Weave in the Sunlight.

Weave in the sunlight, let its bright beams impart,
Its loveliest rays to thy innermost heart,
May its radiance discover new glories to thee:
Let it add to thy joys, inspire to new life,
Who around you are weaving, your friends and your foes,—
Weave in the sunlight, let its bright beams impart,
In the sunlight wherever you be,
Be true to thy loom—for all weave as they go.

Weave in the sunlight, nor forget there are those,
You are weaving, your friends and your foes,
So long as thy Maker approves of thy plan,
Weave in the sunlight, let every day,
May they tell not for ill, but for good to thy race.

It Was Made for Man.

Some say the Sabbath was made for the Jews only; Others say it was made for man to last only through the Mosaic dispensation. But what saith the Scriptures? 1 It was made for man before the distinguishing title of Jew and Gentile existed. See Gen. ii, 2. And on the seventh day God ended (or ceased) his work, which he had made; and he rested the seventh day from all his work which he had made; and God blessed the seventh day and sanctified it, because that to it he had rested from all his work, which God created and made.

Here we have learned when the Sabbath was made, and by whom it was made, and how it was made, and that it was made for man; that is, for Adam; and all his children. This proves reasonably certain, that it was made for all men, especially as all men acknowledge that the necessity of one day of rest in seven is found in their constitutions. Would it not be reasonable for them to acknowledge also that God knew best which day to select for that purpose? and that day, he says, is the seventh or last day of the week.

That Adam kept the Sabbath we think is made clear by the fact that God sanctified it, which we understand, was telling Adam how to use it. The following is proof of this: And Moses said unto the Lord. The people cannot come up to mount Sinai; for thou chargest us to set bounds about the mount, and sanctify it. Here it is evident that sanctifying the mount was telling the people how near they might come to it. Ex. xix, 23.

And Jehu said, Proclaim (margin, Sanctify) a solemn assembly for Baal, and they proclaimed it. 2 Kings x, 20. That is, they told the worshippers of Baal what they must do on a certain day. This shows us the use of the term sanctify, when applied to the Sabbath day by the Lord.

We will now notice the Sabbath in connection with the children of Israel in the wilderness of Sinai. On the fourth day of the second month after they left Egypt, then said the Lord unto Moses, Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no. Ex. xvi, 4. It is evident, then, that God's law existed before they came to Mt. Sinai, and the people were tested upon the fourth commandment of that law, a month before they heard God proclaim it with his own voice. Ex. xvi, 22-28. So God sent the manna, and it came to pass that on the sixth day they gathered twice as much bread, two omers for one man and all the rest came and told Moses. Versus 26. And Moses said, Eat that to-day for to-day is a Sabbath unto the Lord, to-day you shall not find it in the field. And it came to pass that there went out some of the people on the seventh day to gather, and they found none, and the Lord said unto Moses, how long refuse ye to keep my commandments and my laws.

Thus the Sabbath has once been a test of obedience. The next evidence for the perpetuity of the Sabbath was telling the people how near they might come to it.

The Lord spake unto you out of the midst of the fire. Ye heard the voice of the words but saw no similitude, the bright spots, the dark spots, you cannot efface, they have told not for ill, but for good to thy race.

As the fourth proxy of the great law of ten commandments is a matter of much controversy, we believing and teaching that it, with the rest, is still binding on all men, we will give some of the reasons of our faith. First, Moses says that it is God's covenant, And the Lord spake unto you out of the midst of the fire. Ye heard the voice of the words but saw no similitude, only ye heard a voice; and he declared unto you his covenant which he commanded you to perform, even ten commandments. And he wrote them upon two tables of stone. It will be readily seen that the fourth command was written on the stone as well as the others.

But the question may arise, How long were these command to last? Ans. As they grew out of the relation existing between God and man, and destroy, his fellow man, it seems reasonable that they should exist as long as God and man exist. David says, The works of his, God's, hands, are verity and judgment. All his commandments are sure. They stand fast for ever and ever. He sent redemption unto his people. He hath commanded his covenant forever. Ps. cx, 7-9. How long does forever and ever last? Ans. As long as the things spoken of can consistently exist. How long can the fourth commandment consistently exist? Ans. As long as God and men exist.

Second, Jesus, the Son of God, and Lord of the Sabbath says, Think not that I came to destroy the law or the prophets. Whosoever therefore shall break one of these least commandments and shall transgress the tradition of the elders ; for they wash their faces all these words which the Lord commanded them, shall exceed the righteousness of the scribes and pharisees, ye shall in no wise come into the kingdom of Heaven.

But Jesus reasons on and says that he came to fulfill the law, and prophets. Whencever therefore shall break one of these least commandments, and shall teach men, so, that is to break one, he shall be called the least in the kingdom of Heaven; or, as another translation reads, Of none esteemed in the reign of Heaven. For I say unto you that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of Heaven.

Again he says, Matt. xv, 1-6. Then came to Jesus scribes and pharisees saying, Why do ye transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition; and thus them to the fifth commandment of God and says,
The conclusion of the whole matter: "Fear God and keep his commandments; for this is the whole duty of man."

Rome's Daughters.

The Church of Rome claims the Church of England as her daughter. "If the Church of Rome were ever guilty of idolatry in relation to the saints, her daughter, the Church of England, stands guilty of the same, which has ten churches dedicated to Mary for one dedicated to God."

And Isaac Sanborn says: "I also think Christ has a true church on earth, but its members are scattered among the various denominations, and are all more or less under the influence of Mystery Babylon and her daughters."—Bible Doctrine, p. 294.
Our Hope.

Bud Whirl: I feel that my heart is still fixed to go with the people of God. The hope of eternal life is the surest of all our doings. And the day of our Lord and Saviour Jesus Christ has about twelvemonths been my support, my comfort, my all. Take this away, and what is left? Nothing but a shadow, a bubble, a delusive charm.

Let us then "lay hold on eternal life." Let us run the race, keep the faith, and hope to reach the goal. For our Master has promised that those who persevere to the end shall be saved.

Choosing a Minister.—A Legend of Old Times.

In the city of Asia during the first century, a company of disciples had met together to choose a minister. We need, said A., located our church as a soul in a wilderness. We need, said B., and I would ask whether Cephas is the nameless candidate a gentle knock was heard, and to our surprise Paul himself entered.

My brethren, said Paul, you know that for a time I have been the leader of the churches, and I find that our Master has not given to any one minister everything necessary for the edifying of the body of Christ. You will not, therefore, find perfection; but having chosen a minister, receive him as from the Lord, and esteem him very highly in love for his work's sake.

Leaving the room, he turned to Barnabas, who is eminently "the brother whose praise is in the gospel throughout all the churches." The name of the successful candidate is not recorded, but the legend states that Paul's advice was followed, and the church became eminently prosperous.

Cleveland Herald.

Loving Christ's Appearing.

To love the second coming of her Lord has ever been characteristic of the true church. This is the test of her fidelity. Without this grace all her professions are vain and falsifies the whole hope. Paul, therefore, places the second coming before the coming of Christ. He has been accused of preaching the second coming, but he lived and preached the first. His prophecies are the foundation of all Christian colleges and schools. He was the apostle of the Gentiles, and his teachings have been the basis of all Christian education.

The church in her militant state is weary and cannot forbear; the saints in an agony wait, and the church is in a most pathetic state. To see him again in the air.

And Dr. Watton,—

How long, dear Saviour, oh, how long Shall this glad hour delay? Pardon our sinful state And bring the welcome day.


Sweeping the furnace he hasted seven times hotter Yet God can make the sufferer seventy times happier. Those who return to give up their lives for Christ, will never be inclined to give up their lives for Christ.
Eastern Tour.

It is now about eight weeks since we reported relative to our labors in the East. At the time of our last report we had just returned from a very fatiguing tour in New Hampshire, Vermont, and New York, and were therefore unable to take part in the usual public meetings of excessive labor and expenses. We then promised ourselves rest, and the readers of the Review that they should hear more from us during the few weeks we might rest in the society of our children. But we little thought that we were so soon to suffer still greater anxieties and wearisome watchings, and, finally, to be bereft of our oldest son, the healthiest and strongest of the three then remaining. And now it seems like a dream, that we are nearly a thousand miles from that scene of suffering, and that our noble Henry, our sweet singer, rests in the silent grave.

At the New York State Conference we decided to extend that tour as far as Michigan. But during our meetings at Brookfield, the last we held in the State, by the influence of a dream, which produced great anxiety relative to our children, we were compelled to turn around in our feelings, and decided to hasten back to Maine. We said to Bro. Abbey's family, "All Is well with our children."

We, on reaching home, received letters from our children, and were happily disappointed as we read that they were all well. When we reached the depot at Brunswick, we were joyfully greeted by our friends, and, after twelve days from this happy meeting, our dear Henry had had a depressing influence upon the mind, and has seriously affected the health. Since our return we have shared the warmest and most serious anxieties and wearisome watchings, and, as far as possible, or, we fear, be totally unfitted for other States; but at present we must enjoy quiet and living. In only eight days lung fever did its cruel mission in the flesh die, they pass from this stage of action off to the land of forgetfulness. There it was spoken in the hearing of several hundred. He then told me that he could prove it from the Bible, that the three Hebrew worthies being cast into the fiery furnace might be true, for a certain spirit medium had held his finger in a kerseymere lamp five minutes, and it did not even raise a blister. It has been enveloped in a tissue of electricity by the spirits; we learned how angels were made; that just as fast as men and women go down into eternal, that they do not "go down into silence," but ascend to the presence of God, where there is "fullness of joy." No such texts can be found in the Bible. The Lord is with the Eastern Mission. Eastern, we must be patient. Keep clear from it, those brethren who are suffering in the vicinity of its influence must be patient. Let us be glad that this denies the Lord, neither any that go down into silence." 17.

The Devil can hurry him? Let us be glad that this is a true, that man knows less when he enters that state than he did before. If some things are forgotten, all things may be. But immortality is subject to neither death nor destiny. Do you say, It is the body only that goes into this unconscious state? If so, how can the soul go tranquilly to the grave and its knowledge? Hence the Psalmist says, "Who shall show us to the dead shall the dead arise and praise thee?" If the immortal souls of the dead are in a state of conscious happiness, it would be no wonder if they should praise the Lord. It would be a greater wonder if they did not. With this view the post harmonizes when he says, "I'll praise my Maker while I breath; And when my hand shall have no power, Praise shall employ my nobler powers."

And David, doubting, would have sung to the same strain, had he believed that the dead are conscious; for he says, "I will sing to the Lord, while I have a being." Psalms cxlii. 2. According to the popular theory, the dead have a being no less than the living; and while this conscious being lasts, good men like David, will praise the Lord. But says the Psalmist, "The dead praise not the Lord, neither any that go down into silence." cxv, 17. When a good man dies, he ceases to praise the Lord; but this he will not do, while consciousness lasts; therefore the dead are uninteresting. The "dead praise not the Lord." This is a direct and positive testimony concerning the state of the dead. There is no such testimony to the contrary, in all other side of the question. We demand it from texts that do not testify anything concerning the state of the dead. Let opponents bring forward the texts which affirm that the dead have knowledge, that they are praising the Lord, that they do not "go down into silence," but ascend to the presence of God, where there is "fullness of joy." No such texts can be found. But we have direct testimonies, which positively and distinctly say that the dead are conscious, and desire for anything to be added to make it plain. We cannot express our faith better than to use precisely the language of the Bible.

No quibbling, founded upon a supposed double meaning, can make any of our quotations. The Bible speaks of dead men; and there is such a thing, or there is not. The Bible being true, there is, though the spiritualistic theory declares, "There is no death; what seems such is transition."
No. 10.]

THE REVIEW AND HERALD.

Death says they, is merely a separation of the soul and body. Let it be so, and using the term soul merely to signify life, it is so. But let our opponents have it in their own way. Let death mean a separation of soul and body. In that separate state then, the state in which men are called dead, they do praise the Lord, or they do not. The Bible being true, they do not. But some good men should, and do, praise him as long as they have a conscious existence and are able to do so. The language of the man of God is, “While I live will I praise the Lord; I will sing praise unto my God while I have any strength.” The reason only then why the pious dead do not praise the Lord, is the want of a being in which it is possible to praise him. The living praise the Lord; the dead do not; they are gone down to silence.

R. E. Connell.

Dr. Rice on the Seven Seals.

Bro. White: While in Boston, I listened to a lecture on the Seven Seals of Revelation chapter six, by the celebrated Dr. N. L. Rice of New York city. I had read Dr. Rice’s Discussion with A. Campbell, and was interested to know what so learned a man would say of the Signs of the Times. I can only give some of the leading features of the discussion. He observed that the lecture was introduced by some very good remarks on the “more sure word of prophecy,” and the following rules given: 1. All interpretations, to be correct, must be in harmony with the whole Bible. 2. The subject to be treated must be genuine, that is, required to accomplish the changes. The periods are three distinct classes of influences to be considered, namely, The Gracious, Ordinary and Extraordinary. There is a view in the fact that prophecy is the history of the church to the end of the world. That kingdoms are only noticed as they affect the church. But secular history only refers to the church as it affects the state. The Trumpets reach further on, and the Vials are God’s judgments on the wicked. God is, “While I live will I praise the Lord; I will sing praise unto my God while I have any strength.” The reason only then why the pious dead do not praise the Lord, is the want of a being in which it is possible to praise him. The living praise the Lord; the dead do not; they are gone down to silence.

R. E. Connell.


Bro. White: We have met with churches as follows: Sabbath and first-day, Nov. 28, 29, at Locker; we had good meetings and were happy to learn that the teacher and scholars who started to obey all the Ten Commandments and striving to overcome. The two following Sabbaths, we spent with the church in Battle Creek, where our Brs. have no place to meet but a private house. Though sorrowing, yet rejoicing that their son had left a good evidence of being ready and willing to take a place of worship.

M. H. Connell.

The Eighth Head of the Beast.

In the eighth head of the beast, Rev. xvii, civil, or an ecclesiastical sovereignty? Some writers think that the symbolic beasts of Daniel’s and John’s visions, represent only the civil power; but they generally admit that two-headed and -tailed beasts; aith, and Daniel, vii, represent papal Rome, and are synonymous; and that the “little horn” of Daniel, vii, signifies the papal sovereignties. The government of papal Rome was administered by eclesiastics. Hence, the head of the beast must be an ecclesiastical sovereignty. The popes were not only the sovereigns of Rome, but were supreme lords over kings and emperors, and were regarded as the highest potentates of the world. The papal Empire and the history of the popes are the theme of this article. The trouble is not in the distant future; it is right upon us. No excuse for doubts now.

JOHN BYINGTON.

Cleveland, Ohio, Jan. 22, 1864.

The Eighth Head of the Beast.

In the eighth head of the beast, Rev. xvii, civil, or an ecclesiastical sovereignty? Some writers think that the symbolic beasts of Daniel’s and John’s visions, represent only the civil power; but they generally admit that two-headed and -tailed beasts; aith, and Daniel, vii, represent papal Rome, and are synonymous; and that the “little horn” of Daniel, vii, signifies the papal sovereignties. The government of papal Rome was administered by eclesiastics. Hence, the head of the beast must be an ecclesiastical sovereignty. The popes were not only the sovereigns of Rome, but were supreme lords over kings and emperors, and were regarded as the highest potentates of the world. The papal Empire and the history of the popes are the theme of this article. The trouble is not in the distant future; it is right upon us. No excuse for doubts now.

JOHN BYINGTON.

Cleveland, Ohio, Jan. 22, 1864.
Characteristics of the Last Church.

Bro. White: I think I can safely say that my interest in present truth is in no way diminishing, but rather increasing. I believe that the third angel's message is really, abundantly sustained by Scripture testimony. And I begin to feel that I am rooted and grounded in it.

If I understand the word of God, the last generation of earth, imbued with the spirit of prophecy, will be marked by characteristics of the true church. And those who depend on the inspirations of the Holy Spirit, will be clearly able to point out so plainly as not to be easily mistaken.

First, it is said of them that they keep the commandments of God and do absolutely have the testimony of Jesus Christ, which is the spirit of prophecy. If we cannot find a people with these characteristics, we shall be driven to the conclusion that we have not the spirit of prophecy. We have a right to use the definition in the place of the words "testimony of Jesus." In the light of these prophetic declarations, how can we claim that this is the last generation, or can we look for the coming of our Lord unless we can find somewhere a people who do keep the commandments of God, and do absolutely have the testimony of Jesus Christ, which is the spirit of prophecy?

Now let us start out with the candle of the Lord in our hand, to see if we can find such a people. We come first to the so-called orthodox churches, and we find them universally breaking one at least of the commandments of God. And then, supposing that the spirit of prophecy is to have any place in the church, Seventh-day Baptists profess to keep the commandments of God, but when we inquire after the other specifications, we find a people of the spirit of prophecy manifest among them. Not knowing of any others that can claim to fill these specifications, we come next to the Seventh-day Adventists. And on this point I want to call a vote, and all Adventists are entitled to vote on this question; and especially those that keep the Sabbath are bound to decide, you or nay.

Now, brethren, don't claim that Christ is soon coming, or try to comfort your own hearts or any one else with the idea that this generation of men shall see their coming Lord, unless you can point out to us somewhere, a people that are keeping the commandments of God. Do we have the spirit of prophecy manifest among them?

For, remember, the remnant of the true church wherever and wherever it is found, is keeping the law of God, and does have the spirit of prophecy. And these are to be made to stand out so prominently, and have so much practical importance, that the Devil sings them out as special objects of hatred, and goes to work against them, and the truth of this question.

Do you see it? Do you find both these specifications filled by the Seventh-day Adventists? We find then keeping more commandments than other men, and plenty of warfare in connection with it; for we must apply the law of God to the other test; for even we have do the other characteristic also, viz., the spirit of prophecy, of one of these things is certain: either this is not the last generation, or we are not the true people of God. In either case our whole Advent faith falls to the ground.

But to the question. In the spirit of prophecy among the Advent people?

On this point we find something that claims our attention as the spirit of prophecy. By it, things have been revealed that were not known by any ordinary means of information; not to gratify a vain curiosity, but to become acquainted with the will of God, and thus be led to Christ. And it is the spirit of prophecy to have any place in the church.

Meetings in Iowa.

Bro. Warren: I left home about the middle of November, intending to spend two weeks visiting a brother and sister of mine, in Iowa, the latter of whom I had not seen for eighteen years. While there they wished me to lecture at Burr Oak. So I commenced my meeting with a house full of interested hearers. This extended the interest of the meetings, so I continued my meetings with increasing interest, until the storm and bad roads interrupted. We had the severest weather ever known in the West. We could not determine the intensity of the cold. Thermometers had to be taken in to prevent them from freezing. After the weather moderated I had several meetings, and left some eight or ten who had decided to keep the Sabbath. May the Lord help them to understand and obey the truth.

I might have sold many books if I had only had them. I sold what I had. I was obliged to get a sleigh and repair home. The friends kindly assisted me in my necessity. May the Lord reward them for their kindness. I often think of our Saviour's instructions in Matt. x, 42.

I send you four new subscribers. I had to leave Burr Oak before I got through. May the Lord direct some of his servants that way, for I think there is a good opening for labor.

T. M. Steward.
corruption." My health is improving fast, and I shall soon be able to go back to my work again. Pray for me.

Yours striving to overcome.

Sunday, Wis.

From Sister Wilson.

Bro. Where: For the first time, I attempt to acknowledge the influence, the good that Jesus has done for me. I, with my companion, embraced the truth under the labors of brethren M. E. Cornell and R. J. Lawrence, at Memphis. I feel to thank the Lord, who has been as good as his word. Yes, his grade has been a perfect enjoyment of that blessed lying of God rested upon us. The next day we held another meeting; had a very interesting and refreshing season; passed a series of resolutions to start anew with the new year to the Lord's work; appointed meetings to be held at my brother's house on the first Sabbath of every month. We also adopted the plan of systematic benevolence.

There are eight Sabbath-keepers here, and we are all striving to live out the truth before the world, and all desire to be strengthened by the spirit of God, in the sight of our messengers to our place. We receive a number of Reviews among us, and one Instructor, and they are many who are called. The prayers of our brethren for the welfare and progress of our little society; and should a messenger come here and labor, we think it is a good field, and that some honest heart may be led to the Lord.

Yours in hope.

Eliombs G. Rust.


Extracts from Letters.

Sister M. J. Coogee writes, for the first time, from Oronoko, Minn.: I love the Lord and I love his commandments. They are holy, just and good. I am glad that Bro. Sanborn came to preach the message here. When I heard that there were preachers coming to Oronoko, I walked three miles from our house, stopped work to attend all the meetings. I was convinced that I must turn from my ways, or be forever lost. I esteem it a privilege to keep the Sabbath of the Lord, and I am glad that I have joined the little company that have started for Mt. Zion. Though rough be the pathway and dangers surround us on every hand, we can trust in the Lord; for he says, My grace is sufficient for you. I want my lamp trimmed and burning. I pray for the grace of God to overcome every besetting sin.

Bro. E. Calkins writes from Melrose, Wis.: We are still striving to walk the narrow path some over ten years, and I have joined the little company that have started for Mt. Zion, and we intend by the grace of God to overcome every besetting sin.

Bro. J. L. Locke writes from Salem, Ind.: I have been striving to walk the narrow path some over ten years, and I have been led to rejoice as I have seen many a soul taken on the side of truth, and again I have been made to mourn when seeing some fall away from the love of God; but these things remind me of the words of the Saviour in Matt. xxiv, 12. And be ready—let your lamps be trimmed and burning. I pray for the grace of God to overcome every besetting sin.

Bro. L. R. Chapin writes from Rochester, N. Y.: There was a meeting at our house last evening and I think the Lord granted us a portion of his Spirit. I thought of former years when the power of the Lord

posted on his children. I believe as soon as the testimony of the faithful and true Witness is fully heard we shall see those who are honest in heart coming into our ranks. We have the evidence, we believe that day is not far distant. I think I can see tokens for good even in Roosevelt, and my prayer is that we may speedily get into that place where it is not only a privilege, but our duty to stand before the perfect approbation of God and sweet communion with his Holy Spirit and the angels of God continually.

Rich Man and Lazarus.

Henry Greezy says: "It must be admitted that a part of our Lord's representation of the state of the rich man and Lazarus seem to favor the opinion of constant happiness and misery immediately after death, especially the request of the former that Lazarus should be sent to his father's house. Our representation, however, is far from sustaining such an opinion. So that the parable could not be considered as clearly teaching the popular theory, even if there was no opposing testimony. By what process of reasoning do we infer the constant misery of a disembodied spirit from the declaration that a man 'lifted up his eyes' in hell, and felt "his tongue tormenting in the flame? Is our Lord's representation strong proof that man has no soul which is capable of suffering without the body? If such an opinion is false, was not this the very occasion to teach it? Would not the very statement of the truth teach that the bodily members were actually tormented, when in fact they were as dead as a stone, in the grave? Does not such a representation oblige us to understand our Lord as signifying that state when the body, or the man, raised from the grave, should be capable of the suffering and enjoyment which he describes? Even that part of the parable which refers to the rich man's concern for his brood, contains some proof there is no conscious spirit separate from the body; for the representation is that Lazarus could not make the desired communication, except he 'rose from the dead.'

Obituary Notices.

Fall asleep in Washington, Wis., our only child, Emergence Goodenough, after an illness of one week, aged 2 years, 1 month, and 19 days. She suffered but little, and passed away like the morning dew.

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

J. E. Goodenough.

Died in Reedsburg, Wis., our much loved sister, Betsey Hunter, wife of Bro. Hunter, aged 74 years, 4 months. We have the sad privilege of announcing that she left the world in the trine of living faith, and with a bright hope that she would sleep but a little while.

J. R. Goodenough.

Died at the hospital in New Orleans, Dec. 9, 1863, Henry Alonzo Robinson, youngest son of Bro. and Sis. Robinson, aged 4 years and months.

John R. Goodenough.


J. Andrews.


Reed in Madison, Wis., our only child, Elizabeth R., aged 2 years, 1 month, and 19 days. She suffered but little, and passed away like the morning dew.

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

J. E. Goodenough.
To Our Friends.

At present we are somewhat embarrassed in consequence of poor health. We have never been what we should be, and it is best to know the truth. By the grace of God we will eat no man's bread for naught. It is a pleasure to state to our friends, the following facts for their consideration:

1. Persons who read the Chart and Key, in which we invest $300—the traveling expenses of our family East, and their board while there, with the $100 given to that mission—the expenses arising from our being absent—will feel the necessity of having its weekly receipts. It is a large sum of money, and much of it is spent in the business of our absence—the publican's for their consideration.

2. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

3. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

4. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

5. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

6. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

7. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

8. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

9. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

10. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

11. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

12. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

13. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

14. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

15. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

16. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

17. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

18. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.

19. The above works are just what our friends want, and what they eventually will have, unless times so change that they are fast losing their love for the harp of music referred to in the narrative, and a lithograph-ino of Charts and books, at retail $0.25, xxiv, 110, J. R. Potter 100, J. R. Potter 100, J. R. Potter 100.