result. Already the Southern people have given evidence of their capacity as soldiers. With the North united against them, many of their own people against them, no organized government to commence with, no army, no navy, no resources, nothing to coalesce them but a principle, and on that thousands refusing to stand, they kept up an uneven contest for independence for four years with a valor unexampled, a fortitude unparalleled, and a determination unexcelled. In this approaching conflict, for conflict there will be if Congress attempts to destroy the States, they will have nearly half of the North as allies, and will be themselves united. There will be no room for compromise after the first blow. There can be no divisions of sentiment on the side of Conservatism and Freedom and Union. The Conservatives will be animated by the most powerful considerations. They will fight to the knife, and then to the hilt."

The Star Shower in the Mediterranean.

In our article on the great Star Shower in Europe (in the Review of Dec. 25), it was intimated that further accounts from the continent would probably tell of grander displays of celestial fireworks in Southern and Eastern Europe on the 14th of November than those seen in the north. The last arrival of London papers contain descriptions of the shower as witnessed

in the Mediterranean, which seem to confirm that expectation. We give these descriptions below, prefacing them with a few additional statements as to the grandeur of the display in Great Britain.

A scientific observer on the sea coast states in the *London Times*, that the meteoric discharges emanating from Leo, as seen from his point of observation between 1: 15 and 2: 30, were at the rate of "at least three in every second of time, or 13,500 in one hour and a quarter," which corresponds very nearly with the estimate of Prof. Grant of Glasgow; while many observers in other places assert that, from their points of observation, they were too numerous to be counted.

Says a correspondent of a New York paper, writing from London,—“As soon as the clock struck twelve, the first *avant courier* appeared to herald the approach of the fiery host, following closely behind. One by one, at first, the meteor train commenced; then multiplied and multiplied, until at last the whole expanse of air and sky seemed burning with the blaze of meteoric stones. It was truly a glorious sight.”

“It would be impossible,” says a writer in the *London Times*, “to exaggerate the grandeur of the heavens between one and three o’clock. It appeared to be as if thousands of rockets were being discharged in every part.” Herschell, the astronomer, calls it a “splendid shower of meteors, most beautiful to behold, if not almost too wonderful and too surprising to describe.” But to the accounts from the Mediterranean:

An observer in *Malta*, writing to the *London Times*, gives “a few particulars of this truly wonderful phenomenon,” which he denominates a “prodigious shower of meteors,” as it appeared in the Mediterranean, on the 14th of November, “according to the calculations and prognostications of astronomers.” We quote as follows:—

“About midnight they began to fall in great numbers. From half-past one till after two, when the shower was at its maximum, there was scarcely a part of the visible heavens that was not brilliantly illuminated by the beautiful fiery shower.”

“The scene was then truly grand and imposing. Fireballs and shooting stars darted from east to west across the sky with immense velocity, describing large arcs, and leaving in their paths splendid luminous trains or bands (nearly white, and sometimes of red and blue), which remained visible for a considerable time.

“The night was extremely calm and clear, so that the glancing balls and fiery bands were beautifully and vividly displayed against the clear, dark blue sky. The shower continued from midnight till 3 A. M., and during that time many thousands of meteors must have fallen within the range of our vision. Many of them were of startling size and brightness.

“The scene was one of the most sublime that I ever beheld. In fact, it was far beyond anything I ever expected to see, and it would be presumptuous in me to attempt a description. We could only continue to gaze in delighted wonder, and utter exclamations of surprise and admiration. I am quite sure that no person who witnessed the strange phenomenon will ever cease to remember it with feelings of astonishment and pleasure.”

The following account from another observer in *Malta* appears in the same paper:—

“At 2 A. M., on the 14th inst., I was called by my brother officers to see the shooting stars. On reaching the roof of the house, the spectacle presented by the heavens was certainly most remarkable. Flashes of light appeared to traverse the firmament in various directions and in such rapid succession that they seemed quite innumerable. No two crossed each other or moved in opposite directions. All seemed to emanate from the same region—in Leo; from this centre they appeared to diverge (and pass off in different points of the compass.) They were not confined to any limited area of the firmament, but appeared in all directions, from the zenith to the horizon. It continued about four hours, commencing at 1 A. M., and lasting until 5 o’clock, but the greatest maximum occurred between two and three o’clock.

“Our lowest computation of their number was 200 per minute, but in all probability they were passing at the rate of 500 or 600 a minute (30,000 to 40,000 an hour). It was quite impossible to count them. As three or four observers expressed themselves,—‘It was like a shower of hail.’ An old soldier of twenty years’ service stated that he had never before witnessed so strange a sight.”

This is the fourth grand shower of stars which has

fallen "like showers of hail in a hail-storm," since the darkening of the sun in 1780. The first was seen in America in 1799, the second in Europe and Asia in 1832, the third and grandest in America in 1833, and the fourth in Europe the present year, 1866. It is a singular fact that these all occurred on the nights of the 12th, 13th, and 14th of November. The period between these grand displays appears to be thirty-four years and one day. The first in Europe was in 1832, Nov. 13th, and the next in 1866, Nov. 14,—thirty-four years and one day apart. Those in America were on the 12th of November, 1799, and 13th of November, 1833,—thirty-four years and one day apart. There is therefore, it appears to me, good reason to expect another display in America at the expiration of another thirty-four years,—that is on the night and morning of the 13th-14th of November, 1867. This will doubtless be the grandest and most startling of them all, and the last the world will ever see before the Lord comes.

WILLIAM B. HERRON.

Boston, Mass.

The Augmenting Degeneracy of our Times.

We can hardly avoid uttering an emphatic protest, and a solemn admonition to those of our brethren among the different denominations, who persistently assert the moral improvement of mankind in this epoch. In contravention of this error, we beg to submit a few considerations, which, though possibly disregarded, will serve for testimony in the sight of God for the truth. I will ask attention, first, to the manifest and alarmingly increasing corruption in the literature of the times. I apprehend there are few who appreciate the tremendous preponderance of evil in the issues of the press of the present day. Among the pernicious activities of our times, is the prolific production of poisonous romances. These are of every grade of mischief in their composition, but they have to a large extent a property in common, viz., the *policy of artful disguise*. The debasing tendency is not only veiled, but many times greatly enhanced by the arts of rhetoric, and an elaborate and polished diction.

Allow me to quote from a recent article in a secular journal of high reputation, on this subject, which ought to arouse our religious instructors from an incredulity strangely inharmonious with the teaching of Revelation itself.

"Almost every novel that is published now-a-days is based upon some form of criminal intercourse between the sexes. The authoress of *Adam Bede* has followed the general example. Miss Braddon never departs from it, and books of the degrading tendency of *Strathmore* and *Chandos*, are in the hands of every girl. Our literature threatens to become worse than the literature of the Restoration. Charles Reade writes a novel which in former days would have been burnt by the common hangman as a public nuisance. The last English papers tell us of a play written by Tom Taylor, which was so atrocious in sentiment that even an Adelphi audience hissed and hooted at it. Such is the moral progress on which we are always priding ourselves. In spite of our schools and churches, the world goes on in its old ways, and accumulates dust and dirt with age. The most sanguine believer in the theory of the 'perfectibility of the human race,' might well despond of his faith when he sees the universal tendency to move backward rather than forward. One by one the cherished theories of philosophers crumble to pieces. The world, they told us, had grown too wise to permit wars; yet there has never been peace the last ten years. We are no wiser than those who have gone before us; with nations, as with individuals, the experience of the past teaches nothing."

Such is the testimony of an impartial witness, and it bears with just and powerful effect in contradiction to the popular sentiment of Christendom, that the world is destined to a speedy rectification through the vaunted agencies of free speech, and even under a governmental system of so-called democratic equality. Free speech indeed! Free to manifold excess and wickedness. Free to the ingenuities of calumny, and free to serve Satan with industrious and vicious variety and perversity of labor. Who should not see and understand that the world requires a King, even the Son of God from Heaven, who has both incomparable excellence of character and irresistible energy in execution; who combines the most enchanting personal loveliness and exalted dignity with unerring wisdom in administration.

The virus and vigor of iniquity, so far from being chiefly overcome in this apostate world, is manifesting itself in new and startling forms of seductive efficiency. Wickedness is taking more determined and cunning advantage of the unwary. Satan is crowding his energies and resources into grand preparation for final and desperate action. Thank God! The result is

forecast from eternity, and the head of infernal princes will be broken, and the pestilent dynasty of the powers of darkness be overthrown. Lord Jesus, come quickly, and be glorified in thy kingdom!

Another matter should be perhaps mentioned in this connection, as an index of a lamentable tendency. I refer to the disgraceful fashions of female apparel. I confess that I have seen parents conforming to these immodesties in the attire of their children (which, I suppose, like the foolish extravagances that are reputed to have emanated from the Empress Eugenie for many years past, have a Parisian origin), that struck me with amazement. And I wonder that the wise dictate of parental affection does not instantly and utterly refuse conformity to such a despotism. And only a week or two since, I read an elaborate article upon the subject of *tilting skirts*, written in a style of mingled satire and admiration, expressing by turns, if I remember rightly, the varied sentiments of astonishment, gratification and derision.—C. COLAROVE, in *World's Crisis*.

Conference Department.

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

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

From Sister Andrews.

DEAR BRETHREN AND SISTERS: I am thankful for the privilege of being numbered among those who keep the commandments of God and have the faith of Jesus. I feel that we all have the same glorious hope, the same heavenly Father, the same Mediator, and the same Holy Spirit to comfort us while on our pilgrimage to our heavenly home. Though trials and afflictions await us here, and the time of trouble is but a little way in the future, let us rely on Christ "who died for us that whether we wake or sleep we should live together with him." What a glorious hope is ours. May we who have this hope of soon seeing the Saviour, purify ourselves.

We have great reason to be thankful for the light of precept and truth. I am trying to live out the Health Reform, and it has been a blessing to me. I wish to live up to the light as fast as it shines, that it may not become darkness.

The Review is ever a welcome guest to me. I am glad it has been enlarged. I am striving for an inheritance in the kingdom of God. I often feel my weakness and unworthiness, but am determined, Christ strengthening me, to overcome and with the remnant go through to Mount Zion. Vain are the pleasures and enjoyments of the world. How transient and fleeting compared with the glories of the world to come. May the Lord help us, dear brethren and sisters, to live godly in Christ Jesus, and to do all that we can to advance his cause, that when the Chief Shepherd appears we may receive a crown of life.

Yours, striving for the inheritance.

MARY M. ANDREWS.

New Genesee, Ill.

From Sister Shaw.

DEAR BRETHREN AND SISTERS: While meditating upon the light we have in these last days, my heart rejoices that my eyes have been made to see, my ears to hear, and my heart to receive, the truths of the third angel's message, also at the beautiful harmony in the law of God and the testimony of Jesus; though oftentimes I find a spirit of unbelief creeping into my heart at the thought that so many of our learned men, so many that we esteem as wise and good, can reject the truths that look so precious to me, and cast them aside as of no importance. But Jesus has said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And it is written, "not many wise men after the flesh, not many mighty, not many noble, are called;" "God hath chosen the weak things of the world to confound the things which are mighty."

One marked characteristic of these last days is, "men's hearts have waxed gross, and their ears are dull of hearing." Every avenue to their hearts is locked and barred. They have hedged themselves about with unbelief until nothing can disturb their security.

But for all this, there is to-day a little flock who still walk the narrow way, holding forth the light of truth which "is as a lamp to their feet, and a light to their path." Let us hold fast to the faith once delivered to the saints, hold fast to the profession of our faith without wavering, knowing that He is faithful that has promised. "Cast not away, therefore, your confidence, which hath great recompense of reward. For ye have great need of patience, that after ye have

done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Therefore, let us watch and be sober, knowing that the day of the Lord hasteth greatly.

Yours, striving for eternal life.

LYDIA JANE SHAW.

Strykersville, N. Y.

Sister Mary E. Stockwell writes from Brodsville, Wis.: We have here a little company of five trying to live so as to please our heavenly Father by keeping his laws, which are just and true. In so doing we have been many times blessed, and, at all times, have a blessed peace of mind that the world, with all its enticements, can not give.

We numbered six, but last spring one dear sister was called away. She went praising the Lord. We have missed her much, yet we have a sweet hope that she will come again, clothed with the white robes of righteousness, and her poor mortal frame changed to an immortal one. Oh! the Christian's hope. How beautiful! I would not exchange it for a mine of riches.

A man can not really enjoy even this poor life unless he loves the Lord and lives up to the laws of his being. By so doing he can see and realize things as they are.

Sister M. S. Irish writes from Allegany Co., N. Y.: I feel to thank the Lord that his cause is onward in this vicinity. The Quarterly Meeting was held at Nile Settlement, the past Sabbath and first-day. Five from this vicinity united with the church. One was my son. We are in the midst of prejudice, but the Lord blesses his word even here.

Bro. Jas. L. Pauley writes from Monticello, Ind.:

We have a lonesome time here, as there is not another family of like faith within forty miles of us; but I think that there is a chance to do good if some of our preachers would come here. The Court-House could be obtained for a course of lectures, and I think many would embrace the truth. We live two and a half miles from Monticello, at the village of Norway, and would like to have any of the preaching brethren call on us, or, in fact, any of the brethren that may chance to come this way, if they can make it convenient to do so. Brethren and sisters, pray for us, that our faith fail not, and that we may be able to stand in the day of the Lord with all the redeemed.

Bro. N. S. Warner writes from Benton Co., Iowa: I have never yet heard a S. D. Advent sermon, so that the little light I have come from reading your publications. I intend to walk in the light I now have until I receive more.

Bro. E. Styles writes from North Liberty, Ind.:

What I have lately passed through has greatly strengthened me and caused my faith to grow brighter. Some two weeks since, I was at Battle Creek, and was happy to see the hand of God in the work. I was through the Western Health-Reform Institute, and can say, I believe the hand of the Lord is in the Health Reform. If we are ready for translation when Jesus comes, we must present our bodies to the Lord, living sacrifices. How can we unless we adopt a system of healthful living. This the Health Reformer teaches.

Obituary Notices.

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

DIED, in Oronoco, Olmstead Co., Minn., Nov. 26, 1866, Lydia Harlow, wife of Thomas Harlow, in the 59th year of her age.

Sr. Harlow embraced the Advent doctrine among the first in Vermont. In 1850 she embraced the Sabbath and its kindred doctrines, and she has ever been a pattern of meekness and patience through all of her religious life, both in sickness and in health. She was loved by all who knew her. But alas! she has passed away. Just before she died she took me by the hand and said all was well, requesting me to preach her funeral sermon, which I did from Job xiv, 14.

WM. S. INGRAHAM.

DIED, in Hannibal, Oswego Co., N. Y., Oct. 28, 1866, Bro. William W. Osborn, aged 74 years and 6 months. His sickness was sudden and severe, death resulting on the fourth day after attack.

Brother Osborn was a devoted Christian, a noble and generous father, an affectionate husband, and was highly esteemed by all who knew him. He lived and died in belief of present truth. The funeral services were performed by Alexander Ross.

SABRINA OSBORN.

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

exposure of the inconsistencies of popular religion. A new edition revised, and adapted to the present time. 4c., 1 oz.

33. THE SABBATH OF THE LORD: A Discourse by J. M. Aldrich. 5c., 2 oz.
34. THE END OF THE WICKED. 5c., 1 oz.
35. MATTHEW XXIV: A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.
36. MARK OF THE BEAST, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.
37. THE SABBATIC INSTITUTION, and Two Laws; showing when the Sabbath was instituted, and the plain distinction between the Moral and Ceremonial Laws. 5c., 1 oz.
38. BIBLE STUDENT'S ASSISTANT: A Compend of Scripture References on Important Subjects. 5c., 1 oz.
39. AN APPEAL for the Restoration of the Sabbath: An Address from the Seventh-day to the First-day Baptists. 5c., 1 oz.
40. REVIEW OF FILIO, on the Sabbath Question. 5c., 1 oz.
41. MILTON on the State of the Dead. 5c., 1 oz.
42. EXPERIENCE of F. G. Brown on Second Advent. 5c., 1 oz.
43. SYSTEMATIC BENEVOLENCE, An Address, &c. 5c., 1 oz.
44. THE SECOND ADVENT: Sixteen Short Answers to Sixteen Common Objections. 4c., 1 oz.

Tracts in Other Languages.

45. THE SABBATH, Its Nature and Obligation, in German. 10c., 2 oz. The Sabbath, in Holland. 5c., 1 oz. In French. 5c., 1 oz.
46. AN EXPOSITION of Dan. ii and vii, in French. 5c., 1 oz.

One-Cent Tracts.

47. THE SEVEN SEALS: An Exposition of Rev. vi.
48. THE TWO LAWS. The Distinction shown between them.
49. SUNDAY-KEEPING. The reasons for it examined and refuted.
50. PERSONALITY OF GOD. A popular error disproved.
51. THE LAW of God, the Ten Commandments by John Wesley.
52. APPEAL to Men of Reason on Immortality.
53. THOUGHTS for the Candid on the Nature of Man.
54. STATE OF THE DEAD, Brief Thoughts. Author unknown.
55. TIME LOST; or Old and New Style Explained.

Two-Cent Tracts.

56. THE SABBATH: The time of its Institution.
57. THE SABBATH: A stirring Argument by Elihu.
58. INFIDELITY and Spiritualism, shown to be of like character.
59. WAR and the Sealing, an Exposition of Rev. vii.
60. WHO CHANGED the Sabbath? Roman Catholic Testimony.
61. PREACH THE WORD: An Argument for the Sabbath.
62. DEATH AND BURIAL; or, Scriptural Baptism.
63. MUCH IN LITTLE: A Collection of Choice Extracts.
64. TRUTH.
65. POSITIVE INSTITUTIONS; their Nature and Claims.

Three-Cent Tracts.

66. THE LAW of God, By H. H. DOBNEY, England.
67. MILTON, on the State of the Dead.
68. SCRIPTURE REFERENCES. Same as B. S. Assistant without cover.
69. MARK of the Beast, and Seal of the Living God.
70. SPIRITUAL GIFTS: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.
71. THE WICKED DEAD: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

72. THE LAW OF GOD on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.
73. THE PROPHECIES of Daniel and John, illustrated upon a C. art. to be used by Preachers, varnished and mounted, \$2.00. The two Charts with Key, \$4.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.
74. SMALL CHART. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 15c by mail, postpaid.

Postage.

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

Address.

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

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 8, 1867.

The P. O. Address of Bro. White for the month of January will be Berlin, Ottawa Co., Mich.

A report from Bro. White is received, but too late for this number.

To Correspondents.

An article entitled Cross Roads, we do not deem it advisable to use. Also The Two Marriages.

We have many other articles on hand which require more examination than we have yet had time to give them. Correspondents will please have patience.

H. D. Corey: We think it is. Compulsion, it seems to us would be of no benefit in such a case.

W H Westfall. You will find your money for Review receipted in No. 3. present volume.

H Bingham: All right.

N S Warner: Money received, and orders filled.

H Hull: Your money was received, and the order filled according to your directions. We hope that you will yet receive the books.

Note from Bro. Matteson.

At Wautoma I stayed about two weeks, and delivered twelve lectures. There was not interest enough to continue the meetings. Two churches exerted their influence to keep others away, and were successful. They would not go in themselves, and those who would they suffered not. The preachers told the people that they must regulate their lives by the word of God, and keep his commandments if they would obtain eternal life, but they would hear nothing about practicing their own theory.

I then went to Burr Oak where I have been laboring since. There is much interest in this place to hear, and the meetings are well attended. On the Sabbath the brethren come together from a distance, and we have had good Sabbath-meetings. We are still laboring in hope that some good may be done, and that souls may be brought to a saving knowledge of the truth. May the Lord be with us, and bless his little flock, is my prayer.

JOHN MATTESON.

Hancock, Waushara Co., Wis.

Meetings in Connecticut.

To the brethren that may wish to know why I have not been to see them as often as in time past, I would say, I have not been idle. When I closed my meetings at Washington school-house, in Charleston, I went to Kensington, Ct. Attended the funeral of Bro. Harmon who has gone down to the grave to rest a little while, with perfect confidence that the trump of God would soon be heard by the sleeping saints, and he would share with them in their triumphs; when they will be enabled to say, "O death, where is thy sting? O grave, where is thy victory?" "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Remained with them over Sabbath and first-day. One was buried in baptism; hope he will walk in newness of life, and at last stand on Mount Zion.

The following Sabbath evening I commenced meetings in a Seventh-day Baptist meeting-house, by request, where I have given twenty discourses to interested hearers. The interest increases. Some have decided to obey the Lord and keep his Sabbath. Others are convicted; hope they will obey soon. Trust some will.

P. C. RODMAN.

What the Spiritualists Say.

"One year more of moral darkness, a breaking up of the old order of things, to give place to the new, and then the sun-light of truth will penetrate every section of our land. Great events are before us—Ed. Banner of Light.

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 Dabney 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'Abigne'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.

Vols. 2, 3 and 4 bound together, will be sent for five new subscribers at the above rates.

Vols. 5 and 6 in one book for four new subscribers. Vols. 2, 3, 4, 5, and 6, in one book, for ten new subscribers.

Vols. 7, 8, and 9, in one book, for six new subscribers. Vols. 11, 12, 13, 14, 15, in one book, for ten new subscribers.

Vols. 16, 17, 18, in one book, for six new subscribers. Vols. 19, 20, 21, in one book, for six new subscribers. Vols. 22, 23, 24, in one book, for six new subscribers. Vols. 25, 26, 27, in one book, for six new subscribers.

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?

TRUSTEES

Of the S. D. A. Publishing Association.

Appointments.

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

PROVIDENCE permitting, I will be with the church in Winfield, Montcalm Co., Tuesday and Wednesday, Jan. 22 and 23, between the meetings at Orleans and Wright.

J. N. LOUGHBOUGH.

The next Quarterly Meeting of the S. D. A. church of Hundred Mile Grove, Wis., will be held Sabbath and first-day, Jan. 26 and 27, 1867.

As a church, we would cordially invite Eld. R. F. Andrews to attend this meeting. If he cannot come, will he please send some one.

N. M. JORDON.

ELD. R. F. COTTRELL will, the Lord willing, meet with the churches in Quarterly Meeting, as follows:

Rochester, N. Y.,	Jan. 12, 13,
Olcott, "	" 26, 27,
Lancaster, "	Feb. 9, 10,
Nile Settlement "	" 16, 17,
Roulette, Pa.,	Mar. 2, 3,
Farmington, "	" 16, 17,
Catlin, N. Y.,	" 23, 24,

Eld. C. O. Taylor as follows:

Mannsville, N. Y.,	Jan. 12, 13,
Roosevelt, "	" 26, 27,
Verona, "	Feb. 16, 17,
Brookfield, "	" 23, 24,

Eld. S. B. Whitney as follows:

Norfolk, N. Y.,	Jan. 26, 27,
Perry's Mills, "	Feb. 9, 10,
Middle Grove, "	" 16, 17,

It is expected that Eld. N. Fuller will be present at most of the appointments in the Western District.

J. N. ANDREWS,	} N. Y., and Pa. Conf. Committee.
R. F. COTTRELL,	
N. FULLER,	

Business Department.

Not Slothful in Business. Rom. xli, 11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. H P Wakefield 29-20, Geo Morton 2nd 30-1, B R A Kenyon 30-1, S S Grinnell 30-1, J H Crandall 30-1, J F Perry 30-1, Eliza Miller 30-1, J Hunter 21-1, Mrs T B Parker 30-1, D W Ronk 29-1, M D Bunce 29-1, C Lyman 29-6, W Tyler 30-1, T Burgess 27-20.

\$1.25 each. Peter Nelson 29-5, Mrs K Babcock 29-20, S W Willey 30-1, O H Rogers 30-1.

\$2.00 each. C L Emerson 28-13, W H Colcord 31-1, P H Cady 28-20, R Rundall 30-16, Amy Luce 29-1, John Carpenter 31-1.

\$2.50 each. H S Smith 30-9, M H Wheeler 31-14, Sally Dunten 31-1, D Van Luven 31-1, P Luke 31-1, A Beeman 29-22, J T Terrell 30-1, Otis Nichols 31-1, H D Bruce 31-1, E B Sanders 31-1, W B Davis 30-1.

Miscellaneous. D K Wellington \$1.50 29-1, A Fitzgerald \$5.00 in full acct. F S Towner 71c 30-20, A Parsons \$1.50 28-14, L Griswold \$4.50 31-1, Mary Beach \$4.50 34-1, N Blood \$4.50 30-10, J Butchart \$1.50 30-15, A Monroe \$1.05 29-1, V M Gray \$1.60 30-1, Amelia Nellis \$3.00 31-1, Jas Brezee \$4.50 32-24, Mrs M Gould \$3.10 31-1, P S Thurston \$2.75 31-5, B Graham 50c 30-6, E Spencer \$8.50 31-5, W Hornaday \$1.75 30-1, A G Wilber \$3.00 30-1, C Smouse \$5.00 32-1.

Subscriptions at the Rate of \$3.00 per year.

3.00 each Mrs F Glascock 31-1, E Mc Allister 31-1.

Books Sent By Mail.

Fannie S Towner 29c, J M Warner 55c, C F Hall 25c, A Fife 20c, D Van Luven 70c.

General Conference Missionary Fund.

M J Clark \$1.50.

For the Western Health-Reform Institute.

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

Elias Styles \$50.00, D W Johnson \$50.00.

On Shares in the W. H. R. Institute.

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

Lucia Morris \$10.00, J D Morton \$25.00, D W Johnson \$100.00, Henry Nicola \$25.00.

Cash Received on Account.

C O Taylor 50c, H S Gurney \$10.00.

To Raise the Sum of \$700, for Bro. M. E. Cornell. Amount previously received, \$618.00, A B Pearsall \$3.60, Church at St Charles \$25.00.