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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26 Eastman James WHITBY, Battle Creek, Michigan.

Eisen With Christ.

If ye, then, with Christ be risen, Seek the things that are above, Where the Saviour sits in heaven, With the Father, thron'd in love.

Settle your affections there, Not on things on earth, besides, Dead to these, indeed, ye are, Hid, your life in Christ abides.

Christ, your life, shall soon appear, With him ye shall then be found, His own image ye shall bear, With his glorious beauty crowned.

Hopes immortal—priceless prize— Earth to conquer, heaven to win, Wrestle, strive, and agonize, Press the gate, and enter in.

Every sensal heart reject, Evil thoughts, and base desires, Every grace his love inspires; Every day, in word, or deed,

Joyfully, with songs of praise, All ye do, in word, or deed, Do, with faith in Jesus' name. All ye do, in word, or deed,

Ail, in word, or deed, Do, with faith in Jesus' name. All ye do, in word, or deed,

Here are They that Keep the Commandments of God. Rev. xiv, 12.

This is an acknowledged characteristic of a class of people living in the time when the warning is given, by any man worship the beast and his image or receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God. Rev. xiv, 9, 10.

The causes for this warning may be seen in Rev. xii, 11, 12: "And I beheld another beast coming out of the earth, and he had two horns like a lamb, and he spake like a dragon, and he exercised all the power of the first beast before him, and caused the earth and them that dwell therein to worship the first beast whose deadly wound was healed." It is evident that the beast here referred to as the first beast is a symbol of the Papal church.

Daniel speaks of the same power under the symbol of the little horn saying, "He shall think to change times and laws, Dan. vii, 25. Ques. What laws did the Papal church think to change? See Dr. Challenor's Catholic Christian Instructed, Chap. xxvii, p. 259. There we read as follows: "Ques. What are the days which the church commands to be kept holy?" Ana. 1. The Sunday or the Lord's day, which we observe by apostolic tradition instead of the Sabbath.

Q. What warrant have you for keeping Sunday preferable to the ancient Sabbath which was the Saturday? Ana. We have for it the authority of the Catholic church. "In this we see a perfect fulfillment of the prophecy of Dan. vii, 25: "He shall think to change times and laws." But the reader may inquire, What has all this to do with the worship of the beast? Ana. Says Paul, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey!" Now mark carefully, God says, the seventh day is the Sabbath of the Lord thy God. The Papal church says, "Sunday is the Lord's day, instead of the Sabbath which was the Saturday." Now if I remember and keep Sunday whose servant am I? You answer, The servant of the Papal church. Well, if you remember and keep Saturday, the seventh day, whose servant are you? Ana. The servant of whom he obey, that is, he is obedient to God, because he commanded you to do so. Rev. x, 8. "Remember the Sabbath day to keep it holy. Six days shall you labor and do all your work, but the seventh day is the Sabbath." &c.

Now, dear reader, who are worshipers of the beast? You answer, All who keep Sunday for the Sabbath. Well, your answer is in harmony with the word of God. See Rev. xii, 8. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life." You see then how the beast is worshiped. Princes are met all proclaiming that Sunday is the Sabbath or Lord's day. Sunday-school teachers are all teaching the same thing. The result is people are keeping Sunday instead of the Sabbath.

Here then is the place for the warning of the third angel. If any man worship the beast, he shall drink the wine of the wrath of God. He closes his warning by saying, "Here are they that keep the commandments of God; and one of these keepeth my spirit." The seventh day is the Sabbath of the Lord thy God. It will be seen by reading Rev. xiv, beginning with verse 9, that two previous messages had to be given before the third angel could follow.

Ques. What were those first messages given? Ana. From 1840 to 1844. At that time the minds of the people were greatly agitated on the subject of the judgment-hour cry, which brought out a people looking for the coming of the Lord. This was prophesied in Isa. viii, 14—20: "And he shall be for a sanctuary, but for a stone of stumbling and for a rock of offence to both the houses of Israel. Now all admit that the first house of Israel stumbled over the doctrine of the first advent of Christ; for he said unto them, If ye believe not that I am he, ye shall die in your sins. Did they believe? Let them answer. The next message was, If you break our blood be upon us and our children. Matt. xxvi, 25. Paul says that they were broken off because of unbelief. Rom. xi, 20. Again Paul says, Seeing you judge yourselves unworthy of eternal life, to turn to the Gentiles,

Acts xii, 46. This proves that the first house of Israel stumbled over the doctrine of the first advent of Christ. Here the second house began to be grafted in from among the Gentiles, that is, those that were converted from among the Gentiles. But says the reader, When did the second house stumble? Ana. In 1844, over the doctrine of the second advent of Christ. Did not the churches generally reject that message? Yes. Did they not disallow all their brethren and sisters who continued believing that the Lord was soon coming? 2 Peter iii, 3, 4, says that scoffers should come in the last days, saying Where is the promise of his coming? This has all followed the proclamation of the advent message, as given in 1844. Since then the third message has been kept, but not being here referred to as the first beast is a symbol of the Papal church.

This shows that the Sabbath is the seal of the living God, it is only necessary to refer to Ex. xxxi, 13-17. "Speak thou also unto the children of Israel saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. Ver. 17. It is a sign between me and the children of Israel forever." See Jer. xxxi, 35, 36. Thus saith the Lord which gave the sun for a light by day, and the ordinances of the sun and of the stars for a light by night, which divideth the day from the waves thereof rose, the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then shall the earth be desolate, and this house desolate. Jer. vii, 16; the Lord says, "Bind up the testimony and seal the law among your disciples. And I will wait upon the Lord that hideth his face from the house of Jacob and I will look for him." When is the law to be sealed? Ana. When there is a people waiting for the Lord and looking for him. This work has been going on since 1844. It is during this time that they were to say "Seek unto them that have familiar spirits;" and Spiritualists have been saying this ever since 1846. But the Lord gives a standard by which we may try them: To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. The testimony here we understood to be the spirit of prophecy, and the sealing of the law, the restoration of the Sabbath, has such a work been going on since 1844 among a class of people who are looking for the Lord? I answer, Yes, and that class are known as Seventh-day Adventists.

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Ques. Have the Jews ceased from being a nation before God? You answer, Yes; scattered to the four winds among all nations. Then who does the Lord refer to in Jeremiah? Ana. His people, or church called the second house of Israel, family, nations, and a holy nation by Peter. "But ye are a chosen generation, a royal priesthood, a holy nation. 1 Pet. ii, 9. So it will be seen that the Israel when to whom Sabbath is a sign have not ceased as a nation from before God. Therefore the/Sabbath when the second house was on earth and scattered, and therefore again, that the Sabbath reform is spoken of by Isa. lvii, 1, "Cry aloud and spare not. Lift up thy voice like a trumpet, and show my people their transgression." Ques. What does the transgression of God's pro
Talk to a Young Preacher on Elocution.

Rhetoric is the science that the musket is to the ball. The musket is useless without the ball. Elocution gets on alone. Some public speakers have nothing but eloquence, and succeed; so do orators. Their eloquence is strung together, and is a great appeal to spectators. It is a piece of the trite truth, that music, modulated in a story, and sung to the saws of a violin, is singular, prodigious, powerful. It soothes the savage breast. It is irresistible to the civilized, no less.

The highest art is the best nature. Perfect art is born, they are irrepressible. But he who sets about to the civilized, no less. Elocution gets on alone. Some public speakers have nothing but eloquence, and succeed; so do orators. Their eloquence is strung together, and is a great appeal to spectators. It is a piece of the trite truth, that music, modulated in a story, and sung to the saws of a violin, is singular, prodigious, powerful. It soothes the savage breast. It is irresistible to the civilized, no less.

For Israel's God would have thee strong.

Talk to a Young Preacher on Elocution.

To the Heavenly Christian Soldier.

Verse 11, Chap. xv, 1. "And I saw another sign in heaven, a great and marvelous, seven angels having the seven last plagues, and stand with the 144,000 and the Lamb on mount Zion."

Imperishable.

Gent's word shall endure forever. Other things may be, and are, ephemeral in that great dominion in the universe, and the place of his blood is there for ever. Oh, what wrecks and ruin meet the eye as it glances at the past! Thrones have crumbled, empires have fallen, and philosophers and their systems have vanished away. The very monuments of human power have been converted into the mockery of wild weeds. His eternal cities crumble in the ruins; the serpent hisses in the cabinet where he planned his empire, and echo is startled by the foot which breaks the silence that has reigned for ages of half of feast and song. Yet, notwithstanding all this desolation, the dream, which first bubbled up at the feet of the eternal throne, has continued to roll on with silent majesty and inexpressible force, declaring to perishing multitudes on his brink, that "while all that is grass, and all the glory of men as the flower of the grass, the word of the Lord endureth."
With an earnest tone he said, "Is it not worse for a man, father?" "Will you not keep your word?" Many things, he had God hid from the wise and prudent, and revealed them unto babes. Even so, father; for so it seemed good in thy sight."  

Incisor of Intemperance.

Among the evils that are arising and rushing in like a dampe upon, darkening all the land, and portending earth's fast approaching down, Intemperance, with its streams of liquid death, bears a conspicuous part. Rushing of the order of Temperance, T. L. Cuyler, in the N. Y. Independent, says: "In 1850 this order numbered 245,000 members; this year it can count but 65,000." Making all due allowance for the failure of the support of the members, the falling off is painful and portentous. In fact it marks most unwarningly the degree of the decline of the temperance cause in the public appreciation and support. With the decline of membership in this fitful and useful fraternity, there has been a corresponding decline of other total-abstention organizations and a discontinuance of their journals. Dr. Marsh's admirable Journal of the American Temperance Union, and a few other similar papers, have all given way, though shorn of much of their patronage.

Probhibitory laws against the run-traffic have been expunged from the statute-books of several States; while on some others the struggle as efforts at the edicts of the Medes and Persians. In Great Britain the temperance cause is better organized and more widely successful than ever before; but in its birthplace, America, it is suffering a wide-spread, shameful and ruinous neglect.

But, his great leaders are passing away. The hand that wrote the "Six Sermons against Intemperance" is in the dust, and has left no successor like to it. Feeling-bag, clothing, they were powerless to save the souls of the multitude in the tempest of the world. Thus has the Lord lived and triumphed, while its adversaries, one after another, have been blasted.—Dr. Newlin.

"Isn't It Worse for a Man, Father?"

It is two years since I left off the use of tobacco. I only chewed a little, but I did enjoy my cigar. I pride myself on my fine Havanas, and might have been seen almost any morning with a cigar in my mouth, walking down Broadway in a most comfortable manner.

The way it happened that I left off is this: I had a little boy about six years of age. His almost always hurried to be ready walk down with me as far as his school. His bright face and extended hand were always welcome, and he bounded along beside me, chatting, as each dear little fellows only can. The city has in it many, incomer for boys, whose chief delight seems to be to pick up pieces of discarded cigars and broken pipes, and with their hands in their pockets, puff away in a very inelegant manner. One morning, I was, as usual, taking a walk about the streets, and I said to the city, "Young man, ought we to interfere and remember them; and if a little one

New York.

We are told that there are in New York 100,000 Ger- man infidels; 350,000 persons who don't go to church; 13,000 families without Bibles; 60,000 children who never attend school; 10,000 children who dilate thieves and vagabonds; 6,000 sailors in port all the time; a floating population of 50,000; all sorts of bad books in circulation and in any quantity; 99,232 arrests by the police last year, three times what they were in 1850; 6,000,000 dollars in flax and wool, and 2,000,000 pounds in cotton and iron, and more than 3,000,000,000 this year; half a million of people living in tenement houses; 25,000 persons living under ground.

They Say.

Who are 'they'? Who are the cowled monks, the hooded friars, who glide with chromed faces in the dark, unseen, unperceived, murmuring in an unknown tongue, words of strange import; who are they? The midnight assassins of revolution, who lurk in the byways of society, with tongs sharpened by invention, and sharpened by malice; to draw the blood of innocents, and hyenas-like, to banquet on the dead. Who are they? They are a multitude no man can number—black, shadowy, familiar with the inquisition, the press, and the burnings; the abode of everything whatever humanity tolerate, or the ashes of mortality find rest. Give me the bold brigand, who thumbers along the highways with flashing weapons, that cut the sun by the side of the road, the mulatto, who unfurls the black flag, and shows the blank which your doomed feet must stand; but save me from the "Thieves' bakers" of society, whose knives are hidden in a vol- lute sheath, whose bridge of death is woven in flowers, and who spread with invisible poison even the spoorless, whiteness of the wind-sent.

The Old Monk's Picture.

An old Mexican monk in his cell painted an allego- rical picture which may now be seen in the public li- brary of one of our cities. It represents a beautiful young maiden, standing on a narrow island, with only room for her feet to rest upon, and all around her lances and daggers a lake of fire. The many tongues of flame leap up and almost lap her feet, yet she smiles on all, unconscious of her danger.

More dreadful still, upon each billow's crest rides a renegade,きれいな, and they have closed around the seemingly defenseless girl, and are winding their foils about her, one seeking to fasten chains to her limbs, and the other taunting with all their fiendish strength to drag her down in the maelstrom. Give me the pirate who is con- nected with the struggles, and the hate and malice of the pit is written on every brow.

Yet serenely the maiden smiles, for she sees nothing but a golden cord of grace, descending from above, and raising her to those regions where the souls of saints and martyrs stand overhead, ready to cut the thread. A hand of help is reaching down to her, which she must take or be lost in the abyss. A company of attendant angels, supremely awaiting her decision, completes the picture. This is a true picture of the condition of every one out of Christ. "They stand upon slippery places, and they billows roll beneath them." Thousands of hands are busy at work to ensure the soul's ruin, and they cut short by death Grace is a hand reaching down from heaven, offering its salvation, and faith is the hand reaching up to receive it. "They take it,” for we are, more than they that be against us.” Oh, will we not make friends of these blessed, attended angels by enlisting under the same great Captain.

Who would stand for half an hour in such a position? I am a very poor girl, and expect a poor standing. And yet if you have not accepted salvation, you are an immeasurably worse one. Oh, hasten to take this proffered hand of help, or you must sink in these burning waves forever.—Res.

Unenlightened People.

What does they are; what have they make with the precious moments of orderly, systematic men of business. A person who is faithless to his support- ment may not intend to swindle people, but he does. To those who know how to turn time to advantage, every hour has an appreciable pecuniary value; min- nutes, even, are worth so much a-piece. He who robs from your purse. The act is petty larceny or grand larceny, according to the amount of time he compels you to waste, and the value of it, at a fair appraisal, to your fund—your time. He who has the possession of you. And, as you are in others—

Other'

The track upon which the train of human reforma- tion runs, is laid in sympathy, and this sympathy can never be established as long as there exists in the heart of virtue the same feeling of hatred toward the dinner that is felt toward the snare.
1. What is Walker's definition of the term, Sanctuary?

2. How does Webster define it?

3. What does Churton call it?

4. How is it defined in the Bible?

5. Is the earth the sanctuary?

6. Is the church the sanctuary?

7. Does the Bible ever call the church the sanctuary?

8. What does Webster say of the church?

9. What testimony does David utter, which should be given to prove whether Canaan is the sanctuary?

10. To what does the word sanctuary refer in almost every instance of its use?

11. What was the first text supposed to apply to Canaan?

12. Will the earth after it has been purified by fire, become the sanctuary?

13. What is the word of God?

14. Is the church the sanctuary?

15. Does the Bible ever call the church the sanctuary?

16. What is the first text that Moses used to make the sanctuary and all its vessels?

17. What was the plan of the sanctuary?

18. What testimony, then, of what Moses uttered as a prediction?

19. What text may be urged by some to support it?

20. Remembering that God chose Jerusalem as the place of his sanctuary, what other Psalm will fully explain this text?

21. But if a text could be produced to show that the church is the sanctuary, could it even then be the sanctuary of the Bible?

22. Why could it not be?

23. Is the land of Canaan the sanctuary?

24. Out of the 446 times of the word's occurrence, how many have we, as far as we have been referring to the land of Canaan?

25. In view of this what have men strangely claimed?

26. What is the first text supposed to apply to Canaan?

27. What testimony, when the censer was to be taken in connection with this?

28. From what is the first of these texts taken?

29. When was the second text written?

30. How does the psalmist, then, record what Moses uttered as a prediction?

31. Of what does the psalm thus become an inspired commentary?

32. Taking the first text without the other, what ideas would this text, at most, prove?

33. Is it fully admitted that Canaan was the place of God's sanctuary?

34. What fact should be noticed by those who say that the place of the sanctuary is the land of Canaan?

35. If it is fully admitted that Canaan was the place of God's sanctuary?

36. What does the sanctuary as brought to view in the Bible hold forth the hope of a future life through the resurrection of the dead?

37. And since it is a well known fact that Spiritualism is at war with the Bible, it becomes a matter of the highest interest to inquire whether its leading doctrine—the doctrine of man's natural immortality—is true or false.

38. How is this doctrine of man's natural immortality believed to be true or false?

39. If we never had a doubt of the soul's immortality before, is it the foundation and is the chief corner stone of three great and monstrous systems of error, nameless, Papagonism, Popery and Spiritualism?

40. A multitude of the gods of the Pagans were emperors, conquerors and heroes, who after their death became gods as a reward of their brilliant exploits. Take away the idea of man's natural immortality from the system of the Pagans, and their gods are dead—merely dead men—and the system is overthrown.

41. Remove this stone from the Papal building, and it falls to the ground; for all these prayers to the dead saints become vain and nonsensical, and that place of torment called purgatory, which, in the language of Luther, serves "to make the pope's pot, bull," has no existence.

42. And modern Spiritualism, the last device of Satan to overthrow the word of God, rests upon the same foundation—the impossibility of soul and consequent conclusions in that state which is, according to this theory, falsely called death.

43. All these systems of falsehood premise man alive without a resurrection, while the Bible holds forth the hope of a future life through the resurrection of the dead. And since it is a well known fact that Spiritualism is at war with the Bible, it becomes a matter of the highest interest to inquire whether its leading doctrine—the doctrine of man's natural immortality—is true or false.

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THE REVIEW AND HERALD.

The Atonement—Part II.

Was it vicarious? (Continued.)

Boyle says that the objection is urged by many speakers, and even by respectable authors, that if a substitute is accepted, justice is satisfied, and the release of the accused of justice, not of mercy, it may need a more extended argument. The objection that seems to have force, but this is founded on a very partial and superficial view of the gospel plan. It is mercy to the criminal for the government to accept a substitute; and that is a constant offer or consent to stand in his stead. It is nothing but mercy, pardon, free gift, to the sinner, in every part of the transaction. And it would be so if he had procured a substitute, the law-offender himself provides the substitute, and this even the Son of his delight, and invites the sinner to return to allegiance and obedience, that he may receive pardon and life through his blood. But inasmuch as Christ was not a sinner, it would be very difficult to show wherein God was just in the death of his Son, unless you have it in your views relative to 'the Age to Come (so-called), we are only of the word of God, I have come to a final conclusion


Bro. White: I have been lecturing about three miles north-west from St. Clair, where I was invited. I remained there over three weeks. There was quite a good interest. Some were convinced on the Sab-
Faith's Voyage.

We are out on the tide
Swiftly onward we glide,
And we voyage with such life as is; we are sailing in quest,
Of a bright land of rest,
Free from sin, and temptation, and strife.

The world calls in vain,
Blows upon the mast;
Hoping thoughts of return to create;
Sailing on, we pass to the west,
For we've a foretaste,
Of the joys which the righteous await.

Our faith waxes strong,
As we journey along,
Through the long voyage from darkness and dream.
A bright ray is shed,
Through the clouds overhead,
And we know that the haven is near.

It is good to think how God sustains his people in all trying circumstances and times.

The Glories of Heaven.

I would say to those who are surrounded by temptations, and who have felt the trials and conflicts, that I can sympathize with them; for often have I been called to pass through the deep waters of affliction. But I will not dwell upon trials, but rather point to the glories that await the Christian. If faithfulness, if sufferings, is to be the child of adversity, I must go on, let me receive that final rest, where I may rest ever at rest. Yes, our Saviour will soon appear. O, glorious thought! O, happy day! What a rest after so many toils and sufferings! What triumphant shouts shall burst forth from the redeemed of earth as they behold the unnumbered multitudes leaving their dusty beds, all blooming with immortal beauty! Parents recognize their children; brothers and sisters, friends and neighbors, there shall meet never more to be parted.

The One Hundred and Forty-four Thousand.

And we know that the haven is near.

Five Negatives.

It is known that two negatives in English are equivalent to an affirmative. They destroy each other.

Hints to Mothers—Speak Low.

I know some houses, well built and handsomely furnished, where it is not even necessary, sharp, angry tones removed through them from morning to night, and the influence is as contagious as measles, and more, and much more to be dreaded in a household.

As a Pilot, so noble and blest,
Again we rejoice.
We hear the electric voice,
As he calms the rough waters to rest.

Yes, we're far out at sea,
But our trust is in thee,
Our Pilot so noble and blest,
Again we rejoice.
We hear the electric voice,
As he calms the rough waters to rest.

We are the children of God, beloved and cherished, and having once understandingly arrayed ourselves with the armour of God, we shall be able to stand against the wiles of the devil, and to withstand his mighty devices.

True it is in the word of God, that the Son of God shall come in the likeness of man, and that he shall reign on earth with a rod of iron.

The One Hundred and Forty-four Thousand.

IT is known that two negatives in English are equivalent to an affirmative. They destroy each other.
The soul that on Jesus hath leaned for refuge,
will not, nor never, nor never forsake me.
That soul, though all hell should endeavor to shake,
I'll never, no, never forsake thee.

How in earnest God appears to be in this matter! How unworthy it is in his children, after such a display of his love, to suppose that he will forsake them! He cannot. It is impossible for God to lie. Here one who was never known to break his word, sustains his people, each of them individually, and five times over in his promises, of his continued presence with them. Under similar circumstances, what men of reputed veracity would be discouraged? and shall not the God of truth be believed in a like case?—Neh. 1.

Two kinds of Preaching.

There is one kind of preaching that draws attention almost exclusively to the preacher himself, and with certain classes of hearers, consisting generally a large majority, he is held in very high estimation. Their recollections, indeed, of his sermons, is vague and indistinct, and unless they have any definite purpose to obey the truth, neither do they get any vivid conception of Christ; somehow he is kept in the background, being overshadowed by the towering form of his own eloquence.

When the people retire, it is not to weep and pray, but to talk of the preacher. "Magnificent man," "a real Spurgeon." "Chaplin himself cannot surpass him," "lofty thoughts," "burning eloquence." Such are the compliments that still arise from Universalists, Spiritualists, formalists, half-awake professors of religion, and men of the world. One class alone are silent and sad; the praying members of the church, the burden bearers before the Lord.

There is another kind in which the preacher is almost entirely left out of sight. The congregation are reminded at the bar of conscience and confronted with the soul, and many are led to inquire, with deepest concern, "Was it not this very soul, that the Lord has held in the midst of the golden candlesticks? His voice, full of sweetest encouragement, is heard saying to the believing, "Peace be unto you," and to the unbelieving, "To the wicked, I will appear."

But, if the word of God is not to be known underlying the latter part of the parable of the Sower, "Men of the world, One class alone are silent and sad; the praying members of the church, the burden bearers before the Lord.

May we of every one would sweep up his own walk, we should have very clean streets. Dear Bre. and Sisters: I have long felt that I was led to hear his preaching, and may we so live out these great and solemn truths as to lead our children to God, and keep his commandments. The funeral discourse was preached by Bro. E. Lambert (Adventist), and was as I have not the privilege of meeting with those of our only hope was shown to be in the resurrection of the dead.

Brown of New Monroe, N. Y. May 15th, 1863, of scarlet fever, after a very distressing illness of about five weeks, Alice E., only child of Wm. and Bunster Oyer aged 5 years 2 months and 10 days. Her parents deeply mourn their loss, but believe that their beloved one will live again in immortality at the resurrection of the just. Discourse by the writer from 2 Kings iv. 25.

OBITUARY NOTICES.

Died in Warren, N. Y. May 15th, 1863, of scarlet fever, after a very distressing illness of about five weeks, Alice E., only child of Wm. and Bunster Oyer aged 5 years 2 months and 10 days. Her parents deeply mourn their loss, but believe that their beloved one will live again in immortality at the resurrection of the just. Discourse by the writer from 2 Kings iv. 25.
We have received a number of orders for the new charts. We would say to those ordering, that none have yet been received at this office. We are expecting them daily, and as soon as received, orders will be filled.

The articles on the Mark of the Beast, and the Seal of the Living God, which have lately appeared in the Review and Herald, have been most acceptable to us. Befievers in present truth are well aware that one great point on which the bigoted and uninformed endeavor to raise prejudice against us is our regard for the Sabbath as the mark of the beast. This form, and the type has been distributed. We will study them all the more thoroughly in the papers. We shall have at all these meetings the new charts, and the ministers belonging to the conference and the brethren throughout the State be well represented.

Mr. L. J. Ricketts, Secretary of the General Conference Missionary Fund, in his letter of August 23th, containing an order for books has been received. It was sent to San Francisco, Cal.

We shall have at all these meetings the new charts, and the type has been distributed. We will study them all the more thoroughly in the papers.

PROVENCE providing permission will be asked to attend the following meetings:

West Enfield, Vt., Oct. 31st and Nov. 1st. To be held on the morning of the 31st and in the afternoon of the 1st. A. C. Boucard, Secretary.

PROVIDING permission, a conference will be held at the residence of Bro. A. C. Boucard, West Enfield, Vermont, commencing Friday, Oct. 30, at 8 o'clock, and continuing over Sabbath and first day. Bro. and sister White will be present. The churches within the limits of this conference are requested to send delegates, and the ministers belonging to the conferences are invited to attend. Also a general invitation is extended to the brethren and sisters in Vermont and Canada East to attend this meeting. Come, brethren and sisters, filled with the spirit of truth, and praying that the Lord will meet with us.

To avoid the Sabbath, brethren from the surrounding churches are cordially invited to attend. We would also extend an invitation to those of our number who could be with us on that occasion.

We are kindly inviting the observance of Sunday as the mark of the beast. Those churches that have not yet paid their full amount of percentage to the State fund, are particularly requested to forward the same without delay.

The Lord willing, I will meet with the churches as follows:

Boonville, Ill., Oct. 30, and Nov. 1. At Hope of the Saints, in the afternoon of the 30th, and in the morning of the 1st. M. L. Dean, on account.

The next quarterly meeting of the Seventh-day Adventist church at Mendon-Hill Grove, Wis., will be held on the 7th and 8th of November. Elder Sanborn is expected to be present at this meeting. The brethren and sisters of the neighboring churches are invited to attend.

Provision being made, there will be a quarterly meeting at Rockton, Ills., Oct. 30, and Nov. 1. For shares in publishing association, by order of the Conference Committee.

The Lord willing, I will meet with the churches as follows:

Rochester, Ill., Oct. 30, and Nov. 1. At Grace Tabernacle, in the afternoon of the 30th, and in the morning of the 1st.

The Saturday and Sunday Laws, (in paper covers), 40 cents.

THE REVIEW AND HERALD.

THE EGYPTIAN EDITION, TO BE SHIPPED TO THE UNITED STATES.

We respect the opinion of our brethren in Egypt, that it is expedient that the Egyptian edition of the Review and Herald be sent to the United States for distribution.

The Book of Negroes. This work embraces all those sweet and Scriptural poems written by our brethren in connection with the Third Message, which work is now in press.

To our friends in the United States, we will supply the English edition of the Book of Negroes, and the new charts, with a Bible. This will also be done, if the proper number of subscriptions are obtained.

The history of the Sabbath, (in paper covers), 10 cents.

We do not wish to make an announcement of the general meeting of the General Conference at Providence, but this will be brought out in our next number.

For the benefit of our readers who have not yet received the Appendix to the Second Advent Tract, containing a synopsis of the contents of the Seventh-day Adventist Tract, with a preface, we will supply the same, for the benefit of those who have not a copy.

For Friends in Europe, we make this announcement. The General Conference Missionary Fund, in all its branches, is now in a prosperous condition.

We are informed that the General Conference Missionary Fund is in a prosperous condition.

A skeleton of the Second Advent Tract, containing a synopsis of the contents of the Seventh-day Adventist Tract, with a preface, for the benefit of those who have not a copy, will be sent to our friends in Europe.

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