Our Duty to the Poor.

Long may others, in our early experience, we erred upon this subject. If we help the poor when they can help themselves, we injure them. It is generally a lack of noble independence and self-reliance that causes poverty. If we bestow means upon such, we make them weaker, and they at once feel that they have claims upon us, depend upon our assistance, covet what we have, and become our enemies if we do not hand out as much and as often as they think we should. We should be liberal and kind in all our dealings with the poor, help them to help themselves, and if possible inspire in them that nobleness of soul necessary to self-reliance, instead of relying on others for help.

We have a sacred duty to the widow, the orphan, and the unfortunate. But in these cases it is generally best to help them by furnishing them employment.

We give the following copied from the Marshall Statesman, because of the sound truth it teaches.—En.

By F. S. Arthur.

"I have a poor sick child at home," said the woman, in a weak, plaintive voice, that touched the feelings of Mr. Oldfield, and caused his hand to move involuntarily toward his vest pocket. A glance from his wife asked, as plainly as if words had been spoken, "Have you a husband?"

"Yes, ma'am," answered the woman, in a tone that went to the heart of Mr. Oldfield, but did not make any impression on the feelings of his wife.

"Has he left you?"

"He was'nt a steady man," sobbed the woman.

"Why did he leave you?"

"I unvn a poor sick child at home," said the woman into the woman's hand, under the impulse of blind feeling. In a few moments tears came over her face.

"And how do you live?"

"Four years, ma'am.

"Have you a husband?"

"No, ma'am," answered the woman, in a tone that felt more provoked at his wife for what seemed to him an unkind or unsympathizing in the voice of Mrs. Oldfield. But she was in earnest in her inquiries.

"You earn enough in this...."

"You have entered the wrong way, depend upon it. No bread except that provided by yourself and child."

"You have the privilege of thrusting a coin into her hand!"

"If my health was good, and I could always get enough to eat."

"If we are able to work, ma'am."

"It shall never be!" exclaimed the woman, rising from the chair in which she had been seated, and showing much disturbance of mind.

"I will call, madam, in a day or two. I've got some plain sewing that I wish to put out," said Mrs. Oldfield.

"How is it? Think a little better than taking advantage of a poor wretch to lecture her, instead of extending the aid it was plain enough she needed. How his fingers itched for the privilege of thrusting a coin into her hand!"

"I do not say this," continued Mrs. Oldfield, "to hurt you; but to help you see what is best to be done, looking to the future as well as to the present. We gave the child at too low a price if it be at the cost of dishonor in the future. Have I suggested more in regard to your son than is likely to happen? Will it not be known that you lived on alms, instead of procuring a crust by patient toil, or will there not be some to throw this stingling, humbugging reproach in to the teeth of your boy, causing him to blush in shame for his mother?"

"It shall never be!" exclaimed the woman, rising from the chair in which she had been seated, and showing much disturbance of mind.

"I never thought of that. Throw into the teeth of my boy that his mother was a beggar? No—no—no! I have strength enough to lift a foot or move a finger."

"Spoken like a true mother," said Mrs. Oldfield encouragingly. "I was certain that you had not looked at this question on all sides—and now, if you are really in earnest, consider me your friend. Let me know your name and residence, and what kind of work you can do. I can and will aid you."

The woman looked grateful at these kind, reassuring words, and gave her name as Clark. She lived not far from the neighborhood of Mrs. Oldfield.

"I have some plain sewing that I wish to put out," said Mrs. Oldfield. "When you are ready for it, I would like to see you again."

"I will call, madam, in a day or two. I've got some work that's not quite finished."

"So you have work? Ah, my good woman! Your foot have dropped from the right way. Go back again as quickly as possible. Think of your boy, and let the thought keep moving you onward in the path of industry and independence."
"When I feel weak and sick, as I do sometimes," said the woman in a half apologetic way, "I grow discouraged. It seems as if I had no strength in me."

"If they return to you again," answered Mrs. Oldfield kindly, "come and see me. I think, may be, I can always say something to help you. I will try, at least. Only be resolute to do right, and you will find, when you add just now, you have power to lift a foot or move a finger, and your word for it, all will come out right.

"Why didn't you give something to start it on?" said Mr. Oldfield, in an earnest way, as the woman left the room. His portmanteau was already in his hand for the second time.

"It was the kind of doors engaged in the bad work of corrupting one another. Such scenes were common in that neighborhood.

"But I can't do things after this cool-blooded fashion, as band's remarks. "And, moreover, a human soul on the conscience.

"It seems as if I had no strength in me." said the woman in a half apologetic way, "I grow discontented, and tearing the little furies apart; "how dare you fight that little boy!"

"The child did not look shame-faced, or frightened. Young as he was, a fierce indignation gleaned out from every frown of his brow."

"Tom Sykes said you was a beggar! And I hit him. You ain't a beggar; and I'll hit any boy that says so."

"Are you a beggar mammas!"

"And the child looked courageously into his mother's face. His eyes did not waver for a moment, why she turned her face away, so that the earnest eyes that were fixed upon it could not see all the sudden tumult of feeling that was revealed therein."

"What is the meaning of this! How dare you fight that little boy!"

"The child did not look shame-faced, or frightened. Young as he was, a fierce indignation gleaned out from every frown of his brow."

"Mr. Oldfield, smiling at her husband's kind-hearted, impulsive enthusiasm, and said:

"Put by your money. It would do her more harm than good just now. That dollar coming in so easy a way, might suggest to the wrong moment, too strong a contrast between the slow, wearying achievements of honest toil, and the quicker returns of begging, and depress the good purposes that now rule in her mind.

"Don't you see how much is at stake! It is the question of destroying a human soul. I choose to look at it so, for it may involve all this. We can have but little hope of a boy whose mother supports him by idle begging. The little furies lead almost surely to crime.

"She gets drunk!" said the child whose indulgence Mr. Oldfield was seeking to crush."

"Tum Sykes said you was a beggar! And I hit him. You ain't a beggar; and I'll hit any boy that says so."

"'You work don't you?"

"'Yes, Johnny, I work and will work for you as long as I can move a hand.' And Mrs. Clark drew her boy close to her, and held his head against her bosom. 'It was naughty in Tom Sykes to say that. But you mustn't fight. That is wicked. His saying so don't make it so.'"

"'You're as good as his mother, and a great deal better. She gets drunk!" said the child whose indulgence Mr. Oldfield was seeking to crush.

"'Hush, Johnny—hush! Don't say that again about the poor boy's mother. It's too dreadful to think about!' replied Mrs. Clark, who remembered too tardily, the drunken father whose misdeeds would sooner or later be brought to the faces of her child.

"It took some time for the disturbed feelings of both mother and child to get back again into calmness. Then Mrs. Clark took from a closet the half-finished work she had laid aside in a fit of weary despondency, and went to her honest task again; when Johnny sat down to amuse himself as best he could. Already he had tasted the pleasure of the street and its rough, free companionship, it is to deplore the absence of home—and they had grown longer and often repeated of late—John had lived out of doors, and was beginning to harden in the active, rough-and-tumble life that was peculiar to the neighborhood, hardened in mind as well as body.

"'Can't I go down stairs, mamma?" he asked, soon growing weary of the still room and its few sources of enjoyment.

"The child did not look shame-faced, or frightened. Young as he was, a fierce indignation gleaned out from every frown of his brow."

"'Can't I go down stairs, mamma?" he asked, soon growing weary of the still room and its few sources of enjoyment.

"'I want to go into the yard, Johnny, but not into the street,' she replied.

"'I want to go into the street, mamma. Can't I go?' urged the child.

"'Wouldn't you rather help mamma? asked Mrs. Clark, who was always disturbed by anything like quarrels.

"'I want to go into the yard, Johnny, but not into the street,' she replied.

"'I want to go into the street, mamma. Can't I go?' urged the child.

"'Yes," answered the boy, quickly.

"'Then, as I have work, you know," said the mother, 'I want to hold by holding the end of this pillowcase as I sew the seam. Take hold just there and keep it out even.'"

The child did not look shame-faced, or frightened. Young as he was, a fierce indignation gleaned out from every frown of his brow. But he felt anxious and disturbed.

"'Yes," answered the boy, quickly.

"'Then, as I have work, you know," said the mother, 'I want to hold by holding the end of this pillowcase as I sew the seam. Take hold just there and keep it out even.'"
They were employed in the labor of God, suffering from the work, to labor with their hands. I saw that against God. They do not 'bear in mind that the way to move on as smoothly as though they were traveling fullness and influence of such. Sometimes for themselves, imagine trials, and are so away the victory. This great blessing has not been hurt, that they imagine themselves slighted and injured when it is not so. They think their lot hard. Have you had so few privations, have hardly known any-easily discouraged, so easily hurt, self-dignity is so when they have an easy time, their lives almost entirely retaining hand of God be withdrawn, and they pass through anguish of soul. Their lot they then would see would be ten-fold harder than it was before, while through anguish of soul. Their lot they then would

I saw that God has given his servants the truth so clear, not get round the convincing truth. Light has been everywhere the unwillingness to suffer, or the truth's sake. Said the angel, "Ye have done worse than they." I saw that some professed Sabbath-keepers spend hours that were worse than thrown away, studying this or that fashion, to decorate the poor mortal body. While you make yourselves appear like the world, and as beautiful as you can, remember that the same body may, in a few days, be food for the worms. Any while you fix it up to your taste to please the eye, you are dying spiritually. God hates your vain, wicked pride, and he looks upon you as a whitened sepulcher; but within full of corruption and uncleanness. Mothers set the example of pride to their children, and while so doing, sow seed that will spring up and bear fruit. The harvest will be plenteous and sure. That which they sow, they shall reap. There will be no failure in the crop.

I saw, parents, that it is easier for you to learn your children a lesson of pride, than a lesson of humility. And that Satan and his angels stand right by your children, who will speak to them, effectual to encourage them to make a sad and fatal mistake. If they would have a confession, show their faith by their righteous works, and shed upon all, and all will take knowledge of them. The harvest will be plenteous and sure. That which they sow, they shall reap. There will be no failure in the crop.

I saw that the conformity to the peculiar people of God? I saw the conformity to the world, the unwillingness to suffer for the truth's sake. I saw great numbers of Sabbath-keepers were pointed back to the children of Israel after they left Egypt. God in mercy called them out from the Egyptians that they might worship him without hindrance or restraint. He wrought for them in the way by delivering them, and brought them into the promised land.

While you make yourselves appear like the world, and as beautiful as you can, remember that the same body may, in a few days, be food for the worms. Any while you fix it up to your taste to please the eye, you are dying spiritually. God hates your vain, wicked pride, and he looks upon you as a whitened sepulcher; but within full of corruption and uncleanness. Mothers set the example of pride to their children, and while so doing, sow seed that will spring up and bear fruit. The harvest will be plenteous and sure. That which they sow, they shall reap. There will be no failure in the crop.

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Thoughts on the Revelation.

CHAPTER XX (Concluded).

Verse 4. And I saw Thrones, and they sat upon them; and they judged every man according to their works.

The second view of the phrasing of this verse, which is considered by some to be more correct, is that the Lord himself was present as judge, and that he, as God, sat upon the throne of judgment, and pronounced sentence upon the works of men.

The witness of this verse is more extensive than that.

Verse 5. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the books, according to their works.

The ancient of days, or the Lord, sits upon his throne, and before him is laid the book of life, wherein are the names of those who keep the commandments of God and the faith of Jesus. And after the thousand years, death and the grave are opened, as well as those the treadmill of the damned.

From verse 10 some have argued that the Devil and his false prophet are cast into the lake of fire and brimstone, and that this is a symbol of the agencies which the man of sin is to be consumed; it is the fire of Tophet "prepared for the king" (the Devil and his false prophet). But we cannot believe that the saints' inheritance in heaven will ever be thus marred, or that the fair plains of the earth shall be burnt up.

The Scriptures declare that they shall be rewarded according to our view, and graduate the pain attendant upon the sinner's being reduced to a state of death equal with the common one in this respect, while it last, the weary sufferings of others may be long drawn out. But yet, we apprehend that the bodily sufferings will be but an unsanctioned trial compared with that mental agony, that keen and scraping pain, and the sufferings of others may be long drawn out. But yet, we apprehend that the bodily sufferings will be but an unsanctioned trial compared with that mental agony, that keen and scraping pain, which the man of sin is to be consumed; it is the fire in which great Babylon shall be utterly burned.
The Cause.

In these times, when almost everything is trembling and shaking to pieces, it is a matter of the greatest encouragement to be connected with, and laboring in a cause that gives evidence of being specially supported by the hand of present truth. In other words, the cause is on shore, because the hand of the Lord is in the work.

The efficient ministers among us are few, and some of them have entangled themselves in worldly cares, while some others have lost the missionary spirit and have been entirely made captive by the present circumstances. In this direction things at present look dark. But viewing the subject with a firm faith that God has a special and glorious work to accomplish with the present message, I cannot but feel that the present number of laborers decrease may we expect the Lord to raise up others more faithful and worthy to fill their places. If the cause needs them he can raise up and qualify ten to one. The work of the faithful is to discharge their duty, and in faith have those things which lie beyond their agency with the great Author of the message.

The Macedonian cry is heard from Ireland. "Come over and help us!" It seems to us that somebody will not be stirred by it. The experience of the past two months with those who have gone out in Michigan is that the Lord has turned his hand to build up his people, and convert our entire Sabbath-Schools to himself. The youth, and children, and barmaids are turning to the Lord in faith with the hand of God in this work, as now. In every place where the message has been brought out by those who have professed it, and the testimonies, which God in mercy has caused some of them to be given, have been declared, we may now expect a precious ingathering of souls.

In this God seems to be setting his seal to the work of his faithful servants in this cause. From all parts of the free States we hear the call, "Come over and help us!" These calls will stir somebody. If those who have been teaching the message do not move out with other positions in life those will be stirred by such calls.

Our churches are awake and true every time. They adopt systematic benevolence generally, which, if fully carried out by all, would meet the wants of the cause. But if more means are wanted to carry forward any enterprise, such as raising ten thousand dollars to place the publishing department where it now is, they will not stop with the sums which systematic benevolence calls for; but they will apply their hands wide to meet every want. We do not believe there is another people on earth who are so ready for acts of benevolence in the face of God.

Looking out upon the so-called Christian world at the present time, we see two extremes; one is a people excited by speaking excitement, the other is godly in manner which has not its parallel; the other extreme is, their ministers, with few exceptions, are destitute of the missionary spirit. The way is not yet prepared by them to meet in their means in their hands to send them where duty may call; the Publishing Association can spare faithful missionaries who need, one or two hundred dollars a month to live on, but their hands are not yet stretched out to meet every call. The whole of them under their present rusting position are losing their faith, and becoming infidel in their feelings.

The experience of the past two months has been teaching all the world does not move out with them ever. God wants room to work for these men and their companions in life, to make them mighty in this end, they must shrink back to the wall, and cling to the poor comforts and blessings of this life, as if these were their only heaven, God cannot do much for them. If they strike out with that love for sinners which the gospel calls for, every minister, in the world, will be onward and still onward to form new acquaintances, made doubly dear by being instrumental in bringing them to the truth. Here are competent hardships, discouraging, casues, burdens, for those who put their entire being into the work; but with these there is happiness exceeding that of kings and nobles. These glory in the cross of Christ, and covet to suffer with him that they may reign with him.

With the cause most needs at the present time is a devoted, self-sacrificing, active ministry. What if they suffer cold, hunger, and sickness? Look at the poor soldier. None of our ministers have suffered as much as some of them have. When they, like Paul, desire to spend and be spent in the cause of Christ, and through incessant labors fall in the battle and sleep in Jesus till the trumpet sounds, look at the poor, suffering soldier led forth to battle to be shot down, stripped and buried like a dog by rebels, with no hope of a resurrection to eternal life.

We have borne a plain testimony to our people in regard to sacrificing for the cause, as has Mrs. W. The testimony has been so strong as to make our ministers and our ministers have gladly received the benefits; and now that we see a far greater task in the part of our ministers, we will not hold our peace until we see ministers and people, like the self-sacrificing soldier, in the closing battle of the closing work of the third message. Then will the cause move on gloriously.

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Wesley and His Preachers.

He prescribed the minutest rules of life, even such as concerned the lower habits. He had found that some became "nervous" more probably by too much work than by too little, though he thought otherwise. He gave them advice on the subject even as to the practice of physick. He ordered a little exercise, and took care that they were not over-fat, or too thin. He ordered a little exercise, and took care that they were not over-fat, or too thin. He ordered a little exercise, and took care that they were not over-fat, or too thin.
The Departed Year.

Aurumon year is numbered with the past, Here I see the harvest is away The morning show its light, the evening cast Its shadow over the soon departing day.

The weeks and months have almost moments seemed, So swiftly have they rolled their course around; But with the thoughts of our days, they've leaned, And our and diaged at the sound.

We bear and read of bloodshed, war and strife, But see amid the strife the Christian stand, Its shadow o'er the soon departing day.

A few more battles fought, and victories won, As though from all restraint they would be freed All tokens of the great destruction near.

And hearts of men are failing them for fear, Of God's fierce wrath reserved for guilty man. But still are rushing blindly, madly on That they might hasten their impending doom.

The weeks and months have almost moments seemed, So swiftly have they rolled their course around; But with the thoughts of our days, they've leaned, And our and diaged at the sound.

...
DEAR BRETHREN AND SISTERS, let us strive to overcome that we may meet in our Father's house on high.

Our little society has been shaken, and we see the necessity of union. A large portion of the bathkeepers here are desiring of uniting with the body in their journey to the celestial city. Cannot a messenger be sent here for our benefit?

Yours in hope.

EMLA BUCKER.

Waterloo, Iowa.

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FROM SISTER PALMITER.

DEAR BRETHREN AND SISTERS: The Lord is still leading his people.

We have had some encouraging seasons when Bro. Fuller has been with us. Quite a number, under his labours have been brought (we trust) to a "saving knowledge of the truth." May God help us who profess his name, to be children indeed, "known and read of all men" and may all the honest in heart be speedily gathered into the fold of God. Hoping to be remembered when Jesus comes.

I remain your unworthy sister.

EMMA HOUSE.

Cullin, N. Y.

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FROM SISTER DARLING.

Bro. White: I am still trying by the help of God to fight the good fight of faith. I believe that God's promises are sure for all who endure to the end. My interest is with you for the truth. We are still alone in this place in keeping the commandments of God. We watch with interest the movements of the church where the work of God is being done in their wayoward. Father and mother have not seen any of like precious faith for seven or eight years except those of their own household. We feel that one will come to be gathered here to listen to the truth of God.

Our house is open for any of the brethren who shall see fit to come to see us. Yours for the truth.

M. E. DARLING.

Bower, Minn.

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EXTRACTS FROM LETTERS.

Bro. L. B. Chapel writes from B. Palermo, N. Y.: We are still striving for the victory over the works of the enemy; but it seems as though it was almost impossible for him to leave the ground he has had so much to do with; but by the help of the Lord, I think we can overcome in this place as well as in other places. I think the Lord has been working for us of late. We have reason to believe the Lord sent Bro. Andrews here; and the strain testimony that he bore has had the Lord's blessing, and there seems to be more taking hold of the work than has been manifested for some time; and I have reason to believe that the work will continue till the church is brought into a genuine connection with the people of God. I shall be of one mind and judgment, until they shall all speak the same things, until the prayer of Christ shall be answered as far as the last church is concerned; that is, that they may be one, as he and his Father are one.

It appears that at the time has nearly or quite come when God is about to shake his people, when the church shall be lifted up, and the question is, Who will be able to stand? I think there will be something to test us all the way through, and I hope that I shall have grace to stand every test, and go through to the kingdom of God. I have been much afflicted in body for the past year, yet we would be reconciled to our Father's will, begetting that the same Jesus who triumphed over death and the grave will enable her to triumph also. Eld. C. Woodruff writes from Zanesville, Ohio: Although a sincere seeker after truth, I am one of the many millions that have been imposed upon by the traditional theology that was introduced in the dark ages to keep the children in darkness, when the Holy Ghost came to the church into the wilderness, and changed times, laws, and ordinances. But having obtained help from God, I am enabled to come forth as a true Protestant, believing that the Holy Ghost has adapted the word of God to the common capacity and understanding of man, authorizing no man to preach anything else. No prophecy of the Scripture is of any private interpretation; and the way is so plain that the wayfaring man need not err therein. But if we are moved by the Spirit of God to search for truth in view of walking face to face to the honor of God, comparing scripture with scripture on the literal principle, in connection with history, it will make truth shine like a diamond on every subject that is profane for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfectly furnished unto all good works. Since the help above mentioned, and the adoption of the true Protestant principle, I have had much to do to correct my own faith to make it agree with the word of God as once delivered to the saints, as recorded in the word of God. I am pleased to see the Protestant world following after the beast, and neglecting the faith of Jesus and the law of God. Do all you can to show the world this prophetic character of the beast. Bro. T. E. Deering writes from Cambria, N. Y.: It is about eleven months since my husband embraced the present truth. We have recently moved to Cambria, and have been endeavoring to get some knowledge of the truths of the third angel's message to our friends and neighbors. One sister has commenced new to keep the Sabbath. Two more sisters have been led to see their error in keeping the first day of the week, and are now striving to keep all the commandments of God. Pray for us, that we may set such examples before the world, that God will approve us, and that we may be enabled to discharge every known duty in the love and fear of God.

Sister E. J. Paine writes from Johnson's Creek, N. Y.: The Review is the only means I have of hearing from the dear saints scattered abroad, and of hearing of the advancement of the precious cause of present truth. It is an international organ, although a people not one and another, yet it is one, and we are willing to have it sent here; and the strait testimony that he bore has had seven or eight years except those of their own household. I am not alone, for I have a strong support still, a strong refuge in every time of trouble. And it is through his goodness to one so unreservedly, renewedly, day by day, hour by hour, he was willing to make a sacrifice and deny ourselves, that we may be one with Christ, as he is one with the Father. Then shall thy righteousness go before thee; the glory of the Lord shall be thy rereward."
Providence permitting we will hold quarterly meetings as follows: Burlington, Mich., Sabbath and first-day Jan. 24th and 25th. Hillsdale, Jan. 31, and Feb. 1st.

J. N. Loughborough.
John Eyster.

Turns will be a general conference of the Seventh-day Adventist Church, held during the week of the Sabbath and first-day in each city. The interest at the Sabbath, and the evening of the Sabbath School will be high. We shall be glad to send a full account from them.

In behalf of the brethren.
B. F. Spoon.

P. S. We hope to see a general attendance of delegates from all the churches. Bro. Cornell will be with us.

Two next monthly meetings for Northern New York will be held at Brock's Bridge, Jan. 24th and 25th. A general attendance of the brethren and lovers of truth is requested.

In behalf of the church.
H. Hilliard.

BUSINESS DEPARTMENT.

RECEIPTS.
For Second Issue of the Herald.

Exempted from the duty of postmasters of the United States on the ground of the amount of business done.

D. C. Price.

Acceptance of the Second Part of the Second Series of the Common Hymns, with the cash, address Elder James Weute, Battle Creek, Mich.

Signed by A. S. Bedell.

We have our large-scaled Pamphlets and Tracts bound in three volumes, which we send by mail, post paid, for $2.50.

We have received enough copies of Hymns and tunes to make a Hymn Book since we called for a few choice pieces. We want to hear from Bro. Russell of M. Davis of I. Gurney of J. H. Wagonner of Ohio and Iowa, and subscribers in general in other States. We have almost every Singing Book we ever heard of, please to refer us to our favorite pieces, giving book and page. Who can give us the name of the original hymn-song.

"Who do I love Jesus? Because he first loved me.

Let us have a valuable addition to our present singing material, or none at all.

Is it Sound Reasoning?

Man was not immoral when created, Hebr. ii. 7. Thus, as he had him a less angel the - and the angels. The powers possess an analyzing nature or in other words they are immortal. Proof, Hebr. ii. 9. 16. Jas. xxiv. 20.

From the above testimony it is evident that the Heavenly powers are immortal. Man in his nature was made lower than the angels. It therefore follows that man was not created immortal. The idea that the fallen angels are to be destroyed cannot be against the above conclusion because they were on probation for eternal life and rebelled before the blessings obtained by the ways of sin.

Wm. S. Ingram.

APPOINTMENTS.

Quarterly Meetings.

For the next quarter the order of meetings may be irregular, as shorter journeys may be practicable during the season when good traveling is uncertain.

Michigan Tent Fund.

E. E. Jones.

Cash Received on Account.

Michigan Tent Fund.

E. E. Jones $35.

Books Sent by Mail.

For Shares in Publishing Association.

Donations to Publishing Association.
Ch. in Enosburg, Vt. $5. Ch. in Owatsico, Mich. $8. H. Bingham $7.

Michigan Tent Fund.

E. E. Jones.

English Bibles.
We have on hand a good assortment of English Bibles, which may be procured at very reasonable prices by the amount of postage.

English Bibles.

The figures are correct, and show how much is included in both the cost and the postage. The Hymn Books, containing 404 pages and 122 numbers.

$1.25 postpaid.

Postage costs.

Postage costs.

Bound Books.

The figures are correct, and show how much is included in the cost of the binding books.

The Hymn Books, containing 404 pages and 122 numbers.

History of the Sabbath, 1868.

History of the Sabbath, in one volume, bound.

Scripture Gayle's life.

Scripture Gayle's life.

Scripture Gayle's life.

Scripture Gayle's life.

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