The Advent Review and Sabbath Herald

**VOL. XXI. BATTLE CREEK, MICH., THIRD-DAY, MAY 19, 1883.**

**No. 25.**

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But at last mind and spirit are weakened by physical disease, or some temptation assigns an unguarded point, and sudden death unlooseth the toils of such a devoted life, in Christ, if telling their own need, and owning their exceeding frailty, lean on an earthly idol, and rejoice in the main strength which they believe can never fail. How soon one touch of death’s finger shall be felt in the strength of youth!

The highest, noblest, most richly endowed natures are insensible in themselves. We want a strength that shall renew itself day by day; that shall never decline and never fail; that shall increase according to our own increasing; that time can never wear out, or death destroy.

Is this need never to be supplied? Are these longings of our nature always to be unfilled? lo! the blessed word, “Thy seat shall go on the way to the -dust, cannot think of our dead, nor visit their cold, pale, dumb, tearless, rigid, terrible in grief, springing up to dust, no claim on the kindness of this house; I may be told

Child of God! I pray on. By prayer thy hand can touch the stars, thy arm stretch up to heaven. Nor let thy holy boldness be dashed by the thought that thy prayer has been heard, but that the cup now lies on the ground thy God. When I pull on the ropes which fasten my frail and little boat to a distant and mighty ship, if my strength cannot draw its vast bulk to me, I draw myself by faith and unworthy mendicant; the door may be flung in my face, whether he takes us as his peculiar people, consecrating them of his royal law; many of whom had suffered much for their testimony. But since all these great works have been done for the nation whom he hath brought out of darkness, take his peculiar people had for many years too much for got God, for which a small number mourned and were bowed down. Yet the Lord would re -un these churches -by them, in the old country and in North America.

He will, as he has shaken the earth, so shake it apace with wars and earthquakes; cover the earth. Many shall be slain. Then, Oh! New England! will he threaten thee with the rod, yea, with an overthrow. But as his mercies continue to youward, he will help when you shall be in pain on every side. Then will your deliverer deliver you from the hands of the ruthless, men, not by an arm of flesh, but by his arm of mighty power. He will turn your enemies back again without so much as your striking one blow. Then shall the nation have a quiet small space.

Child of God! pray on. Were it indispensable for thy safety that God should send these heavens, it should be done. I dare believe that, and "I am not most noble Festus. Here not these heavens have been already rent! Eighteen hundred years ago, reborn in humanity, God [Christ, Ed.] himself came down. These blue skies, where larks sing and eagles sail, were claim of the worlds and great ones of the earth, and great and splendid, as the giants in the days of old.

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Talk not of what you suppose to be dignity of Divinity. Talk not of what you suppose to be dignity of Divinity. Talk not of what you suppose to be dignity of Divinity. Talk not of what you suppose to be dignity of Divinity. Talk not of what you suppose to be dignity of Divinity. Talk not of what you suppose to be dignity of Divinity. Talk not of what you suppose to be dignity of Divinity. Talk not of what you suppose to be dignity of Divinity. Talk not of what you suppose to be dignity of Divinity. Talk not of what you suppose to be dignity of Divinity. Talk not of what you suppose to be dignity of Divinity.
Eating and Sleeping.

Bacon’s Journal of Health says: “For persons who eat three meals a day, the second one is sometimes sufficient to make the last meal of cold bread and butter and a cup of warm drink. No one can stand on it, while a perseverence in the habit, soon begiess a vigorous appetite for breakfast so promising a day of real comfort.”

Yes, yes; and by omitting a third meal, the individual beside securing a night of sound sleep, will not find on awakening in the morning a bad taste in his mouth, so indicative of general foulness.

The stomach already enfeebled by constant working and it prevents the individual from receiving the greatest benefit from the meals he does eat, so indicative of general foulness. Nothing should be eaten between the regular meals, which custom has sanctioned us. Now what is the price of that is greater than of gold. But frippery and ornament is half as striking as you think it; you cannot but interfere with the devotions of your neighbors by attracting their attention to you. Oh, how utterly profane and profane all this is in the presence of God! To think that the poor giddy creature who is setting off her face and figure with ribbons and silks, must soon stand before God nacked and bare! Dear young friends, when you stand at the looking-glass, think for one moment of death and of judgment.

Frippery and finery are offensive at all times and in all places; the real ornament is the “meek and quiet spirit;” that is of great price with God as with our-
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The Review and Herald.

Orth. Prophecies.

Bible prophecy foretells that the daughters of Zion, in his day, had not only have the love of finery, as people always had, but they have just been studiously getting yourself up to be ad-

The dying up a single tear has more of honest fame than shedding seas of gore,” the glory of the Alexanders and Caesars of history pales before the magic of that kind utterance. What the gently distill-

Speak Kindly.

“A little word in kindness spoken, And made a friend sincere.”

We must always have in our possession this instrument of power with which to bless humanity, whatever else is denied. And be not forget that man who uses the God-given power of speech al-

Parliament and the church, and deliver his servants, and then shall the gospel be declared unto the ends of the earth more fol-

Simplicity of Dress.

Own of the great evils of the day is an excessive in-

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The Great Movement.

This great Advent movement will come out right in the end. The purpose of God in it will be realized. The movement is symbolized by a series of messages in the Scriptures, one of which declares: "Gather out of the rubbish of this treacherous world a people for my name." The Great Movement is infallible. Mortals may err in relation to truth and duty, and Satan may mislead many to try to disarrange the order of Providence; but while these may suffer for the lack of true knowledge, God will see that his purposes are accomplished wisely and well. The prophetic pencil marks out the track, which will be kept open in spite of earth and hell, for the cause of Providence to move along. God's revealed purposes are sure to be fulfilled. Preparing a people to joyfully receive his Son at his second advent will terminate gloriously.

But notwithstanding the faithfulness of God in fulfilling his word, and the infallibility of revealed messages of truth, those who are part in the great Advent movement are not free from responsibilities. Every person professing the Advent faith assumes a great responsibility. God holds them responsible for the conduct worthy of their high profession. Those who teach the Advent faith and hope to take still higher responsibilities should be proper examples to the flocks, and lead the path of holiness. If the flock recognizes the shepherd's voice in theirs, they are taught to obey; but should they have no authority to govern, the church is committed to their care. Says Paul, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account." Heb. xii. 15. God will hold them responsible for his flock, so far as a faithful duty is concerned. The church is committed to their care.

With Adventists of every type there has been a fault in the relations of members and leaders. Paul, in the text above quoted, requires obedience on the part of the people, but not without the text and increasing denominations with the weight of responsibility cast upon them. The spirit of division on the part of many ministers who teach the Advent faith, the cloven-foot style of some in preaching and writing; their opposition to organization, and their leaving the things of this world behind; their want of love for souls, and their exclusive love for sentiments of no practical importance; their love of riding in horse buggies, expressing the varied forms of the future age, &c., which can result only in dividing the flock, have impaired the residence in them, which the people should be able to respect in the ministers of Jesus Christ. If ministers have an abiding sense of the dignity, the holiness, and awful solemn responsibility of the ministry, they will work in such a manner as to gain the confidence of the people. In this way only, they may secure the obedience of the people.

Obedience to the minister secured by crease force is spiritual slavery. On the other hand, a righteous liberty, a free exercise of ministry, a liberal portion of the members, and proper obedience on the part of the people, is nearly worse in its results than the other extreme.

The great fault is in the ministers. Let them be imbued with the spirit of Christ's Master; let them feel the vocation; let them weep between the porch and altar; and let them feel that keen agony, and love for perishing souls that comes from the realization of the fact that the eternal destiny of their calling can fail; let them as loyal subjects of the government of heaven, teach the commandments of God and the faith of Jesus, and their hobbies will go to the moles and the bats. Let them marry with them wherever they may go, in their words, their acts, their general deportment, and their tears, the evidence of these revealed messages of truth, to the men in a scriptural manner confide in them.

Seventh-day Adventists are sometimes charged with being exclusive. If to keep the Sabbath and teach the necessity of the moral law, and worship on the seventh day is considered treason and sedition when done with us on that day, it is to be exclusive, then we are exclusive. And if obedience to the law of God makes us exclusive, we should be praised, and not censured, for this is the only form of sabbaticalism and Sabbatarianism charged against us by cleverly concealed bigoted sectarianism for piously wisely to the government of God. In this sense the church ever should have been exclusive. It is a matter of the highest practical importance that separates us from other adventists, and out of nothing else. We would rejoin to have them come with us, and would heartily welcome them to all the blessings of loyalty to the constitution and laws of the government of Heaven. While they remain in doubt as to the Sabbath of the fourth commandment, we cannot go back to them. For us to do so would be treason. Then while other Adventists do not join us in keeping the commandments of God, we shall have to go on without them. But notwithstanding the faithfulness of God in fulfilling his word, and the infallibility of revealed messages of truth, they should be characterized with that bitterness against Sabbath-keepers that some other papers have. Our future-age crabbed spirit has taught the Sabbath abolished; but has not been characterized with that bitterness against Sabbath-keepers that some other papers have. This has been a heavy cross for our people to bear, but they now reap the blessing. Satan has wished to crush us with these mistaken notions which have ever cursed American Adventists; but thank God for our people over our generally beautiful system, till, in the eyes of the good, the whole fabric, dashed with untempered mortar, becomes a stench in the nostrils. I am watching with peculiar interest the future developments.

We turn from this sad picture to our own comparatively happy people, with a degree of pleasure. The faith of our people in the perpetuity of spiritual gifts has saved them from those schisms which have rent other denominations, and has been a good, the whole fabric, daubed with untempered mortar, a stench in the nostrils. I am watching with peculiar interest the future developments.

The spirit that drives the fancies of the future age, has taught the Sabbath abolished; but has not been characterized with that bitterness against Sabbath-keepers that some other papers have. This has been a heavy cross for our people to bear, but they now reap the blessing. Satan has wished to crush us with these mistaken notions which have ever cursed American Adventists; but thank God for our people over our generally beautiful system, till, in the eyes of the good, the whole fabric, dashed with untempered mortar, becomes a stench in the nostrils. I am watching with peculiar interest the future developments.
property costs the friends of the cause the sum of $152,220.13. By a safe estimate of the property of the Association, whose value is now less than $200,000, which is nearly $5000 more than what it has cost the friends of the cause. This speaks well for the integrity and faithfulness of Bro. White and those who have been connected with him in the Review Office.

B. E. WYATT, Secretary, S. D. A. A.

Lessons for Bible Students. Lesson XLI.

(_history_of_the Sabbath, pp. 158-166.)

How far have we traced the Sabbath? To what does the termination of the seventy weeks of the Old Testament give us? What did the Mosaic, during his ministry, solemnly affirm? What did he do at his death? What commission did he leave to his disciples? With the expiration of the seventh week, what did the apostles do? From what does the new covenant or testament date? With whom did it begin? Long was it confined to them? Who then were admitted to a full participation with the Hebrews in its blessings? Did God now enter into covenant with his people as a nation, or as individuals? What two great points do the promises of this covenant embrace? When were those promises made? What law was it, then, under the new covenant, to be the evidence of the hearts of God's people? Upon what, therefore, is the new covenant based? Instead of abrogating the law, what does it do? The old covenant had a sanctuary, an ark containing the ten commandments, a priesthood, &c. does the new have the same? Instead of the tabernacle erected by Moses, what is the sanctuary of the new covenant? The great central point in the worship of the sanctuary was the ark containing the brazen altar which man had broken; how is it with the heavenly? What scripture proves that there is a temple and an ark in heaven? Before what does our great High Priest, Jesus Christ, minister in the temple in heaven? Is the ark before which he ministers, empty? If not, what does it contain? To what does the death of the Redeemer, and his work before the ark, have direct reference? As the presence of every particle of Christ has reference to the law within the ark, what is thus proved in reference to that law? Did this law, then, originate with the New Testament? Where must we, therefore, look for a revelation of that law? To what does the New Testament in its quotations from the law, cite us? Going back to the Old Testament for the original of this law, what do we find? That this Old Testament law was identical with the law now in the ark in heaven can be readily shown; first, what was the mercy seat, and where placed? Second, what had made the atonement necessary? Third, was there any atonement under the old covenant that could take away sin? Fourth, was there not actual sin, and a real law which the Old Testament had broken? Fifth, what kind of an atonement, therefore, must there be, to take away sin, and to what must it pertain? Sixth, what was the law under the Old Testament which demanded an atonement? Seventh, what was the death of Christ designed to accomplish? To recapitulate, what kind of a law does the Old Testament give us? What amendment does it provide? What then was needed? Does the New Testament respond to this want? Are all mankind amenable to the law of God?

After the Gentiles were given up to their own ways and left without a written law, what did they still have? What advantage had the family of Abraham in being taken as the hereditaries of God? Why were they, then, no better than the Gentiles? By what language does Paul show that the law has jurisdiction over all mankind? Can the law save a man; what is the great means by which God can justify those who seek pardon, and yet remain just himself? How then, does the sentence which the law pronounced upon the sinner become the offer of pardon through the gospel, compare in extent? From all this, what is the office of the law shown to be? Of what is the church of the present dispensation a continuation? What does the proclamation of the gospel to the Gentiles do? In Paul's illustration of the olive-tree, from what point was the branch grafted in? What constituted its branches? What does the ingrafting of the wild olive-tree represent? How are the Old-Testament and New-Testament church respectively described?

One and One Make Two.

Context sense was intended to be used in learning revealed truth. One and one make two, when applied to things revealed in the scriptures, as well as to every thing besides. Yet point men to one law written on tables of stone and enclosed in the ark of the covenant, and then to another law of ceremonies, by which men can approach the broken law within the ark for pardon, and some will very gravely ask you for proof that these are two laws. As if, on a clear evening before sunset, you stand conversing with a friend, and you point to the setting sun and then to the moon already risen in the east, as two distinct objects, and he should demand the proof that they were two; and you reply that you are perfectly sure they were two, yet are you not satisfied, rationally at work to frame a syllogism to convince your friend, but would reply, that it is generally admitted that one and one make two. And such would be sufficient proof of the existence of two laws, in the former dispensation, one of which was abolished, and the other confirmed by Christ, did not men desire the abolition of one and one make two? But such would be sufficient, as well as conclusive, proof of the existence of two laws. One and one make two, when applied to the law which showed the necessity of an atonement, therefore, must there be any atonement under the new covenant which is nearly $5000 more than what it has cost the friends of the cause. This speaks well for the integrity and faithfulness of Bro. White and those who have been connected with him in the Review Office. The old covenant had a sanctuary, an ark containing the ten commandments, a priesthood, &c. does the new have the same? Instead of abrogating the law, what does it do? The old covenant had a sanctuary, an ark containing the ten commandments, a priesthood, &c. does the new have the same? Instead of abrogating the law, what does it do? The old covenant had a sanctuary, an ark containing the ten commandments, a priesthood, &c. does the new have the same? Instead of abrogating the law, what does it do?

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Time is now teaching his people. Deep solemnity characterized this place with good effect. We left this place for Mc-}

Meetings in Illinois.

Our houses at Elkhorn and McConnel's Grove III. were meetings of some interest. In Elkhorn we were favored with an oil-lamp on the Sabbath and first-day May 9th and 10th. I spent in from Clyde and Crane's Grove. I preached five times and enjoyed good liberty. The house was crowded and quite a number seated themselves out doors because there was no room for them in the house. At the close of our meeting we called for an expression to learn more of present truth. On the occasion and during this meeting. -

R. F. COTTRELL.

Battle Circle, May 14th 1863.

The Cause in Wisconsin.

BAD WATERS! We have just closed a Quarterly Meeting with the church in this place. Deep solemnity pervaded our entire meeting, while we reiterated the requirements of the gospel and the evidences of our present position. A deep interest was manifested and increased to the close. Some who had been on the back ground moved forward and renewed their covenant with God. On first-day, A. M., we took the parable of the ten virgins to show more clearly our press.
Unfaithfulness in a soldier leads to treason; and no young convert would be an Arnold, a traitor, but all would. Peace on earth, then, the battle is not long.

Yours, in joyful hope.

JOSEPH CLARK.

LETTERS.

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

From Dr. Hunley.

Bro. White: I have been thinking that perhaps you would like to hear from us, and learn how the cause is prospering in Peterboro, N. H., and vicinity.

The last church meeting was held last winter by Bro. Bourdeau and Hutchins, have, through the blessing of the Lord, resulted in much good. About a dozen have embraced the Sabbath and many more are convinced of the truth, but do not feel the importance of obeying it.

I am more than ever convinced that the time has come for a more united effort to be made for the advancement of the truth in the East. I am satisfied the Lord is moving in the minds of many to inquire for light and truth. The brethren at this meeting helped to regulate them and get order more perfectly established throughout the State. The third angel's message is onward. May the Lord hasten it, is my prayer.

T. M. STEWART.

Hundred-Mile Grove, May 11, 1863.

To the Sad and Desponding.

Lonely pilgrim weak and fainting,
Why so cast down, why so sad?
If to o'ercome thou still art striving,
How shall you find me? But shall find me.

Bro. White: For the first time I use my pen in writing to the Rev. and to inquire in his temple.” Ps. xxvii, 4. This desire of the psalmist is mine. Yours, striving to overcome.

From Bro. Darling.

Bro. White: Believing that God in his providence has opened a door for the truth in this vicinity, we would solicit the prayers and sympathy of God's children in our behalf. We trust the time is coming which we have long waited for, when the honest in heart will be brought into the unity of the faith, and bear a better state of things in the McClintock church, the present number twenty-three. There are others who are laboring in this place, but we expect a better state of things in the near future. The church is one. Bro. Bethwick has been here, and agreedly to appointment; spoke twice on First-day coming season would result in much good.

BR. WHITE: Perhaps you would like to know how we are prospering here. When you were here an interest was awakened with several of the young, who have since started to go to Mt. Zion with us. May the Lord help them to endure unto the end. When Bro. Ingraham was here last, the church was fully organized by the election of church officers. It seemed that the right time had come, and there was a greater degree of union than some of us anticipated the other day. We have embraced the Sabbath, making the present number twenty-three. There are others that may join at some future time. There has always been some scattering and distracting influences in this place, but we hope for a better state of things in the near future. It seems to be a pity that present truth does not take hold of the heart and affections of all who believe and partially receive it.

We expect, and hope for better times here. A greater degree of union is what we desire, as there can be no real advance. We are all striving to overcome, and hope to keep up with the onward march of God's truth and people, till we all reach the land of rest.

Yours in love of the truth.

D. HILDRETH.

Round Grove, Ill.

From Sister Van Dorn.

Bro. White: For the first time I use my pen in writing to the Review, which I have had the pleasure of reading but five months. For the same length of time I have been an Adventist. I was converted to this precious truth by the preaching of Bro. Cor- nell. He lectured four or more weeks in this place before I commenced to attend, which I regretted ever since, as I believe he would have left what is precious, wholesome food his lectures would have been to me.” I can truly say that there were the happiest moments of my life that I spent in listening to this truth. Before that my life was all dark and dreary; what I thought to be enjoyment, has proved but mockery and deceit, for there was not a new earth, neither did I know there was a real city, called the New Jerusalem. O, my heart does rejoice and is glad; for now I know there is a living God, who will make me happy for ever, and that I have nothing to pray for—something to build my hopes upon—something to win; and by the grace of God I mean to win a place in his kingdom. My three sisters and myself have given up a great deal for this truth, and are willing to give up all for Jesus, for whom I am waiting and watching. We know he will soon appear, and our desire is to be prepared to meet him with hearts overflowing with joy and gratitude, and be able to say, Here is my heart, God, I give it for thee.

Bro. Snook's last visit was most in due season. It gave me more strength to come out from the world and be separate. We desire to leave every vestige of worldliness in the past, and in the future to serve the Lord in truth and uprightness, and be meek and lowly as becometh followers of Jesus. I love to meet with my brethren and sisters to speak and pray; and above all I love to go away by myself and pray to my Father who is in heaven.

A home with God! O, solemn thought. The frame the mighty Maker wrought, To his inspection given. For he alone can search the heart. He only needed grace impart, To press our way to heaven.

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live near to my God. May we a people let our light shine to the world, that others seeing our good works, may come to know Jesus.

We see the signs thickening around, that the time of trouble, such as never was, is very near. The Lord is coming. May it ring in our ears from day to day—the Lord is coming! I have been meditating for a few weeks about the coming of our Saviour. My heart has been cheered. May the Lord arouse us that we may arise with the message. Those that remain of my little family are trying to meet our dear Saviour, who has suffered and died that we might live. I want to suffer with him, that I may also reign with him in glory.

In love of the truth.

ELIZA HOUK.

Rochester, Mich.

Extracts from Letters.

Sister A. M. Preston writes from Fitch Bay, Ills.: 

I am thankful that I ever listened to the truth when it was presented to me, and that God has established me in it. I am thankful that I embraced it before I came west, for I am surrounded by the wicked. But I was made to rejoice a few weeks ago, when one of our neighbors, who had read my papers, commenced keeping the Sabbath, and now two women keep it, and they wish to have the Sabbath day to keep, but have not yet taken up the cross. Time is short, and what is done must be done quickly. I wish that people would learn to be wise. How I wish the Lord would order the steps of some one this way to preach the truth, and I am trying to overcome everything that hinders my progress.

Bro. A. S. Gillett writes from Elgin, Iowa: I was not able to attend this meeting; but this will give me an account of his meetings the he organized the church at West Union, I should like to speak of them. I will only speak of those we have had since he left. I can say I never witnessed better. While some of the going was in taking up the cross and giving in their testimonies, there was weeping abound. We had a business meeting the evening of April 18, and adopted the plan of systematic benevolence. They are practical men who have to depend entirely on their own exertions, but down 5, 6, and 10 cents per week was extremely encouraging. I said to one whose health is very poor, that I thought she was putting down too much. She replied, "It is not as much as I have paid for superfluities to go to one ball." Mere is a great desire all through here to hear one of our preachers.

Bro. L. G. Bostwick writes from Lynxville, Wis.: I have just returned from Marietta, where I have given some twenty lectures on present truth. The interest was good. Some are striving to obey the truth. Two subscribed for the Review, five for the Youth's Instructor, and I sold some books. I think the cause of God is on the rise; and may we so live that we may have that reward that is for the faithful, is my prayer.

Bro. W. J. Hardy writes from Caledonia, Mich.: We have great reason to be thankful for the light of present truth. But O, what poor representatives we have been of the truth! Since we have come into church work, I think better days are dawning upon us. We were greatly encouraged and strengthened by the labors of Brs. Byington and Loughborough at our quarterly meeting. There was quite an interest awakened for which I thank the Lord. There is manifestly a growing interest in the neighborhood, and many are taking. When are those preachers coming again? we want to hear a course of lectures. Several of the youth have made a start for mound Zion, among the rest my oldest, for which I thank the Lord. There is manifestly a growing interest in the neighborhood. May the Lord help us all to come up to the work, and be perfectly united.

OBITUARY

Died at North Leeds, Wis., Apr. 14th, 1865, Little Edith Eveline, only child of Bro. Wm. and Sister Kelly in the 54th year of her age. She was a lovely child in her looks and manner, and had a heavenly spirit. She took delight in residing the Lord's prayer, and verses of which he so much loved to talk. A few days before her death, her little sister, two years older, said to him, "Do you want to die Charlie?" He replied, "I am not afraid to die; for when Jesus comes he will take me up, and I won't be sick there, but will be always happy." His sufferings were severe, but he never once murmured, but often said, "Ma, read to me, or tell me a story of Jesus."

H. M. DENTWORTH.

Died in Handy, Livingston Co. Mich., May 7th 1865, of dropsy, after a short illness, our oldest son Charles Wesley, aged 6 years and 12 days. Though deeply grieved at our loss, we believe that our loved ones will come forth to the first resurrection, clothed with immortality, and have a home in that beautiful Heaven. We beg those preachers coming again? to pray for us.

And together with them, and all the ransomed of the ranks of the saints, it seems that we should press to the everlasting kingdom. In own unfoundedness, and come tremblingly and humbly to a throne of grace. Jesus is before the mercy seat, My Lord has gone before me, has opened the way for me, so that my prayers may reach within the veil. "God gave him for life, life, eternal life." Nothing short of this will satisfy my soul. Let us take courage! The crown is just before us, God will not fail to reward his people. His arm is not shortened that he cannot prove his salvation.

Died at the residence of his father in the Town of Bedford, Mich., May 11th of fever, after an illness of only 20 hours, Nelson D. Boyington aged 19 years. He made a profession of faith in Christ, and was baptized some years since by Bro. White, and united with the Battle Creek church. Although young, and of feeble constitution, he loved to be in his place in the social meeting where he often bore his simple testimony of "desiring to go to heaven." He slept in sleep of peace.

His funeral was attended in the Battle Creek meeting house Wednesday May 15th, where the writer addressed quite a full house of neighbors and brethren. So near we are called again to mourn for one of our number.

Died at Annapolis, Md., Nov. 5th 1862, Frank W. J. & A. J. 

Died at the residence of his son-in-law, after an illness of 44 years and 26 days.

S. N. HASKELL.

Mary L. Scott died May 6th, 1865, in Breon, O. at the residence of her parents, a resident of eleven weeks, of quick consumption and dropsy, aged 44 years and 26 days.

Our mother was a Christian in heart, in life, in death. The sick ever found a friend in her; the poor ever found bread where she went. Her death removed a beloved friend.

An earnest lover and seeker for truth, she accepted the principles of the Advent faith, in the year 1868, and lived them.

Her sufferings were extreme during her last illness. Amid them all the Saviour was her staff, her hope. She knew in whom she had trusted, in Him who said, "I am the Resurrection and the Life."

W. J. & A. J. MILLS.

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J. N. LONGHORSE.

Died in Worcester, Mass. Nov. 5th 1862, Frank Wil- bo, and Age 7th, 1865, Arlow Carlion, only children of Bro. Wm. and sister A. Ashley.

Bro. and sister Ashley deeply mourn the loss of their loved ones, yet conscious that their affection had become too strongly entwined around them, they feel that the stroke was inflicted in love, by the hand of their heavenly Father. And now that the dearest and tenderest tie which bound them to life is severed, they feel that their only object in life, is to be prepared to meet the bright and unclouded prospects of the resurrection, and together with them, and all the ransomed of the Lord, he caught up to meet him in the air, and be ever with the Lord.

Truly shall guard their sleeping dust,
And as their Saviour rose,
The grave again shall yield her trust,
And end their deep repose.

"Their Lord, before to glory's gone,
Sons, shall bid them come away.
And calm and bright shall break the dawn
Of Heaven's eternal day.

S. N. HASKELL.

Spent every day as if it were your last, and yet as if you had long to live.

He that is wise is wise for himself, but he that scorn-

elation alone shall bear it.

No. 263.

THE REVIEW AND HERALD.
The Review.

The interest we felt in the Review, when we first embraced this faith, has not abated; but rather increased. For we have observed that its favorable influence is increasing.

It is but just to those who control this sheet, their need of praise, for the nice sense of honor and right, which they have all along displayed, in most trying scenes; but far above all these agencies, one and means God has ordained, in conducting and sustaining this paper.

It is alone; it stands pre-eminent above the host of religious periodicals, in its clear and manly vindication of the truth. Here are no advertisements of business, trying scenes; but far above all these agencies, one and means God has ordained, in conducting and sustaining this paper.

A person who wishes for purity and holiness of heart will love the Review; while he who seeks after the work of Bible sanctification, through the truth, will drop such a paper as this; it is dry and tasteless to read.

Some years have passed since we embraced present truth as advocated by the S. D. Adventists, and to-day God's nobility, no matter what place he holds in the order of the world, will rise in the exercise, growth, and energy of the higher principle, in proportion as it is treated with the same respect and reverence by him. It will rise to live its own life; and the circumstances which found it, will come to pass upon it. It will rise in the face of unbelief, to live in the service of God; and the works of the Lord will be seen, and the heart of the Lord will be known.

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