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AND SABBATH HERALD.

Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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Who Shall Wear the Crown?

'Tis not the mighty ones of earth,
That proudly boast of noble birth,
Whose chief delight is wine and mirth,
Ambitious for the applause of earth—
The crown, they 'll never wear it.

Nor yet the thoughtless and the gay
Who love to walk in folly's way,
Regardless what they do or say,
Baubles that sparkle for a day,
They too will never wear it.

Those saints (by name) who lightly tread
Beneath their feet that holy Word,
At fashion's shrine who meekly nod
Lovers of pleasure, more than God—
How can they hope to wear it?

But those who choose the narrow road,
That once their Saviour's footsteps trod,
Nor faint beneath the chastening rod,
Their rule of life, the word of God,
They, they alone, shall wear it.

Poor pilgrim, weary sad and worn,
Faithful the ills of life thou'st borne,
Patiently waited His return,
The Master hastens with thy crown—
Take cheer, thou soon shalt wear it.

Oh drowsy Christian, why delay!
Up, to thy labor, watch and pray;
No sleep, no slumber, by the way,
For fear thy coming Judge shall say
The crown—thou ne'er shalt wear it.

The Affections.

[BRO. WHITE: Will you please publish the following article on the affections, from the *Encyclopedia of Religious Knowledge*. It seems to me to be well worthy of publication, if you have room for it. We may be in danger, as a people, in our earnest desire to see the laws of our Heavenly Father obeyed, of losing sight of the equally important lessons of love and humility. The enemy meets us at every point. I have often heard it asserted that the Adventists were great sticklers for barren points of doctrine, and we want to show that we esteem practical points as well. There seems to be many good suggestions in this article, and it may do much good. E. G. RUST.]

Chicago, Ills.

AFFECTIONS. With many, says Buckminster, there is, perhaps, too much of a disposition to reduce Christianity to a barren system of rational truths. They are apt to make it a mere collection of specific statutes, like a civil or criminal code, in which the precise amount of obligation, and limit of transgression may be clearly ascertained. Men of inquisitive and speculative minds are in peculiar danger of preferring the

exercise of the understanding to that of the heart, and thus of rendering the light of religion little more than a cold coruscation, which imparts no warmth to the region of the affections. But, (he adds,) when we consider how important a part of our constitution the affections are, and how much they do in ultimately determining the character of the man, you cannot suppose that religion is the only subject, from which the exercise of them is to be excluded. When we consider, too, the infinite sublimity of religious truths, the influence they have on human happiness here, and on man's expectations for eternity, surely it cannot be, that he, who is impassioned on every other subject, may be always lukewarm on this; that the affections, which glow in every other sphere, must lose all their warmth, as soon as they touch the region of theology. If it were enough merely to believe, we might believe as well in a malevolent, as in a gracious being. If it were enough to know the sanctions, and admit the obligations of a law, the character of the lawgiver would be of no consideration. If it were enough to keep the commandments according to the barren letter of the moral code, surely the first commandment would have been more than superfluous—Thou shalt love the Lord thy God, with all thy heart, soul, mind, and strength. But it is not sufficient that the affections be merely admitted into religion. If they are allowed to enter it at all, they must enter it largely. If God is to be loved, he is to be loved supremely. If Jesus, though absent and invisible, is yet our Saviour and friend, he demands an attachment, on our part, stronger than death, which many waters cannot quench, nor floods drown. If the soul is worth any thing, it is inestimable; you cannot love it too dearly. If the interest of any reaches beyond this earthly scene, it spreads throughout eternal duration. It should move our feelings, as well as our thoughts. There cannot be awakened too deep a sensibility for the immortal welfare of a being, who is susceptible of innumerable gradations of bliss and wretchedness.

Let it be admitted that the Scriptures are written in the language of orientals, and abound in phrases and expressions of such passionate hyperbole, as seem, to the colder and more chastised imaginations of the western world, like the language of exaggerated feeling. But, with all this allowance, and it is great, they cannot be made to describe a religion which exists only in the head. There is not a worthy passion, which silently pervades, or tumultuously agitates the breast of man, that has not been enlisted in the cause of God, and encouraged in the Scriptures. Hope, the most animated of the affections, is, in our religion, the ruling spring of ineffable happiness. "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, has begotten us again unto a lively hope, by the resurrection of Jesus from the dead." The most impatient desires of religious improvement are represented, as a part of the Christian character: "Blessed are they which do hunger and thirst after righteousness." "Let him that is athirst come, and I will give unto him the waters of life freely." Joy enters largely into the Christian temper, "For the fruit of the Spirit is love and joy." Sorrow, deep, piercing, and humiliating, is not excluded. "Blessed are they that mourn, for they shall be comforted;" and the sacrifices of God are a broken spirit." Gratitude is a vital principle of religious obe-

dience; and compassion is a sentiment so essential to religion, that it has even given a name to the righteous; and a merciful is equivalent to a good man. "I will have mercy and not sacrifice," was the passage so dear to our compassionate Saviour. Zeal, too, is not to be rejected for its abuses, if Christ, when he gave himself for us, intended, not only to redeem us from iniquity, but "to purify unto himself a peculiar people, zealous of good works." To these Christian affections need not be added the comprehensive one of love, for it is not only represented as the source, attendant, and result of true religion, but it is, in numerous passages, commended as the substance and epitome of duty, the fulfilling of the law, the end of the commandment. From this enumeration we may understand, that religion is not a bare comprehension of truths, not the knowledge and remembrance of facts, not the confession of a faith, or the observation of duties formally defined; but it is a celestial spirit, which mingles with and informs all our duties, in secret and in public, which agitates the mass of our intellectual and moral faculties, which discovers itself in fears and hopes, joys and sorrows, gratitude and humiliation, earnestness and all-hallowed love.

And why is it that in religion alone, things spiritual and invisible are to have no command over the affections? Is not this theory perpetually disproved by every observation of man's ruling passions? The metaphysician becomes extravagantly fond of his obscure and lofty speculations. The mathematician is in raptures with the beauty of a theorem, of which the world sees nothing but the lines and angles. The artist glows with imaginations of ideal beauty. The man of taste has his fancies and his fondnesses, and discerns and loves a thousand inexpressible delicacies, impalpable to ordinary minds. And has religion nothing to elevate the soul, nothing to absorb the thoughts, to summon the passions, to make men feel? Because God cannot be seen, shall he be, therefore excluded from our affections? The single circumstance, that God is not the object of any one of our senses, is abundantly compensated by the consideration, that he is never absent from us; that he compasseth continually our path and our lying down, and that we cannot remove a step from the sphere of his presence; that every sigh which escapes us reaches his ear, and not an affectionate movement springs up in our hearts, to which he is not intuitively attentive. The faintest glow of gratitude, which lights up the countenance, shines before his eyes; and the least cloud of godly sorrow, which passes over the brow, sends its shade to the throne of God, encompassed as it is with "undiminished brightness."

That man may well be suspected, who takes an active interest in every event that transpires, is busy in every project that is ever undertaken, but in religion only is idle, inattentive, and incredulous. Such a man is not to plead that his feelings are not easily excited, or that his constitutional temperament is lukewarm; and one would think, that, if he were dead to every other sentiment, the immense interest, which he himself has at stake in eternity, and the still greater interest of a whole world of living souls, to whom religion is all important, would rouse every latent spark of passion in his breast, and suffer him not to rest in the cause of God, till the affections themselves were quenched in the flood of death.

The causes that modify the exercise of the affections in different minds, are extremely numerous, and some of them we proceed to consider. (1.) The external exhibition of a man's religious feelings depends much on his religious temperament. (2.) The religious affections are also considerably modified by the difference of the doctrines embraced. (3.) The affections, also, are modified by the metaphysical direction of religious inquiries.

But there are pursuits of life, and habits of mind, which repress, and others, which utterly destroy the religious affections; which freeze the current of the soul's best feelings, and leave us but a name to live, while we are dead. Among these last must be reckoned worldly and avaricious pursuits. "If any man love the world, the love of the Father is not in him."

Another destroyer of the religious affections, is the love of pleasure. There are two classes of men that are governed by the love of pleasure; the gay and fickle, who are ever lost in the rapid succession of amusements; and the sensual, who are forever plunged in gross and criminal enjoyments. But the love of pleasure and the love of God are irreconcilable. They are at continual war; and they never can divide the empire of the same breast. "She that liveth in pleasure is dead while she liveth."—1 Tim. v. 6.

2. In Rom. viii, 5, the apostle divides all mankind into two great classes, *carnal* and *spiritual*: "They that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the Spirit." Frank, in his Guide to the reading and study of the Scriptures, lays down the following characteristics:

CHARACTERISTICS OF SPIRITUAL AFFECTIONS.

1. A spiritual affection has for its source, the Holy Spirit, and is the fruit of His influence.
2. A spiritual affection tends to a holy end.
3. A spiritual affection is engaged on objects that are divine, eternal, spiritual, and invisible.
4. A spiritual affection, when engaged on sensible objects, is not employed on them as such; but only so far as they have relation to those which are unseen.
5. A spiritual affection is grounded on faith and love. When these do not operate, affections cease to be spiritual.
6. A spiritual affection influences the subject of it, to seek, not himself nor his personal convenience, as such, but God and his glory.
7. A spiritual affection overcomes a carnal affection, though the latter be otherwise very violent.
8. A spiritual affection is always connected with humility. The instant the mind is elated, affections become carnal.
9. A spiritual affection excites no perturbation in the mind, nor does it leave behind it any bitterness. It rather assists in the regulation of the soul, receiving every dispensation with complacency, and acquiescing in God with joy.
10. A spiritual affection tends to the amelioration of nature, the increase of grace, and the edification of mankind; having no object but the glory of God.

CHARACTERISTICS OF CARNAL AFFECTIONS.

1. A carnal affection, as it is opposed to those which are spiritual, so, it has nature for its source, and is destitute of grace.
2. A carnal affection has, for its end, the temporal preservation and amendment of nature, or, it refers all things to pleasure; and, particularly, seeks such pleasure not in mental peace, but personal convenience; and this, often under a pretext of duty.
3. A carnal affection is engaged on objects that are corporeal, local, temporal, and sensitive.
4. A carnal affection, if engaged upon spiritual objects, does not dwell on them as such; neither with righteous views, nor in a consistent manner; but only so far as they have relation to private gratification or convenience.
5. A carnal affection receives its existence and support from perverse self-love.
6. A carnal affection gives the preference to things naturally pleasing, though others may approximate more nearly to real excellence.

7. A carnal affection gradually disturbs the mind when it is at all indulged, rendering it incapable of investigating truth, or performing righteous actions; and it leaves a degree of bitterness in the mind, proportioned to the strength of the affection. Cicero justly used to term them "the perturbations of the mind."

8. A carnal affection has always a degree of pride in it, though it is oft very subtle. As long as this has place in the mind, carnal affections are not put off.

9. A carnal affection often induces a visible change of the body.

Although the carnal affections are, by these characteristics, separated from the spiritual affections, we are not thence to conclude, that they are so separated in the heart of a renewed person, as that the former never mingles with the latter. On the contrary, the believer's daily strife is to be more and more delivered from the sinful affections of carnal nature. It is according to the reigning affection, that a man is denominated carnal or spiritual. It were impious to ascribe any mixture of good and bad affections to the Holy Spirit; though we cannot deny that sacred affections show themselves in a sanctified nature, by external and natural indications.

3. That an acquaintance with the doctrine of the affections, is an essential requisite in the exposition of the Scriptures, may be proved from reason: for (1.) the affections of love, hatred, desire, hope, fear, joy, sorrow &c., are frequently to be met with in holy writ. It is evident, therefore, that were we ignorant of these affections, we should be inadequate to the exposition of no inconsiderable part of the sacred writings. (2.) When no affections are expressed, we must necessarily consider them implied; and that every sentence is of their dictation. (3.) Without a knowledge of these emotions, who can inspect the abyss of the human heart, and the depth of those feelings by which it is agitated? And without forming correct ideas of the affections which it is proposed to imitate, how shall man, who is carnal, "put them on?" (4.) The nature of discourse confirms the position. The words of Christ in Matt. xii, 34, 35, decidedly evidence, that unless some affection influenced the heart, language would not be uttered; so that a man's words are, in fact, the index of his feelings or affections.

Since then the affections are so intimately connected with all language, none will suppose that they are banished from the writings of the inspired penmen: and, because they are closely united with the language of inspiration, it follows that the sacred records cannot be adequately expounded, by those who are satisfied with the mere shell, and condemn the precious kernel of Scripture; who watch the lips, but never enter into the feelings of the inspired penmen.

It forms no solid objection to our views of the subject, that many commentators neglect this point of exposition, and pass it over in silence. This consideration is abundantly overruled, by opposing to it the high authorities that have advocated the study of the affections. Luther, for example, says, "Whoever adopts it, will, I am satisfied, learn more of himself, than he can gather from all commentaries united." An expositor should, as it were, invest himself with the author's mind, in order that he may interpret him as another self." It might be added, that those persons are usually but indifferent examiners of the Scriptures, who, in searching into their meaning, depend, partially, or entirely, on authority. It evidences, as Bernard has observed, that they do not read the Word in the Spirit, under whose influence it was written.

Besides, a consequence deduced from the ignorance or negligence of commentators, can avail nothing against the doctrine. It is indeed to be lamented, that very few are solicitous to ascertain the spiritual meaning of the sacred writings; but are anxious rather to be diffuse on critical, controverted, and difficult points, where there is a wider field for the range of natural intellect. This inattention to the affections is a main reason, why some commentaries are so meagre and unsatisfactory to spiritual readers, who, with a view to personal edification, search after the mind of the Spirit, and the revelation of the divine image. A comment, written without adverting to the affections, is so only in name and form.

"The Sealed Book of Daniel Opened."

SUCH is the title of a work on the prophecies, by Wm. C. Thurman, professing to give new light on the prophetic periods, and aiming especially to establish a new system of chronology. The work has already been noticed in the Review, and some of its errors pointed out; but as I have lately been examining the book with considerable interest, I take the liberty of criticising what may be considered some of its weak points. And in the first place we might inquire whether the author had not undertaken a big job in endeavoring to accomplish all which the book professes to do, viz.: to remove the seals from the book of Daniel (which he claims was sealed up until 1864), and to establish a new system of chronology which shall supercede all others, and form a basis for calculation by which we may know the definite time of the coming of Christ. The book is more commonly known as "Thurman's Chronology," and we think fairly entitled to the name, for, while we respect the learning and ability displayed in the argument, we must protest against being compelled to receive "my tables," and "my calculations," in preference to those of experienced astronomers whose accuracy has never before been questioned.

The first step of Elder Thurman is to demolish the canon of Ptolemy. As all students of prophecy are aware, our commonly-received Bible chronology has this canon for its foundation where the Bible itself does not give a datum, so that to invalidate the chronology so long in use and so generally accepted it will first be necessary to unsettle Ptolemy's canon; hence Elder T.'s effort in this direction. Perhaps it may not be amiss to give, in this connection, a short extract from an article in the Advent Herald: "This canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of this canon is demonstrated by the concurrent agreement of more than twenty eclipses. This date we cannot change from B. C. 457, without first demonstrating the inaccuracy of Ptolemy's canon. To do this it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work."

From the foregoing it is evident that any attempt to destroy this canon must be made by endeavoring to prove the eclipses incorrectly computed. This attempt is made by Elder Thurman, and as, to be able to follow him, a knowledge of astronomy is requisite, we will only notice his manner of dealing with one or two points. If we understand the matter rightly the canon is not absolutely dependent on every one of these eclipses for its accuracy, but their concurrent agreement is considered as powerful evidence in its favor, so that if one or two of these eclipses be considered doubtful, or not clearly established, it would not necessarily follow that the canon is destroyed. An effort is made to prove that two of these eclipses cannot be found, and at the close of his argument he admits that had they been found he would frankly acknowledge that Ptolemy's canon was correct. Now if the removal of these two eclipses invalidates the canon, it is of the utmost importance that it should be fairly and clearly done, so that none may doubt. We give an extract to show his method of dealing with one of them: "The next eclipse of the sun as offered in support of Ptolemy's canon is in S. Bliss's catalogue dated thus: 'B. C. 547, October 22, Aft. 0, 35; total; when Cyrus took Larissa in Media.' He gives Xenophon as authority, who says: 'At the time the Persians were wresting the empire from the Medes, the King of Persia could not make himself master of the city Larissa until it happened that the sun, obscured by a cloud, disappeared, and the darkness continued till the inhabitants being seized with consternation, the town was taken.' (See his 'Expedition of Cyrus' b. iii, s. 4.) From the language of Xenophon, we may conclude this was not an eclipse of the sun, but what we call a dark day, caused by a thick cloud passing over the sun. This, therefore proves nothing. We will,

however, give it a passing notice. According to Ferguson's tables there were about 10½ digits eclipsed; but my tables make about 8 digits." Now mark the language "we may conclude this was not an eclipse of the sun;" and again, "according to Ferguson's tables there were about 10½ digits eclipsed; but my tables make about 8 digits." Now must we believe, upon such evidence as this, that no eclipse occurred at that time? Is it not rather quite good argument that the eclipse really did occur?

As we cannot follow him in all his astronomy we will simply notice a point which he tries to establish, which must weaken his argument in the estimation of the candid reader. - He gives it as the opinion of one or two practical astronomers that in order to be noticeable, an eclipse should be at least three digits in magnitude, and then, upon this, endeavors to establish as a principle that all eclipses of less than three digits were, at that age, invisible. What he means by "that age" we are unable to say, unless people's eyes were poorer in that age than in this, for if memory serves us rightly we have distinctly seen eclipses of 2½ digits. Now if his arguments is all based upon this assumption we may readily see where it will lead us. If his tables fix an eclipse of less than three digits at a certain point of time, it will not require history to corroborate it, for it was, "invisible!" Again, if history fixes a visible eclipse at a certain point and the tables make it less than three digits, of course the history is unreliable. So much for his astronomy.

Perhaps it will look like presumption for one so ignorant of the science of astronomy to criticize an author so conversant with it, but if we are not allowed to criticize on account of ignorance we certainly must not accept it for the same reason. We have, however, simply endeavored to show wherein his astronomy did not accord with common sense, for even great men may err. Other errors I leave for practical astronomers to point out, satisfied that sufficient evidence has not yet been presented to shake my confidence in the long-established chronology which has stood the test of so many efforts to shake or remove it.

In commenting upon the "going forth of the commandment to restore and build Jerusalem," he interprets the "commandment" as given by the Lord to Cyrus before he became king or had power to execute it, and then dates the sixty-nine weeks from the time when he came into power, or the first year of his reign, whereas the scriptures date them from the going forth of the commandment, and not from the time when, in after years, it might go into execution. He argues also that this period could not commence at the seventh year of Artaxerxes, because that date had been fixed upon previous to 1864, the time when the sealed book of Daniel was opened! and declares this to be a sufficient reason for rejecting all the dates previously fixed upon, even if there were no other reason. If this argument holds good we ought to reject all expositions of Daniel's prophecy made previous to that time, for it was not asserted simply of the periods, but of the "words" and "the book" that they were sealed to the "time of the end." Acting by this rule we must give up all our old positions in regard to the symbols, &c., which even Elder T. is not willing to do.

But perhaps enough has been said to show the fallacy of the reasoning upon which this new chronology is based. While we have endeavored to show the weakness of the position taken by its author, we have a better one to offer in its stead, for the position of Seventh-day Adventists on the question of the sanctuary is one which sheds a glorious flood of light upon the great advent movement of 1840-4, and indeed upon the whole plan of salvation. Admitting that the twenty-three hundred days can be shown to end at a point of time yet in the future we are no better off in regard to the definite time of the second advent, for those days extend to the cleansing of the sanctuary which is *neither the earth nor the church*. For a full exposition of our views on this subject, the reader is referred to the work entitled "The Sanctuary and Twenty-three Hundred Days," published at the Review office.

How extensively this new time movement may prevail remains to be seen; but certain it is that the progress of the third angel's message does not depend upon definite time, nor will it be hindered by it from ac-

complishing its work in preparing a people for the coming of Christ. May the Lord help us to become established in the truth and made ready to stand in the day of his coming.

WM. C. GAGE.

Manchester, N. H.

Are We Under the Law?

[THE following article was sent to the World's Crisis, shortly after the publication of the article to which it alludes, but was declined. The reader can examine it, in the light of God's word, and judge whether or not, according to that standard, there is anything objectionable in the position taken.—Ed.]

In the Crisis of Oct. 25th, is an article under the above head, in which the writer tried to prove, that God's holy law, written and engraven on stone, is abolished; and I wish briefly to notice a few thoughts that occurred to my mind, while reading that article in connection with several passages of scripture, not for controversy, but for the truth's sake, as the Crisis is said to be devoted to the exposition of all Bible truth.

It is evident that the believer who is justified by faith in Christ is not under the law; and so long as he keeps the law and exercises faith in Christ, it can have no demand against him; consequently Paul could say truly, when addressing his Roman brethren, "Ye are not under the law, but under grace."

If the governor of this State should pardon a criminal who had been convicted of murder and sentenced to prison for life, would he by granting the man his liberty abolish the law respecting murder? Certainly not.

The law remains unchanged, and should he commit the same crime the second time, he would find he was under the penalty of the law. But when he was pardoned, he was not under the law but under grace or favor. So it is with the Christian, whose sins have been pardoned. He has become dead to the law by the body of Christ.

"But the fruit of the Spirit is love, joy, peace, &c., against such there is no law." Does this prove the law abolished? If so then there are no sinners. "For where no law is there is no transgression." Rom. iv, 15. "For until the law, sin was in the world, but sin is not imputed where there is no law." Rom. v, 13. "But now we are delivered from the law, that being dead, (margin, being dead to that) wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter." Rom. vii, 6.

The writer of the article referred to, said she could see no difference whether the law was dead, or a person dead to the law; but I can see a vast difference. If the law is dead it can have no demand against any one, but a person by becoming dead to the law simply becomes free himself from the law through obedience and faith. Yet the law will hold a claim on others who transgress it.

The law that many are trying to do away, was evidently Paul's rule of right. "What shall we say then," says he, "is the law sin? God forbid. Nay I had not known sin except the law had said thou shalt not covet." Rom. vii, 7. Do we then make void the law through faith? God forbid, yea we establish the law." Rom. iii, 31. He adds also, "The law is holy, and the commandment holy, and just, and good." Why should the great apostle to the Gentiles lay such stress upon a law that was done away years before? Paul did not believe the moral law abolished, if he had he would have taught it plainly; for he says that he did not shun to declare the whole counsel of God. Consequently the abolition of the law is not a part of God's counsel.

The writer after trying in vain to prove the law no longer binding, quotes Paul's language in reference to his wretched condition, when convicted of sin by the law. How could the law convict him of sin when it was abolished at the crucifixion?

Says Jesus, "Think not that I am come to destroy the law or the prophets, I am not come to destroy, but to fulfill; for verily I say unto you, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law till all be fulfilled."

There was a law which was added on account of transgression till the seed should come, to whom the promise was made. When the seed came, this added law was no longer necessary, consequently it was blotted out. But the moral law could not have been blotted out as it was engraven by the finger of God in stone. Christ fulfilled it by rendering perfect obedience to its righteous mandates, therefore "he magnified it and made it honorable." "That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." "If ye fulfill the royal law according to the scriptures thou shalt love thy neighbor as thyself ye do well."

My object is to get the truth; for we are to be purified by obeying the truth through the Spirit.

ELIZA A. BAKER.

Cornville, Maine.

God's Commanded Covenant.

This is not the old covenant nor the new, but it comprehends the duty of all men at all times, and is a perpetual or everlasting covenant. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. iv, 13. The old covenant was a mutual agreement, or treaty, between God and Israel, and it had, connected with it, "ordinances of divine service, and a worldly sanctuary;" Heb. ix, 1; and it continued as long as this typical system was in force. But the covenant commanded, which the Lord claims as *his* covenant, was commanded to a thousand generations; an expression that comprehends all the generations of men that would ever exist upon the earth. "Be ye mindful always of his covenant; the word which he commanded to a thousand generations." 1 Chron. xvi, 15.

The perpetuity of this covenant and of each of its commandments is declared in the following text. "The works of his hands are verity and judgment; all his commandments are sure. They stand for ever and ever, and are done in truth and uprightness. He sent redemption unto his people; he hath commanded his covenant for ever; holy and reverend is his name. The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth for ever." Ps. cxi, 7-10.

1. There can be no reasonable doubt as to what covenant, or commandments are referred to in this text. They are those of the first text quoted above. All these ten commandments are sure; they stand fast for ever and ever.

2. The *for ever* in this text is unlimited; unless the duration of God's praise is limited; for the text says, "His praise endureth forever." These commandments "stand fast," and "he hath commanded his covenant," during this same *for ever and ever*.

3. But it is claimed that the work of redemption is greater than the work of creation, and consequently one, at least, of the commandments was forced to give way when Christ died to redeem us. If these commandments were the old covenant, and were to pass away at the death of the Redeemer, the text should read, "He sent redemption unto his people and abolished his covenant;" but instead of this he says, "He sent redemption to his people; he hath commanded his covenant for ever." Accordingly when the Redeemer came, he confirmed every jot and tittle of this covenant to the end of time. Matt. v, 17-19.

4. This being the case, it still remains a fact, that "a good understanding have all they that do his commandments."

R. F. COTTRELL.

String of Pearls.

THE memory of good and worthy actions gives a quicker relish to the soul than ever it could possibly take in the highest enjoyments of youth.

THERE are men whose presence infuses trust and reverence; there are others to whom we have need to carry our trust and reverence ready made.

How all of us would hate and despise the man who should misuse our gifts as we misuse those of Heaven.

If you let trouble sit upon your soul like a hen upon her nest, you may expect the hatching of a large brood.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 2, 1885.

URIAH SMITH, EDITOR.

A Few Texts on Feeling.

THERE are some who say, not by words perhaps, but very plainly by their actions, that they will serve God, and attend to the duties of the Christian life, when they feel like it, and give over such worship and omit such duties when their feelings do not prompt them to do them. They thus put the effect in place of the cause, and make feeling instead of principle, or love, the spring of their obedience. We point such to the following texts for the consolation which the Scriptures offer for such a course.

Proverbs xxiv, 12: Shall not he [God] render to every man according to his feelings?

Matt. xvi, 27: For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his feelings.

2 Tim. iii, 17: That the man of God may be perfect, thoroughly furnished unto all good feelings.

Matt. xxi, 28: Son, go feel in my vineyard.

Phil. ii, 12: Feel out your own salvation with fear and trembling.

James ii, 14: What doth it profit, my brethren, though a man say he hath faith, and have not feelings? can faith save him?

Verse 17. Even so faith, if it have not feelings, is dead, being alone.

Verse 24. Ye see then how that by feelings a man is justified, and not by faith only.

2 Cor. v, 10: For we must all appear before the judgment seat of Christ, that every one may receive the things felt in his body, according to that he hath felt, whether it be good or bad.

Rev. xxii, 12: And behold I come quickly, and my reward is with me to give every man as his feelings shall be.

Rev. xx, 13: And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their feelings.

More passages might be adduced, but these are sufficient to show the tenor of the Scriptures in regard to feeling as an incentive to duty. If the reader will look out the references given, he will find them correct—all but the feeling. And when he sees that the Bible nowhere speaks thus about our feelings, but that it refers every time to our works, it may lead him to think that feelings are not entitled to the influence that he gives them; that regardless of his feelings, he should attend to his works, and slacken not his hand, in the discharge of his duty.

But feelings are not to be despised. It is not the object of these lines to convey that impression. We should feel over mistakes made, and sins committed, and feelings of joy and ecstasy are desirable as well as often profitable. But we are not to place these paramount to every thing else, so that we serve God when our feelings are up, and neglect him, when they are down. If we do our duty faithfully feelings will come in their own time and place. If we have good feelings, let us be thankful for them. If we have them not, let us serve God just the same, remembering that our reward is to be according to what we have done, not according to how we have felt.

Celebration at Battle Creek.

PEN pictures of scenes and events of real life are necessarily limited and imperfect. The feelings, the enjoyment, the impressions, attendant on pleasant occasions, find a poor medium through which to convey themselves to the outside world, in pen and ink or type and paper. To be appreciated they must be a part of a person's own experience. This is especially true of the good season enjoyed by the church at Battle Creek, Sabbath, April 29. The meeting was the second of the series of appointments lately given for

Calhoun County, and there were a good number of brethren in from surrounding towns, considering the unfavorable weather.

After a hymn of praise, appropriate for the Sabbath morning, Bro. White arose and remarked, in substance, that we had met to celebrate one of the grandest events known in our world's history—the rest of God after the six days' work of creation; an institution that had its origin in Eden, when man was in his primeval innocence, when the world fresh from the hand of its Maker, was pronounced good, when the morning stars sang together, and all the sons of God shouted for joy. But, he said, there was another institution co-eval with the Sabbath, originating at the same time and place, the institution of marriage. To the complete surprise of the congregation, he informed them that it was proposed also to celebrate that institution on this occasion. To do this he remarked that it would be necessary to call on Eld. Isaac D. Van Horn and sister Adelia P. Patten. The parties were thereupon joined together by Bro. W., in those holy bonds which God in the beginning ordained for the union of man and wife.

Thus were celebrated at once, both the institutions of the Sabbath and marriage, twin children of Eden, which, when Eden itself could no longer remain in this revolted world, but was translated to Heaven, God left upon earth, to mitigate somewhat the evils of the curse, and to bless mankind through all the checkered scenes of their fallen history.

The order of the meeting having been resumed by prayer and singing, Bro. W. spoke with much freedom from Ps. cxix, 9: "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word." We would that we could lay before the reader, a verbatim report of his discourse. As it is, we hesitate to do it the injustice that would necessarily attend any attempt to give a synopsis of it. Suffice it to say, that all the young should have heard it, especially those who by getting a little smattering of the sciences to which their parents had not access, imagine that that takes the place of the sterling common sense of older and wiser heads, and that they are thus qualified to manage the affairs of life, not only for themselves but for their parents also.

There is too much of that spirit with the rising generation which was manifested, as the report goes, by a certain Geo. Brown, who, when his father took him in as partner in his mercantile business, proposed that their sign should read, "Geo. Brown and Father!" More especially still, should Bro. W.'s remarks have been heard by those who, thinking, as above, that they are capable of managing their own affairs full as well, if not better than their parents, suffer themselves to manifest inconsiderate partialities for the opposite sex, and who before they have formed a character for themselves, or wrought out a foundation upon which they can start in life, recklessly presume to enter into a life-long union with the objects of their childish and shallow fancies. This course was shown to be in vivid contrast with those who on this occasion, had taken upon themselves the solemn obligations of married life, at the ripe ages of thirty-one and twenty-five, after having established a reputation that life with them is a success.

In the afternoon we listened to an excellent discourse from Elder Van Horn on the subject of faith and works. While multitudes can be found who are ready to plead for faith, not so many seem to understand the place that works are to occupy in our Christian life. He showed that the two are inseparable; that while without faith it is impossible to please God, without works faith is no faith; for it is dead being alone.

At the close of the meetings, the countenances of the congregation seemed to say,—nor were words wanting in many instances,—that the day and the meetings had been pleasant, profitable, and good.

Faith knows no hardships; love yields to no pressure; for eternal truth is the foundation of the one, and the perpetual inspiration of the other. "He that believeth hath the witness in himself, 'He is Love.'"

And we know that all things work together for good, to them that love God. Rom. viii, 28.

Cleave to That Which is Good.

AMONG the many highly important instructions of the twelfth chapter of the epistle to the Romans, the apostle exhorts us to "cleave to that which is good." Or as the original literally signifies, be cemented or glued to that which is good. Hold it as the paramount object of life, to embrace those principles which lead to God, and which contribute most to our own happiness, and that of our fellow creatures.

As God surveyed the glorious works of creation when completed, he "saw every thing that he had made and behold it was very good." Gen. i, 31.

But sin and rebellion have marred all the noble works of creation, alienated man from the Creator, and disposed him to wander from God, the center and source of all goodness, wisdom, light, life and perfection.

Yet "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii, 16. "Behold," says John, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

All the sacrifices, sufferings, agonies, and the death of the compassionate Saviour; his intercessory work in the heavenly sanctuary; the ample provisions of the plan of salvation; the instructions of the sacred word of God; the melting, refining and elevating impressions of the Holy Spirit; the powerful appeals of the preached gospel; the uniting, saving influences of the gifts of the church, are all to bring back man from the thralldom of sin and the deplorable consequences of the fall, and to secure to him eternal life, beyond the reach of harm, in the kingdom of God.

"Oh! could I speak the matchless worth,—
Oh! could I sound the glories forth,
Which in my Saviour shine."

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." It is said of Jesus our pattern, that he "went about doing good." Acts x, 38.

The Scriptures abound with exhortations to the church to manifest the fruits of goodness. "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Ps. xxxvii, 3.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matt. v, 16.

"Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. vi, 17-19.

"Having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of his visitation." 1 Pet. ii, 12.

Truly God has placed before man the highest possible motives to lead him to love and obey him, by doing those things which are good and acceptable in his sight. Let us then cleave to that which is good. "And let us consider one another to provoke unto love and good works." Heb. x, 24.

A. S. HUTCHINS.

Wisdom. No. 1.

WISDOM can not be bought with gold, nor overcome by eloquence, nor terrified by fear, but she speaks in tones of love to the meek, and instructs the teachable.

Wisdom is found by those who love her, and who with tears and prayers do diligently seek her: but the half-hearted do not get a glimpse of her.

She avoids the wicked, but is found of those who would peril their lives to find her.

The peace that wisdom gives, elevates, refines, and purifies the human character, gives quietness and assurance, and makes a cottage seem a palace.

Wisdom is chary of her words, select as to the com-

rany she keeps, and searches closely the hearts of those who seek her.

With all her power she is gentle, and with all her knowledge she is humble and lowly.

The wicked mistake her humility for timidity, and her gentleness for want of courage.

Her voice is despised by the proud, and the unholy cannot appreciate her loveliness.

The wicked need not slight her to offend her, for she knows their hearts.

Wisdom knows her power, but will not exercise it till the appointed time.

While mercy lasts, she speaks in tones of love to the wanderer; but when probation closes, she will speak in tones of majesty that will shake the earth.

By wisdom Noah escaped destruction by the deluge, and built an ark in which man and beast were preserved in that dreadful and terrible time of destruction.

By wisdom Abraham acquired a character for learning and discretion, and devotion, which has come down to us unsullied and pure.

By wisdom Joseph saved himself from pollution, and prevented famine by his forecast.

By wisdom Moses patiently endured his exile in Midian, which prepared him for his labors in the Exodus of Israel from Egypt, and his long trial in the wilderness.

By wisdom Samuel though a child, reproved the house of Eli, and was firm and unwavering in his adherence to virtue while exposed to the influence of Hophni and Phineas, and their unholy associates.

By wisdom David pleased God and the people, as it appeared in his intrepid valor, and manly integrity, and humanity, and kindness to all, his condescension, and wise regard to the interests of his subjects, in his devotion to God, and his penitence for sin.

By wisdom Solomon built the temple, enriched his kingdom, and enlarged his dominions; but by slighting her, he apostatized, and his sun set in gloom.

By wisdom Hezekiah conquered the host of Sennacherib, and afterward averted and stayed the judgments of God for a time.

By wisdom Josiah though a child, restored life to a decayed church, revived the worship of God, and checked the sin of idolatry.

J. CLARKE.

Formation of Coal Beds.

In order to give some idea of the luxuriance of the vegetation of the primitive world, I refer to the immense masses of vegetable matter which were doubtless accumulated in currents and have been converted in a moist condition into coal. That coal has not been formed from vegetable fibers charred by fire, but that it has probably been produced in the moist way by the action of sulphuric acid, is strikingly demonstrated by the excellent observation made by Goppert on the conversion of a fragment of amber-tree into black coal. *The coal and the unaltered amber lay side by side.* Regarding the part which the lower forms of vegetation may have had in the formation of coal beds, I would instance the Saarbrucker coal measures, where 120 beds are superposed on one another, exclusive of a great many which are less than a foot in thickness; the coal beds of Johnstone, in Scotland, and those in the Crenot, in Burgundy, are some of them, respectively, thirty and fifty feet in thickness, while in the forests of our temperate zones, the carbon contained in the trees growing over a certain area would hardly suffice, in space of a hundred years, to cover it with more than a stratum of seven French lines in thickness.

In comparing this bed of carbon, seven lines in thickness, with beds of coal, we must not omit to consider the enormous pressure to which the latter have been subjected from superimposed rock, and which manifests itself in the flattened form of the stems of the trees found in these subterranean regions. The so-called *wood-hills* discovered in 1806 by Siromatskoi, on the south coast of the island of New Siberia, consist, according to Hedenstrom, of horizontal strata of sandstone, alternating with bituminous trunks of trees, forming a mound thirty fathoms in height; at the

summit of which the stems were in a vertical position. The bed of drifted wood is visible at five versts' distance."

The above I extract from Alexander Von Humboldt's *Cosmos*, Vol. 1, p. 280, which is considered as good authority as can be given from a human source in such matters. The only comment I wish to add is the following from *Spiritual Gifts*, Vol. iii, p. 79, the writer of which not only had no acquaintance with Humboldt's works but knew not that any such theory existed as he has set forth above:

"In some places large quantities of these immense trees were thrown together and covered with stones and earth by the commotions of the flood. They have since petrified and become coal, which accounts for the large coal beds which are now found."

J. B. FRISBIE.

Meetings in Mich.

BRO. WHITE: We spent April 4th and 5th in Jackson, baptized one, and had a good meeting.

April 6-9, a series of meetings in Tompkins Jackson Co. Sabbath, the 8th inst., we enjoyed a season of refreshing while fasting and praying to the Lord to give power to the four angels [Rev. vii, 2, 3.] to stay the tide of the raging elements of political strife in our nation, and open the way for the downtrodden and oppressed bondmen to go free. In the providence of God, Bro. Newman of Windsor and Avery of Lock, had been thrown out of the draft at Jackson on account of disability, and Bro. N. was with us during the appointed fast. It was a day of joy and gladness. We felt that we were in union with all the loyal people of God which had covenanted to keep the commandments of God and the faith of Jesus, and closed the day in celebrating the ordinances of the Lord's house.

April 10th, enjoyed a refreshing social meeting with the church in Battle Creek. Their way, and work is onward. The Lord help us all to go forward in union and harmony is my prayer.

The 11th and 12th, held two profitable meetings with the church in Newton, their numbers are increasing. Their neighbors manifested an interest to hear. I hope they will obey.

From the 13th to the 17th, held six meetings with the church in Burlington. On the Sabbath the brethren from Newton united with us in celebrating the ordinances of the Lord's house, and were much refreshed and strengthened. A trial of some time standing was removed by humble confession and the brother received again into the bosom of the church. Two others were added to the church, and one baptized. The church is encouraged to press onward in the third angel's message.

April the 18th and 19th, we were with the church in Hanover in Jackson Co. Here we held two meetings, the one on the 19th was appointed to convene at twelve o'clock at noon, in accordance with the appointment of Act. Sec. of State, to assemble to show our sympathies and respect for our noble-hearted, and much-lamented Chief Magistrate, who was in such a desperate and sudden manner deprived of life, just as he (by, and under the direction of our merciful God,) was bringing to a peaceful close one of the most-unheard-of rebellions, and thereby liberating millions of his fellow-men from worse than Egyptian bondage. On account of the heavy storm, the meeting was thin; but those present manifested sympathy and respect.

After this the church repaired to Bro. W. Carpenter's and celebrated the sufferings, and cruel death of our beloved Lord and Saviour Jesus Christ.

JOSEPH BATES.

Hillsdale, Mich., April 21, 1865.

Report from Bro. Lawrence.

BRO. WHITE: Since my last report I have held meetings as follows:

Spent Sabbath and first-day, March 25th and 26th, with the church in Orleans. Preached four times, had one social meeting, and celebrated the ordinances. The church in Fair Plains met with us. We felt that the Lord was with us.

The 29th and 30th was with the church in Cato, or

Windfield. Spoke five times. A few here seem to be trying to get ready for the Lord's coming; but some are minding earthly things.

Apr. 1st and 2d I spent with the church in Fair Plains or Greenville. I preached six times, and attended the ordinances. Brethren were here from Orleans and West Plains. On first-day we had a large congregation to hear our position in the third angel's message, who listened with great attention. The Lord helped to hold up the light before them.

The 3d and 4th, A. M., I spent with the friends at Bushnell. I spoke to them three times. Here are some fifteen earnest interested individuals that are the fruit of Bro. Strong's labor. Bro. S. arrived at the close of our last discourse and accompanied me to Fair Plains, where I spoke in the evening.

The 5th I spent in West Plains. Spoke twice. Here several have fallen back. Only six remain.

The 8th and 9th I spent with the church in Wright. Spoke seven times. The congregation appeared to be interested. They seem to love the truth and to be trying to overcome.

The 11th and 12th I spent with the church at Caledonia. Spoke five times with but little freedom. The 13th I spent in Bowne. Had two meetings. The last closed with a good warm social meeting.

Friday the 14th, came to Lowell. Received a letter from Bro. Van Horn containing the sorrowful news of the death of my youngest child, concerning which Bro. V. will report.

Sabbath and first-day the 15th and 16th, I spent with the church in Vergennes. Spoke four times in a school-house four miles north of Bro. VanDeusen's. The church here is striving for the victory.

All the above churches observed the four days of fasting and prayer, and experienced the blessing of God in answer to their prayers.

Monday the 17th started on my way to fill my appointments at Lowell, where I found a letter from my wife informing me of the feeble state of her health, and of that of one of my sons, and I felt that duty called me home, where I arrived last evening.

R. J. LAWRENCE.

Rochester, Mich.

Report from Bro. Sanborn.

BRO. WHITE: I closed my lectures in Pontiac last first-day, preaching only twenty times in the three weeks which I spent there. There being a strong undercurrent of opposition, I had small congregations, yet a few were interested in the truths they heard, one decided to obey, two were baptized, two subscribed for the Review, and I sold about ten dollars' worth of books. There are now five Sabbath-keepers in Pontiac, and prayer and social meetings every Sabbath.

Sister Bramhall from Braceville, met with us in our last meetings, and encouraged us much by informing us that the truth was doing a good work among her neighbors. There are many openings in this section of country for the message; and the Macedonian cry comes in from many places, "Come over and help us." May the Lord speed the time when help can be sent them.

I have also closed my second series of meetings at the Gregory school-house in McLean Co., where I had three interesting meetings with this little company of Sabbath-keepers twenty in number, and their neighbors, many of whom are deeply interested in the truths of this last saving message. I trust in the Lord, that he will yet lead many of them to acknowledge and keep all his commandments, and the faith of Jesus, that we may meet them in God's everlasting and peaceful kingdom. Amen.

ISAAC SANBORN.

Report from Bro. Strong.

BRO. WHITE: Since my last report, I have held meetings in the following places:

Orleans, Sabbath and first-day, Feb. 4 and 5. Held four meetings. A good interest was manifested by those without to hear the truth.

Commenced meetings, Feb. 6, in Bloomer, at the Miner school-house. Held four meetings, then returned to Bushnell, to hear Eld. Jenkins against the sleep of the dead. I reviewed him the next evening, and

spent the Sabbath with the brethren. These meetings had a good influence on the minds of the people.

I returned to Bloomer again, Feb. 13, and continued meetings till Feb. 21, with good interest, the congregation and interest to hear increasing every night. The Methodists and Baptists had held a protracted effort in the same house not long before, without success, and without getting much of a congregation. And when they saw the people turn out to hear, and manifest an interest in what they heard by getting books, it exasperated the shepherds, and a portion of their flock, so that they shut the house against me.

The supervisor invited me to continue my meetings in his district, two miles south-east of there. I therefore gave out an appointment for the next evening. But the Baptist Elder was on hand very early in the morning, and prevailed on the school-teacher to appoint extra evening schools; and if this failed, the director said he would close the house. Two decided to obey.

Finding the way closed up here for the present, I commenced meetings with the church in Matherton, Feb. 28. The Methodists closed a series of meetings Monday eve, and I commenced Tuesday eve in the same house. I gave thirty-one discourses, and replied to two discourses given by Eld. Mount (Methodist) on the two-fold nature of man. Bro. Canright joined me at the close of my meeting and gave five discourses, which were a great benefit to me, as well as to the cause.

Fourteen have decided to obey God, and keep his commandments, as the result of the meetings in that place. I can say that I have enjoyed the blessing of God through these meetings. I established a Sabbath School and Bible-class, and regular prayer and Sabbath meetings. There are twenty-three in all keeping the Sabbath there. I closed my meetings April 3, and joined Bro. Lawrence at Bushnell, April 4, and remained with him through his meetings at the Plains. I was much strengthened by hearing his testimony.

Sabbath, April 8, spent with the church at Fair Plains, and at Orleans, Sabbath, April 15.

P. STRONG.

Orleans, Mich., April 17, 1865.

The Home of the Saints.

My mind loves to wander into the future, and view in perspective, the beauty of the better land. How I long for the time to come, when we shall see our Saviour come to gather to himself the remnant of Israel, and also the righteous nations of the earth, that are now sleeping in the dust. With what rapture do I look forward to the time when we, if faithful shall reign with our glorious King. And as he is heir to all the kingdoms of this world, and will reign supreme, we as joint heirs will share all with him. Oh glorious thought! that we shall be partakers with him of the inexhaustible riches of that beautiful world, where "the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose, where the glory of Lebanon shall be given to it, and the excellency of Carmel and Sharon;" where we shall see the glory of our Lord, and the excellency of our God; where "waters shall break out in the wilderness, and streams in the desert;" and where "the parched ground shall become a pool, and the thirsty land, springs of water." What a beautiful scene! There ever-blooming flowers shall wave on the banks of ever-flowing crystal fountains.

There we shall see instead of the thorn, the fir-tree, and instead of the brier, the myrtle-tree. Yes! and something better still than all these, there we shall behold the tree of life with its matchless fruit, and once more have access to it, never more to be deprived of its immortal virtues. And in close connection with it, is the river of life flowing out from the throne of God. What a pleasure it will be for the saints of the Most High to gaze into its liquid depths, and realize that they are in the Paradise of God, surrounded with all the matchless glory of God, and the Lamb who suffered and died that we through him might obtain that unequalled bliss.

Ravishing thought! that there we shall know no such thing as sorrow, no such thing as parting with loved ones; but there we shall meet those that are

now sweetly sleeping in Jesus. Ah yes! when the great Life-giver comes they will rise triumphant from their narrow prison-house, and be clothed with immortality. Mourn no more dear reader, for the loved ones that you know died in Christ. They are only laid away to rest, while the wrath of God is passing over. And when Jesus comes they will receive bright crowns of never-fading glory.

There we shall sing songs of everlasting joy, and sorrow and sighing shall flee away. There shall the blind be made to see, the ears of the deaf shall be unstopped, the lame shall be made to walk forth in perfect stature, and our poor dwarfed forms be healed by the leaves of the tree of life. I cannot find words to express the splendor of that home. Language is inadequate to portray its beauties. "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."

Would you be rich dear reader, and walk upon golden streets? Do you wish to enter into a city that has for its gates a pearl? and where the wall is built of jasper, and the city is of burnished gold, transparent as glass? and where the foundation is laid of all manner of precious stones, each one a world of beauty in itself? Would you be in possession of such untold riches, unconverted reader? you can have them all, without money and without price. Give your heart to the Saviour. Walk in his footsteps, and you can surely have all these.

Yes, in the New Jerusalem we have all these riches. Her light will be like jasper-stone, clear as crystal. Who would not wish to enjoy such a home? There is no need of the sun nor the moon there. There will be no night; for the glory of God and the Lamb, will be the light thereof.

Oh glorious thought! that after we are done suffering here and enduring the turmoils of this life, and are overcomers, "we have a city great and strong." Oh that we may be ready when Jesus comes, and that it may be ours to hear the welcome words,

"O, righteous nation: enter in,
That kept the law of truth below,
Enter the place all free from sin,
Where life's pure waters gently flow."

ROSINA F. PHIPPENY.

North Star, Mich.

Selected for the Review.

Receiving Reproofs with Meekness.

"We must receive *reproofs* with meekness. If we do that which deserves rebuke, and meet with those that are so just and kind as to give it to us, we must be quiet under it, not quarreling with the reproof, nor objecting to the reproof, nor fretting that we are touched in a sore place; but submitting to it, and laying our souls under the conviction of it. 'Let the righteous smite me, it shall be a kindness,' and 'an excellent oil,' healing to the wounds of sin, and making the face to shine; and let us never conclude that it breaks the head, if it do but help break the heart. Meekness suffers the word of admonition, and takes it patiently and thankfully, not only from the hand of God that sends it, but also from the hand of our friend that brings it.

"We must not be like the reprobate Sodomites, or that pert Hebrew, Exod. ii, 14, that flew in the face of their reprovers (though really they were the best friends they had,) with, 'Who made thee a judge?' but like David, who, when Abigail so prudently scotched the wheels of his passion, not only blessed God that sent her, but blessed her advice, and blessed her: not only hearkened to her voice, but accepted her person. Though, perhaps, the reproof supposes the fault greater than really it was, and though the reproof be not given with all the prudence in the world; yet meekness will teach us to accept it quietly, and to make the best use we can of it. Nay if we be altogether innocent of that for which we are reproofed, yet the meekness of wisdom would teach us to apply the reproof to some other fault of which our consciences convict us. We would not quarrel with a real intended kindness, though not done with ceremony, and though in some circumstances mistaken or misplaced.

"You that are in inferior relations—children, servants, scholars, must with all meekness and submission, receive the reproofs of your parents, masters, and teachers; their age supposes them to have more understanding than you, and their place gives them an authority over you to which you are to pay a deference, and in which you are to acquiesce, else farewell all order and peace.

"The angel rebuked Hagar for flying from her mistress, though she dealt hardly with her, and required her to return and submit herself under her hands. 'If the spirit of a ruler rise up against thee,' and thou be chidden for a fault, 'leave not thy place,' for 'yielding pacifieth great offences.' 'If thou hast thought evil, lay thy hand upon thy mouth' to keep that evil thought from breaking out in any unbecoming language. Reproofs are likely to do us good when we meekly submit to them; they are 'as an ornament of fine gold,' when 'an obedient ear' is given to a wise reproof. Nay, even superiors are to receive reproofs from their inferiors with meekness, as they would any other token of kindness and good will. Naaman, who turned away from the prophet in a rage, yet hearkened to the reproof his own servants gave him, and was overruled by the reason of it; which was no more disparagement to him than it was to receive instruction from his wife's maid to whom to go for a cure of his leprosy. Meekness teaches us, when a just reproof is given, not to regard so much who speaks, as what is spoken."—*Matthew Henry.*

Glad Voices.

Lift your glad voices in triumph on high;
Shout, for the day of redemption is nigh!
Sing, for the Lord will appear in his glory;
Mountains and valleys, repeat the glad story.
Tune every lyre,
Lift the strain higher,
Far o'er the ocean the tidings shall fly.

Lift your glad voices, ye nations, and sing;
Let the high anthem re-echo and ring.
Sing for the bright One that slept in the manger
Comes; and the earth that once pillowed the stranger,
In rich adorning,
Hails the glad morning,
Blossoms to Eden and welcomes her King.

Lift your glad voices, He conquered the grave,
Jesus, Immanuel, almighty to save.
Shout to the tyrant, "Thy chains are all broken;"
Sing, for the voice of Jehovah hath spoken.
Open the portal,
Ransomed, immortal;
Life shall endure with Eternity's wave.

Lift your glad voices your banners unfurl,
Sin, Death and Hell he to ruin shall hurl.
Christ shall come down in his chariot of fire,
Bethlehem's Beauty, and Israel's Messiah;
Prince ever glorious,
Strong and victorious,
Lion of Judah, and King of the world.

Lift your glad voices, He cometh again;
Sound out the tidings o'er earth and o'er main!
Sing for the dark days of evil are ending;
Shout to the Bridegroom with angels descending!
Bride of Jehovah,
Welcome thy lover;
Sing, for He cometh, He cometh to reign.

Lift your glad voices wide under the sun,
Sing of his power who the victory has won.
Strong is that arm that the strengthless defended,
Saved us from hell and the warfare hath ended.
Hallelujah again;
Hallelujah, Amen!
Shout! for the work of Redemption is done.
D. T. TAYLOR—in *World's Crisis*.

Of Christ.

Christ must needs have died, how else could sin be expiated, the law satisfied, the Devil conquered, and man be saved?

If Christ denied innocent nature out of love to us, shall not we deny corrupt nature out of love to him?

Christ by his death appeared to be the Son of man, by his resurrection he appeared to be the Son of God. Christ was the great promise of the Old Testament, the Spirit is the great promise of the New.

If we would stand, Christ must be our foundation; if we would be safe, Christ must be our sanctuary.

Idols.

In distant lands the people sigh,
And bow beneath a heavy load;
To stocks and stones they raise their cry,
And worship them, and call them God.
But in our own enlightened land,
Where we profess the living God,
We thank our Lord with outstretched hands,
We do not walk the heathen's road.

But let us push aside the veil,
The inner temple enter in;
See if idolatry prevail,—
Or it 'tis garnished, swept, and clean.
We see them on their worship day,
God's holy temple enter in,
They kneel with reverent mien and pray,
And join with awe the sacred hymn.

But where's the heart? ah, whither bent
The thoughts? Ah they're with earthly things;
How stocks are rising ten per cent,
How much produce in market brings:
Their neighbor's poor plain garb compare
With theirs so showy, rich and gay,
Then with a self complaisant air,
Their duty done, they stride away.

At their own hearthstone 'tis the same,
The Bible glanced at, laid aside;
Religion dwells there but in name;
Their children learn, but to deride.
A prayer is uttered morn and night,
For earthly blessings dearly loved;
Enjoy them as if 'twere by right;
And murmur if there's one removed.

Their neighbor lives on poorest fare—
They thank their God they're not like him:
Their table's spread with viands rare,
Their granaries overflow the brim.
They must build larger, wider barns,
Lay up for future use, a store,
And add more acres to their farms,
But not a farthing for the poor!

Is all this pleasing in God's eyes?
Is this the Christian's noble part?
God loves a humble sacrifice,
A broken and a contrite heart.
While we deplore the heathen's state,
In ignorance vile, and darkness gross,
Our privileges are all so great,
Much, much will be required of us.

Trembling, oh let us search within,
With groanings deep, and earnest prayer:
Perhaps some unknown secret sin,
Some cherished idol's lurking there.
Oh then all idols sacrifice,
All broken vows make haste to pay,
Lest the poor heathen we despise,
Shall rise in judgment in that day.

C. M. WILLIS.

Charlotte, Mich.

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 Bro. Bostwick.

BRO. WHITE: I attended the Quarterly Meeting of the Richwood church, March 18 and 19. We had a good attendance, and enjoyed one of the best meetings we ever had with those dear brethren and sisters. The Lord was with us, and we felt encouraged and strengthened to go on our way together to the kingdom. The brethren and sisters manifested a disposition to work, and arise with the message. We enjoyed much freedom while we tried to show them the importance of being prepared for the coming of our Saviour.

We feel to rejoice and thank God for the truths of the third angel's message, and for the evidence we have that ere long it will go forth with a loud cry. Our prayer is that we may be able to stand with the people of God in that day.

Two m.de up their minds at this meeting to obey God, keep his commandments, and live out the faith of his dear Son. Others were deeply affected at this meeting, and still the good work of the Lord is onward. Truly it is time for us to press forward unitedly, and be engaged in gaining an inheritance in the bright world to come. May God give us grace that we hold out unto the end.

Yours in hope.

L. G. BOSTWICK.

From Bro. Matteson.

BRO. WHITE: I have labored some among the Norwegians in Christiana and Clinton, Jefferson county. These people are Lutherans, and very much like the Catholics. They consider all other churches heretics. Occasionally many would turn out, and some few were interested. In the first place some tried to disturb the meetings. One night they came along with fife and drums. They commenced to drum in the house, which was crowded with people, and continued some time to make as much noise as possible, calling upon the congregation to come out; but only a few went, and after the drummers were gone I spoke with freedom on the lamb-like profession of the dragon.

How successfully the little horn has warred against the saints, filling the minds of the people with darkness, superstition, and prejudice. May the Lord soon cause the glory of the last message to lighten the earth that every honest soul may come out of Babylon.

April 1, I baptized three souls, who were longing to follow in the footsteps of Jesus. They joined the Oakland church. We went to the lake Koshkonong. The waters were calm, the sun shone bright, and a crowd collected on the shore. The Lord gave strength in speaking of the blessings of vital religion, which has died out among the people in that vicinity.

Our messengers have labored much in this place (town of Sumner). Once the Sabbath of the Lord was kept and honored by many, but now the no-law people make a clean sweep of it, and lead along all who have not a well grounded hope. The no-law theory agrees best with the carnal mind, for it is not subject to the law of God, neither indeed can be.

I held a few meetings in La Grange. Several decided it was right to keep the Sabbath, and one determined to keep it. This is the place where they told me last winter I must have patience, and still they call for more. One man said he had labored with his minister about the Sabbath question half a day, and the minister doing away with the commandment of God, he had no more confidence in him.

April 8, we had Quarterly Meeting at Little Prairie, and the Lord blessed us. There was more union and freedom at this meeting than I have seen before in this place. May the Lord help my brethren at Little Prairie to not be behind in any good word or work, that they may overcome with the remnant people of God.

The Oakland Quarterly Meeting was well attended, and we enjoyed much of the Spirit of God. The brethren are humble and united, and I trust that they will rise with the message. The Lord help his little flock to be cleansed, purified, and get into a position where they can covet earnestly the best gifts, that we may soon behold a powerful work of the Lord.

JOHN MATTESON.

Markesan, Wis.

Extracts from Letters.

BRO. J. D. HILLIS writes from Knoxville, Iowa: The church at Knoxville is in a good condition, and I think the brethren are all trying by the help of God to persevere in this good cause and prosecute their journey onward through this world of sin, to that place of rest that remains in the future state for God's dear children. My prayer is, that we may all so live that we may dwell together in the new earth.

BRO. L. LYMAN writes from Roulette, Pa.: Myself and wife, have been trying to keep the commandments for a few years past. We were long the only ones in the town that tried to keep all ten of the commandments, as set forth by S. D. Adventists. Our prayer to God was, that he would send some one this way to preach the truth.

Eld. Fuller came here and preached a few times, which caused many to inquire, "What shall I do to be saved?" His labors were blessed; and we were made to rejoice, by seeing some twelve or fifteen start with the full determination to obey God, and keep his commandments. We have a regular prayer-meeting established, and we have meetings every Sabbath. It does me good to hear the youth and the aged, stand up and tell of the goodness of God, and their willingness to live a cross-bearing life here, and their desire to finally have everlasting life, where God's people will be permitted to meet and part no more.

A FRIEND writes the following: "Forbidding to marry." This is so clearly a mark of modern Spiritualists, that the marriage institution is the subject of every vituperative epithet on their part. And there is even talk among them of getting up petitions to the legislatures for its establishment by law. The shameless manner in which they break their marriage bonds, and take spiritual wives, is said by them to be at the express command of the spirits. Some, who

have been remarkable for their moral and correct lives previous to their commerce with Spiritualism, have, by thinking that they must obey the spirits, been induced to leave wives and children that they loved much better than the spiritual wife that they were commanded to take; and were affected to tears when they spoke of those they had left, and of the sacrifice they had to make in doing so; but thought it the greater virtue that they did so in obedience to the spirits. There was a case of this kind which occurred here some time ago. A young man, of upright, moral character, left a young wife and family of children, for a woman of abandoned character, whom the spirits commanded him to take. He wept every time he spoke of his family, and said he loved them very much better than the woman the spirits had commanded him to take, but that he must obey the spirits.

—Prophetic Times.

FORMAL PREACHERS.—As God can send a nation or people no greater blessing than to give them faithful, sincere, and upright ministers; so the greatest curse that God can possibly send upon a people in this world, is to give them over to blind, unregenerate, carnal, lukewarm, and unskillful guides. And yet, in all ages, we find there have been many wolves in sheep's clothing, many that daubed with untempered mortar, that prophesied smoother things than God did allow. As it was formerly, so it is now, there are many that corrupt the word of God, and deal deceitfully with it.—Whitefield.

If any of you lack wisdom, let him ask of God, that giveth to all men and upbraideth not; and it shall be given him. James i, 5.

HUMILITY is better than a gold mine.

Obituary Notices.

DIED, in Oakland, Mich., April 1st, 1865, of inflammation of the lungs, Emory Edson, infant son of Russell J., and Lucinda Lawrence, aged 10 months and 4 days.

Disappointed and cast down, the parents mourn, but not as those without hope; for they have the consoling promise that he shall come again from the land of the enemy.

Discourse by the writer from 1 Cor. xv, 26. "The last enemy that shall be destroyed is death."
I. D. VAN HORN.

DIED, near Waukon, Allamakee Co., Iowa, April 14, 1865, of consumption, Edward Andrews, aged 67 years, 3 months and 9 days. The writer was called to go, while at West Union, to visit the bedside of our afflicted brother, and was with him when he died.

The Christian's hope seemed bright to him, "a strong consolation, an anchor of the soul both sure and steadfast."

He often exclaimed while upon the bed of affliction, "God is love;" and when his tongue refused to speak, his countenance was expressive of "God is love."

He leaves a companion and two sons to mourn his loss.

We spoke to a very large congregation in the Advent meeting-house from 1 Thess. iv, 13.

"When the morn of glory breaking,
Shall light the tomb,
Beautiful will be thy waking
In fadeless bloom."

Also of pneumonia in Illiysis, Fayette Co., Iowa, March 19, 1865, Bro. George W. Rice, about 28 years of age. Some few years ago he came out on the Sabbath, but not seeing some things clearly, he became wavering. About three weeks before he died, he came out decided in the truth, gave up all his idols, and seemed a new man. He was sick only one week. He leaves a wife and two children to mourn his loss. The writer gave a funeral discourse at Lima, to a large congregation.

Also of dropsical consumption at the house of his brother, near Waukon, Iowa, Albert Farnsworth, aged 23 years, 7 months, and 11 days.

He died in bright hope of soon coming up from the grave to a bright immortality.

A short time before he died he was specially blessed of the Lord and was made to rejoice.

The writer spoke to a large and attentive assembly at the Advent meeting-house from Ps. cxvi, 15.

W. H. BRINKERHOFF.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MAY 2, 1865.

THE Earnest Christian fills out a column in its last issue with this line: "Remember to keep holy God's day." To this we heartily respond. We only wish that its readers would not take it for granted that God's day was Sunday.

We would like to have the Earnest Christian, or any of its readers, endeavor to find us a particle of proof that Sunday is any more God's day than Monday or Tuesday. There is only one day which God has reserved to himself, and that is the seventh day of the week: the rest of the week he has given to man. To all who esteem the word of God above tradition, we say, then, Remember to keep holy God's day.

GOOD MATTER IN PAMPHLET FORM. The Discourse of J. M. Aldrich on the Sabbath question which appeared in the Review Nos. 15 & 16 present volume, is issued in tract form. Price 5 cts. single, postage 2 cts. Also the "Brief thoughts on the nature of the soul, the resurrection of the dead, and the final destiny of man," published in No. 12, present volume. Price \$1.00 per hundred.

Seventh Semi-Annual Report of the Treasurer of the S. D. A. Publishing Association.

U. SMITH in account with the S. D. A. P. Association.

	Dr.
To Cash on hand at date of last report, \$2,010.23.	
" " received from Oct. 11, 1864, to April 10, 1865,	
On Review,	3,128.80.
" Instructor,	441.37.
" Books (cash sales),	481.48.
" " (sold on account),	2,129.53.
" Shares in Publishing Association,	460.00.
" Donations to " "	80.00.
" Deposit,	9,769.62.
" Donations for stock of paper,	1,264.62.
" Gen. Conf. Missionary Fund,	1,686.63.
" Michigan Conference Fund,	1,565.33.
" Custom Work,	196.75.
" Soldiers' Tract Fund,	27.57.
" Donations for paper for Instructor,	19.55.

Total, \$23,261.48.
Cr.

By Cash paid from Oct. 11, 1864, to April 10, 1865, as follows:

For Labor in Office,	\$1,899.91.
" Stock and Incidental Expenses,	9,051.94.
On Deposits,	7,866.58.
" Missionary Fund,	1,145.41.
" Mich. Conference Fund,	733.19.
" Soldiers' Tract Fund,	9.50.
Cash on hand to balance,	2,554.95.

Total, \$23,261.48.
U. SMITH, Treasurer.

NOTE. It will be seen by comparing this Report with the last semi-annual Report, given in Review No. 22, Vol. xxiv, that the business of the Association has increased for the past six months over eight thousand dollars, presenting a total which we have never before reached of over twenty-three thousand dollars. This will be gratifying and encouraging to all the true friends of present truth. While at the close of last volume, we had cause for gratitude in the marked evidence of the good and prospering hand of the Lord with us, we expressed the wish that in all respects the coming volume might be as that and still more abundant. So far, at least, as financial prosperity is concerned, that wish has been realized. We thank the brethren for the confidence expressed in the Association in so freely depositing their means for its use. A word of explanation may be in order, in view of the heavy sum received and paid out under this head. Much of this means remains in the office but a short time; but its use is a great advantage to the Association, in enabling it to do its business more freely, meet

heavy bills for stock as they become due, and pay back to the depositors as means comes in in the ordinary transactions of business. By thus having the temporary use of means without interest the wheels of the machinery all move freely, depositors can have their means back whenever they may need it, nobody risks anything, nobody is burdened, and great good is done. The work is onward, and anything else but faith, hope, and courage on the part of God's people, is now out of order.

Treasurer.

General Conference.

THE third Annual Meeting of the S. D. A. General Conference will be held in Battle Creek, Michigan, Wednesday, May 17, 1865, at 9 o'clock A. M. This Conference is composed of delegates from the various State Conferences. Where delegates are not already appointed, the different Conference Committees will see that they are appointed in season. Brethren in those localities where there is no State Conference can also represent themselves by delegates or letter at their discretion.

JNO. BYINGTON,
J. N. LOUGHBOROUGH, } Gen. Conf.
G. W. AMADON. } Committee.

AT the next meeting of the General Conference it is proposed to add to Art. V, of the Constitution two sections, as follows:

Sec. 4. The General Conference Executive Committee shall have power during the intervals between the yearly meetings, to license ministers who may be raised up in mission fields.

Sec. 5. It shall be the duty of the ministers and others in the employ of the General Conference to make a written report to each annual meeting thereof, of their labors each week during the Conference year, or such portion of the year as they may have been in the employ of the Conference.

It is also proposed to amend Article I of the Constitution, which now reads, "This Conference shall be called the General Conference of Seventh-day Adventists," by adding the words, "and shall be composed of delegates from the different State Conferences," so that the whole as amended shall read, "This Conference shall be called the General Conference of Seventh-day Adventists, and shall be composed of delegates from the different State Conferences."

GEN. CONF. COMMITTEE.

Annual Meeting of the S. D. A. Publishing Association.

THE Seventh-day Adventist Publishing Association will hold its fifth annual session at Battle Creek, Mich., Friday, May 19, 1865, at 9 o'clock A. M.

JAMES WHITE,
GEO. W. AMADON,
J. N. LOUGHBOROUGH,
J. N. ANDREWS,
E. S. WALKER,
URIAH SMITH,
I. D. VAN HORN. } Trustees.

Michigan State Conference.

THE Michigan State Conference will hold its fifth annual session at Battle Creek, Mich., Thursday, May 18, 1865, at 9 o'clock A. M.

All the churches belonging to this Conference, and those who wish to unite with it, are requested to represent themselves faithfully by delegate or letter. Delegates are to be chosen according to the following ratio: "Each church to the number of twenty members or under, shall be entitled to one delegate, and one delegate for every additional fifteen members." Delegates will bring letters showing their appointment. Churches will also be careful to act upon Sec. 2, of Art. iv, of our Constitution, as follows: "It shall be the duty of the churches in this Conference to send a written report to the regular meetings of the Conference of their standing, their losses and additions [of membership] during the year, also the amount of their s. b. fund." Ministers belonging to the Conference will also be prepared to present their individual reports of each week's labor, and expenses. These reports must state the number of meetings held, and where they were held, each week. Churches will also remember Sec. 3, of Art. iii, and notify the Executive Committee at or before the time of the Conference, of "the amount they will give each month during the Conference year for the support of minis-

ters and tent operations, and for such other purposes as may be necessary for the advancement of the cause."

U. SMITH,
JNO. BYINGTON, } Mich. Conf.
R. J. LAWRENCE. } Committee.

REMARKS. It is hoped that by appointing the business sessions of the Conferences and Association, so early in the week, all business pertaining to the interests of those meetings may be fully attended to before the Sabbath, so as to leave the Sabbath and first-day to be devoted exclusively to religious exercises. It will be necessary that delegates to the General Conference should arrive in Battle Creek as soon as Tuesday or Tuesday night, delegates to the Mich. State Conference by Wednesday, members of the Association, Thursday, while those who come for the religious meetings exclusively, will be expected on Friday. A committee of arrangements will be found at the Review Office, to provide homes for all who come.

GEN CONF. COMMITTEE.

Appointments.

ELD. I. D. Van Horn designs to meet with the church at Otsego, Mich., May 6th.

Preaching may be expected at Burlington, Sabbath, May 13th.

Business Department.

Business Notes.

Lewis Bean. We have been sending H. E. McLaughlin's Review regularly to Newport, Vt. His not receiving the paper must be the fault of the mail.

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.

S Chapel 27-1, B F Roberts 25-1, S D Smith for E Goodeno 26-19, L Williamson 27-1, E Place for E Goodeno 27-19, E F Rood 25-15, S Davison 26-14, Harriet Hicks for E Goodeno 28-19, M F Conklin 27-1, H Morice 27-1, E Preston 27-19, J W Winco 27-1, H Keefer 26-20, W W Page 26-13 each \$1.
G Thew 26-1, S G Hills 28-1, J Marshall 27-20, W Avery 28-1, Wm Avery 27-19, T White 27-20, J Stacey 27-19, W D Sharpe 27-19, J Sharpe 27-13, G W Pierce 28-1, D W Rice 28-1, D B Fox 27-19, F F Johnson 26-22, S L Gilbert 26-23, M A Cornell 27-1, Sarah Jones 27-14, J Durham 27-2, A G Wilbur 27-14, H Harrington 28-1, Geo Starr 26-14, W J Wilson 27-17, each \$2.

Mrs C Gibson 25-1, Dr T Croswell 26-19, J Ragan 26-22, each 50c.
R J Davis \$3, 27-1, H A Crow \$4, 28-1 M S Foster \$3, 28-19, Abby Rathbun \$1.50, 27-19, H W Moore \$3.50, 26-1, I Andrews on account 75c.

Subscriptions at the Rate of \$3.00 per year.

J Ralston \$1.50, 27-1. John Clark \$1.50, 27-21. J B Gregory \$3, 28-1, R A Worden \$1, 26-1.

Books Sent By Mail.

S Page (6 packages) \$5, H C Hayden \$1.91, H Hilliard 25c, A Fife 10c, E Engles 12c, R J Davis \$2. J S Sweeny 25c, G F Richmond 22c, T A Huilet 85c, S O Winslow 50c.

Cash Received on Account.

I C Vaughan \$1.30. Joseph Bates 95c. S W Randall for J N Loughborough \$2.

General Conference Missionary Fund.

Church at Haverhill Mass. \$7. Church at Newport N. H. \$15. Friends at North Berwick, Me., \$4.70.

For Shares in the Publishing Association.

J L Wilson \$10.

Donations to Publishing Association.

Cynthia C. Aldrich \$250.00.

Review to Poor.

B Stacey \$1.