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ADDRESS Elize JAMES WHITE, Battle Creek, Michigan.

Let your Light Shine.

While passing down the stream of time, in days and weeks and months and years, we are toward hastening to that climate, Where God shall wipe away our tears.

If we are of that humble few, That live by faith, and not by sight, We shall have the victory. Count all God's laws and prompts right, Though we are wronged in many a'way, Let us with Christ-like meekness bear What evil once against us say; That we may in God's promise share.

May all your works and actions be, A pattern of my heavenly King, That all, the light in me may see, And to Christ their homage bring.

The prayers of all I humbly crave, That all, the light in me may see, Till Christ our Saviour shall proclaim Deliverance to his followers true, And then may my unworthy name Be numbered with the faithful few.

J. D. HOOUN.

Rochester, Mich.

Intemperance Increasing.

It is unnecessary to preach to any who believe and practice the present truth, a sermon on the evils of intemperance to deter them from the use of intoxicating liquors. A standard of ploy that roots out such inducements as tobacco, and even tea and coffee, will of course give no place for an instant to the more grossly sensual indulgence of intoxicating beverages. Yet we cannot overlook this great evil of this evil-increasing age. And to note how this burning iniquity is treated with the very power which is indispensable to carry this reform into the strongholds of sin and Satan. He is a water-wheel which sets ten thousand spindles whirling.

Other agents, we answer, have arisen, and in some impressions than all the lectures we ever heard. Those wit and poetry of Jewett, and thanked him for his scientific instructions; but those sermons made deeper impressions than all the lectures we ever heard. Those sermons, we dare say, still live in the minds of many clergymen now laboring wide sounder over our vast territory. The momentum they gave still "operates unspent."

The fuel is, questions of salvation and damnation are involved in this theme. Hence, when a godly man takes the pulpit, prepared to preach on this as on other Bible themes, the hallowed associations of prayer, time and place, wonderfully combine to give him power, if he will, and as a preacher he prevails.

Booze-shop, let us do our appropriate work, and give noble, worthy lecturers every encouragement to do theirs; but no longer substitute their appeals, however captivating, for the instructions of God's word.

We have been everywhere, preaching against tobacco and strong drink. Whatever we have said has been heard, and we have seen many who have fully awake, battling the monster with Christian weapons in a fearless and successful manner. Dr. Deans and the whole paraphernalia of drunkards have gone down under their scorching tongues. We fix no limits to the...
Counsel for the Soldiers of Jesus.

Err. Why? I send you the following article for the Review, if you think proper to publish it. It is taken from a volume of Young Disciples, entitled, The Spiritual Conflict and Sorrows of the Disciples of Christ, and will, I trust, encourage and comfort the feeble followers of Jesus. What I have selected is under the heading of Persecution and Temptation.

M. F. MAXSON.

Adams' Center, N. Y.

The Christian's path to Heaven is a chequer path. Many are the sacred pleasures of the followers of the Lamb; but they have also pains and trials peculiar to themselves.

"Much in sorrow, much in woe,
Onward, Christian, onward go;
Fight the fight, and, worn with strife,
Sleep with toves the breed of life,
Onward, Christian, onward go!
Join the war, and face the foe.

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temptations as they have. At such times they should bow to their Lord, and think, Am I or can I be, tempted worse than he? Why then despise it? That you may the more be warful, watchfulness is a most imperative Christian duty. The Lord Jesus instructs a watchful spirit. “Take ye heed, and pray; and ye may know not when the time is.” 

“Blessed be he that watcheth.” Let him that thinketh he standeth take heed lest he fall. Take unto you the whole armor of God, and ye will, through Jesus’ strength, triumph over all. Much prayer, much reading, much meditation, much prayer and也可 conquer. Avoid idleness. The slothful are peculiarly open to the assaults of the wicked one. With prayer unite reading the Scriptures and devout meditation, and live under the influence of faith in God and Christ in Heaven.

Christian Cheerfulness.

Christian cheerfulness is honorable to God, and of happy influence on men. Let the cheering and tranquilizing power of the gospel break forth and shine like jewels from your character. Jeremiah sung psalms in the dungeon; and so, dear reader, what has been in prison; John beheld the brightest visions of the New Jerusalem in Patmos; Bunyan in later days, composed his Pilgrim in confinement. There is very impressive power in Christian happiness, on those who see it from without. It is a sunshine amid dripping clouds—a Sabaean heart in a woe-day body, and Isaiah speaks and says the dialects of Babyl. It is brightness when all around is blackness. Be of good courage and live under the influence of faith in God and Christ in Heaven.

To communicate your trials and temptations to Christian friends may also assist you in overcoming the wicked one. Amidst all the discouragement and distress of your spiritual warfare, never forget that you have a faithful High Priest who has passed into the Heavens, but who knows how to succor them that are tempted, as he was in all points tempted as you are, and yet in all things was tempted with sin.

Jesus felt the sting of affliction, the arrows of Satan, and the sorrows of spiritual desolation. In your darkest hour you may approach him and say, Blessed Lord, behold in me a case that once was thine—harrassed by trials, assailed by the fiery angels of Satan, and smitten like unto a man, and yet, in the end, conquering and victorious. Would you dare to hope that he will not give thee any grace? Do not you confess that he that is born of God overcometh? The conqueror is one whose name is written in life, and whose soul is all Peace in the midst of storms, and whom the peace of God, which passeth all understanding, shall keep in all his household.

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When our natural affections are roused or inflamed, and we are of a hot temper, God sends cold and drenching rain upon our sensibilities; and when we are in our strangest and most affected states, he sends us a season of clear cold light, to cool and soothe our tempests. He pities them. Trust in his goodness, and in the midst of the desert, you shall find rest. In your Christian pilgrimage, in your spiritual warfare, never forget that you have a faithful High Priest who has passed into the Heavens, but who knows how to succor them that are tempted, as he was in all points tempted as you are, and yet in all things was tempted with sin.

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Our Weak Points.

It will be news to those who have a clear understanding of the present truth, to learn that there are any in our system who believe there are none. We do not pretend to have all the truths of the gospel; we are conscious of weakness, and consider all our works before God. There is no subject on which we are more apt to err than this. It will surprise them still more to learn, by some, that there are considered our weak points. One who has been long connected with the Advent movement, but who has been slow to the doctrine of the second advent, will find in the Review, not long since remarked, "I consider that one of your weak points"—he was speaking of the three messages of Rev. xiv.

The three messages one of our weak points! But these messages are the very foundation, the life and power, of the work in which we are engaged—work attended thus far with results over which, if it be truth, we have reposed, greatly to rejoice. And in it is, that the very foundation of our work is one of our weak points! Have we been building on weakness? Have we been all along fancying that we were strongest where we were weakest? And that that position was one of our citadels of strength, which can be most easily assailed? This is so, if the estimate which our opponents place upon us is correct. Our two conclusions, therefore, follows: either they have not sufficiently examined this portion of our belief, and are deceiving themselves in regarding it one of our weak points, or we are deceiving ourselves in regarding it as one of the clearest and best defined truths which we have to present? Let us see how this is.

We do not propose to enter into any extended argument on the application of the first, second, and third angel's messages, which already form the subject of an able pamphlet issued at this Office, but only to take a stand-point which all must acknowledge to be correct, and to draw two or three inevitable conclusions. This will be sufficient to test the matter of our strength or weakness here: for if from any acknowledged or established premises, two, or even one evident and necessary conclusion can be drawn, it forms a breachwork of truth, which all the hosts of error will never be able to scale or shatter.

1. First, it will be admitted that Rev. xiv, 6-14, is the basis of consecrating the three messages—events which follow each other in order, and in close connection. We speak not now of the rest of the chapter, or of the book of Revelation, as a whole, which is comparatively a chain of events which is not enough for our present purpose; and surely there is no break in the order of events embraced in verses 6-14 of chap. xiv.

2. The royal personage seen, according to verse 14, upon the great white cloud, will be admitted by all to be a symbol of the Son of Man, and to apply to him at the time of his second advent in the clouds of heaven. Here, then, we have a fixed and definite event, as a point from which to reason. The second coming of Christ is brought to view in verse 14. Here we take our stand. We now inquire for the events time immediate to the second advent of the Saviour, or the white cloud. Going back in the record, as which, we have seen, is consecutive in the order of its events, we find that the last work that precedes the coming of Christ, is the preaching of an angel flying through the midst of heaven, with a message of mercy and warning to the inhabitants of the earth. Extracting still further, we find this to be the third of a series of angels, the second of which follows the first, and the third the second, in immediate connection. Hence we call the last, the third angel's message. Now, wherever the first angel's message commenced, or wherever that or the second angel's message will stand out distinctly, the comprehension of all, and that, is that the third message reaches to the second coming of Christ; or as near its conclusion extends, and its warning can be applicable to the world. This conclusion can be extended to the part of scripture quoted are all relieved from the unnatural and inexplicable weight placed upon them; the epistle of Barnabas is shown to be a forgery, or as Mosheim expressly says, it is "contaminated with a wild and irregular genius;" Ignatius to the Magnesians is also shown to be spurious, or if not, that its testimony relative to the Sabbath is but a fraudulent interpolation; and the character and credibility of the other witnesses are set forth in their true light—all on good and sound authority, with a reference to "chapter and verse" where the testimony may be found. If any are troubled on the Sabbath question, let them send for a copy of the History of the Sabbath, which is an end of all controversy on that subject.

The United States In-Prophecy.

This question whether the United States are a subject of prophecy, is forcing itself upon many minds at the present time. Apparently too powerful and important a nation to be overlooked in prophecy, people seem to conclude that it must be somewhere referred to. Hence every nook and corner of the prophecies is searched for some available testimony; and there is even no hesitation to wrest the scripture to this end if it cannot be accomplished without.

A correspondent of the Advocate and Journal comes out unambiguously with the absurd position that the Stone of Dan. ii, which smites the image upon the foot, symbolizes the United States! It was cut out of the mountain (Great Britain) without hands, and is to smite the image upon its feet, and become a great mountain and fill the whole earth! Then the millenium comes in, and peace and righteousness rule the world!

If people want the truth on this subject, why will they not read Rev. xii, xiii, xiv, a set of prophecies coming in its easy and natural order? Why can they not see that verses 11-17, bring to view a most apparent and appropriate symbol of our government, as regards all the essential parts? As regards its loyalty, manner of rise, character, acts, and end?

The Great Earthquake of Rev. vi. 12.

"And I beheld," says John in the Revelation, "when he had opened the sixth seal, and lo there was a great earthquake." Rev. vi. 12. The opening of the sixth seal was marked by the great earthquake of Lisbon, in 1755. New facts of history concerning that terrible event are continually coming to light, which will be of interest to the student of prophecy. We give the following in the Scientific American of Dec. 12, 1863:

"On November 1, 1755, a terrible earthquake took place at Lisbon. In about eight minutes most of the houses, and upward of 50,000 inhabitants, were swallowed up, and whole streets buried. The cities of Coimbra, Oporto, and Braga, suffered dreadfully, and insupportable destruction extended to Fez, in Morocco, one-half of which was thrown down, killing 10,000 Moors. About half of the island of Madeira became waste; and even

The Independent's Sunday Article.

The N. Y. Independent of Nov. 26, 1863, contains a lengthy article on Sunday, in answer to the question, how Sunday came to be observed as the Sabbath of the Christians. In common with many, ask, "Is there anything whereby it may be said, See, this is new?" and we feel disposed to respond, Verily, nothing on the Sunday question.

The texts quoted by the Independent in favor of Sunday, most any reader of the Review could repeat by heart, from memory, if so disposed. We will, however, give them, so that they may all be visible to the readers of the Independent. "Ecclesiastes xi. 1; xxvi. 7; xix. 21; Rev. xx. 11; 2 Cor. xi. 21; 1 Pet. ii. 10." That is all, and even of these texts it is conceded that they do not contain an express injunction; but somehow they involve inherent strength sufficient to sustain the part of scripture referred to.
in this passage. In a figurative sense it may signify
life and happiness.

fore the sentence of death was passed upon our race.
sinned against God by partaking of the interdicted
tree—the tree of knowledge of good and evil; and
might not live forever—that he might die. He had
promise made concerning the seed of the woman be-
was taken from him, his life in effect was taken and
surreetion and the life. As in Adam all die, even so
though terrible is still merciful. To become immortal
and immortality are brought to light through the gos-

Life, in its most literal sense, is evidently intended
in Christ shall all be made alive. But every man in
in his own order. They that are Christ's at his coming.
he gives to his sheep eternal life and they shall never
die, neither shall they be hurt by the second death.
Such are some of the precious promises to those only
who are Christ's.

The tree of life is taken from man, because he is a
sinner, lest he should become immortal in sin. But
is invited to come to Christ that his sins may be
removed when this is done, he is not yet immortal,
his eternal life in prospect—lays hold of it by
faith. He now feeds upon Christ by faith; but is not
yet restored to the tree of life. He must fight the
good fight, and be a final overcomer; then Christ will
restore to him the tree of life. "To him that over-
cometh," says Jesus, "will I give to eat of the tree of
life, which is in the midst of the paradise of God."
Again, "Blessed are they that do his commandments,
that they may have right to the tree of life."

Though man has sinned, and been excluded from
the tree of life, there is a way to regain it; the overcomer
shall yet eat of its fruit. Our race are shot away
from it, lest we should eat and live forever. Those
then to whom our blessed Saviour shall give to eat of
this tree, will dwell in life forever. But what of them
who cannot or will not receive? Those who have not
do not gain access to the tree of life? Will they live
just as long?

It is asserted that every human soul is destined to
live as long as God exists. If this is so, why have a
portion of our race the promise of being restored to
that tree from which man was excluded, lest he should
live forever?

B. F. COTTrell.


It has been some time since I have reported my la-
bors through the Review. My delay has been occasion-
ated by circumstances that I could not control; and
laboring under such, have had but little to report. I
have spent considerable time at home, some on account
of sickness, and some I have spent with my family while I am in the field during the winter.

I began lectures in Clarence, Cedar Co., Iowa, Oct.
27, and labored till the 30th, when Bro. Brinkerhoff
joined me, and we both labored together till the close
of the meetings. We were often interrupted by rain
and snow, so that our meeting was nearly a failure.
But enough has been done to make them payable to
the labor of the good brother, and many of the con-
mandments, and a number of others are convinced,
and we hope will yet come out.

We labored under some discouragement occasioned
by some who seemed to be entirely at variance not
any vital interest—not so much as unbelievers.
There is a great responsibility resting on such breth-
ren. They stand as representatives of the truth, and
is condemned on account of their slackness and un-
faithfulness. I find that the hardest places to succeed
in Christ are unconverted souls; and with the
view that life here means happiness, the churchman
and flaming sword were to prevent man forever from
being happy. But God is willing that the sinner
should turn and become happy, as is evident from
the promise made concerning the seed of the woman
before the sentence of death was passed upon our race.

Some have thought that the tree of life is in Christ,
but all are invited to come to Christ for life and happi-
ness. No churchman and flaming sword guard the way
to Christ, last sinners should come to him for pardon
and peace.

Man was excluded from the tree of life that he
might not live forever—that he might die. He had
sinned against God by partaking of the interdicted
fruit; it was good and pleasant to the eyes, and now,
"lest he put forth his hand, and take ALSO of the
tree of the life," he is driven away and excluded, and
his approach made impossible. Thus the life which
was the Messias, and was wanting in Adam in taking
away, being forfeited by disobedience, it is utterly lost, and though terrible is still merciful. To become immortal
in sin, would be the greatest curse. This we cannot
do. We cannot regain the life which was forfeited by
sin. But, God has restored the life and immortality are brought to light through the gos-
pell; and all are invited to come to him who is the re-
surrection and the life. As in Adam all die, even as

No. 4. THE REVIEW AND HERALD.

Russian Preparation for War.

GEN. TOLANDER is superintending the works for
strengthening Cronstadt, and barring the approach to
the Neva. He is superintending the fortifica-
tions at Cronstadt, about 200 lighters laden with stones have been
sunk, so that now in no part there is more than 4 feet of
water. In another channel 200 informal mans have
be to be laid. The powder-works have been extended, and are
at sea-coal, steel and gunpowder. The 10-inch guns have been
large, and have a very strong beak, with provision for at-
ackling large cylinders charged with powder to the
bottoms of vessels to be fired by electricity.

To provide the necessary shot and shell to their guns,
all the foundries are working night and day. Flour has been very largely
purchased during the summer, and the powder-works have been extended, and are
producing in about 15,000, 50,000 each. The shot and shell
to be used. It is to have engines worked by compressed
air, to have a very strong beak, with provision for at-
acting large cylinders charged with powder to the
bottoms of vessels to be fired by electricity.

We may set it down as an axiom, that disrespect to
other is incompatible with self-respect, and who is
insufficient with their feelings can have none but indif-
ferent feelings of their own. The bitter word is not
the strong word. The greatest vigilance of thought or act
is not violent; it breaks no law of courtesy.

DANGEROUS PLEASURES. —I have sat upon the sea-
side and waited for its gradual approaches, and have
seen that these spasms of nature would increase in fre-
calculated that out of a population of six millions, the
two-thirds of it destroyed, and 7,000 lives were lost. I
There was also a terrible one in Manilla during last
year.

Adam, the Sinner, not to Live Forever.

Adam sinned; the sentence of death was immedi-
ately pronounced against him, and he was forthwith
excluded from the tree of life, in excess of the
penalty. Free access to this tree and partaking of its
fruit, would cause him to live forever; so when this
was taken from him, his life in effect was taken and
the penalty executed; for death would certainly ensue.

And the Lord God said, Behold the man is become
as one of us, to know good and evil; and now, lest he
obey the law as if there were no gospel to be believ-
ed, and believes the gospel as if there were no law to
be obeyed. But God is willing that the sinner
should turn and become happy, as is evident from
the promise made concerning the seed of the woman
before the sentence of death was passed upon our race.

Some have thought that the tree of life is in Christ,
but all are invited to come to Christ for life and happi-
ness. No churchman and flaming sword guard the way
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his approach made impossible. Thus the life which
was the Messias, and was wanting in Adam in taking
away, being forfeited by disobedience, it is utterly lost, and

...
The Standard.

There's many a creed in these last days
To which men pin their faith;
But this shall be the test, I know,
What inspiration said.

To follow God's unerring word,
Which is the rule of right,
And strive to live and speak,
His service our delight.

The word lights up the pilgrim's way;
It makes the simple wise,
Then let it go on now;
In this the secret lies.

And turning to the sacred text,
We find the precepts ten,
Are each most holy, just and good,
And binding us ten.

For at the first the Law was made,
Unalterably sure,
And so we read that these commands,
Forever shall endure.

The law convinces us of sin,
And teaches what is right;
Blessed are they who meditate,
And it doth make delight.

For by the sign we all may know,
Blasphemer without a spot,
Must have the rod of Aaron;
Which our dear Lord hath wrought.

Then he shall say, 'Ye blessed, come,'
And we shall ever be,
Free from all sorrow, care and pain.
Through all eternity.

Ashfield, Mass.

Letters.

Sister Weaver, Bro. White: It cheers my heart to hear from brethren and sisters of like precious faith. I feel more determined than ever to try to be an overcomer and meet God's chosen ones on mount Zion. I do not want to burden my talent. I want to work for the Lord. We are commanded to let our light shine; and if we are Christians we shall. The religion of Jesus Christ will still fill with lively testimony of the goodness of God, and this of his truth.

Sister E. E. Higley writes from Layeap, Mich. I am striving to keep the commandments of God, and have a clear conscience and a joy in my soul. Of course, I do not know that God would give me wisdom, and direct me, that I may ever be found in the path which leads to the kingdom—in that way cast up for his ransomed to walk in.

I find more and more difficulties attending keeping the commandments every day and week, and this is not for the help of the Bible aided by the Review I should despair; but I yield all to the Lord and pray him to keep me in the way I should go.

The Resurrection.

There is no doctrine more clearly taught in the word of God than that man shall have a literal resurrection from the dead. Says Paul, 1 Cor. xv, 22, For as in Adam all die, even so in Christ shall all be made alive. Old men, little children, and the middle aged, alike have to "how to sleep, and not to die." And the same will come up again when the trumpet shall sound to wake the sleeping dead.

Shut up by fear that there is no need of a literal resurrection from the dead: that when a man dies, he at once leaves this common clay, and soars above and there lives amid the shouts and songs of the happy kingdom in heaven. Could we believe this, we would feel no repose, no hope of a literal resurrection from the dead.

But hear the apostle still further: Now if Christ be not raised, then is Christ not raised. And if Christ be not raised, then ye also which are made God's are perished. I Cor. xv, 18. This is the apostle's great doctrine. The must carry destiny to the proper objects of the day, thus man enters upon his reward at death.

"So man lieth down and riseth not: till the heavens be no more they shall not awake nor be raised out of their sleep. On that day would hide me in the grave, that thou wouldest keep me secret until the wrath be past; that thou wouldest appoint me a set time and remember me, Job xiv, 12. Job looked forward unto the resurrection, and understood that man was to rest in the grave (the grave until that time). And the same while meditating on the time of trouble and the wrath of God as if it is to be poured out on this guilty world, it is not strange that he should break out in the language we have just quoted: 'Oh that thou wouldst hide me in the grave until the wrath be past.'

In the following verse Job asks the question, If a man die shall he live again? then proceeds to answer in the following language: Thou shalt call, and I will answer thee. Job, with all the righteous from Abel down to the advent of our Lord, will answer this call by coming forth from their dusty beds when the trump of God shall sound.

But it is urged that it would be impossible for man to have a literal resurrection of the body; for, says the objections, how can it be? for it is the body that is to rise again. The dust which men were made of will return to dust, and the bones of the body to the dust of the earth, which is the return of the natural body into its natural state. We are told that the second coming of Christ will be a literal resurrection of the body; for," says the apostle, in 1 Cor. xv, 38, Know ye not that all flesh shall not die forever? But as in Adam all die, even so in Christ shall all be made alive. Old men, little children, and the middle aged, alike have to "how to sleep, and not to die." And the same will come up again when the trumpet shall sound to wake the sleeping dead.

"But some men will say, how are the dead raised up, and with what body do they come?" Paul illustrates this by the seed we sow or plant. The seed sown without the form of the body is sown to die; and in due time behold a resurrection of that grain. Not the same individual body sown, but one like unto it; as the apostle has said, God gives it a body as it has pleased him, and to every seed his own body. 1 Cor. xv, 38.

Are we not living now small grains of life, writes the ancient Christian zeal. Good old Chrysostom, in his Epistle to Cyril, said: Should the Empress determine to banish me, let her banish me; 'the earth is the Lord's and the fullness thereof.' If she will cast me into the sea, I will remember Jonah. If she will throw me into a burning fiery furnace, the three children were cast there before me. If she will throw me to the wild beasts; I will remember that Daniel was in the den of lions. If she will cast me into the lion's mouth; I shall be the associate of Stephen, the proto-martyr. If she will have me beheaded; the Baptist has submitted to the same punishment.

Then they that feared the Lord, speak often to one another.
From Sister Wakeling.

**Dear Brethren and Sisters:** Thinking that it might be interesting to the friends of truth to hear the testimony of those who have just started on the narrow way that leads to life, here in Memphis, I thought I would try to communicate a few facts for publication.

The cause of truth is being built up. In our meetings we meet with much opposition; and I am led to believe that those who are striving for the same blessing, to have God's Holy Spirit, to guide us into the perfect knowledge of the truth as expressed in the word of God. We are sometimes led to the happy time when the remnant shall stand with the Redeemer on the mount Zion, to sing the glad song of Moses and the Lamb. We feel thankful to the Lord for having permitted us to hear the last manifestations of the third angel's message, that the last gathering call has been sounded in our ears. There has been a great and good work done here; and, praise the Lord! we believe the work is still going on. The dear children and youth are very heavy with work; but we shall work and pray. But when the Christian puts his lamp under a bushel or lays it aside, how quick the devil will come and take advantage of neglect, and lead us into another road which is far wider and which has a great multitude traveling therein.

And as an inducement to turn our feet in that direction, the parleying Christian is told that this people are not to be regarded as rising up in the Lord, yet they are making no preparations for it. The Sabbath is the day they take to do their commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

**Yours in the love of the truth.**

SARAH J. WAKELING.

**Memphis, Mich.**

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**Extracts from Letters.**

**Bro. E. Jones.**

**Bro. White:** I would again give my testimony that the Lord is good toward me and my merciful endu- rish forever. When I look into the history of the past, I see, I am led to wonder love and patience, that I have been preserved from the tradition- ary shoals and quicksands upon which the world has run aground. Thanks be to God for the brilliancy of that light which breaks forth from the sacred page, illuminating the high way east and west of the ransomed of God to the Lord. And, oh, may we all keep in that strait and narrow way, carrying the lamp of truth before us, knowing that as long as we are growing in the truth, we shall not stray. But when the Christian leaves his lamp under a bushel or lays it aside, how quick the devil will come and take advantage of neglect, and lead us into another road which is far wider and which has a great multitude traveling therein.

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**Bros. M. W. Neal writes from Opelousas, La.: I am still trying to live out all the light I have got, and to make my way through to the kingdom. There are four or five here in this neighborhood that meet together on the Sabbath-day to worship God. Although the health of some is very poor, yet we scarcely ever spend two of the commandments. The Sabbath will be the means of doing much good here. I have advised Bro. J. P. Bond of the passage of the resurrection of the just.

**Bro. A. D. Jones writes from Pontiac, Ill.:** The Review is the only preacher of present truth that we have seen in these three years, it being three years since we embraced the commandments of God and the faith of Jesus in Michigan, and having no other paper, we have met with no one of like faith. Oh, what a pleasure it would be to have the privilege of meeting with the people of God upon the Sabbath, and hearing the truths of the word of God.

I wrote a letter last winter, which was published in the Review, requesting some minister of present truth to come this way, and if possible deliver a course of lectures, and also that my companion and myself might have an opportunity of being baptized. It seems to me that much good might be done here. Many admit the truth of the Sabbath, but are not willing to come out from the world and keep it. They admit that the signs of the times foretell the near coming of the Redeemer, yet they are making no preparations for it. Oh that God would cause them to use a sense of their duty, and call his people forth from Babylon and prepare the way for the coming of our Lord, in my humble prayer.

**Bro. J. M. Watson writes from Puyallup, Wash.:** I received your note postmarked last August. I have been at work ever since I received your letter, and I am feeling better. I am sure that my heavenly Father has been with me, and I feel thankful for them. They have been a great help to me, under God's blessing, to give me a right un- derstanding of present truth. At present I am lectur- ing on these glorious truths, every other Sunday, in the different churches.

**Bro. J. E. Jones.**

**Bro. J. E. Clater, of Marshall, Mich., aged 72 years.**

Sister Cole embraced the truth about ten years ago in this place. She also left messages for absent relatives, encouraging them to keep the commandments. Agreeably to her request the funeral sermon was preached by the parleying brethren and friends, who listened attentively to the subject of the resurrection of the just at the coming second of Christ, founded on the words in Job xiv, 14.

**OBITUARY.**

**Died in Allegan, Allegan Co., Mich., after a dis- eases of three weeks, Mary, wife of Bro. Thomas McCollow, aged 36 years.**

**Sister McWolden commenced keeping the Sabbath about five years ago. She was baptized by Bro. James White, and united with the church in Monterey at the time it was organized, some two years since, and con- tinued in full fellowship with the church until her death. Our hope is that she sleeps in Jesus.**

**The court-house was well filled on Sunday with sym- pathizing brethren and friends, who listened attentively to the subject of the resurrection of the just, at the second coming of Christ, founded on the words in Job xiv, 14.**

**JOSEPH HATR.**

**Died of consumption, in Fairfield, Vt., Oct. 26, 1863, sister Alia Herrick, youngest daughter of Londo- and Sapho Herrick, aged 18 years.**

We visited her several times during her sickness, and found her resigned to the will of God. She spoke calmly of death, and said that her sleep would be short, and her hope was in the Lord. She manifested much interest for the salvation of her unconverted, relatives and friends, and urged the ne- cessity of obeying the present truth, which she loved. A few moments before her death she collected her forces, and exhorted them to obey the third angel's message. She also left messages for absent relatives, encouraging them to keep the commandments. Agreeably to her request the funeral sermon was preached by the parley- ing brethren and friends, who listened attentively to the subject of the resurrection of the just at the coming second of Christ, founded on the words in Job xiv, 14. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord henceforth; yea, they shall rest from their labors; and their spirits shall rest in their graves; and they shall be the first witnesses of the new Jerusalem, which descendeth from heaven, from God, and from the Lamb. "Blessed are they that do his commandments, the Sabbath will be the means of doing much good here. I have advised Bro. J. P. Bond of the passage of the resurrection of the just.

**Died of consumption, in Greenland, Ills., May 4, 1865, my sister, Martha Cole, wife of Bro. James W. Cole, aged 24 years and 11 months.**

She suffered much for about eight months. She leaves a husband and one child to mourn her loss. Her remains were buried in the graveyard at Lock, Mich., under the labor of Bro. Cornell. About four years ago she removed to Illinois, and united with the church in Pontiac, where she was a faithful and faithful member until her death.

**T. T. BROWN.**

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**T. T. BROWN.**
How many men have gone to the war? From the following statement it appears that over one million men from the free States have entered the field in behalf of the Union. The slave States have probably put in as many more on their side of the controversy. Of all this vast number how many will be, or have been, broken down, and their constitutions ruined by exposure to the elements and diseases? How many return reeking with the foulest disease contracted in camps, no courage to attend to their own health; or to the community! How can horrors be multiplied beyond war? The following are the figures:

The Army and Navy Journal gives, in tabular form, a statement of the volunteers furnished by all the free States except California, of these 1,068,769 were three months men. Illinois has sent out 135,440 volunteers; Massachusetts, 71,038. Kentucky has contributed 32,076. Some of the States are going beyond their quota. The spirit of confession was with us, and the necessity at this meeting never be forgotten, but be put in faith and earnestness—by prayer—by perseverance—by the cross. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

Appointments.

It has been decided that Elders Longborough and Pierce travel together for a considerable time. Profound permission, I will meet with the brethren in Dayton, Green Co., Wis., and commence meetings Jan. 1, and continue as long as the interest may demand. Will Brook Pratt meet us at Cincinnati station, Jan 17.

The next quarterly meeting in Western N. Y. is to be held at Bro. J. Lancaster’s, in Hamilton, Monroe Co., on the second day in January. I hope that Bro. Andrews will be at liberty to attend. Those who go with teams should be all supplied with fresh feed. Teams will be at the Brockport station on station, on the sixth of the month. Precious persons from the west will please take the evening train, and wait (the sisters, and such as cannot walk) at the station till the train arrives. The brethren assembled at this meeting prepared to labor for the Lord. In behalf of the church. L. R. Chapell.

The next monthly meeting for Central N. Y. will be held at Kirkville, Jan. 2, 1864. It is hoped there will be a general gathering. Will Bro. Salmon meet us with us.

PROVIDENCE.

Business Notes.

J. S. Woodworth has recently received a large consignment of the First Edition of Milton’s Paradise Lost, which has been recently published. The book will be sent as soon as ready.

R. H. The P. O. address for which you inquire in Boston, Mass.

Vindications of the true Sabbath, by J. W. Morton, late missionary to Hayti, and in the United States.

Books sent by mail.

Battles Creek, Michigan, Third-day, December 7th, 1863.

R. POTTER.

The next quarterly meeting of the B. A. Church, Arden, Rock Co., Wis., will be held on the first Sabbath and first-day in January.

The figures set to the official price of the Book end the Sabbath Tracts, and the Second Coming of Christ. The figures set to the official price of the Book end the Sabbath Tracts, and the Second Coming of Christ. The figures set to the official price of the Book end the Sabbath Tracts, and the Second Coming of Christ. The figures set to the official price of the Book end the Sabbath Tracts, and the Second Coming of Christ. The figures set to the official price of the Book end the Sabbath Tracts, and the Second Coming of Christ.

A short argument for the Sabbath, with an Appendix, “The Sabbath not a Type.”

An Appeal for the restoration of the Bible Sabbath in an address to the Baptists.

The Prophecy of Daniel is printed for the first time in Norway, and is now on hand in sufficient quantities for immediate distribution.