Oh Cling not to Earth.

[Pros. White: The following verses I copied from a book entitled "Songs of the Fireside," which, if you think them worthy, please publish in this Review, V. O. Horor.]

Oh Cling not to earth; for its sunshine and roses,
Of its fond heart in life's innocent morn,
And its purest enjoyments but bloom for decay;
And the lamp of its being is quenched in the night.

Oh Cling not to earth! then, but look—thou above,
Turn—turn to that region of holiest love,
Assoeiation.

The Present Age:
Its Roasted Progress Delicately.

The special boast of the age is its progress. Upon this, its self-gratulations are numerous and fervent, as if it not only loved to advance, but to let the world know, as decidedly as possible, how much it thinks itself advancing.

Are those gratulations well founded? Is this progress a reality? Is there not exaggeration in the boasting? Are there not many compensating and neutralizing considerations which go far to raise the question whether, upon the whole, having respect to minuses as well as the plus of the items, and looking well at the opposite sides of the great balance-sheet, there has been solid and thorough progress,—progress which will abide,—progress which has placed as well at the opposite sides of the great balance-sheet, there has been solid and thorough progress,—progress which has placed as well at the opposite sides of the great balance-sheet, there has been solid and thorough progress,—progress which has placed

The Seventh-Day Adventist Publishing Association.

BIBLES, TESTAMENT, and other books of the Bible. Price, 

Dollars a year in advance. One Dollar to the

address. Given in JAMES WHITE, Battle Creek, Michigan.

The Advent Review & Sabbath Herald
IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

BIBLES, TESTAMENT, and other books of the Bible. Price, 

Dollars a year in advance. One Dollar to the

address. Given in JAMES WHITE, Battle Creek, Michigan.

VOL. XXIII. 	 BATTLE CREEK, MICH., THIRD—DAY, FEBRUARY

1884. No. 11.

AND SABBATH HERALD.

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus."

ADVENT REVIEW AND SABBATH HERALD.

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus."
law, the center of creation, instead of the living, personal Jehovah, thus shattering the axis of the uni
verse. The changes in the atmosphere and the influence that has set in, has made them more con
scious to the passing moods of nature. Of one school the standard of perfection is romantic ten
dency; of another, worldly honor; of another, bare
remittance of character; without reference to such a be
ing as God, or such a thing as his law; of another, it
is good-nature and Christmas festivity; while others
seem to have no real center of elevation in view, only
they hope, by stimulating some of our finer feeling in
creation, to grow finer and yet finer. They have many
friends; but wisdom lingers? Yes; knowledge comes,
but wisdom lingers. All enlightenment is but a dream if not received from him who is its birth-place.
All science is disguised-bondage if not found in
the service of him whose love hath made it free. All
rule and law are but the exhibitions of man's self
ishness and ambition and pride if dissociated from
him who is the Prince of the kings of the earth.

We hear much of the knowledge of the age. Well,
but has not one of its own poets said,"Knowledge
comes, but wisdom lingers"? Yes; knowledge comes,
but wisdom lingers! Knowledge comes, but goodness
lingers! Knowledge comes, but goodness lingers! The
whole world in its atmosphere of the age is filled
over from peace and righteousness. Its wounds are
not healed; its tears do not cease to flow. Its crimes
are not fewer; its morals are not purer; its diseases
are more numerous. Its nations are not more pro
sperous; its kingdoms are not more stable; its rul
ers are not more magnanimous; its houses are not
happier; its acts of kindred or affection are not more
blest. Its peoples are more indolent than ever. Its
spiritual barrenness; famine scourges its plains, and
the pestilence venoms the air; the curse still blights
creation, and the wilderness has not yet roused or
blazoned. Yet men is doing his utmost to see all
the world, and God is allowing him to put forth all
his efforts, more vigorously and more simultaneously
than ever, in these last days. Nor can any Chris
tian minister look without concern and pain, though
most painful interest upon these vain endeavors. We know
that they must fail. Man cannot deliver himself, nor
regenerate his world. Reform, republics, constitutions,
congresses, change of dynasties, will not accomplish
it. All science is but a dream, of experiment as well
as of wisdom and knowledge. All science is but a
dream, if not received from him who is its birth-place.

In the educational class. There is, for example, the
educational class. All rule and law are but the exhibi
tions of man's selfishness and ambition and pride if
dissociated from him who is the Prince of the kings of
the earth. All science is disguised-bondage if not
found in the service of him whose love hath made
it free. All rule and law are but the exhibitions of
man's selfishness and ambition and pride if dissociated
from him who is the Prince of the kings of the earth.

The Boom of Virginia.

In Dr. Mark's thrilling book on the "Pestilence Camp
aign," we have an account of a conversation be
tween himself, in company with his friend Dr. Covil, and an aged and exceedingly intelligent freed
man named Hansen. Hansen's story goes back to
the origin of the domestic slave trade in Virginia, and
very dramatically and truthfully links the devastations
of the past with the foundation of the present.

To be Continued.

TheBoom of Virginia.

In Dr. Mark's thrilling book on the "Pestilence Cam
aign," we have an account of a conversation be
tween himself, in company with his friend Dr. Covil, and an aged and exceedingly intelligent freed
man named Hansen. Hansen's story goes back to
the origin of the domestic slave trade in Virginia, and
very dramatically and truthfully links the devastations
of the past with the foundation of the present.

To be Continued.

The Boom of Virginia.

In Dr. Mark's thrilling book on the "Pestilence Camp
aign," we have an account of a conversation be
tween himself, in company with his friend Dr. Covil, and an aged and exceedingly intelligent freed
man named Hansen. Hansen's story goes back to
the origin of the domestic slave trade in Virginia, and
very dramatically and truthfully links the devastations
of the past with the foundation of the present.

To be Continued.

The Boom of Virginia.

In Dr. Mark's thrilling book on the "Pestilence Camp
aign," we have an account of a conversation be
between himself, in company with his friend Dr. Co
vil, and an aged and exceedingly intelligent freed
man named Hansen. Hansen's story goes back to
the origin of the domestic slave trade in Virginia, and
very dramatically and truthfully links the devastations
of the past with the foundation of the present.

To be Continued.
is! And it appeared to me as plain as I ever heard human speech, a voice spoke to me and said, "Oh man knowest thou the land most highly favored of heaven, and because God was good, men became despondently wicked and inflicted the greatest wrongs?" And the voice said, "Virginia." Again I heard, "Knowest thou the land where the constant wail of distress, inflicted by man, had risen and set, or a few moons waxed and waned, and where most faces were washed with petty annoyances of life, though we do not utter a complaining word, of something more than death?" And again the voice said, "Knowest thou the land most highly favored of heaven, I say we cannot indulge in such language even to our dearest friends, it will start suspicion in relation to our profession, and much more will the sacred cause be wounded in the presence of an absence or of those who dare to look with doubt upon the doctrine we are advancing.

But have we not sometimes thought that the feeling of impatience, if it be suppressed is wholly inadmissible? Then let us beware; for here is the snare of the Devil. When we have the evidence of the divine acceptance, and feel assured that our names are written in the Lamb's book of life, and when we draw nourishment from Christ, the living vine, then the purity anxiety, and the desire of happiness, will separate us from our wear, and we can endure the most unreasonable provocations from friends or enemies in perfect calmness. We can make the most sweetness of our temper and the gentleness of our manner a peculiar mark of our profession, and a palliative to the misfortunes of those around us. But if we are conscious of something more than inward sorrow for the wrongs that others inflict upon us, of something more than an excess of bitter words and expressions, we have not an eye single to our work. We can never be caught up to meet the Lord in the air, and so receive the morn of deliverance would never burst upon the world. We know in the grand plan of God, there are things to be accomplished, which without the aid of a great Weight. "I laid my burden down."

And as often as I have mourned since, I have been satisfied by that voice, "God is just!"—Mato and Blind.

**If the Lord Tarri, Wait for Him.**

"But to exert, to work, may be noblygot, but Nature's mightiest effort is to wait."

The Lord is not standing without; he has waited for his people until sometimes it has seemed as though the long night of his absence would never wear away, and the bright morn of deliverance would never burst upon the world. Yet the voice going to the ears of God, "that we should hear the voice of the angels and the trump of God; that the dead in Christ would then arise, and with us them would be caught up to meet the Lord in the air, and so receive the morn of deliverance would never burst upon the world."

And we expected that when a few more years have gone, and a few moons waxed and waned, that we should see the Son of man coming in the clouds of heaven; that we should hear the voice of the angels and the trump of God; that the dead in Christ would then arise, and with us them would be caught up to meet the Lord in the air, and so receive the morn of deliverance would never burst upon the world."

"Then," said the old patriarch, stretching out his hands, and lowering them as if he was reverencing his beloved Maker, "I laid my burden down."

And as often as I have mourned since, I have been satisfied by that voice, "God is just!"—Mato and Blind.

**The Work of God.**

"It is time for thee, Lord, to work, for they have made void thy law."—Job, vii, 20.

We may be conscious of something more than inward sorrow for the wrongs that others inflict upon us, of something more than an excess of bitter words and expressions, we have not an eye single to our work. We can never be caught up to meet the Lord in the air, and so receive the morn of deliverance would never burst upon the world."

"And the answer came, 'Vir- ginia.' Again I heard, 'Knowest thou the land most highly favored of heaven, I say we cannot indulge in such language even to our dearest friends, it will start suspicion in relation to our profession, and much more will the sacred cause be wounded in the presence of an absence or of those who dare to look with doubt upon the doctrine we are advancing.

But have we not sometimes thought that the feeling of impatience, if it be suppressed is wholly inadmissible? Then let us beware; for here is the snare of the Devil. When we have the evidence of the divine acceptance, and feel assured that our names are written in the Lamb's book of life, and when we draw nourishment from Christ, the living vine, then the purity anxiety, and the desire of happiness, will separate us from our wear, and we can endure the most unreasonable provocations from friends or enemies in perfect calmness. We can make the most sweetness of our temper and the gentleness of our manner a peculiar mark of our profession, and a palliative to the misfortunes of those around us. But if we are conscious of something more than inward sorrow for the wrongs that others inflict upon us, of something more than an excess of bitter words and expressions, we have not an eye single to our work. We can never be caught up to meet the Lord in the air, and so receive the morn of deliverance would never burst upon the world."

"Then," said the old patriarch, stretching out his hands, and lowering them as if he was reverencing his beloved Maker, "I laid my burden down."

And as often as I have mourned since, I have been satisfied by that voice, "God is just!"—Mato and Blind.

**If the Lord Tarri, Wait for Him.**

"But to exert, to work, may be noblygot, but Nature's mightiest effort is to wait."

The Lord is not standing without; he has waited for his people until sometimes it has seemed as though the long night of his absence would never wear away, and the bright morn of deliverance would never burst upon the world. Yet the voice going to the ears of God, "that we should hear the voice of the angels and the trump of God; that the dead in Christ would then arise, and with us them would be caught up to meet the Lord in the air, and so receive the morn of deliverance would never burst upon the world."

"Then," said the old patriarch, stretching out his hands, and lowering them as if he was reverencing his beloved Maker, "I laid my burden down."

And as often as I have mourned since, I have been satisfied by that voice, "God is just!"—Mato and Blind.

**The Work of God.**

"It is time for thee, Lord, to work, for they have made void thy law."—Job, vii, 20.

We may be conscious of something more than inward sorrow for the wrongs that others inflict upon us, of something more than an excess of bitter words and expressions, we have not an eye single to our work. We can never be caught up to meet the Lord in the air, and so receive the morn of deliverance would never burst upon the world."

"Then," said the old patriarch, stretching out his hands, and lowering them as if he was reverencing his beloved Maker, "I laid my burden down."

And as often as I have mourned since, I have been satisfied by that voice, "God is just!"—Mato and Blind.

**If the Lord Tarri, Wait for Him.**

"But to exert, to work, may be noblygot, but Nature's mightiest effort is to wait."

The Lord is not standing without; he has waited for his people until sometimes it has seemed as though the long night of his absence would never wear away, and the bright morn of deliverance would never burst upon the world. Yet the voice going to the ears of God, "that we should hear the voice of the angels and the trump of God; that the dead in Christ would then arise, and with us them would be caught up to meet the Lord in the air, and so receive the morn of deliverance would never burst upon the world."

"Then," said the old patriarch, stretching out his hands, and lowering them as if he was reverencing his beloved Maker, "I laid my burden down."

And as often as I have mourned since, I have been satisfied by that voice, "God is just!"—Mato and Blind.

**If the Lord Tarri, Wait for Him.**

"But to exert, to work, may be noblygot, but Nature's mightiest effort is to wait."

The Lord is not standing without; he has waited for his people until sometimes it has seemed as though the long night of his absence would never wear away, and the bright morn of deliverance would never burst upon the world. Yet the voice going to the ears of God, "that we should hear the voice of the angels and the trump of God; that the dead in Christ would then arise, and with us them would be caught up to meet the Lord in the air, and so receive the morn of deliverance would never burst upon the world."

"Then," said the old patriarch, stretching out his hands, and lowering them as if he was reverencing his beloved Maker, "I laid my burden down."

And as often as I have mourned since, I have been satisfied by that voice, "God is just!"—Mato and Blind.

**The Work of God.**

"It is time for thee, Lord, to work, for they have made void thy law."—Job, vii, 20.

We may be conscious of something more than inward sorrow for the wrongs that others inflict upon us, of something more than an excess of bitter words and expressions, we have not an eye single to our work. We can never be caught up to meet the Lord in the air, and so receive the morn of deliverance would never burst upon the world."

"Then," said the old patriarch, stretching out his hands, and lowering them as if he was reverencing his beloved Maker, "I laid my burden down."

And as often as I have mourned since, I have been satisfied by that voice, "God is just!"—Mato and Blind.

**If the Lord Tarri, Wait for Him.**

"But to exert, to work, may be noblygot, but Nature's mightiest effort is to wait."

The Lord is not standing without; he has waited for his people until sometimes it has seemed as though the long night of his absence would never wear away, and the bright morn of deliverance would never burst upon the world. Yet the voice going to the ears of God, "that we should hear the voice of the angels and the trump of God; that the dead in Christ would then arise, and with us them would be caught up to meet the Lord in the air, and so receive the morn of deliverance would never burst upon the world."

"Then," said the old patriarch, stretching out his hands, and lowering them as if he was reverencing his beloved Maker, "I laid my burden down."

And as often as I have mourned since, I have been satisfied by that voice, "God is just!"—Mato and Blind.

**The Work of God.**

"It is time for thee, Lord, to work, for they have made void thy law."—Job, vii, 20.

We may be conscious of something more than inward sorrow for the wrongs that others inflict upon us, of something more than an excess of bitter words and expressions, we have not an eye single to our work. We can never be caught up to meet the Lord in the air, and so receive the morn of deliverance would never burst upon the world."

"Then," said the old patriarch, stretching out his hands, and lowering them as if he was reverencing his beloved Maker, "I laid my burden down."

And as often as I have mourned since, I have been satisfied by that voice, "God is just!"—Mato and Blind.
reached the scene of strife.
Cerro Gordo, in the late Mexican war, Apr. 18, 1847.

culminated in a Sunday assault on the beleagured city
Sunday. The battle of Monmouth, N. J. June 28,
parties were victorious, notwithstanding it was on
the other secular days of the week. This is proved by
that superstitious bugbear, they make
the opposition, and which, if true, would
of the text, or the unnecessary and unwarranted
of the language of the text.
Now, which will we receive?
Bro. Pierce came on to the eastern part of Ct. to meet
the few at New Boston, and for Springfield about $26.

Wednesday, Jan. 16, I came on to New York City while
Bro. Pierce came on to the eastern part of Ct. to meet
of about $18.
In New York and vicinity I found about 15 Seventh
Adventists, hungry for the word of life. My
meetings were in different places. The first was in
March at the house of Sr. Chamberlain Friday night
Jan. 15th. Several of the neighbors came in. I tried
to show them the reason their neighbors kept the New-
seventh-day, good attention was given. On Sabbath had
meeting in Williamslurg L. I. and on Sunday at
Brooklyn. We had quite a comfortable congregation
on Sunday who gave good attention. In the afternoon
spoken on the Christian's Hope, a final doctrine for the
child of Bro. Cheswokewi. We were much
encouraged at the result of our meetings. It seemed to take new courage. While here we
organized s. amounting to upwards of $80 per year.
Thursday Jan. 21st, came on to Peasedale, R. I. over
where I met Bro. Pierce again, and we joined Bro.
Cornell in his meeting the Sabbath next day. This
first day. The congregations were larger than the
house could hold. Several have already embraced the
truth there, and judging from the way they took books
and files, it seemed to justify the idea the Lord had
in view to know about these things. Bro. Cornell stated that
over 50 had subscribed for the Review. May the Lord
speed on the work there. To-day we came on to this
place where we remain till further notice.
J. N. LOUGHSBOURGH.
Providence, R. I. Jan. 20th, 1866.

He that consents flesh and blood will never perform
acceptable obedience: - (Denny himself.)
The Cause in VI.
BRO. WHITE: It is with pleasure, and gratitude to our Heavenly Father, that we would inform the brethren and sisters that the cause is still onward in this section. Our meetings on the Sabbath are interesting, and the Lord is adding weekly to the church as shall be saved. Ten or more have committed themselves to the cause of truth ever since the last meeting I addressed you. Several have been received as members of the church.

At our last meeting in Catlin, we had some good meetings. This church is coming up. The Lord is blessing them. They are getting a deep heart work in the truth. On the 5th inst. I had quite sick. I was quite sick—threatened with fever. But is not home a place where one may be free to do it? Would you like to have the tears of affection flow upon your friends? For love cannot be bigotry, and ignorance enmity.

The meetings in Ulysses, Pa., the Lord met us at this meeting. We had some good meetings. This meeting was one of deep interest. The spirit of God came upon us like dew upon the mown grass; and there it will take vengeance upon them if they do not yield obedience to its claims here. May the Lord speed the work on the third of the angels' message, and fit us up to meet him at his coming, that shall be found without spot or wrinkle or any thing else.

Our Sabbath meeting was held in a school-house, which was filled with Sabbath-keepers. Our meetings are not restricted to the street, but are held in private houses or in school-houses. At our business meeting the church decided to build a meeting-house as soon as possible. A subscription of five was appointed for the purpose. The enterprise of the enterprise of the church is to be $5256. It is expected that all the friends of the church will be present and contribute to the cause. They will meet with us to endeavor to raise the sum needed to help in this enterprise.

Here let your virtues shine out in all their beauty. Let your love and esteem of your fellow-men, the children of God, be reflected in your lives. May God bless you and prosper you in your efforts to do good.

BRO. J. W. RAYMOND: After leaving the N. Y. State Conference, I gave six lectures at East Gonna. There was a very large interest shown in those lectures. The Methodists opened their meeting house, and we held two of the last meetings in it. The evenings were dark, and there came a heavy storm which broke up the meetings, and I decided to wait for the storm to clear before continuing them. I next met the church in Catlin. We had some good meetings. This church is coming up. The Lord is blessing them. They are getting a deep heart work in the truth. On the 5th inst. I had quite sick. I was quite sick—threatened with fever; but in answer to prayer, the blessing of God I soon recovered.

The first Sabbath in December I attended quarterly meeting in Copperas, N. Y. The Lord blessed us at this meeting. We met together in heaven's places in Christ Jesus. Second Sabbath, the Lord met us at the monthly meeting in Willing, Alleghany county, N. Y. The Lord met us at this meeting. We felt the melting, refining power of the Spirit settling deep into our hearts. Backsliders came to the Lord to be saved. Ten or more have committed themselves to the truth.

May not one lay off the outside gloss of life, and act naturally? Must one always be tied down to rules? I reply: This article is written for those who profess to make it their study and labor to bring nature up to rejoice in law, and not to be leveled down to corrupt nature. It is the nature of the ape to grin and grin: it is the nature of the lion to roar and seek for prey; and if it is a man's or woman's nature to make home unhappy, if by an indulgence of a natural trait, a friend is violated, either change that nature, or admit that such is the incurable nature of the beastmen, that the heart of the leopard is unchangeable. But what shall be done? I reply: if you are a worldling, be not wise above what is written. Let not the little church in Wheeler, and add to their numbers. For love cannot be bigotry, and ignorance enmity.

Labors in N. Y. and Pa.
BRO. WHITE: After leaving the N. Y. State Conference, I gave eight lectures at East Gonna. There was a very large interest shown in those lectures. The Methodists opened their meeting house, and we held two of the last meetings in it. The evenings were dark, and there came a heavy storm which broke up the meetings, and I decided to wait for the storm to clear before continuing them. I next met the church in Catlin. We had some good meetings. This church is coming up. The Lord is blessing them. They are getting a deep heart work in the truth. On the 5th inst. I had quite sick. I was quite sick—threatened with fever; but in answer to prayer, the blessing of God I soon recovered.

The first Sabbath in December I attended quarterly meeting in Copperas, N. Y. The Lord blessed us at this meeting. We met together in heaven's places in Christ Jesus. Second Sabbath, the Lord met us at the monthly meeting in Willing, Alleghany county, N. Y. The Lord met us at this meeting. We felt the melting, refining power of the Spirit settling deep into our hearts. Backsliders came back, pleading for mercy, and cold hearts received new courage and zeal in the cause of Christ.

The last of December and first of January, I held a few meetings at Roulette, Pa. There were some souls in that place who were inquiring, as Pilate did, what is truth? Books went off that. Three dollars' worth of books were taken away. I intended to hold some more meetings in that place. It was necessary for me to attend the monthly meeting at Nile settlement, N. Y., second Sabbath and first-day in January. This meeting was one of deep interest. The spirit of God came upon me as I walked along the mown grass. We felt a truth of that they that wait upon the Lord do renew their strength. Bro. Robert Voorhees united with us at that meeting. He has been a soldier of the cross for many years, and we would that we might have more such to fill up the ranks of present truth.

I went next to Wheeler, Steuben county, N. Y., and held several meetings with the few scattered brethren here in that vicinity. We held our meetings at first at the house of Bro. J. W. Raymond. The second evening the house was filled to overflowing. The people gave us good attention. The 17th we organized a church of twelve members. They are living members. Their n. funds $71.30. They adopted the plan, not a plan.

I presented several times in a school-house where Bro. Raymond has been pastoring. I had an audience of interest was good. Bro. J. W. Raymond was ordained elder of the church. There seems to be some interest where he has been holding meetings. One has commenced to keep the Sabbath. May the Lord bless the cause of righteousness and keep them and add to their numbers such as shall be saved.

I am now four miles from Wheelville, in a place called Voorhees' neighborhood. Have given five discourses. Yes, I think this cause is open an in. The congregation was melted down. Six came out, decided to keep all the commandments of God. Individuals are doing what they were against. I am a keeping the Sabbath, and I am finding the truth is powerful. I expect to see a good work done here. May men run away from the law of God here, but they will have to meet it in the Judgment; and there it will take vengeance upon them if they do not yield obedience to its claims here.

May the Lord speed the work on the third of the angels' message, and fit us up to meet him at his coming, that shall be found without spot or wrinkle or any thing else.

N. Fuller.
Wheelville, N. Y.

Bad Use of the Bible.

Noy long since I saw a woman beat one of her children over the head with a small Bible, for some slight error. As if any thought instantly occurred to herself that her rod was a good one, provided she only use it the right way.

But there is another way of using it, which is, to use it use it just as it is. By referring to the N. Y. Tribune of Oct. 21, there may be found a speech by H. W. Beech-er, delivered at Manchester, England, before an audience of thousands, where he remarked that 'When Moses wrote his laws, he wrote them on tables of stone, written with the finger of God.' A smaller man than Mr. B., in course of a funeral sermon, delivered in our neighborhood, said, 'Man is a superannuated being, walking upon the face of the earth, and, as the Bible says, he was made a little lower than the angels, for the suffering of death, &c.' Some of his audience might think that they understood him, but I could not. Some one has said, that 'the foolishness of preaching,' mentioned in 1 Cor. 1, 21, the apostle meant foolish preaching, the word ought to have been converted long ago. There is such a place as 'the city of confusion,' which is soon to be destroyed.
There is no testimony to be found in the Bible that there is any reward, knowledge, happiness or misery of departure from between heaven and hell. These texts generally brought to prove that point are barely inferential.

I seek after wizards, to he defiled by them: I am the Sabbath-keepers there are trying to hold on their way. Isa. viii, 19-20. We have tried them and proved them unprofitable. Israel, died for his transgression against the Lord, Lev. ;ix, 31. So Saul, the king of Israel, died for his transgression against the Lord, and else, for asking counsel of one that had a familiar spirit. 1 Chron. x, 13-14. Perhaps Mr. W. had not yet read in the New Testament that the departed spirits of the dead, we believe it to be true from Heaven if he was never there.

We have prayer and conference meetings every Sabbath and first-day. The people here have the truth, then to not obey it, is to cast ourselves into the Devil and his angels were cast out of Heaven to the part. We have prayer and conference meetings every Sabbath and first-day. The people here have the truth, then to not obey it, is to cast ourselves into the Devil and his angels were cast out of Heaven to the part. We have prayer and conference meetings every Sabbath and first-day. The people here have the truth, then to not obey it, is to cast ourselves into the Devil and his angels were cast out of Heaven to the part.
From Bro. Lawrence.

Bro. White: I wish to say that my interest is safeguarded by the cause of present truth. Since the Conference at Adams' Center, I have shared with the brethren in their regular light meetings, until the last one at Norfolk, from which sickness detained me.

I would add that Bro. O. C. Taylor has paid a visit to the churches in Northern New York, "strengthening" them in the cause of their interest. I met nothing of the kind to be blamed for the enemy. His mind was never fully settled on this question until I saw it in the light in which it is now held by Seventh Adventists.

There are more than one hundred texts in the Bible that declare that the wicked shall die, be destroyed, perish, go to perdition, be consumed, devoured, slain, come to an end, be rooted out, cut off, burned up, and perish utterly. These texts must be defined by the nondescript dictionary, while the eight or nine claimed by the sticklers for endless misery are to be interpreted literally! The wicked are compared to trees, chaff, and other combustible and destructible materials, which would be utterly subversive of the idea of an eternally perpetuated life means happiness; to burn up, is to make a living; to destroy, is to preserve whole; to disembarrass the things that remain. Although something has come to an end, be rooted out, cut off, burned up, and perish utterly, there is a cheering thought it is that the power of the enemy is left to sink in their weakness. May I share in the prayers of the faithful, and with them overcome.

West Bangor, N. Y.

H. W. Lawrence.

From Sister Richmond.

Bro. White: While the hand of affliction has been laid upon us, we have felt that truly God was very merciful. He has given me my companion from a bed of sickness, and we feel that we want to be in that humble place where he may still work for us, and shed increasing light upon us. The little company of Sabbath-keepers here are still striving to urge their way forward. It seems as though the truths of God's word never seemed so precious as at the present time. Yet we are very far from the end of the church of God, and seacoast darkness over our minds. But what a cheering thought is that the power of the enemy is soon to be broken. God's children are soon to come off victorious over the great power of darkness, and if faithful, will soon stand upon the sea of glass, and "then shall we ever be with the Lord." Oh, happy thought! Will this ever be my lot? I know that the grace of God is sufficient for me in time of need. He will help us to overcome, and finally to reign with him in his kingdom. Your sister in hope of eternal life.

Vernon, N. Y.

N. D. Richmond.
Appointments

The next quarterly meeting of the church at Lone Rock, Wis., will be Feb. 13 and 14, it being the second Sabbath and first-day of each month, unless otherwise noticed. Next monthly meeting at Buck's Bridge, Feb. 27 and 28.

H. Hilliard.

The next quarterly meeting of the church at Lone Rock, Wis., will be Feb. 13 and 14, it being the second Sabbath and first-day of each month, unless otherwise noticed. Next monthly meeting at Buck's Bridge, Feb. 27 and 28.

H. Hilliard.

The next quarterly meeting of the church at Lone Rock, Wis., will be Feb. 13 and 14, it being the second Sabbath and first-day of each month, unless otherwise noticed. Next monthly meeting at Buck's Bridge, Feb. 27 and 28.

H. Hilliard.

The next quarterly meeting of the church at Lone Rock, Wis., will be Feb. 13 and 14, it being the second Sabbath and first-day of each month, unless otherwise noticed. Next monthly meeting at Buck's Bridge, Feb. 27 and 28.

H. Hilliard.

The next quarterly meeting of the church at Lone Rock, Wis., will be Feb. 13 and 14, it being the second Sabbath and first-day of each month, unless otherwise noticed. Next monthly meeting at Buck's Bridge, Feb. 27 and 28.

H. Hilliard.

The next quarterly meeting of the church at Lone Rock, Wis., will be Feb. 13 and 14, it being the second Sabbath and first-day of each month, unless otherwise noticed. Next monthly meeting at Buck's Bridge, Feb. 27 and 28.