He Giveth His Beloved Sleep.

As to the grave-yard o'er I lie,
Thou shouldst be in death's deep sleep,
Through the forms of loved ones rise,
He giveth his beloved sleep.

Brightly o'erhead the moon doth shine,
And glowing stars their vigil keep,
All seem to sleep or slumber deep,
He giveth his beloved sleep.

For ever beneath the vaulted sky,
Earth's clods will o'er my dear ones heap,
Yet still their sleepeth, sweet and deep,
He giveth his beloved sleep.

The storms may lower, the earth may quake,
Forbidding lightnings o'er these graves may leap,
No thunder can their slumbers shake,
He giveth his beloved sleep.

At my beloved's grave I kneel,
And in my loneliness I weep,
I'd be to know the rest that doth our souls appease,
He giveth his beloved sleep.

If by their side I too should rest,
May those I love this solace seek,
Bliss be the sleeping, ever deep,
He gives his beloved sleep.

The Present Age:

its boasted progress delusive.

(Concluded.)

An age with its boast of progress, the age boasts of its liberty. Let us look at this, and see how far it can make its boastful glory. True liberty is a blessed thing; for it is but another name for the love that "beareth all things," that "thinketh no evil," that "rejoiceth not in iniquity, but rejoiceth in the truth." It is a thing of the imagination, or of the intellect, or of the affections, but not of the conscience. There can be no religion which does not bring us into close communion with Jehovah himself. It is a thing of the imagination, or of the intellect, or even of the affections, but not of the conscience. There can be no religion which does not bring us into close communion with Jehovah himself. It is a thing of the imagination, or of the intellect, or even of the affections, but not of the conscience. There can be no religion which does not bring us into close communion with Jehovah himself. 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This is its progress. Such are its prospects of self-regeneration, or world regeneration. Alas! how little in all this, except God will help! How little can we detect of these movements of the Spirit of God! There is a movement, doubtless; any, not one movement, but many. But how much of this is the work of the Holy Spirit? From what source can we reform an age or regenerate a world? How much from above, how much from beneath? How much onward and upward, and how much backward and downward? Is not the age in which we are living, any, question, the Spirit of God? And in many of these things, which are counted progress, are we not grieving him most signally and awfully? Instead of setting our face steadfastly on him, and not following after Antichrist, is his manifold delusions, in his way of mixing up truth and falsehood, he is seeking to deceive the very elect? Instead of putting ourselves under the teaching of the Spirit, are we not taking the false things putting him to the proof? He seeks his fair disguise of radiant knowledge, and going before us as an angel of light, to mislead and ruin! Enough; though strange things were happening to us. We must consider this with the rest of these last days. We have been warned to expect evil, and not good, —progressive evil, not progressive good,—until the Lord come.

The age of progress is not the present; it is the age to come. In the present there is the development of evil,—in the future, the development of good. Man is now putting forth his power to the utmost in efforts after progress. Progress is his success at last. Is it not something that has been most boasted of? Is it but man's progress; is it but finite development? Man is now put to the proof. He is allowed to do his best, and he is given time to do it. He is now put to the test, —happy him in making it. Full time, ample scope, large opportunity, will be granted. Man ruined a world; it is to be proved whether he can rebuild it. He ruined it in a day; he is given six thousand years to attempt its reconstruction. His downward progress was enough; it is to be tried whether his upward progress will be as rapid, or whether there can be such a thing as upward progress at all, when he is left alone. God has put him to the test. He says to him, "Try to govern the world!" man tries it, but fails. He says to him, "Try to regenerate a world!" man tries it, but fails. He says to him, "Try to advance, —make progress, —increase in knowledge!" man tries it, and fails. It will not do. Man's day has passed away; he has passed away in those things, which, in all possible circumstances, and with all advantages, he has been proved helpless, ignorant, evil; unfit, and unfit to be left without a ruler; unfit, and unwilling to learn; unfit to be entrusted with the care or management of all the world's wide circle,—from the atom of crumbling earth, to the great weight of the heavens, and of all that is therein. He tries it, and fails. It is well. For then shall the good place the evil, and the blessing the curse. The second Adam is at hand, and with him, the kingdom and the glory. He brings the cure. He knits the broken world. He rekindles desolate hearths. He calms the stormy, He soothes the grave. He delivers creation. He sets up a righteous, powerful throne. He draws aside the curtain that hid heaven from earth, making them as one, —the inner and the outer chamber of the one tabernacle of Jehovah,— and setting up the true Jacob's ladder, on which the angels shall be seen ascending and descending, still ministering in holy service to him and to his saints in the day of the kingdom, as here before they have done in the day of tribulation and shame.

That is the age of progress! What progress, when God shall set his hand to it! In the light of that ever-widening knowledge, how shall it be the more of that even momentary, —of that all-brightening glory, how poor, how vile, shall seem the progress of the dishonored past! Not merely like age's recollection of childhood's trivialities and wasted time, but like morning's reminiscence to the drunkard of last night's revelry and lust; like the King of Babylon's remembrance of his seven years' sojourn with the beasts of the field! —Homer.

Our Country, What is to Become of it?

It is a bet深切ation with many to set this country forward as the true Israel. This ingenuous perversion of our history, —this Holy Scripture, this lying to our people with the hopes and promises made to Israel. But there is another side to the appropriation. If we are free, as we expect the judgment's and destructions. And whether we will or not, God seems to have taken us at our word, and to be resolved to deal with us accordingly. We have been now suffered to shed our blood for truth and religion, and the things which have already imposed upon our political and social economy a complexion of no encouraging sort: reduced us to a condition, in general, which no one kitheree seemed to think possible; and given mysterious forebodings of a condition yet more formidable to the patriots who have been expecting so much peace and glory from the object of their adoration.

We have had fourth-of-July celebrations, thanksgiving-days, fast-days, and plenty of occasions made to hand, and to call out the country's ingenuity and eloquence, to show what it could do. The heart remains still destitute upon all things, and dreadful my side. Oppression, murder, cruelty, selfishness, lust, sedition, strife and hatred, are still unaccompanied, —unaccompanied even by any hope of good to itself; and no cure seen in these maladies. They rage on, but he is powerless. The curse still pervades the earth and poisons the air. Man cannot defeat it. The thorn and thistle still shut up upon the prizelike memorials of the primal garden; man cannot uproot them. Disease still haunts the body, and man says, "Depart," in vain. The root and sorrow still keeps place in memory, scourging the once fresh image; the memories stand not off. Man, —man vainly endeavoring to pluck it out. Death still smites down its daily myriads, and man tries in vain to bribe or disarm it. The grave still receives the loved, and preys upon the beautiful,—man pleading in vain that it should give back the joy of his heart and the desire of his eyes.

Such are the fruits of the first Adam's doings, and such the powerlessness of his children to remove so much as one of the ten thousand evils. It has been proved that man can ruin, but not restore, a world. His attempts at restoration have been sad and mischievous failures. His attempts at progress have been abortive; so that progress in evil, progress in alienation from God, is the feature of greatest prominence in his history.

But this progress in evil has a limit. God has set bounds to it which it cannot overpass. He will not allow this earth of his to be totally a hell. He will make the sin of man to praise him, and he will restore the race of certain unawakened to an inheritance and a certain duration he will allow, but no more. Neither of these is indefinite, and we seem to be nearing their boundary.

It is well. For then shall the good place the evil, and the blessing the curse. The second Adam is at hand, and with him, the kingdom and the glory. He brings the cure. He knits the broken world. He rekindles desolate hearths. He calms the stormy, He soothes the grave. He delivers creation. He sets up a righteous, powerful throne. He draws aside the curtain that hid heaven from earth, making them as one, —the inner and the outer chamber of the one tabernacle of Jehovah,— and setting up the true Jacob's ladder, on which the angels shall be seen ascending and descending, still ministering in holy service to him and to his saints in the day of the kingdom, as here before they have done in the day of tribulation and shame.
got territory to which it has no claim; makes treaties to plunder those who enter into them, breaks them to gain lands, blurs the hopes to states because they dare to remonstrate and complain of persecution and violation of arms. The Anglo-Saxon race professes to be the messenger of peace, yet carries a sword ever warm with blood, and often with the blood of its own immi-
dates. This race goes into the world as the missionary of Heaven, and the evangelizer of mankind; yet it is earth's most successful propagandist of atheism, infidelity, and renunciation of law and authority. The race that can be honest, can not be shameless. In a word, the Anglo-Saxon race is an embodiment of the same depraved humanity, a lust with all lust, the Saxon race is absolutely necessary for the moral and religious improvement of the world. And for like reasons for which he destroyed Jerusalem and the temple, he may also cast us down from the eminence of which we stand. What, then, is the real character of the Anglo-Saxon race? Is it a mean spirit of worldly gain, a little more pietistically secti-
mental, a little more unfalteringly self-indulgent, and a little in advance of the apostate nations on their way to the judgment of God Almighty. So far from look-
ing back and repenting of the sin which, he only watched the sinner. He has committed none of the crimes which it is thought to avert. How poor is the
lessness of virtue which our politicians, or their adherents, will not see. But the real sin, the most heinous, which exclusives have committed, is to secure their selfish ends unpunished. The most positive
promise, the most unequivocal professions, and all the binding solemnities of an oath, are as nothing up-

We do not suppose that other forms of human govern-
mont, and the ultimate glories of his elect; but they that
mischief...
shire, Massachusetts, Rhode Island, and Maine. But der and thorough organization is the united in spirit labors of Bro. Taylor in the State of New York. It is so long suffered in that State, is fast reviving. And, to set things in order hard, and it will require a united way, and in some sections their numbers are increasing. No one, to our knowledge, in this State, who, was fully united in faith with the body, has been in the least shaken by the apostacy of Moses Hull. His case will serve as a warning, and will prove a great blessing to our people. Some have been carried away with his style of preaching, while others have mourned over the lack in him, both in and out of the pulpit, of that simplicity of doctrine which every good man and Christ should possess. These feel a relief that he has left, while those carried away by the peculiarities of the man, mourn his loss. His pass, who lost their relish for the truth, who all other things have failed, are to be pitied. But these are very few, as such generally give up the faith in three or six months. In every place, West or East, where Moses Hull has held the leading influence for the last five years, the cause has dwindled to nothing, or, quite, nothing. The day will come, if it has not already come, when those among us who have distrusted this young man, and have manifested against him, will mourn over their folly. In so doing they fast crowded him on in the road to ruin, and sometimes deprived themselves of the benefit of the truth in the message, which came from the fruitful of his labor the past five years, has suffered no real loss in his departure, the lesson learned from it will prove a great blessing to the cause. The world has been cursed long enough with sham revivals, where hundreds have been reported as converted, and in a few weeks not a score remained steadfast. In these there is nothing really gained; but there is a least. Ministers in these weeks not a score remained steadfast. In these there is a special call for such matter, the articles are somewhat reduced, and are dismissed as promptly, and as satisfactorily to the writer, as is the case with any other matter referred to has not been received, which is another item in our affairs. We can hardly tell whether our testimony is a very pointed one, and one that we as a subscriber any longer. We can hardly tell whether we as a subscriber any longer. We care not if Christian fraternity is not thereby immediately suspended till de- the worst of all is to get into a religious hurry. So, over two thousand dollars from our afflicted Bro. Campbell, still call for a missionary in Ireland, and offer liberally to sustain the mission. It is the man to be spared, but the means, that is lacking. How happy the American brethren would be to have a missionary in Ireland, well supplied with a cause of present truth. Bro. Howard, who has been the leading influence for the last five years, the cause has dwindled to nothing, or, quite, nothing. The day will come, if it has not already come, when those among us who have distrusted this young man, and have manifested against him, will mourn over their folly. In so doing they fast crowded him on in the road to ruin, and sometimes deprived themselves of the benefit of the truth in the message, which came from the fruitful of his labor the past five years, has suffered no real loss in his departure, the lesson learned from it will prove a great blessing to the cause. The world has been cursed long enough with sham revivals, where hundreds have been reported as converted, and in a few weeks not a score remained steadfast. In these there is nothing really gained; but there is a least. Ministers in these weeks not a score remained steadfast. In these there is a special call for such matter, the articles are somewhat reduced, and are dismissed as promptly, and as satisfactorily to the writer, as is the case with any other matter referred to has not been received, which is another item in our affairs. We can hardly tell whether our testimony is a very pointed one, and one that we as a subscriber any longer. We can hardly tell whether we as a subscriber any longer. We care not if Christian fraternity is not thereby immediately suspended till de-
Living Religion.

Many who have never made a profession, suppose if the rulers of religion would live religion; they would make no half-way work about it, stumbling here and backsliding there. They do not seem to think that human nature is the same, and that they are possible to be beyond the reach of temptation and the danger of falling. But the fact is human nature is quite the same in all ages and in all people; and it is not a great deal easier for one man to live religion than another. And God does not propose so to try him as to change his relations, as to place him above the danger of falling into sin.

The man who makes a profession of religion, puts on Christ by baptism, and is pardoned and receives the spirit of adoption, has simply entered the school of religion. Like the hog that is washed, he may say, 'I learn to eat and do the will of God.' It is not expected of the beginner that he will know so much and be strong as the man of ripe experience. The boy that assists as a scholar does not expect to be placed beyond all danger. He enlists for the purpose of preparing and overcoming all danger. From the time he is received and equipped until he is discharged, there is constant danger of again falling into sin. Many are wounded and maimed for life, while others are slain outright or taken captive. It is only a part that return and are crowned as victors.

The Scriptures teach the doctrine of a change of heart, so that a man will love the things he once hated and hate the things he once loved; yet they teach also that the righteous man may turn away from his right path and be converted in that manner and to that extent that he will not remember. They teach that many that hear and receive the word with joy will become so entangled with the affairs of this world as to choke the word that it bears no fruit. They teach that the righteous man may turn away from his right path, and yet he may be so suddenly converted to God, yet, living as he must, in the same sinful world, and exposed to the same unholy and corrupt influences that he was before he was converted, is constant danger of again falling into sin.

Are the Dead Conscious? No. 7.

"For him that is joined to the living, there is hope: for a living dog is better than a dead lion. 2. For the living know that they shall die; but the dead know not anything. They are at rest, and have no piece of misfortune; neither have they any more a portion for their rights and our obligations."

If any are inclined to imitate the fast spirit of this age, shall be induced by this perusal to exercise the guard spirits of the living, as many prompted ministers of the gospel represent them to be. But, objects a learned friend, the scriptural language is "no work, nor device, nor knowledge." This testimony is decisive of the question, if the passages represented the dead in a conscious happiness or misery, till the resurrection. This view, it is confirmed by the parable of the rich man and Lazarus, where the rich man is represented as thinking up his plans for torment. It is true that the Spirit of inspiration has chosen the term hade in the Greek to represent the sheol of the Hebrew; hence, what is true of the one is also true of the other. But this is the very place spoken of in Rev. xiv. 10, where "there is no work, nor device, nor knowledge in sheol, whither thou goest." Then if the spirits or souls are separated from their bodies at death, and go into sheol or hade, there is nothing gained, for there is no knowledge there; and they might as well be unconscious in the grave, as to be in sheol or homicide, where there is no knowledge. These terms are properly translated gross, both in the Old Testament and the New. It is the place of the dead—"a land of darkness as darkness itself," a "land of forgetfulness," a place where there is "no work, nor device, nor knowledge." Since we have the scriptures of the word of God that the dead know not anything, and that in the place of the dead there is no knowledge, the parable of the rich man and Lazarus, and all other passages which represent the dead as being in a resting or sleeping state, must be understood as figurative language. We have no right to infer from them a doctrine that contradicts the express word of God. To prove that the dead are conscious, some passage must be found that positively affirms it. If no such passage is found, these passages which assert their unconsciousness must be explained, or there will be a positive contradiction in the Bible. As long as the old Bible is retained, there remain a few that "the dead know not anything." -- R. E. COTTRELL.

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Report from Bro. Cottrell.

Bro. White: I am in an entirely new field of labor, in the south-west corner town of this State. Came in company with, and at the suggestion of, Bro. T. B. Dering. It is the place of his former residence, and he was anxious to make a trial to do his old neighbors good. We were happily disappointed to find one that would embrace his holiness, and to keep the Sabbath. Sister Dering had visited the place in September last, conversed with her friends, and set some of our silent messengers at work, and the brother referred to, J. H. Murray, formerly of Orwell, Vt., began to keep the Sabbath immediately after. Bro. Murray was a believer in 1844, and through he has passed through severe trials since the disappointment, yet now he hopes to embrace a form of holiness that he has found so long he has been waiting, and longing, and weeping. I love to meet with those who tasted of the good word of God in the first angel's message, and though, like Mary, for a life time they have their absent Lord, they have his voice again in the last message. The influence of such will tell for the truth.

After canvassing the whole neighborhood in the humble capacity of tract-peddler, and attending a few
of the first meetings, Bro. Dowling left me for his home.
I have given eighteen discourses to a few attentive and
interested hearers. Many of them have been moved to
confession, but some more, will obey their conse
quences of truth. One has taken a decided stand, kept
the last Sabbath, and though not a professor of relig
ion, wrote in the meeting last evening and expressed
his determination to keep the commandments of God.
Other non-professors are deeply interested. It some
times happens that such receive the word with glad
ness, and, taking the lead, leave early professors,
probably in their doubts of the word of God and lose
the blessing of prompt obedience, if not finally per
sued of the Devil to reject the truth and lose eternal
life. Oh, that they might see that it is dangerous to
center determination, for so many are not so poor, and
too hasty in obeying your convictions—take time to
investigate. Says David, I made haste, and delayed not
to keep thy commandments.

This evening I go Glyn village, by request, to
preach on the Sabbath. I pray that I may see my ex
perimental way, and have a willing heart to walk in it.

R. F. Cornwall.

The Death Incurred by Sin.

Bro. White: As everything that affects the pub
lic generally has its particular bearing upon individu
als, and leads to the condition of the human heart,
and its depravity or its longings after true holiness,
I thought it would be interesting to you to learn of the
dings of Spiritualists and their opponents (if we may
so call their auxiliary reports) here in this hot-bed of
modern progressions.

About four weeks ago, Mr. Davison, accompanied
by two young ladies, made his appearance here, be
tressing on, and striving to convince the public and
its orthodox professors of the immortality of man, and
to exhibit the powerful manifestation of disembodied
spirits by tying the arms and legs of said ladies
and tying them fast in a box with doors that shut
and bolted on the inside. Said box being tight and dark
the spirits would unite and re-tie them in the box
and bolt and unlatch the doors. There is no doubt that
spirits did officiate in the business, as great pains
were taken by unbelievers to tie them fast as much as
they would be bound to be loose. There was a good deal
of excitement, and they were making convertes quite fast.
and realizing some money, as they charged twenty-five
cents admission at the doors. A part of the Compre
ssors and free-thinkers, the balance, with one excep
tion, were men of the world, the exception one being
Methodist of some influence.

As the thing progressed, some wicked men, outsiders.
who continued to beg and say, it is all humbug, to make
money, and called upon Council to know whether they had obtained
license, whereupon the Council became divided; but
the Marshall was sent to collect license fee of $5. Mr.
White, by the way, made the ground, that it was a religious ceremony, and
not an exhibition or show. Complaint was then made before a magis
trate and a warrant obtained, and D. was arrested for a violation of statute law. Then the war began. Free
men and spiritualists and free-thinkers, hot and cold;
and now was the time to prove the doctrine and
character of your profession.

A few words now to those who deny the resurrection
of the wicked. The Scriptures assure us that "the
wages of sin is death." By denying the resurrection
of the wicked, one assents that the death here threat
ened is natural death. Let us examine this idea a mo
ment. If natural death is the penalty for individual
sin, then it follows that none but sinners shall suffer the penalty, or die. Sin is defined as to be the transgression of the law, hence none but those
who are transgressors of God's holy law should die. Instead of this we see that infidels who have never transgressed
the law, that Christians and persons who have been forgiven, and who consequently are not
transgressors, die also. This proves, I think, that
natural death is not the penalty of personal sins.

Natural death has been entailed upon our race by the
transgression of our father Adam, hence we see
that all classes, old and young, good and bad of all
times, with two exceptions, have died. The Scriptures
tell us that "all have sinned," and that the wages of
sin is death." Now if natural death is the penalty,
or wages, of personal sins, then those sinners who have
died, having paid the penalty, are no longer under the condemnation of God, against which they
had transgressed. The law of God having been satisfied
by the sufferings of Christ, they may be assured of
their death, if they are ever rescued from the dead at
all, they must be raised in a state free from sin, and
that is the condition of Christ; but this cannot be,
if natural death is not the penalty of personal sins.

The declaration still stands good, however, that the
"wages of sin is death," and as this death cannot (for
the reason above given) be kept from the wicked,
that the wicked will be raised from the dead to undo the
punishment of the second death, or else the term,
doomed, must be spiritualized to mean something else.
The Scripture teaches in the word of God how to
receive the just unto the day of judgment to be pun
ished. In this day of judgment every sinner dies, or will there really be a day of judgment at the
last day, when all that are in their graves will come forth, they that have done good, to the resurrection
of life, and they that have done evil, to the resurrection
of damnation? I believe there will be; do you?
I remain, as ever, yours in hope of eternal life when
Jesus comes.

Henry E. Carver.

Iowa City, Iowa.

Progressing.

Bro. White: As everything that affects the public
generally has its particular bearing upon individuals,
and leads to the condition of the human heart,
and its depravity or its longings after true holiness,
I thought it would be interesting to you to learn of the
dings of Spiritualists and their opponents (if we may
so call their auxiliary reports) here in this hot-bed of
modern progressions.

About four weeks ago, Mr. Davison, accompanied
by two young ladies, made his appearance here, be
tressing on, and striving to convince the public and
its orthodox professors of the immortality of man, and
to exhibit the powerful manifestation of disembodied
spirits by tying the arms and legs of said ladies
and tying them fast in a box with doors that shut
and bolted on the inside. Said box being tight and dark
the spirits would unite and re-tie them in the box
and bolt and unlatch the doors. There is no doubt that
spirits did officiate in the business, as great pains
were taken by unbelievers to tie them fast as much as
they would be bound to be loose. There was a good deal
of excitement, and they were making convertes quite fast.
and realizing some money, as they charged twenty-five
cents admission at the doors. A part of the Compre
ssors and free-thinkers, the balance, with one excep
tion, were men of the world, the exception one being
Methodist of some influence.

As the thing progressed, some wicked men, outsiders.
who continued to beg and say, it is all humbug, to make
money, and called upon Council to know whether they had obtained
license, whereupon the Council became divided; but
the Marshall was sent to collect license fee of $5. Mr.
White, by the way, made the ground, that it was a religious ceremony, and
not an exhibition or show. Complaint was then made before a magis
trate and a warrant obtained, and D. was arrested for a violation of statute law. Then the war began. Free
men and spiritualists and free-thinkers, hot and cold;
and now was the time to prove the doctrine and
character of your profession.

A few words now to those who deny the resurrection
of the wicked. The Scriptures assure us that "the
wages of sin is death." By denying the resurrection
of the wicked, one assents that the death here threat
ned is natural death. Let us examine this idea a mo
ment. If natural death is the penalty for individual
sin, then it follows that none but sinners shall suffer the penalty, or die. Sin is defined as to be the transgression of the law, hence none but those
who are transgressors of God's holy law should die. Instead of this we see that infidels who have never transgressed
the law, that Christians and persons who have been forgiven, and who consequently are not
transgressors, die also. This proves, I think, that
natural death is not the penalty of personal sins.

Natural death has been entailed upon our race by the
transgression of our father Adam, hence we see
that all classes, old and young, good and bad of all
times, with two exceptions, have died. The Scriptures
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Henry E. Carver.

Iowa City, Iowa.
man is subject to life, in this life, are the effects of sin.
Blessed is he who sinned. But the time will soon
come when all sin will be done away, and all sinners
be destroyed; and then there will be no more curse.
As evil men and women are cast out of the
heavenly sanctuary will be done, and the announcement will be
made, That he is righteous, let him be righteous still;
and be that is filthy, let him be filthy still. Yet does one
preach, and one of a different sentiment."

Then, dear brethren, press forward, remembering that it is said of those who keep the commandments, that they shall enter into the city. Again, "He that endureth unto the end shall be saved."
"Glorious thoughts, is all things will be made new."

The people of thy choice
And them protect.
In which no work is done,
Is just before,
To that to come;
There's hate and strife;
In that dear home!
To that bright world of bliss,
Where all is peace and joy,
0, let me from it go
Right in his sight. We ought to be very thankful, and
believe that if it is said of those who keep the commandments,
"And they are left alone,
There's hate and strife;
In that dear home!
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THE REVIEW AND HERALD.

Ravens Creek, Mich., Third-Day, February 16, 1884.

We have sent Charts and Books by express to J. M. Furgerson, Washington, Iowa, and Robert F. Andrews, Sterling, Illinois, that we have not heard from.

We send this week by express to W. J. Hardy, Grand Rapids, Mich., and to Isaac Sanborn, Rounds Grove, Ills., willing to pay it out. In short money.

J. M. Furgerson, Washington, Iowa, and Robert F. Andrews, have just closed. The angel of mercy hovered over the sick and poor.

Our monthly meeting at Norfolk has never been so large as last year. We have received but 31 subscribers during the past week. May we expect that the "scale will turn," and that the number will increase from week to week until the close of the year?

Note from Bro. Taylor.

Bro. White: Our monthly meeting at Norfolk has just closed. The angel of mercy hovered over the sick and poor. The good brethren of the Lord conducted such a meeting, and did its work in uniting the hearts of the brethren and sisters. The truth is a strong bond of holiness among those who are determined to overcome. But alas! our brethren are being led to lose the grace of heart. I am thankful that this class is small.

The last monthly meeting for Central New York at Rochester, last closed, was one of deep interest. The effort of the church to get out from under the yoke of the old state has been hailed by many as a new birth, under the sweet, melting influence of God's Spirit. The spirits were refreshed, and the wanderers returned. The dark cloud that has so long restored some parts of this State is beginning to move away, and to see the believers in present truth humble themselves, and take hold of the work, the Lord will lift the darkness, and there will be brighter days for us.

In Tours in Hope.

C. O. Taylor.

To the Churches Belonging to the Vermont Conference.

Will the churches within the limits of this Conference please read Art. III, Sec. 4, of Constitution for State Conference, and act accordingly? This item may be found in a pamphlet published at the Office, entitled: "Report of General Conference of Seventh-day Adventists; also the Vermont State Conference." D. T. Bourdeau, Con. Sec.

It is painfully pitiful—the somber aspect and withering voice which some assume as religion is introduced. They speak the name of Jesus like that of one dead. His life! He lives in light! And he would have us rejoice in that light.

Appointments.

The next Quarterly Meeting at the Lynchville and Kickapoo churches, will be held at Kickapoo Center, the 12th and 13th of March. It is very desirable that a traveling elder should be present, so there is business of importance to transact. Come brethren and sisters, prepared to work for God, praying that the Lord may meet us, and refresh us by his good Spirit.

H. C. Bullis: There are $2,75 due on your Review. I will meet with the brethren at Darlington, Wis., on the first day of May.

S. Ingram:

PROVIDENCE, Mfr., Third-Day, February 16, 1884.

Our next Quarterly Meeting in Providence, will be held the last Sabbath and first-day in February. There will be much interest at Darwin, W. Va.; and at Youngsville, near Bro. Armitage's, the first Sabbath and first-day in March.

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