


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."

VOL. XXV.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 7, 1865.

No. 11.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

We Are Waiting.

We are waiting to hear the trumpet sound,
When the dead shall arise from the slumbering ground,
To see the Lord of glory crowned,
In that bright morn.

We are waiting to see the Saviour come,
To take his ransomed children home,
No more as pilgrims here to roam
Mid toil and care.

We are waiting to see our friends again,
Whom death, the enemy has slain,
And range with them, the golden plain,
In Heaven above.

We are waiting for joys that ne'er shall die,
Where the tear is wiped from the mourner's eye,
And crystal fountains never dry,
Mid fadeless flowers.

We are waiting to meet the radiant throng,
And join in the clear triumphant song,
As it rolls through the blissful world along,
Worthy the Lamb!

We are waiting, how cheering the thought, to know,
How soon we'll leave this world of woe,
And to those heavenly mansions go,
And be at rest.

Ashfield, Mass.

S. ELMER.

Religion.

A DISCOURSE BY ELD. E. GOODRICH.

FRIENDS AND BRETHREN: The subject to which I would invite attention on this solemn and interesting occasion, is that of religion; Bible religion; divinely revealed religion. I do not propose to analyze and give to you a complete history of all the ites and alities, the isms and schisms of the religious world. This would be endless. Neither can I expect even to discuss true religion in all its properties and relations, and all that it proposes to do. All that I may hope to do is to represent some of its more peculiar and prominent features and characteristics.

The scripture selected as the introduction of the subject is a part of the ninth and tenth verses of the second chapter of first Corinthians. It reads thus: "Eye hath not seen nor ear heard neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."

I understand that the apostle is here treating upon principles, negative and positive principles. I understand him as teaching that it is not for eye to see, nor ears to hear, nor the heart of man in all its varied flights of imagination to conceive of the mysteries or joys of the kingdom of God, or world to come. This is the negative. And who is there that can join a successful issue with the apostle, and say that eye can

see or that ears can hear or that the heart of man can conceive of the joys or sorrows of a future state? None. The history of this world is one complete and profound silence, touching all questions that pertain to a future existence.

The apostle next introduces the positive when he says, "But God hath revealed them unto us by his Spirit." This brings us to the subject under consideration. And here is the broad and permanent platform upon which Christianity in all her faith and practice rests. But before remarking upon the text on the subject introduced, permit me to speak of the principles by which, and the manner in which, men gain knowledge, whether it be human or divine.

And first man gains knowledge by direct revelation, by being told or shown, or by receiving the testimony of some other person who has seen and heard. The knowledge that men gain in this way is very considerable; much more so than we would at first sight suppose. What would we know of this world either of its history or its relations, were it not for the eyes and ears and representations of other men? Verily next to nothing. Ask the little schoolboy how much of the earth's surface is land and how much water, and he will tell you about two thirds water and one third land. But how does he know? He was never five miles from home; and the largest body of water he ever saw is the little lake that lies down at the foot of the village. He knows because he is told. And that is just the way older people learn. They learn by receiving the testimony of others.

I apprehend that none will find fault with this principle applied to earthly things. Why should they when it is applied to divine things. If we receive the teaching of men when they speak of earthly events, why can we not believe them when they tell us of heavenly things.

The second principle by which men gain knowledge, is that of experience; or by experimenting. And here is a wide range for thought and remark; for almost all the knowledge that men have gained of this world, the arts and sciences of the day, are but the aggregate result of an infinite number of experiments. The world in all the departments of life has been cutting, and trying, scribing and marking until we have now many well-defined points and lines and many well-established rules of thought and actions, as above observed, the fruits of experimenting.

The third and last principle by which men gain knowledge is that of reason or by reasoning. Reason is simply a comparison between unknown things and things already known. And whenever a certain amount of known truth can be so arranged as to shed light on some unknown object, 'tis then, and only then, we can reason; so that the knowledge that we gain by reason is only of a secondary nature, and far more inconsiderable than we generally suppose. And as reason can only shed a borrowed light, she can neither furnish us with names dates nor distances. She can give us neither rule of action nor standard of faith. Indeed reason unaided by revelation and experience is blind, utterly blind. As a first cause, as a direct power or as a self-adjusting thing, reason is worthless; for she can neither move the least conceivable object nor discover the least imaginable secret.

But to the subject before us. The religion of the Bible, more properly the religion of the Scriptures.

The religion of the Scriptures is a divine religion; divine in all its elements and relations; divine in all its parts and principles; divine in all that it teaches and does; and divine in all that it proposes to do hereafter. And although we may, and should use a certain amount of reason, and also there is a great amount of experimental truth embraced in the same, yet the religion of the Scriptures is most plainly and positively a religion of revelation. It is a system of faith and action founded upon divine revelation.

And the first form of the Christian religion is that of a word, as a report or message; as, What word did he bring? Have you heard the report? Have you seen the messages? And those who are especially chosen to declare this word or make this report are properly called, preachers, reporters, messengers or ambassadors. And not unfrequently in reading the writings of the prophets and apostles, we find such passages of Scripture as the following: "Preach the word." 2 Tim. iv, 2. Again, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Isa. liii, 1. Again, "This, then, is the message which we have heard of him, and declare unto you." 1 John i, 5. And again, "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." 2 Cor. v, 20. Perhaps the most simple and comprehensive word that may be used to express these different offices is that of witness. The prophets, the apostles, the Lord Jesus, and all who have had the love of God shed abroad in their hearts by the Holy Ghost, are properly called witnesses for the truth of divine revelation.

And here is a field of thought and remark far too extensive to be noticed in this connection. Suffice it to say that the principles set forth in the above, apply in the same manner to divine things as to earthly things. The little schoolboy as he studies geography for the purpose of gaining a knowledge of foreign countries and the world, relies upon the reports of others. And in the study of the sciences of the day, one man's experience becomes another man's example, which he follows, adding virtue to faith, until he is enabled to add knowledge to virtue by his own experience.

What does the scholar know of countries marked "unexplored regions?" What does the Botanist know of plants whose properties have never been tested? And what would men know of their origin, present relations, and final destiny, whether there is such a place as Heaven, such a condition as a future existence, or world to come, was it not for the principle of revelation? or for the "visions" and revelations of the Lord, as seen by, and made known to, the prophets, and our own individual experience in the things of the Spirit of God? And yet notwithstanding the manifest truth of the foregoing principles applied to heavenly, as well as to earthly things, the skeptic reasons that because he has not seen the sights that prophets profess to have seen, and because he has never experienced the joys that the humble Christian says he feels; therefore these things do not exist.

We might just as well reason in the same manner concerning earthly things, that we have never seen or experienced. Suppose one should write an essay on peaches, in which he discusses the peculiar excellence and flavor of some variety, as for instance, rare-ripes.

Could the man who has never eaten a peach in his life, appreciate the language of the essayist? Certainly not. But when he tastes them he exclaims, Oh, how luscious! The half never was told me. Can the man who has never tasted liquor, to get intoxicated, know the pleasure (?) there is in getting drunk? or the horrors of the man in his fit of delirium-tremens? No. Then why should we expect to reason correctly concerning, and to understand perfectly, the religion of the Scriptures when we reject both the principle of revelation and experience?

The text quoted reads, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." It is hardly necessary to remark that such is the nature of the question stated, and such is the language used that all who reject not only prophecy, but every operation of the Spirit of God, are necessarily excluded from all knowledge of divine things; and we might quite as well suppose that the beasts of the field could take pleasure in intellectual pursuits, as to think that the sensualist and infidel, who live only for self and the present hour, can appreciate the love of God that passeth all understanding.

But again, the language of the apostle, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned; 1 Cor. ii, 14, seems more positive and plain. And for the benefit of those who are actually wise in the things of this world, and who think themselves too wise to err in divine things, we may read such passages as the following: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. i, 18.

And thus it is that all are brought upon an equal footing, by the beautiful and leveling principle of faith. And while the man who is wise to build houses, to plant vineyards, to raise grain, and to plan, and execute almost every earthly design, yet laughs to scorn the simplicity of faith, in the mouths of little children the praises of God are perfected.

But notwithstanding that the simplicity of faith is so great that it was a stumbling-block to the Jews, and is to the Gentiles foolishness, yet faith is never timid. And for sublimity of conception, for loftiness of thought, and for boldness of action and expression, there are no such words in the wisdom of this world, or volumes of reason, as those upon which faith rests, found in revelation. As we read in the Psalms concerning God, and the work of creation, "For he spake, and it was done; he commanded, and it stood fast." Ps. xxxiii, 9.

But I fear I shall be tedious. Permit me to present a few examples illustrative of the language of scriptural revelation and I close. And the first instance to which attention is invited, is a short biographical sketch of the Psalmist David. It is found in Psalm lxxiii. And bearing in mind that the bitter yet interesting experience herein recorded, occurred before the chapter was written, it is easy to understand that the Psalmist began by declaring a conclusion—a conviction that had ripened in his own mind; and after carrying the mind back to the beginning, and after describing the dangers that he had so narrowly escaped, he ends just where he began. From the third to the sixteenth verse he gives us in very strong colors, a picture of the prosperity of the wicked. He then says, When I thought to know this, it was too painful for me; until I went into the sanctuary of God, then understood I their end. Surely thou didst set them in slippery places; thou castest them down into destruction. The point to be noticed is that the change of the views and feelings of David resulted from being shown the end of the wicked.

Again: The prophets Enoch, Daniel, Isaiah, John and others have been shown in vision the history of

this world, the final destiny of both the godly and ungodly; and the joys of "that bright world to come"—the things that are in reserve for them that love God. And the question is very plainly and beautifully stated by the Saviour in his words to Nicodemus, when he said, We speak that we do know, and testify that we have seen; and ye receive not our witness (or testimony) * * * And no man hath ascended up to Heaven, but he that came down from Heaven. John iii, 11-13.

Now as eyes cannot see, nor ears hear, nor the heart of man imagine the "eternal weight of glory" in store for the blessed, if we reject the testimony of what those who have been caught away and in rapturous vision, saw, and if we reject the witness of Jesus who came down from Heaven, if there is such a place as Heaven with all its immortal joys, certain it is, that there is no way of knowing it. I know not to what length these remarks might be extended, showing the necessity of faith; but I close praying for grace, mercy and peace upon all that do, or shall, believe in the Lord Jesus Christ. Amen.

Edenboro, Pa.

How Is It with Thy Soul?

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name cast out devils; and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye workers of iniquity." Matt. vii, 21-23.

This is, to me, a very startling passage of Scripture. It takes hold of my inmost soul. It describes a judgment-scene, and everything pertaining to the judgment is startling to me—it may not be to all. I presume it is not, for many act as though they had never heard any such word; but when you speak to me of the judgment you make an irresistible claim on my attention.

And this text refers to a judgment-scene, in which a condemned minister of the gospel, or at least a very prominent professor of religion, is the central figure. "Prophesied," "cast out devils," "did many wonderful works," and yet condemned! Should not that startle me? It is so, that a man may preach, even be the means of reforming many, do many wonderful works in saving men, pass through life respected as a Christian, and without alarm, and yet be met in the day of judgment, with the dreadful words from Jesus Christ, "Depart from me ye that work iniquity!" Well may my heart be stirred. We are also to consider that there will be many such cases in that great day, not simply a few, not only one here and there, but many will say in that day, "Lord, Lord," and be sternly turned away. Think of the disappointment! Here are souls that will go right up to the gate of Heaven, expecting to enter, and saying, "Lord, here we come; we have been prophesying, been casting out devils in thy name, been doing wonderful works for thee; open the gate Lord, let us enter, that we may receive our reward." But instead of opening the gate the Lord will say, "I never knew you, depart from me ye that work iniquity." O, my soul! art thou to meet with such a disappointment as that, in the day of God, after all my prayers and labors in the church? But,

I. Who are they that will be thus disappointed in this judgment-day?

1. Those who mistake conviction for conversion, and, resting there, never have a change of heart. And is it not to be feared that there are many such, in the churches at this day? Things "must be done decently and in order" now; the "strong crying and tears" of former times, the soul-searching altar-work, of other days, has, in too many instances, disappeared at the bidding of the so-called refinement of the times, which can be boisterous enough on change, in a sociable, or at a ball, but must preserve a death-like silence in the church. The proprieties of the times suffocate many a soul that might be born into the kingdom of God.

In these days of speculation, ill-gotten gains, extravagant building, equipage, and dress, it costs something to get a new heart, more than many are willing to pay. Restitution, self-denial, conformity in all things to the pattern given us in the Bible, many think a

heavy sum to pay for a change of heart. Hence, many who are called Christians, know nothing experimentally about conversion. Such will be disappointed in the day of God.

2. Among the disappointed will be those who may have been converted, but afterwards failed to practice the self-denial, and to do the works enjoined by Christ. Let a person be converted, but fail to do the works of Christ, and yet all the while hold on to his profession, and keep his place in the church, and that man's spiritual life will die out of his soul so softly, that neither himself nor any one else will know that death has come. A mother had her child upon her arm, and they both slept sweetly, but in the night the child died, and so softly, that the mother knew it not until in the morning, when she awoke to caress it, she found it lifeless clay. So many a Christian lies down on the bosom of the church to take his ease, and then quietly dies.

May I tell you what is ruining souls very rapidly in these days? It is *Religion made easy*. Do you know what that is? You have read of "French made easy in six lessons," and "German made easy in six lessons?" Well they have "religion made easy" in one. A man goes to the altar, is converted, joins the church, communes, and pays his money to support the institutions of the gospel; yet never takes up a cross, or does anything unpleasant to the flesh; but imitates the world in eating, drinking, dressing, buying and selling, and seeking amusement. This is *religion made easy*—the gilded Antinomianism, that fills and curses the church of the present day. "Religion made easy!" My soul, that will not do for thee! A division of our army tried "*war made easy*" in the west near Shiloh. The soldiers were fatigued with hard marching: they crossed the Tennessee river, marched on two or three miles toward Corinth, and then encamped. The tents were pitched, and the picket line thrown out. Then the officers slept in their tents, the soldiers slept in the ranks, and the pickets slept on their posts. So *war was made easy*. But with the earliest dawn, the rebels came marching on, the pickets, without giving any alarm, fell into the hands of their enemies; many of the officers were bayoneted in their beds, and 5,000 of the soldiers were taken prisoners at once. This was *war made easy*—easy for the rebels, but *hard* for us, for they gained such an advantage in the early morn, that before night, they almost pushed our broken legions into the Tennessee, and it required all the indomitable energy of GRANT, to overcome the disadvantage, and wrest victory from their grasp. *War made easy* will not do for the Union cause, nor will *religion made easy* do for my soul. *Religion made easy* will get its eyes open, in the day of judgment, just in time to see the frown of the Judge, as he says "Depart, from me ye that work iniquity." Self-denial, cross-bearing, and good works will do better for thee, O my soul, than *religion made easy*.

3. Among those who are to be disappointed in the day of God, let me number those who take opposite extremes, and run their religion into works, but become void of spiritual life, and of that love without which one is but sounding brass and tinkling cymbal. They are active, they do many wonderful works, preaching the law, lecturing on morals, inducing men to reform, building churches, and devising liberal things for the cause of God, and yet all the time, void of that perfect love which casteth out fear, and which alone can prepare a soul for Heaven. Selfishness, ambition, desire of gain, love of popularity, and I know not how many other impure motives, may concur to impel a man to the performance of these works. I doubt not that there are many ministers, who were considered revivalists, preached eloquently, promoted reformation, did many wonderful things, yet their motive power was pride,—they were determined that their life should be a *success*,—or love of popularity, the spring of action with so many, and they will be driven away from the throne of God. The performance of all possible good works, can never set aside the absolute necessity of *spiritual life and love* as the preparation for the heavenly state. Is not the apostle very clear on this subject in the thirteenth of first Corinthians? Prophecysings, faith, alms deeds, and good works, are there declared to be but sounding brass and tinkling cymbal, without God-given love. Love to God, and to

all mankind alone will do. And yet how deficient in this chief requisite of salvation, is the church of the present day? What bitterness of spirit, has Satan distributed through almost every society? What political hatred now rankles in thousands of so-called Christian hearts? And hatred toward the negro, is bearing myriads of souls right down to hell, though they are all the time entertaining a hope of Heaven. A minister of the New Jersey Conference, when about to take his missionary collection of last year, stated that increased liberality was demanded, by the fact that many freedmen were coming into our lines, and needed missionary laborers among them. A prominent Methodist, who had been giving fifteen or twenty dollars to missions, thereupon said, "I will not give anything now,—I'll not give to niggers," or words to that effect. And yet that man's Bible says that under the preaching of the gospel, *Ethiopia shall stretch out her hands unto God.* Does it seem that that man could have felt the first, the very first breathings, of the sweet spirit of Christian love upon his soul? And yet with all these dreadful deficiencies, distributed with Satanic liberality through the church, we call ourselves Christians, and all, apparently, are going on toward the day of general doom, in full expectation of being admitted into Heaven to dwell and sing in bliss forever? Many are to be doomed to sad and eternal disappointment. If you will give the Devil a little help, he will so effectually deceive you, that you will march right up to the mansions of bliss, when you are only fit to be shut up in the caverns of hell. And the very language of assurance, that we Methodists have been taught to use concerning our spiritual state, the Devil makes subservient to the deception of many. You are converted, you feel it all through your soul; you say so in plain language, and that is right, and the Devil is mad enough about it. But now you bear no crosses, do but few if any, of the works of God, or perhaps you perform works, but you indulge in bitterness against some who have injured you. Now you go to another experience meeting; it is your turn to speak, what will you say? that you are still a child of God? But what about your refusal to bear crosses, or denying self, or your bitter spirit? Are not these in the way? "But what," say you, "can these little things deprive me of my sonship? was I not clearly converted? I am a child of God." So though there is but little if any repentance, for your shortcomings, yet you confidently asseverate that you are an heir of God; and all this is done a hundred times over, until you come to fully believe the lie yourself. And at the same time you are *brothered* here and *brothered* there. Does not the church and the world too, consider you a Christian? O that old deceiver! How smoothly he carries on the work of destroying souls. You see that "many" are likely to be turned away in disappointment in "that day."

II. But some may ask, is it right, or does it seem right, for God thus to turn these characters away from the gate of Heaven, in the judgment, when it is too late for further preparation, seeing that they did many good works, and were indulged in hopes of eternal bliss? Yes, it must seem right to the thoughtful.

1. Has not God a right to lay down his own conditions for admission into Heaven? And has he not declared that nothing but *purity* can enter Heaven? and declared it so plainly that the Bible cannot be read without seeing it? And because men comply with a few of these requirements, is God to set others aside and admit them with half a *fitness*.

2. Can God permit Heaven to be destroyed? And what is essential to the very existence of Heaven? Harmony—the harmony of holiness and love. And would not the admission of one sinful disposition into Heaven, destroy that harmony, and so destroy Heaven? Are these characters referred to in the text, to force their way into that holy place to its destruction, just because they have done *some* things that the Christian should do?

3. Do you still think it hard that those who may expect to enter Heaven, should at the last be driven away in disappointment? It is hard and sad. But is God to blame? Does he not use most startling words in the Scriptures to arouse this very class and undeceive them before it is too late? Hear him, "Except your righteousness shall exceed the righteous-

ness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." "I would that ye were cold or hot: so then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly and will remove thy candle-stick out of his place." What startling words! You also remember the case of the foolish virgins, and the stirring words of the text. Now if men will build hopes of Heaven upon the sand, when God's words are flashing light upon them, revealing most clearly the folly of their course, will they have any right to complain when the baseless fabric falls in ruin to the ground? If you let the Devil deceive you, the blame is your own, God has faithfully warned.

III. But is religion so uncertain as to its nature and evidence, that let one do the best he can, he may be mistaken at the last? No, blessed be God; the way of salvation is so plain that the wayfaring man though a fool shall not err therein.

1. Let no one who is interested about his soul ever cease seeking pardon until he is satisfied in his own heart that he is converted—that he is a child of God, having certainly passed from death unto life, and become a new creature.

2. Then add good works immediately. Take up the crosses as soon as they present themselves. Let no neglected duty cast a shade of condemnation on your soul. Beware, oh, beware of "religion made easy."

3. Give all diligence at once to "go on to perfection." Hear the first command to the newly converted—"Leaving the principles of the doctrine of Christ—go on to perfection." Remember that good works without this *going on*, are in the eyes of God "sounding brass and tinkling cymbal." And is there not a great deal of "sounding" and "tinkling" in the church at this day? God help us.

4. Be careful to keep the conscience tender. Oh, how safely will your conscience guide you if you keep it tender. As quickly as the eye will warn you of the approach of evil, will a tender conscience warn you when on dangerous ground. Like a wise judge will it sit in judgment on your feelings, words and actions, to determine their character. But you may make your conscience a false guide. Omit a Christian duty now and then, give way a little here and there, trying to persuade yourself that no harm is done, and you will, or may get your conscience so blind, so numb, that it will give you no warning, no sign, and never wake up, until down from the throne roll those dreadful words, "Depart from me ye workers of iniquity!" Stimulate your conscience well, with the liniment of prayer, enliven it with the friction of well-doing, gratify it by listening to its faintest calls, and it will be a sleepless guide to your soul.

5. Make the Scriptures your guide in all things. Do not imitate and follow each other. And yet how many do that? Three vessels were sailing along the Jersey coast. The foremost missed her reckoning, and went ashore. The second without reckoning for herself followed the first, and the third in like manner followed the second, and soon all three of them were, within a few yards of each other, stranded, wrecked, ruined, and two of them because they blindly followed. So souls may be seen on every hand, following others down to hell. Blindly follow no man. Make the Bible your guide. Do not imagine that any one in the church is wise enough, or great enough, or good enough, to alter the Bible here and there.

6. Frequently "examine yourselves whether ye be in the faith." Examine your spirit, for some "know not what manner of spirit they are of;" examine your motives, examine your words, examine your works. Demand of yourself the most exact compliance with the requirements of God's word. Show mercy in judging others, but be rigid with yourself. And if in the process of self-examination, you find the following qualities in your heart and life, you may thank God and take courage: *faith, perfect love and good works.* These can find no place in hell; but for them Jesus Christ will find a place in Heaven. The man who has these in his heart and life, need not say "Lord, Lord!"

to attract attention in "that day," but the Judge will hail the possessor of these qualities and graces, saying "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Reader, Reader, on what ground dost thou stand this day? Should the dead, both small and great, be called this day to stand before God, what words would roll down from the lips of the great Judge to thine ear—"Depart?" or "Come?"—R. V. LAWRENCE, in *Earnest Christian*.

A List of Precious Relics.

The following list of holy relics reads curiously in Paris in these unbelieving days. The catalogue is, however, authentic:—1. Portions of the Cross. The largest pieces are to be found in the Cathedral of Paris, in the Church of Sainte Croix at Jerusalem, and Rome. 2. The Inscription on the Cross. The plate on which the letters are inscribed is also in the Church of Sainte Croix at Jerusalem, which was built on purpose to receive the piece of the cross and the plate. 3. The Crown of Thorns is in the Cathedral of Paris, but deprived of the thorns, which have been distributed among a number of churches. 4. The Nails. The first was thrown into the Adriatic by St. Helena to calm the raging winds. The second was formed into the celebrated Iron Crown of the Kings of Italy; and the third is in the Cathedral of Paris. 5. The Sponge is preserved in the Church of St. John, at Rome. 6. The Spear is also at Rome. 7. The Shroud. The city of Turin asserts that it possesses this priceless relic. 8. The Winding-sheet of St. Veronica is at Rome. 9. The Holy Coat is to be found in the Church of St. Argenteuil, having originally been given by Charlemagne to the priory of that place, of which his sister was the abbess. 10. The Pillar of the Flagellation is in the Church of St. Proscende at Rome, which city it was carried at the commencement of the 13th century. Note to No. 4. If the first nail was thrown into the Adriatic, the second formed into the Iron Crown now at Monza, and the third preserved in the Cathedral of Paris, how is it that we find in that great authority, Murray, an account of a reliquary, containing one of the nails of the cross, suspended over the altar in the Duomo, at Milan, which annually, on the Feast of the Invention of the Holy Cross (the third of May) is exposed on the altar and carried in solemn procession through the city?—*Correspondent of the Daily Telegraph.*

What is in the Bedroom?

The importance of ventilating bedrooms is a fact which every body is vitally interested in and which few properly appreciate. We copy the following from an exchange, which shows the injurious effects which must arise from ill ventilated sleeping apartments: "If two persons are to occupy a bedroom during a night, let them step upon weighing scales as they retire, and then again in the morning, and they will find their actual weight is at least a pound less in the morning. Frequently there will be a loss of two or more pounds, and the average loss throughout the year will be more than one pound. That is, during the night there is a loss of a pound of matter which has gone off from their bodies, partly from the lungs, and partly through the pores of the skin. The escaped material is carbonic acid, and decayed animal matter, or poisonous exhalations. This is diffused through the air in part, and in part absorbed by the bedclothes. If a single ounce of wool or cotton be burned in a room it will so completely saturate the air with smoke that one can hardly breathe, though there can only be one ounce of foreign matter in the air. If an ounce of cotton be burned every half hour during the night, the air will be kept continually saturated with smoke, unless there be an open door or window for it to escape. Now, the sixteen ounces of smoke thus formed is far less poisonous than the sixteen ounces of exhalations from the lungs and bodies of the two persons who have lost a pound in weight during the eight hours of sleeping; for, while the dry smoke is mainly taken into the lungs, the damp odors from the body are absorbed both into the lungs and into the pores of the whole body. Need more be said to show the importance of having bedrooms well ventilated, and of thoroughly airing the sheets, coverlets, and mattresses in the morning, before packing them up in the form of a neatly-made bed?"

A CHILD is never happy from having his own way. Decide for him, and he has but one thing to do; put him to please himself, and he is troubled with everything, and satisfied with nothing.

An idle man always thinks he has a right to be affronted if a busy man does not devote to him just as much of his time as he himself has leisure to waste.

The Review and Herald.

"Sanctify them through thy truth; thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 7, 1865.

URIAH SMITH, EDITOR.

Exhort One Another.

"Nor forsaking the assembling of ourselves together," says the apostle, Heb. x, 25, "as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

A correspondent inquires whether this scripture has reference to meetings of worship on the Sabbath, and what is meant by exhorting one another. We think the assembling has reference to public worship either on the Sabbath or at any other time. The language has its application at a time when some notable day is approaching. What day is this? Verse 27 speaks of a time of judgment and fiery indignation which shall devour the adversaries; and verse 37, looking forward to the same time says, "For yet a little while, and he that shall come, will come and will not tarry." The "day" referred to, then, is the day when Christ shall come and recompense indignation to his adversaries. And when this day is approaching or is near to come, we are counseled to especial diligence in reference to our religious assemblies and our exhortations one to another.

From verse 19, onward, the burden of the apostle seems to be an exhortation to steadfastness in the truth. At this time when the day of the Lord is approaching, the apostle intimates that there would be great danger of letting go the profession of our faith; hence he says, "Let us hold fast the profession of our faith." And his language in verse 25, "not forsaking the assembling of ourselves together, as the manner of some is," amounts to a direct declaration that some would forsake the truth; some who were accustomed to meet with the true people of God, becoming weary in looking for the day of his coming, and tired of the exhortations of the brethren and sisters, would cease meeting with them; and this would perhaps be the first open step in their apostasy. We understand this passage to teach the same as 1 Tim. iv, 1. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith." By the expression "the faith," here, we can only understand the true faith; and inasmuch as the error they turn to is "doctrines about devils," or as Wakefield has it, "doctrines about dead men," we may understand that some who have once received all the truth in regard to the unconscious state of the dead, will turn away from it. In view of these scriptures, it should not surprise, much less discourage us, if some, in these last days of temptation and peril, should give up the truth and make shipwreck of their faith. Rather let us meet often together to comfort and encourage each other to continue in the good way, till the Lord shall appear for the salvation of his people.

Having learned what day is referred to as the day that is approaching, we may judge of the nature of the exhortations mentioned; for they are given in view of that day; and the nearer its approach, and the more vivid its signs, the more we are to exhort one another. The exhortations, then, are in reference to the approaching day of the Lord. The persons whom Paul addresses are watching for the great day that is approaching; and they speak often to each other exhorting to endurance, faithfulness, watchfulness, prayer and the whole work of preparation for that momentous hour.

And mark the positiveness of the apostle's language. He does not say Exhort one another, &c. when ye believe the day approaching, but when ye see it. When we see anything approaching us, as a train of cars upon the track, or a tempest in the heavens, that sight makes our knowledge perfect, and there is scarcely room for faith. So the apostle would represent the coming of the day of God. Its signs are so numerous and the evidences of its approach so plain, that there is hardly room for faith; knowledge has taken its place. Paul will not permit us to say that we believe

the great day is near and approaching, but we know it, we see it. So evident indeed is it that the great day of the Lord is at hand. Deep will be the guilt of those who shut their eyes to so great a light, and infinite their loss if they fail to prepare.

How to Proceed if Drafted.

BRO. WHITE: I have just returned from attending Sabbath and first-day meetings at Parma and Hamlin, and I find the Review No. 9, containing an account of matters of importance concerning our drafted brethren. Also I am called upon for light.

I have just called upon Mr. Hart the marshal of the 28th N. Y. District, and I stated the case to him and inquired for "light." He said that it was the duty of the district marshal in the case of non-combatants "to make an endorsement" of each case to the Provost Marshal General at Washington. And his duty to pass the endorsement to the Adjutant General, and his to the Secretary of War, who is the person to see that the provision of the law is carried out in such cases. I conclude therefore that the district marshals may have neglected to make the proper endorsement. If such be the case it is still their duty of course to act, and they can be looked after to see that they do it.

Perhaps a written appeal to the Secretary of War by the Gen. Conf. Committee, in the name of our entire people and accompanied by our draft book, and by the Review containing my Washington matters, and also the last Review might be advisable. Only a few words are needed to present the case. I would willingly write but it seems to me that the Committee would have more weight.

When at the office of Provost Marshal Fry, the first thing I was told was that they construed the law to apply to any religious body that fairly came under its provision. Next that they have issued instructions to the district marshals to thus interpret it, in carrying the law into execution. I then asked the nature of the proof that must be furnished the district marshal and was answered as I reported in the Review. Then they said they would copy my papers and place them on file for reference in case any appeal should be made to the war department or any difficulty arise. When copied they returned them to me with a very courteous endorsement. I asked them to give me the instructions issued to the district marshals in the cases of non-combatants, but they said this was secret and could be granted to no one. Had I got this I could have stated the duty of the marshal as Mr. Hart has now stated it to me.

J. N. ANDREWS.

Report from Bro. Loughborough.

My last report was to Nov. 20th, at Woodstock, Maine. The following week I spent at North Jay, Maine, where I held five meetings, and completed the organization of the church there. Reorganized s. b. for 1865, increasing the figures some \$18. Considerable interest was manifested to hear the truth. From Sabbath Dec. 3d, to Wednesday Dec. 7th, I had six meetings in Bro. Goodrich's neighborhood, Palmyra, Maine. The brethren from Hartland and Canaan were with us. But as the weather was bad there was not as large a gathering as would otherwise have been. But good attention was given by those who did attend. In this place I presented the subject of organization for the consideration of those who had lately embraced the truth. I was made welcome at the house of Bro. Goodrich. This Bro. who was formerly a Christian Baptist minister, has been coming along step by step into the Advent principles and faith. Last spring he embraced the Sabbath while Bro. Cornell was preaching in that vicinity. He has since disconnected himself from the Baptist society, and is now zealously advocating the truths of the third angel's message.

Sabbath Dec. 10th, I preached twice in Eddington, Maine, to the little company of Sabbath-keepers there. After the second discourse, a few of us went through a severe snow storm to a stream of water one-half mile from the place of meeting. A brother was there baptized who had lately embraced the truth. In the evening we had a meeting to consider the subject of

church order. Enrolled the names of seven for a church. Others will probably unite. Organized s. b. for the year 1865 amounting to \$36.14.

Sunday, Dec. 11th, I preached twice in Brewer, Maine, near Bro. Hannaford's. The Eddington brethren were mostly there. The attendance was not very large owing to the shortness of the appointment, and snowy walking. I visited the dying bed of Sr. Ruth Fields, a daughter of Bro. and Sr. Hannaford, and tried to administer words of encouragement to her in her last hours. She had not been able to speak loud for two weeks. She could only whisper, and at last only converse by signs. She was blessed much in our seasons of prayer and singing, and gently fell asleep on Monday morning. As it was her request that I should attend her funeral, I consented to do so, although I had to go quite a journey to do it.

Tuesday evening, I spoke again in Bro. Goodrich's school-house, by request, on how, when, and where the Sabbath was changed. Good congregation and the best of interest. Wednesday Bro. Goodrich carried me some twelve miles to Cornville, found Bro. Eld. Charles Stratton suffering much with an attack of diphtheria. With the blessing of the Lord and the use of water, he was relieved. Preached in the evening to a few in Cornville on the subject of order in the church. Thursday Bro. Goodrich carried me by way of his place to Pittsfield Station, seventeen miles, where I took the cars for Bangor thirty miles. There met Bro. Fields who carried me three miles to Brewer, where on Friday morning I attended the funeral services of Sr. Field, and immediately returned to Pittsfield where Bro. Flanders met me and carried me some eight miles and Bro. Goodrich carried me on to Cornville again, to attend an Advent Quarterly Meeting. This meeting had been in progress one day when we arrived. By request, I preached Sabbath afternoon, and in the evening. I was requested to preach again, and preach on the change of the Sabbath. But I did not think it prudent as I was suffering from a cold, and was so hoarse it was difficult to speak. Elders Howard and Stratton were both at this meeting. These brethren are keeping the Sabbath and are investigating different points of present truth. Quite an interest has already been awakened in the minds of many on the Sabbath question through their influence. May the Lord lead them out into all the truth, and make them effective laborers in the third angel's message.

Here I had opportunity to form acquaintance with Eld. Hanscomb and many Adventists. Prejudice is breaking from many minds in Maine, and they are searching to see if these things are so, and they feel, as expressed by an Advent brother at Bryant's Pond, Maine, a few weeks since. Said he: "I am not satisfied with my position on the Sabbath question, I want the best work you have on the subject." I sold him the History of the Sabbath, and gave him Both Sides. These works by the blessing of God are making their mark in the East. Opposition only serves to make the truth shine out.

Wednesday afternoon, Dec. 21st, I had a meeting with a few at Topsham. Presented the subject of organization, and organized s. b. for 1865, amounting to about \$35. But as there was a severe snow storm in the evening we had no meeting.

Thursday, Dec. 22, cars were detained by the snow, so that I did not get to Portland till meeting time. Bro. Cornell was opening the meeting as I came into the hall. He preached, and I followed occupying about one-half hour. I was gratified to see that matters were moving forward as they are in Portland. The brethren now have a comfortable hall in the city, and their numbers are increasing. May the Lord prosper them in standing for the right.

Friday came on to Haverhill, Mass., where we had five meetings on Sabbath and first-day; but as it was in the excitement of holidays, there was no special interest outside of the church. Some had become tired of the cross-bearing way since last I was there, and had given up the truth; but most were firm on their way. Completed the organization of a church here. The few here are poor, aged and infirm, so that their s. b. figures are not high. But it was organized for 1865 amounting to about \$16, available to the New England mission.

My next meeting was at Manchester, N. H., where

on Monday evening Dec. 26th, I spoke to a good congregation in Advent Hall, on the history of the change of the Sabbath. Found the few there that are keeping the Sabbath, holding on with good courage. They were organized into a church. s. b. was organized there, amounting to about \$70, a year. We were encouraged to find even a few in Manchester. Several have moved away that once met with them; but the remaining few are firm in the faith. Came on next to Boston, which has aptly been termed "the city of notions." A violent storm arose on Sabbath morning, so that all that have interest in the truth even, were not together. A few of us met with Sr. Page in the third story of a tenement on Carver street, where we had a good time praying and speaking of the goodness of the Lord. Systematic Benevolence was organized for the few in Boston and vicinity, amounting to about \$50 a year.

We were sorry to learn that Bro. Folsom had chosen to go with the world, and leave the obedience of God's commandments, which he still acknowledges to be truth. As I found him preparing to leave Somerville, I had quite a busy time moving my books into the city, to sister Temple's, No. 12, Acton-st., where any who are passing through Boston and wish our publications and charts can find them.

Sabbath and first-day, Jan. 7 and 8, held meetings in Dartmouth, Mass. The little company here have been much afflicted for the past year. Some of their number have moved away. Two who formerly met with them have died. Found Bro. Ashley, the elder of the church, slowly recovering from the effects of a fever. We felt encouraged by the meetings there, and trust they were profitable to the church. Systematic Benevolence figures were also re-arranged here, amounting to about \$25 a year. One there has lately embraced the truth, and one other has been received into the church.

Tuesday and Wednesday evenings, Jan. 10 and 11, had meetings at Kingston, R. I., in company with Bro. P. C. Rodman. Was glad to learn that the interest was rising there, and that several had embraced the truth since the conference at Peacedale last fall. Bro. Rodman has been holding meetings in Kingston, which have brought several into the truth.

From Sabbath, Jan. 14, to Thursday, Jan. 19, Bro. Rodman and myself had nine meetings on Block Island. Completed the organization of the church while there. Five members were added. Systematic Benevolence was re-organized for 1865, increasing the figures about three-fold, now amounting to nearly \$75 a year. Our meetings here were not large, owing to two facts: first, it was cold, windy, and stormy, some of the time; second, they were held mostly in private houses, and school-houses, as the meeting-house could not be obtained.

At the various points mentioned in this report, I have found a general waking up among the brethren and sisters on the subject of proper care for their health, and the Lord is blessing them in this direction.

Bro. Rodman and myself are now here to spend a week in presenting the truth, by request of sister Allen. Bro. Rodman is with us in every point of present truth, and is now devoting his whole time to the cause. The Lord will bless him in his efforts to spread the truth in R. I., I believe.

J. N. LOUGHBOROUGH.

Middletown, R. I., Jan. 21, 1865.

The Review and Herald.

Bro. WHITE: Permit me to say that I hail the weekly visits of our excellent paper with real satisfaction. Its clear and able manner of presenting and defending Bible truth, its cheering epistles, its words of comfort and good cheer, are to be prized by all who seek to know and obey the truth.

The Review, worthy of its name, thoroughly reviews the great and glorious field of truth explored by Adventists under the proclamation of the former messages, without giving up one point of the pillar and groundwork of their faith; showing in the most satisfactory manner the consistency and harmony of the position we occupy.

It explains the reason of the sad disappointment in

1844, and the harmonious connection of the three messages of Rev. xiv. It leads the mind, understandingly to the subject of the Heavenly Sanctuary, explaining in the clearest manner, the nature of its cleansing and the time of its commencement.

Praise the Lord for such a brilliant blaze of light on this most important subject. As I had no light on the messages until the third was presented to me, my first inquiry was, What explanation do you offer for your mistake in 1844? I was immediately directed to the Sanctuary. A candid, careful and prayerful investigation of this subject, and all was clear to my mind. With a satisfaction beyond the power of my pen to describe, I received the truth. Great as was the cross, with a joyful soul, I left the church, and connected myself with those who look for, and love the appearing of the dear Saviour; which step I have had no occasion to regret.

The Review is not alone a reviewer. It looks forward to the glorious inheritance of the saints, which is "incorruptible, and undefiled and that fadeth not away." It holds up the conditions of eternal life. Eccl. xii, 13; Matt. xix, 17; Rev. xxii, 14. It teaches obedience to all the commandments of God, and the faith of Jesus. In doing this, it must do as it ever has done, faithfully herald the Sabbath of the Lord. The Sabbath given to man in Paradise, and the Sabbath which all flesh will welcome in Paradise restored. Isa. lxvi, 23.

Let us dear brethren and sisters, rejoice that we have a paper which is not deaf and dumb. One which is giving to the household "meat in due season." One which raises its voice in defence of gospel truth, and exposes the error, confusion and inconsistency of its opponents. Don't be afraid to let the Review speak boldly. Remember "they that forsake the law praise the wicked: but such as keep the law contend with them."

Commandment-keepers will not go through the world in silence. They have a message which will go with a loud cry. Let us bear reproach with them now, that we may rejoice with them in the city of God. And may the blessing of the Lord rest upon the editor and conductors of the Review. From nearly thirteen years acquaintance with it, I have no evil report to bring.

A. S. HUTCHINS.

Meetings in Wis.

Bro. WHITE: I would say that the cause of present truth is on the rise in this part of the field. Since I last wrote, I have been holding meetings at Wauzeka, Crawford Co., Wis. The result was good, though not as good as we should like to have seen. Next I gave a course of lectures on West Knap's Creek, Richmond Co., Wis. The Lord was with us here, and the result of these meetings has been good. When I went into this place there was a great deal of prejudice against the truth; but as we commenced to show the evidence from God's word on the different points of our faith they began to see that there was a reality in these blessed truths and the interest kept increasing to the close of the meeting. The last night of the meeting I called on all those who had fully made up their mind to obey the Sabbath of the Lord, and live out the faith of Jesus, and go with the people of God, to rise to their feet, when eighteen arose and are now trying to obey the warning voice of the third angel's message. We had one social meeting with them before we left, and our hearts were encouraged as we heard those beginners express their determination to go through with the people of God. Regular Sabbath meetings were established in this place. I sold about \$60.00 worth of books, and got twelve subscribers for the Review. We left those dear brethren and sisters encouraged to press on toward the prize.

I would say that I also attended the Quarterly Meeting at Lynxville, Jan. 14 and 15. This was truly a good meeting. Brethren and sisters were present from Waukon, Kickapoo, San Prairie and Wauzeka. This was the largest gathering of Sabbath-keepers that was ever assembled at this place; and above all we had the Lord to meet with us; and his blessing rested down upon us. Two were baptized, and two added to the church. Many said that this was the best meeting

they ever enjoyed, and we all felt to praise the Lord for his goodness.

Dear brethren and sisters, let us take courage and strive to be more faithful in this blessed cause, as we see that it is onward to victory.

The brethren would like to have Bro. Sanborn visit West Knap's Creek the coming spring, if he can, for the purpose of organizing a church.

L. G. BOSTWICK.

Report from Bro. Taylor.

Bro. WHITE: December 17 and 18. I was with the church at Buck's Bridge, and passed a quiet and pleasant time with them in talking the truth, and in prayer and conference meetings. They are holding themselves ready for every good word and work.

In the evening of the 21st and 22nd, filled appointments at Norfolk. A heavy snow storm prevented all the church from being present, yet the few that were there received the word with gladness, and I trust with profit.

On the morning of the 24th went on to Franklin Co., to attend the Monthly Meeting at Bangor. The cold and storm prevented some getting to this meeting. Notwithstanding, the attendance was good, some coming 30 and 40 miles in their own conveyance, and were not sorry. There are some noble souls in this section of the State, and while they live, the truth will move forward; for God can trust them.

While some were cheered and encouraged at this meeting, others were in heaviness and trial. We did not find all that harmony and union in the leading members of the church that should be, in order that the work might move forward, and the truth shine out. There is still a great chance to labor, in cultivating the Christian graces.

Returned home the 27th in good health.

C. O. TAYLOR.

Music.

NONE that love this branch of the worship of God, can fail to deplore the use which Satan has made of this Heaven-born science, prostituting it to the basest of purposes, and making it oftentimes a means of inculcating error and even blaspheming God. As we see how the masses may be swayed, and moved to deeds of valor or even acts of crime, by some popular song, we can but realize that music is a powerful agent, either for good or evil. Take for illustration, the famous Marseilles Hymn, and witness its effect in moving on the French populace to rebellion and revolution. Its thrilling notes rung out upon the sunny air of France, awoke responsive echoes in the heart of every French patriot, and was one of the most potent agents in bringing about those bloody massacres which deluged the country with blood and agitated the whole civilized world.

On the other hand, how has the heart of the child of God been thrilled with worshipful devotion, on hearing some grand old sacred melody swelling up from the leafy grove or the banks of the baptismal waters, from the lips of those who make melody in their hearts to the Lord. But few persons are incapable of being influenced in some degree by music, and it is no wonder that Satan, knowing this, should cunningly make the most of it. The popular theological errors of the day are all bolstered up by poetry and music, for lack of scripture, and many people quote familiarly from Dr. Watts in proof of certain doctrines, believing all the time that St. Paul says "death is the gate to endless joys." &c. This spirit is also being developed in the popular secular music of the day, which is all tuned to one string, namely, "there is no death." While this terrible war is giving death so many victims, from among the promising youth of our country, Satan seizes the opportunity to enforce his first great falsehood and reiterates it in song, "ye shall not surely die." Public opinion is fast becoming educated to receive this doctrine without wincing, and the mass of the people are becoming believers in universal salvation, or at least tacitly consenting to the belief by singing it in the popular songs of the day.

Let us reduce a couplet from one of these songs into matter-of-fact prose, and see what its real statements

are, for when wafted to our ears in delicious strains of music, we are apt to forget the sentiment it contains:

"Soon with angels I'll be marching,
With bright laurels on my brow."

The dying soldier is here represented as about leaving the scene of carnage and bloodshed, with the heat of combat flushing his brow, and perhaps the blood of a human being upon his hands and going immediately into the presence and companionship of holy angels, there to be crowned with his battle-won laurels, and to march and counter-march with the heavenly hosts before the great white throne. This we conceive to be but little short of blasphemy, yet it is popular, and furnishes another proof of the fallibility of public opinion, and should lead us to be careful that we sing with the spirit and with the understanding.

But while we regret the use thus made of this beautiful science, we can also rejoice that it may be brought into requisition in the worship of God, causing harmony and union of feeling and sentiment among his people, as they meet from time to time for prayer and praise. And in this connection it may not be improper to allude to the manner of conducting this department of worship at some of the popular churches. A New York correspondent of a Boston paper, makes a careful estimate of the cost of sustaining the singing at one of the "worshiping establishments" of the former city, and finds that it exceeds the salary of the minister! An opera singer, who makes her appearance on the boards of a Theater six evenings in the week, is paid \$500 per year, for her services on Sunday in leading the soprano in the "songs of Zion;" the organist, who plays for balls and parties during the week, also receives a liberal salary for his Sunday services, and the other "leaders" and singers receive in proportion to their respective abilities, swelling the amount to a sum which, though large in itself, is easily paid by renting the pews for a thousand dollars each per year, and excluding the poor (the Lord's poor, perhaps) from connection with the society.

In the name of all that is sacred we would inquire, Is this worship? Can the praise of God from such lips, uttered under such circumstances, ascend up to Heaven as grateful incense before the Lord? Is it not rather a solemn mockery? But perhaps it will do for those whose thinking is all done by one man, to whom they look for all their opinions in regard to matters pertaining to their future welfare, but upon whose judgment in temporal affairs they would not risk one precious dollar, unless approved by their own good sense. Modern professors may be satisfied to let out their worship to hirelings, but God will not accept of it, and the true Church will not thus dishonor him, but their prayers and songs of praise will come from the heart, and with David, they will praise him "with joyful lips."

WM. C. GAGE.

Manchester, N. H.

The Clouds at Sunset.

HAVE you ever noticed how beautiful the clouds look when the sun sets? Sometimes so bright that you can scarcely look at them, and richly tinted with purple, gold, and rose color. Yes, you must often have seen them with pleasure, and perhaps have thought, as a little boy did whom I knew, "There is the power and the glory mentioned in the Lord's prayer." Very possibly you may have wondered what those beautifully-colored clouds were, floating up so high above you; but did you ever think that perhaps they yesterday formed part of the dirty puddles of our street, trodden under foot by every passer-by? Or, it may be, they formed a part of the ugly, unsightly ditches about the great city. Some of them may have helped to form part of a noble river, while others may have been the pretty little sparkling dewdrops, which you saw on the grass, or glittering among the spiders' webs in the gardens as you went to school. But the sun has collected the dew and water from the roads, and drawn up the moisture to the skies, together with some from the rivers, the ditches, and wherever there is water. It is the sun that has raised them from earth to heaven, and to him they owe their beauty and brightness.

Thus it will be in the resurrection at the last great day, when Christ shall have collected his people, who are now scattered over the earth like water. They now, it may be, have their portion among the noble and the great, like the water of a mighty river; or they may be poor and despised, like the puddles in the street or the ditches of the city; or smiling bright-eyed little ones, like the dewdrops on the grass; but then they will all, whether small or great, be lifted up to heaven, and shine alike with the brightness and glory of the Sun of righteousness.

The Gold Fever.

THE covetous strife for riches in these last days is truly alarming in its moral bearing. It seems as though people were almost crazy after the shining dust. It eclipses everything else; hence all means are employed to obtain the filthy lucre, the love of which "is the root of all evil." By reading the following, one may get a faint idea of the passion men have for gold in these last moments of time. It is from the New York *Independent*, of Jan. 5th, 1865.—*Crisis*.

"One Monday we sat by the window of a building which commands a view of the room where the speculators in gold have operated so extensively of late.

The place was packed from desk to door, and from floor to ceiling, with brokers, merchants, manufacturers, speculators, agents, clerks, and messengers. There were present old men, young men, fast men, fat men, lean men, short men, tall men, rich men, poor men, and men of every class, color, and creed. They stood on the floor, on the counter, on the desks, on the chairs, on the window-sills, and hour after hour they continued to buy and sell gold. Their flushed faces and flashing eyes told plainly the state of their minds. Fortunes were made and lost in a minute. Sellers were more numerous than buyers, and they resorted to their usual tricks to stimulate purchasers. When a telegraphic message favorable to our arms was read, the Union men gave three cheers, but they sounded feebly. It was like the music of a lute lost amid the roaring of bulls and growling of bears. Men who are polite in their drawing-rooms, cordial in their greetings, and quiet in their offices; men who sit demurely in church, and who dare not open their lips to speak in a Christian assembly, or at a public meeting, throw off all restraint in the presence of the golden image which they have set up, and shout frantically. A stranger unacquainted with the language, and unused to such scenes, would be impressed with the idea that Bedlam had broken loose. They cried out at the top of their voices, and with great rapidity of utterance, gesticulating violently the price they would take for the shining dust. A score or more of them would speak at the same time, each endeavoring to out-shout his neighbor. Almost every man had a book in his hand, in which, with convulsive fingers, notes were written. He who had plenty of brass as well as gold, and could make more noise than others, commanded the most attention and seemed to do the most business.

At about half-past three the gong sounded for the open Board to commence operations in the street—directly in front of the Gold Room. For several minutes there was a contest between the gong-beater and gold-bidders. Their time was up, but they continued their cries regardless of the rules. The more noise the gong made, the louder they shouted. The former was in danger of being battered to pieces—the latter ran the risk of bursting their lungs. Finally, brass or copper got the better of gold, and there was a general rush toward the street. Out they came like bees swarming, some red and some pale with excitement. Not a few of them resorted to the stimulus of tobacco—lighting their cigars or crowding the quid into their mouths, and rolling it as a sweet morsel under their tongues. Some hastened to the nearest restaurants, where they sought to keep their spirits up by pouring spirits down. In the meantime, the bidding commenced. Sellers were plentiful, but purchasers were scarce. A tall man wearing a white hat exhibited a telegraphic dispatch, and the news created considerable excitement, giving a momentary vigor to the market. An energetic man, with a round head, surmounting broad shoulders, offered to sell one hundred thousand dollars

for a certain price on the dollar, but he could not inspire an acceptable bid. Several men wearing a Jewish cast of countenance, offered sums varying from five thousand to fifty thousand dollars, but the buyers were shy and wished to wait until the morning. Although they did but little business, they made a great deal of noise, and the news-boys in the vicinity endeavored to sell their paper to men who dealt chiefly in specie, by screaming out the nature of the news they had for sale. There was also a peddler on the corner, who offered a wagon load of sour oranges to the men whose teeth had been set on edge by their misadventures in the money market. The only quiet creature there, was the peddler's horse. The poor beast had lost one of its ears, and fortunately the deaf side of his head was turned toward the mob of speculators. Unlike the animal mentioned in the fable of Midas, the other ear did not turn into gold. In the boisterous gathering were many substantial men, representing almost every phase of business. There were also rebel agents from the Southern States—refugees who came here by the way of Canada, without the protection of our flag; graduates of Lafayette, red-mouthed Copperheads, who would like to see the head of Jeff. Davis stamped on every American coin; Englishmen, Canadians, Frenchmen, Spaniards, Italians, and others. Here and there might be seen millionaires. A young man, who seven weeks ago, commenced speculation with a margin of only \$200, and who made \$70,000 in that time has lost every cent of it, and now wears a troubled face, indicative of the wretched state of his mind.

This is the place toward which vast multitudes of men and women in all parts of our broad land turn their faces with anxious interest. It is classic as any battle-ground. The fall in gold is only second in importance to the triumph of our arms in the field. This is the thermometer by which we judge of our success. The lower the fall of gold, the higher the rise of patriotic hope. These are the men, with few exceptions, who have impaired the value of our currency; who have caused to a great extent the high prices of the necessaries of life; who have sought to bring discredit on us abroad; who have shot down our heroes with their bullets of silver and gold. If it is God's will, let them finally die. "Peace be to their ashes," shall be their epitaph.

"Kind Words Can Never Die."

[A SHORT time since I was reading in "Lessons in Life" by Titecomb. He was talking upon the subject of, "Reproduction in Kind," from which I make a short extract, thinking it may be of interest to the readers of the "Review." H. F. PHELPS.]

"I have been thinking how, in accordance with this law of which we are talking, our moods, our passions, our sympathies, our moral frames and conditions, reproduce themselves, after their kind, in the minds and lives around us.

I call my child to my knee in anger; I strike him a hasty blow that carries with it the peculiar sting of anger; I speak a loud reproof that bears with it the spirit of anger; and I look in vain for any relenting in his flashing eyes, flushed face, and compressed lips.

I have made my child angry, and my uncontrolled passion has produced after its kind. I have sown anger, and I have reaped anger instantaneously. Perhaps I become still more angry, in consequence of the passion manifested by my child, and speak and strike again. He is weak and I am strong; but though he bowed his head, crushed into silence, I may be sure that there is a sullen heart in the little bosom, and anger the more bitter because it is impotent. I put the child away from me, and think of what I have done. I am full of relentings, I long to ask his pardon, for I know that I have offended and deeply injured one of my little ones.

I call him to me again, press his head on my breast, kiss him and weep. No word is spoken, but the little bosom heaves, the little heart softens, the little eyes grow tenderly penitent, the little hands come up and clasp my neck, and my relentings and my sorrow have produced after their kind. The child is conquered and so am I.

If I utter fretful words, they come back to me like

echoes. If I bristle all over with irritability, the quills will begin to rise all about me.

One thoroughly irritable person in a breakfast room spoils coffee and toast, sours milk, and destroys appetite for a whole family. He produces after his kind."

Let parents and teachers ponder and remember these words. Remember we can, and it is our duty to correct, but not in anger. "Let patience have her perfect work that we may be perfect and entire wanting nothing," in that day that is fast hastening.

"Speak gently, it is better far,
To rule by love than fear;
Speak gently, let not harsh words mar
The good we might do here;
Speak gently to the little child,
Its love be sure to gain,
Teach it in accents soft and mild
From evil to refrain."

Home Influence.

WOULDEST thou listen to its gentle teaching,
All thy restless yearning it would still,
Leaf, and flower, and laden bee are preaching
Thine own sphere, though humble, first to fill.

TRULY it has been said, that "our duties are like the circles of a whirlpool, and the innermost includes home." A modern writer has designated home "heaven's fallen sister;" and a melancholy truth lies shrouded in those few words. Our home influence is not a passing, but an abiding one; and all-powerful for good or evil, for peace or strife, for happiness or misery. Each separate Christian home has been likened to a central sun, around which revolves a happy and united band of warm, loving hearts, acting, thinking, rejoicing, and sorrowing together. Which member of the family group can say, I have no influence? What sorrow, or what happiness, lies in the power of each!

"A lighted lamp," writes M'Cheyne "is a very small thing, and it burns calmly and without noise, yet it giveth light to all that are within the house." And so there is a quiet influence, which, like the flame of a scented lamp, fills many a home with light and fragrance. Such an influence has been beautifully compared to a "carpet, soft and deep, which, while it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which, from many a beloved form, wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head, and forgets half its misery." This influence falls as the refreshing dew, the invigorating sunbeams, the fertilizing shower, shining on all with the mild lustre of moonlight, and harmonizing in one soft tint, many of the discordant hues of a family picture.

Amusements.

WHEN Martin Luther threw his cares aside from time to time, and played on his flute, and jested with his friends, gamboled with his children, or gave himself up to the songs of birds, and all the joyful restorative influences of nature, he thus kept his soul sweet, and his powers fresh, so as to renew at the fitting time and finish the work which had been given him to do.

Here we see the true place and office of amusements. They are not the business of life, but interludes, recreations, refreshments, thrown in at intervals to save us from being utterly broken down by unceasing and perpetual toil. While we study or labor, while we do our part to work or to prepare ourselves for work, it is right, nay it is our duty as well as our privilege, to give ourselves up, from time to time, to amusements.

But when amusements become the chief thing, when they take the place of the serious duties which God has imposed on every man whom he has created, then they undermine our principles, and impair our faith in whatever is noblest in virtue, or most holy in religion. The soul that lays upon itself no obligations and seeks no higher ends is lost. Even poetry, and music, and art, so beautiful in their places as the handmaids of religion, only lead into paths of death, when they withdraw from her guidance, and demand for themselves the worship which is due to God alone.

"This, too, is the effect of an education wholly of the accomplishment. The education of taste, and the cultivation of the feelings, in undue proportions, destroys the masculine tone of the mind. An education chiefly romantic or poetical, and unbalanced by hard practical life, is simply the ruin of the soul."

And when such has become the character of the community, when aesthetic tastes have greater influence than the love of truth, and amusements are allowed to stand in the place of better things, then no matter what external show of prosperity and refinement there may be, the doom of that community is sealed.

For, in the language of an able historian, "neither

in sacred or profane history, neither in the monarchies of the East, or in the free Commonwealths of the Western world, neither in Egyptian, Grecian, Roman, Italian, Sardonian, or any other chronicles—can an exception be found to the law which dooms to ruin any people who, abandoning the duties for the delights of this transitory state, live only in the frivolities of life, and find only the means of dissolute and emasculate self-indulgence in God's best gifts to man—in wealth, and leisure, and society; in erudition, and art, and science; in literature, and philosophy, and eloquence; in the domestic affections which should bless our existence, and in the worship by which it should be consecrated."

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Sister Reynolds.

BRO. WHITE: One year ago this present week, it was my privilege for the first time, to listen to a few lectures on present truth, delivered by Eld. J. H. Waggoner. I was much interested in the prophecies, heard and received the Sabbath of the fourth commandment, but was very incredulous concerning the sleep of the dead, destruction of the wicked, &c., believing it to be unscriptural. However I resolved to search the Scriptures and see if these things were so. I purchased a few pamphlets, which aided me much in scriptural investigation, and after a few weeks' study, I was forced to acknowledge that it was truth, furthermore that I could find no scripture for my former views. How strangely different did the Bible appear! How harmonious in all its teachings! To me it was indeed a new book. I love its sacred pages and its author far more than in former years, and can but praise the name of the Lord that he has given me an existence in this interesting age of the world, and permitted me to hear and heed the teachings of the third angel's message. Never was a people so highly favored as those who now live amid the closing events of earth's history, with the coming of the Lord just in the future, even at the doors. I love to think that life's conflicts will soon be over, and we shall be forever with the Lord. I love to meditate on the beauties of the New Jerusalem, and the earth made new, the final home of those who shall overcome. I long to feel that I am fully prepared to see the King in his beauty, who will soon appear on the great white cloud, to gather his children home. I am striving earnestly to overcome all of life's besetments. Pray that I may live in the exercise of faith, keep all of God's commandments, and gain an abundant entrance through the gates into the city.

Yours in hope.

M. E. REYNOLDS.

Mesopotamia, Ohio.

From Bro. Johnston.

BRO. WHITE: Excuse my neglect for not acknowledging the receipt of the Review and Herald. I feel to thank God that it has been sent to me. Oh the pleasure and comfort I enjoy, in the perusal of its articles. It rejoices my heart to learn from it, that so many of God's dear servants have turned their backs on the commandments and doctrines of men, of priests and popery, to proclaim the truth, the plain, the simple truths of the everlasting gospel. I have for some years past endeavored to call the minds of the people among whom I preached, to the importance of keeping the Sabbath of the Lord. This I did however by private conversation, more than by public preaching; until within the past year; my conscience smote me so severely for so mincing the matter, that I had to come out boldly and proclaim from the pulpit, the unaltered, and unalterable truth, that the "seventh day is the Sabbath of the Lord our God."

I have just returned from a protracted meeting which I held over two Sabbaths, I endeavored to show the people not only the claims of the law and gospel, but also the doom of the willful violators of it; namely, that "the soul that sinneth it shall die;" that "the workers of iniquity shall be destroyed together," at the coming of our divine Immanuel, which is near at hand.

Our congregations were small at first, but became larger and larger every evening until the meeting-house was filled to its utmost capacity. Some few found fault and grumbled at the new doctrine, as they called it; but as a general thing, I can truly say, that for the last ten years, I have not witnessed more seriousness, or candid attention to the word, than was manifested by the people during this series of meetings.

Numbers who attended this meeting are convinced

that they ought to keep the Lord's Sabbath; others have declared that they will endeavor to keep the commandments, lest they die the death that never lives. The few commandment keepers who attended this meeting were revived, refreshed, and encouraged to let their light shine, in this dark corner of the Lord's vineyard.

Believers in the present truth, pray for us! And preachers, visit Perry Co., Pa., when possible; you will be received by many families with open arms, who a few years ago, would in all probability have shut their doors against you.

Oh that the cause of truth may spread and increase, until the coming of our Lord Jesus Christ. Amen.

WILLIAM JOHNSTON.

Newport, Perry Co., Pa.

Extracts from Letters.

Sister A. S. Cowdrey, writes from Colebrook River, Ct.: Having been so often cheered, by the contributions of Bro. and sisters to the Review, I cast in my mite in favor of the truth, praying for the holy Spirit to guide my pen. I would fain say something that would encourage the heart of some poor lone pilgrim in the way to Mt. Zion. Although I have not been so long a traveler in this way as some of you, yet I have been long enough to be convinced that it is the good and the right way, for several reasons: First it is the way in which the lovers of this world, will not walk; because it is not the way of the multitude; it is not the way of ease, or worldly pleasure; but it is the way of toil, of reproach, of persecution, of suffering for Christ's sake. Yes, thank God, it is the way of the cross, the way our blessed Saviour trod. Then let us follow on cheerfully, yea joyfully, knowing in whom we have believed, trusting in his promises, that he will sustain and strengthen us to endure even unto the end. For one, I can say, that I feel unworthy the honor of suffering for Christ's sake; but since my receiving the truths of the third angel's message, I have known, as never before, what sore trials, and temptations, and persecutions mean. But by the grace of God, I am what I am, and I mean to still urge my way on through to the kingdom. There I shall no longer pine and sigh for the society of the saints, but with them, and all the holy angels, unite in ascribing glory, and honor, and salvation, unto our God forever and ever.

We who are alone, know best how to sympathize with each other; and I would ask the prayers of God's children, not only for my unworthy self, but for that lone sister in distant Africa,* who for her loyalty to God, and her belief of the truth is even now suffering perhaps more than any of us here at home. My sympathies have been strongly enlisted for her and my earnest prayers have gone up to Heaven in her behalf. May God bless her, and all the Israel of God is my prayer.

I would like to say also through the Review, that I have been visited for the last few months with a little two-leaved sheet called The Voice of the East and Second Advent Monitor. I would say to the proprietors (as they seem to be readers of the Review) that the paper is not welcome, and I shall feel obliged to them if they will not mail any more to me.

*Sister H. More, from whom an extract of a letter was given in Review No. 18, Vol. xxiii, and in No. 20, Vol. xxiv. She has been thrown out of her employment as missionary on account of keeping the Sabbath.—Ed.]

Bro. W. Cheever writes from Marietta, Wis.: Bro. WHITE: I cannot refrain from expressing my feelings of gratitude to the S. D. A. Publishing Association for the blessed truths that are published and sent abroad by them into our land. But while I feel thankful to you, I feel to give God the praise. I have been made to rejoice with joy unspeakable and full of glory, since I embraced the Advent faith. Oh the blessedness that there is in living near the Saviour. I acknowledge that I am an unprofitable servant; but I ask my Heavenly Father to forgive me, my shortcomings, and to give me grace sufficient to be an overcomer, and at last, enter through the pearly gates into the city. I have lately been made to rejoice while with the brethren and sisters at the Lynxville Quarterly Meeting. We had a refreshing time.

Obituary Notices.

DIED, in Lincklaen, Chenango Co., N. Y., of consumption, Sept. 11, 1863, Juliana M., wife of Cyrus Cartwright in the fifty-fifth year of her age. She was a firm believer in the second-advent doctrine.

She manifested strong confidence that she should come up in the first resurrection. She felt to say with the Psalmist, "Then shall I be satisfied when I awake in thy likeness." She has left a husband, and an only daughter to mourn the loss of an affectionate wife and mother. Her funeral sermon was preached by Elder E. Poole. Text Phil. iii, 11.

M. CARTWRIGHT.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 7, 1885.

THE friends of the Voice of the West, have formed an Association called the "Western Advent Christian Publishing Association," modeled after the Seventh-day Adventist Publishing Association. By this Association the Voice of the West has been published since the early part of December last. Up to the present time, some forty shares, at \$10 each, have been taken.

THE Millennium Harbinger, published by T. G. Newman, has been moved from Seneca Falls, N. Y., and is now issued in Detroit, Mich., and Windsor, C. W.

W. H. WILD. We did not preserve the poetry. It would be well for all our correspondents to retain a copy of everything that they specially desire to preserve.

NEW YORK. The End of the Wicked, by D. M. Canright. Price 5 cents, postage 2 cents.

Note from Bro. Sanborn.

I AM having one of the most interesting meetings that I ever have held in any place. I have given twelve lectures. Several have commenced keeping the Sabbath. To-night before sunset the people began to gather. I counted twenty-three teams before dark. I am hoping for much good. May the Lord help, is my prayer.

Gridley, Ills.

Suggestions to the Drafted.

BRO. WHITE: It seems that something should be said through the "Review," which will give more definite instructions to those among us who may be drafted. I am not prepared to give the needful instructions, but will give a few hints. The first thing is to get the necessary papers, showing that we are non-combatants, or opposed to bearing arms. These papers should be got up in shape to satisfy the Secretary of War. No other officer has anything to do with them more than I have. Therefore these papers should be sent directly to the Secretary of War, with a request that he would assign duty in accordance with the Act, defining it. Until the communication returns from Washington, no one should order us to leave the State. The communication when received should appoint our duty and inform us where to report, giving instructions to the commanding officer according to the rules and regulations of such an Act.

If this matter is put into the hands of our regiment officers, who in fact have nothing to do with such papers unless they are inclined to favor, many of whom are tyrannical, and exalt themselves above measure, and rule the people with rigor, when they should be in a degree servants of the people;—I say if these papers are left with such officers, it only increases the difficulty, and makes the matter uncertain. If this matter can be clearly understood, I think those difficulties with which our people have been troubled would be avoided.

Would it not be advisable and proper that the S. D. A. P. Association print a formal letter addressing the Hon. Secretary of War for the benefit of those who may be drafted? With these hints I leave the matter for the present, hoping that some one will make it clear.

Yours in hope of life, where the people will learn war no more.

Jackson, Mich.

C. L. PALMER. We cannot supply back numbers to the commencement of the volume.

T. T. BROWN. Where is R. Town's Review sent?

ELIJAH LONDON. Where do you want your Review changed from?

Stevenson and Thurman.

THE DISCUSSION ON CHRONOLOGY.

THE discussion between the two brethren named above, came off during the past week. We were not able to attend all the sessions, but were deeply interested with what we did attend. While we are not a convert to the peculiar theories of either the disputants, we feel deeply interested in the great question in debate: "Is the Canon of Ptolemy correct?" We are interested in it because the whole historical and chronological question is uprooted and unsettled if it is proved incorrect, and history and chronology is entirely afloat.

We are now entirely at rest on that question. Mr. Stevenson, by the most indubitable arguments and proofs, has done what he pledged himself to do, proved that Canon true. He has done a mighty work for the Christian world, and showed himself a workman that needeth not to be ashamed, in the department of chronology. The report is not to be published.—*Advent Herald*.

Influence.

If in one poor bleeding bosom,
I a woe-swept chord have stilled;
If a dark and restless spirit
I with hope of Heaven have filled;
If I've made for life's hard battle,
One faint heart grow brave and strong;
Then, my God, I thank thee, bless thee,
For the precious gift of song.

Our Enjoyment.

DO ALL TO THE GLORY OF GOD. I COR. X, 31.

THIS portion of Holy Writ was recently brought home to my mind with great force, by a few words dropped from the lips of a stranger upon whom I called. I inquired how she enjoyed her mind? "Oh," said she, "I always enjoy myself. Why, I've been a professor of religion for twenty years!" Words fitly spoken! As much as to say, Why! don't you know I am a child of God? How can any one fail to be happy who enjoys his approbation? I felt it was at once an exhortation and a rebuke; for I had not always given evidence to the world of the power of religion to preserve a happy frame of mind, but had sometimes allowed myself to become despondent and discontented with my earthly lot. I pondered upon her words. I thought how much better they recommended the religion of Jesus than the gloomy and discouraging answer sometimes heard from the lips of those who profess to be children of God, "Oh I don't get along very well," followed by a tedious recital of real, or often fancied woes, all of which might have been turned into blessings by making a right use of adversity. Should any, whose eye may rest upon these lines, have failed in this respect, may they also be exhorted by the example of this follower of Jesus, to "go and do likewise."

Chesaning, Mich.

Religious Jestings.

WIT and sorry ridicule in matters of religion, are always attended with very evil consequences. They sort so very rarely with mature, cool reason, and calm consideration, that they always rather displace these qualities, just in proportion as they prevail in the soul. The more habituated a person becomes to the reading and utterance of mere witticisms, the more does he incapacitate himself for sober deliberation. At every turn, derisive mirth steps in with its laughing mien. It throws itself athwart the path of investigation, and cuts up such a series of antics that we are entirely turned aside from our course. We try once more to reflect, but the jest returns; we laugh again, let go in inquiry, and never attain to the knowledge of the truth.—*Herder*.

THERE are many graceless preachers on grace—many uncharitable ones on charity.

Appointments.

THE next Quarterly Meeting of the Seventh-day Adventist church at Princeville, Ills., will be the first Sabbath and first-day in March, which will be the 4th and 5th of the month.

We hope to see a general gathering of all the friends. Come, brethren and sisters, and may the Lord bless our efforts to do his will. Bro. R. F. Andrews and myself will be at Princeville on Tuesday, Feb. 28, and will commence a protracted meeting, which will continue over the following Sabbath, and longer if the interest demands. Bro. Sanborn is expected to be at the Quarterly Meeting.

H. C. BLANCHARD.

Providence permitting, I will meet with the church in Newton, Mich., Sabbath, Feb. 11. Will brethren of Convis and Burlington churches meet with us?

J. BYINGTON.

Business Department.

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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

C P Finch 26-8, H C Miller for Addie Ripley 26-9, Susan Howe 27-9, S C Conry 25-11, S Dana 26-1, A B Underwood 26-1, Sarah King 27-9, A H Jones 26-9, W Franklin 26-9, A Hardesty 27-10, each \$1.00.
B Salisbury 28-11, J L Powell 26-19, Dr J T Buttrick 27-13, L C Young 27-1, R Kingore 27-9, L Fuller 26-18, W Cheever 28-1, J Allen 27-1, L C Tolhurst 27-1, M W Steere 27-1, L Bonfield 27-5, Susan Haff 27-13, F Gould 27-9, T F Emans 27-1, M W Hargrave 26-21, A R Hardy 27-1, each \$2.00
J Saltsman 26-10, H H Jones 26-10, S D Black 26-10, E B Dilley 26-10, T Davis 26-10, W Jones 26-10, J P Couey 26-10, J Shaw 26-10, E Couey 26-10, F Jones 26-10, S H Couey 26-10, G Couey 26-10, S C Gould 26-6, John Dodd 26-9, J P Densmore 26-9, Kittie L Smith 26-9, M A Nugent 26-9, each 50 cts.
J Deming Jr \$2.50, 27-17, W Prange \$3.00, 28-7, Rosil Horton \$4.00, 26-1, A D Jones \$3.64, 28-17, E Gibson \$6.00, 28-1, Mrs C A Cook \$1.50, 27-9, Mrs H Hotchkiss \$1.50, 27-9, H Spears 75c, 26-9, H Davis \$2.75, 27-1, D C Brunson \$5.00, 27-1, R Williams \$3.00, 27-1, A Cartwright \$5.00, 31-1, J H Camp \$3.00, 27-9, J Barker 50c, 25-9, S I Twing \$3.00, 27-1, E D C Green \$3.17, 28, 17.

Subscriptions at the Rate of \$3.00 per year.

L Griswold \$1.00, 27-1, A Mott \$6.00, 29-13, S N Littlefield \$3.00, 27-13, B G Allen \$1.00, 27-13, H C Miller \$3.00, 27-10, J H Murray \$1.00, 26-8, G W Edwards \$3.00, 27-1, R T Payne \$1.50, 27-1, B G Jones \$1.25, 26-4, S Howland \$2.00, 27-10, F H Howland \$3.00, 27-1.

For Shares in the Publishing Association.

Abraham Mott \$150.00, Sophia R Bean \$10.00.

Books Sent By Mail.

W Coon \$1.50, A D Jones \$4.65, H O Farrington 50c, V Sanborn \$2.00, I L Fulton 35c, I J Howell 50c, Wm Havirland \$2.75, S J Twing 50c, H C Winslow \$1.91, H W Holmes \$1.25, G F Richmond \$1.90, M A Burt \$1.47, A C Rust \$5.13, S E Sanborn \$4.87, Mrs A M Clater \$2.92, R T Payne 50c, S E Edwards 29c, I C Delosier 50c, H Barnes \$1.00, W Hargrave 22c, M D Brewer 33c, T T Brown 11c, G W Edwards \$2.00, L H Russel 80c, J Wilson 12c, S Whipple 24c, T Hamilton 25c, J A Gregory \$3.00, H R Pierce \$2.20, L Hersey \$1.00, S M Abbott 50c, H Crowell 25c, Wm Kelly 90c, J A Blackmore 22c, L A Mitchell 22c, H Blackmer 22c, S Butler 32c, N Hodges \$2.75c, W W Wilson \$2.25, Mrs A Ridgeway 10c, S McIntosh \$2.17.

General Conference Missionary Fund.

Abraham Mott \$94.55, Church at Block Island, R I. \$32.50, D Collins \$2.00, Troy and Pottton Church, Me. \$11.00, W Hargrave \$1.50.

Cash Received on Account.

J N Loughborough \$86.73, A J Richmond \$6.00, L G Bostwick for I Sanborn \$54.00, D M Canright \$6.00, A H Hilliard \$3.00, B F Snook \$18.00.

Donations to Purchase a Stock of Paper.

A Mott \$10.00, D H Gould \$3.00.

Books sent by Express.

I Sanborn, Lexington, Ill., \$49.31. R F Andrews, Lexington, McLean Co., Ill., \$18.75. H C Miller, 247 South Water St., Chicago, Ill. \$6.00.

Soldiers' Tract Fund.

W Hargrave \$1.50.