The Earth Made Anew.

The earth made anew! what a beautiful place;
When the foul works of sin, our Lord will efface:
No mildew or blight, mars the loveliness there—point
'Gainst those who are written in the Lamb's book of life.

We have mourned over those we held nearest and dear,
As we gazed on the coffin, the shroud and the bier;
But death never comes in the earth made anew.
The way seems hedged up, we bedew it with tears.

The joys in reserve for the loved of the Lord;
After giving in a tabular statement the proportion
increase in the North and decreases in the South of agricultural products, butter, cheese, &c., Mr. Delow says:

"We see in the above our road to progress; cotton has failed or will fail, or is protracted the more violently will slavery be destroyed.

For two years and a half we have waged war, and lost more than half the territory over which we asserted jurisdiction; the supply of cattle no longer comes from the states now in the rebellion, and mutton will hardly feed great armies, even if we can purchase them.

The cotton no longer goes to market; the negro has failed or will fail us; the negro has failed or will fail us, and our hopes had all died, had we not had a view,
Of a meeting beyond, in the earth made anew.

But death never comes in the earth made anew.

The First Approach.

It seems that God is beginning to permit the South to eat the bitter fruits of their own doings. Their efforts to perpetuate the dire abomination of slavery, to seem to be resulting only in their own destruction.

The following extracts from Southern papers graphically set forth the extremities to which they are adjudged.

"The prospects of the Southern Confederacy?"

"The cotton no longer goes to market; the negro has failed or will fail us; the negro has failed or will fail us, and our hopes had all died, had we not had a view,
Of a meeting beyond, in the earth made anew.

But death never comes in the earth made anew.

On the face of the earth, there is no more desolation, no more suffering, no more bloodshed than before the war; and the people of the South are not now less happy, or less free than they were before.

The cry is for great armies. Everybody is to be put into the ranks, except such as are detailed.

Very good, if by so doing we can end the war next year and be done with it.—But let us look at a few facts.

An army correspondent, writing from Longstreet's Corps, says there are 2,000 barefooted men in that corps alone. From Johnston's (late Bragg's) army comes a piteous appeal for blankets and clothing. Lee's army is also in need of blankets, and not a week ago a paper, reputed to be a Government organ in this city, called upon the ladies to devote their energies to knitting socks for Lee's soldiers. For some weeks past the Young Men's Christian Association has been furnishing cotton yarn to be knitted into socks for these same soldiers. Woolen yarn was not to be had.

Day by day the clothes made for the soldiers exhibit less wool and more cotton.

What is the prospect for clothing next year? The blockade at Wilmington is so rigidly enforced that supplies from abroad cannot be counted upon. An intercepted letter from Nassau, printed in the Yankee papers which came by the last flag of truce, states that "nothing has entered Wilmington for a month." We must then depend on the home markets for clothing materials. What do we find? Any one who buys beef has discovered that the quarters and sides are rapidly diminishing in size. Younger cattle are being slaughtered every year. It is now thought we will have to fall back upon mutton cows. As cattle diminish, mutton must be substituted, and hence the prices both of leather and wool may be expected to decrease every month. Thus the prospect at home does not encourage the belief that we are able to clothe armies larger than those which are now shivering in the trenches.

An army must be fed as well as clothed. The facts just stated in regard to the supply of beef, apply with even more force to the question of abundance than to that of clothing. Very little bacon is left, beef is going, and mutton will hardly feed great armies, even if the supply were double what it is. It is said that Gen. Lee, during his late visit to this city, exclaimed that the citizens had no right to indulge themselves while the soldiers were living on a quarter of a pound of meat per day. The blue and gray against the starvation of Yankee prisoners has scarcely subsided, and the excuse that three of our largest hospitals were forced to do without meat for a day or two in a month has been forgotten.

The Seventh-Day Adventist Publishing Association, 210 Curtis Avenue, Chicago, Illinois.
ings in the care of the Government. The standing crops in entire counties have been impressed at one fell swoop, under the plea that in no other manner could a sufficient supply for the army be certainly secured. Women, girls, and negroes can now be seized by order of the quartermaster's department, and compelled to work at any task in the field, with but slight provocation to resist. So we had last winter, with comparatively open ports through which to draw supplies from abroad. Indeed, often the very lands that were so recently, and perhaps wrongly, claimed as their own by the Confederate States, have been forced to supply the overwhelming demands of the army. This has produced a leniency and indulgence among the farmers, which has encouraged the natural luxuriance of the slave, and resulted in a rapidly and yearly increasing diminution of the crop. Take away all, or nearly all, the visible whiteness, and leave the negro to the free control of women, children and old men, and the danger is that famine will be superseded by insurrection.

Of the negroes remaining within our lines were made to work as hard as the white hirelings of the North and of Europe, they could scarcely produce more than enough to supply the wants of the army, as it is not true to reason to the demands of the government. —Conscript the entire white population within the ages of 18 and 50, constitute a reserved corps of the lands between 16 and 18, and the men between 30 and 35, and all details for domestics, or clerks, ambulance drivers, hospital assistants, and fill the vacancy created with negroes and mulattos, (soldiers and for places that can be filled by disabled soldiers,) and it is easy to see what the consequences will be upon agricultural production.

The sum is not finished yet. Horses must be fed as well as men, and an army without horses is a man without arms. The greatest difficulty here is to secure enough anyway as a prisoner of war — as a com- mittee of the whole resolved himself into "sleep's dead burying, take care of himself," but, if need be, is now and then a good protector of his master. It comes from the Cincinnati Commercial. "Well, massa." So we had last winter, with comparatively open ports through which to draw supplies from abroad. So we had last winter, with comparatively open ports through which to draw supplies from abroad. So we had last winter, with comparatively open ports through which to draw supplies from abroad. So we had last winter, with comparatively open ports through which to draw supplies from abroad.

**Peace or War in Europe.**

The Times reviews the apologies and explanations of the Times in a tone of bitter irony. "The English government, according to the Times, always acts in a spirit of the completest abnegation and the purest generosity. It reminds France, also, that it was the interference of Britain that saved Napoleon 1. from the bench of Marshal Ney. But the Times says nothing of the treachery on Northumberland. Nor has it a word of Napoleon's long captivity at St. Helena. The Times had also spoken of the supply of coal(1) which France draws from England. We are duly thankful," says the Statesman. "But it is not enough for us to forget the foregoing acts of hatred towards which the French aristocracy kept up its war upon the French democracy, and thereby caused the errors of the revolution. We cannot forget that it was this aristocracy which compelled France to take refuge under the dictatorship of Napoleon 1., and which hindered the cause of liberty from achieving its final victory, not only in France but throughout the world. The Statesman, you will remember, is a demo- cratic paper, which represents the Or- phantists, and is the best conducted paper in France, or perhaps in Europe, is equally outspoken: "All the apologies and explanations of the English journals are mere nonsense, and we are not only in a position to say that the English are not to be trusted, but that the English are to be feared. We are not only in a position to say that the English are not to be trusted, but that the English are to be feared. We are not only in a position to say that the English are not to be trusted, but that the English are to be feared. We are not only in a position to say that the English are not to be trusted, but that the English are to be feared. We are not only in a position to say that the English are not to be trusted, but that the English are to be feared. We are not only in a position to say that the English are not to be trusted, but that the English are to be feared. We are not only in a position to say that the English are not to be trusted, but that the English are to be feared. We are not only in a position to say that the English are not to be trusted, but that the English are to be feared. We are not only in a position to say that the English are not to be trusted, but that the English are to be feared. We are not only in a position to say that the English are not to be trusted, but that the English are to be feared. We are not only in a position to say that the English are not to be trusted, but that the English are to be feared. We are not only in a position to say that the English are not to be trusted, but that the English are to be feared. We are not only in a position to say that the English are not to be trusted, but that the English are to be feared. We are not only in a position to say that the English are not to be trusted, but that the English are to be feared. We are not only in a position to say that the English are not to be trusted, but that the English are to be feared. We are not only in a position to say that the English are not to be trusted, but that the English are to be feared. We are not only in a position to say that the English are not to be trusted, but that the English are to be feared.

**The Table Turned.**

The present slaveholding rebellion is a terrible affair, but it occasionally develops some incidents of the most gratifying nature. The following letter is an extraordinary proof that Sambo is not only well calculated to "take care of himself," but, if need be, is now and then a good protector of his master. It comes from the Cincinnati Commercial.

G. W. A.

A certain wealthy old planter, who used to govern a precinct in Alabama, in a recent skirmish was taken prisoner, and at a late hour brought into camp, where a guard was placed. "Don't worry with me, democrat rebel, I was only supposing everything to be all right—that he was sure enough anyway as a prisoner of war—as a com- mittee of the whole resolved himself into "sleep's dead burying, take care of himself," but, if need be, is now and then a good protector of his master. It comes from the Cincinnati Commercial.

**The Table Turned.**

The present slaveholding rebellion is a terrible affair, but it occasionally develops some incidents of the most gratifying nature. The following letter is an extraordinary proof that Sambo is not only well calculated to "take care of himself," but, if need be, is now and then a good protector of his master. It comes from the Cincinnati Commercial.

G. W. A.

A certain wealthy old planter, who used to govern a precinct in Alabama, in a recent skirmish was taken prisoner, and at a late hour brought into camp, where a guard was placed. "Don't worry with me, democrat rebel, I was only supposing everything to be all right—that he was sure enough anyway as a prisoner of war—as a com- mittee of the whole resolved himself into "sleep's dead burying, take care of himself," but, if need be, is now and then a good protector of his master. It comes from the Cincinnati Commercial.

G. W. A.

A certain wealthy old planter, who used to govern a precinct in Alabama, in a recent skirmish was taken prisoner, and at a late hour brought into camp, where a guard was placed. "Don't worry with me, democrat rebel, I was only supposing everything to be all right—that he was sure enough anyway as a prisoner of war—as a com- mittee of the whole resolved himself into "sleep's dead burying, take care of himself," but, if need be, is now and then a good protector of his master. It comes from the Cincinnati Commercial.

**The Table Turned.**

The present slaveholding rebellion is a terrible affair, but it occasionally develops some incidents of the most gratifying nature. The following letter is an extraordinary proof that Sambo is not only well calculated to "take care of himself," but, if need be, is now and then a good protector of his master. It comes from the Cincinnati Commercial.

G. W. A.

A certain wealthy old planter, who used to govern a precinct in Alabama, in a recent skirmish was taken prisoner, and at a late hour brought into camp, where a guard was placed. "Don't worry with me, democrat rebel, I was only supposing everything to be all right—that he was sure enough anyway as a prisoner of war—as a com- mittee of the whole resolved himself into "sleep's dead burying, take care of himself," but, if need be, is now and then a good protector of his master. It comes from the Cincinnati Commercial.

G. W. A.
The Review and Herald.

No. 131.

The Generous Slave.

A few weeks since, one of the most able and useful chaplains of the army spent a few days in Washington, and while there, was invited to preach in one of the colored churches of the city. He had a large and interesting congregation, and he took occasion to urge upon his hearers, that inasmuch as their position in our country had greatly changed in the last few months, as they had been borowed from cradles of slavery to homes of freedom, and would soon become citizens of this country, to act worthy of the time, and as those who had a great future. He said that if they were meek and patient under injuries they would overcome the meekness by force, they were not to be permitted to indulgences, and honest, they would effectively silence all those who now clamored against them as unworthy of their new condition—Instances in horror, and women had by courage, kindness and honesty, won for themselves the esteem and gratitude of a multitude of officers and soldiers of our army.

"Of the battles of the war in northeastern Virginia, many wounded Confederate soldiers were brought into the town of Winchester, and placed in the churches, school-rooms, and court-house, side by side.

"The ladies of that place brought into the hospital many things to nourish and tempt the languid appetites of the sufferers, but they gave every thing to the Confederate soldiers and passed our men as unworthy of their sympathy and notice. One lady who had been a constant visitor, brought in some fragrant tea. She went from one cotch to another of her friends, but passed all others unpitied, "One of our wounded men was very ill, think that a cup of this tea might help him. He begged me to ask the lady for a taste of it. I went to her in a manner that I thought might be offensive, tolled her the story of the poor sick man, and was the response, 'not a drop; all this tea is for our suffering brethren and sisters. When she came up to us, she set down her burden and said, 'Master, I have stolen nothing; these old stockings and said, 'Master, I have stolen nothing; these affairs men here. I do not want money, no, master, I only want money, to give it to them. I hope my condescension would not want more than I did, and now will you permit me to give it to you?" And here continued, 'is some butter, I know it is clean and sweet, and may tempt some of the poor suffering people to help them of their butter of their mother's table, and will you give me the privilege of placing it in your hands for them? And taking up linen napkins, handkerchiefs and lint said, 'Master I have stolen nothing; these affairs men here."

Gambling.

Bro. Waite: The following article appeared on one of the signs of the times very clearly. I thought people might think if it should appear in the Review, the Saviour, speaking of a class of religious teachers which should arise in the last days, to oppose the world, having a heart to labour and to the world for money."

Bro. Waite: The following article appeared in the Review, the Saviour, speaking of a class of religious teachers which should arise in the last days, to oppose the world, and ask God to bless her. Go and do as she did; be no disputing or disguising it. As we understand it, the law, and the compulsory character of the Sanitary Commission, recently closed with the announcement of the most prominent feature of the fair, a game of chance, or lottery. But games of chance and lotteries, as criminal, because the effects are "pernicious," or any one claim that an offense is less an offense if committed by a judge, or a minister? Are the effects of a violation of law less "pernicious," if the violators are Sunday-school teachers, and professors of the art or practice of gaming, is to be laid to the door of the churches, which have encouraged it by frequent examples, we may not say, but their "pernicious" effects are less "pernicious" if the proceeds of the crime go into the coffers of the church or the Sanitary Commission? If not, what shall we say when the thing is done expressly for the purpose of filling such coffers? Would murder and robbery be any the less murder and robbery if committed for the same purpose? There can be no difference of opinion as to the proper answers to these questions.

"After," said he, "one of the signs of the times very clearly. I thought people might think if it should appear in the Review, the Saviour, speaking of a class of religious teachers which should arise in the last days, to oppose the world, and ask God to bless her. Go and do as she did; be no disputing or disguising it. As we understand it, the law, and the compulsory character of the Sanitary Commission, recently closed with the announcement of the most prominent feature of the fair, a game of chance, or lottery. But games of chance and lotteries, as criminal, because the effects are "pernicious," or any one claim that an offense is less an offense if committed by a judge, or a minister? Are the effects of a violation of law less "pernicious," if the violators are Sunday-school teachers, and professors of the art or practice of gaming, is to be laid to the door of the churches, which have encouraged it by frequent examples, we may not say, but their "pernicious" effects are less "pernicious" if the proceeds of the crime go into the coffers of the church or the Sanitary Commission? If not, what shall we say when the thing is done expressly for the purpose of filling such coffers? Would murder and robbery be any the less murder and robbery if committed for the same purpose? There can be no difference of opinion as to the proper answers to these questions.

"After," said he, "one of the signs of the times very clearly. I thought people might think if it should appear in the Review, the Saviour, speaking of a class of religious teachers which should arise in the last days, to oppose the world, and ask God to bless her. Go and do as she did; be no disputing or disguising it. As we understand it, the law, and the compulsory character of the Sanitary Commission, recently closed with the announcement of the most prominent feature of the fair, a game of chance, or lottery. But games of chance and lotteries, as criminal, because the effects are "pernicious," or any one claim that an offense is less an offense if committed by a judge, or a minister? Are the effects of a violation of law less "pernicious," if the violators are Sunday-school teachers, and professors of the art or practice of gaming, is to be laid to the door of the churches, which have encouraged it by frequent examples, we may not say, but their "pernicious" effects are less "pernicious" if the proceeds of the crime go into the coffers of the church or the Sanitary Commission? If not, what shall we say when the thing is done expressly for the purpose of filling such coffers? Would murder and robbery be any the less murder and robbery if committed for the same purpose? There can be no difference of opinion as to the proper answers to these questions.

The spirit of gambling has increased alarmingly within a few years past, and it is now rampant. There is no disputing or disputing it. Gambling is rampant. A large proportion of this large amount came directly from the proceeds of "raffles," which constituted the most prominent feature of the fair, which was so common at the late fair, is a violator of the law, and liable to prosecution for money."

What say our lexicons? Gambling, the art or practice of gaming, is to be laid to the door of the churches, which have encouraged it by frequent examples, we may not say, but their "pernicious" effects are less "pernicious" if the proceeds of the crime go into the coffers of the church or the Sanitary Commission? If not, what shall we say when the thing is done expressly for the purpose of filling such coffers? Would murder and robbery be any the less murder and robbery if committed for the same purpose? There can be no difference of opinion as to the proper answers to these questions.

We speak plainly, but speak our honest convictions, when we declare that raffling at so-called religious gatherings does not promote the interests of the churches. We speak plainly, but speak our honest convictions, when we declare that raffling at so-called religious gatherings does not promote the interests of the churches. We speak plainly, but speak our honest convictions, when we declare that raffling at so-called religious gatherings does not promote the interests of the churches.
BATTLE CREEK, MICH., THIRD DAY, FEBRUARY 19, 1884.

JAMES WHITE, EDITOR.

Elilah the Prophet.

"BEHOLD, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord;" Mal. iv. 5.

There can be no mistaking what day is meant here by the great and dreadful day of the Lord. It is the day mentioned in verse 1 of this chapter, Mal. iv., which shall burn as an oven, when all the wicked and proud shall be stubble, and be burned up both root and branch. It is the day spoken of by Zechariah as the day of the Lord, a day of wrath, trouble, distress, wasteness, desolation, darkness and gloominess; a day when the whole land shall be devoured by the fire of his jealousy, and a speedy riding made all things that dwell therein. It is the day of which Isaiah speaks when he says that "the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fire and his rebuke with flames of fire." It is the day when the Lord will be seen from heaven with fire consuming fire, and his ungodly enemies will pray for rocks and mountains to hide them from the presence of him that sitteth on the throne. It is the great day of the wrath of the Lamb, which fortunately or unfortunately for thisseeling world of wickedness, has not yet opened upon it with its terrific shocks. That day is evidently future, but—

Before the coming of that day, Elijah the prophet is to be sent. It becomes, then, a matter of importance to inquire concerning the meaning of this prophecy: for the interpretation of this will materially affect our views concerning the nearness or remoteness of the great day of the Lord. Who is meant by Elijah? Is he personally to appear? Has the prophecy been fulfilled? or is it future?

Some take the ground that the prophecy was wholly fulfilled in John the Baptist; others, and this opinion seems to be growing of late, that Elijah is personally to appear, and that his manifestation is yet future. If we settle not both these views we are incompetent.

There are certain allusions to this prophecy in the New Testament, from which we must draw our conclusions. It was prophesied of John the Baptist, Luke 1, 17, that he should go before Christ in the spirit and power, of that prophet. It is wholly dependent upon the resurrection from the dead for its fulfillment, Christ in Matthew xi, 10, applies this to John the Baptist, saying, "For this is he of whom it is written, Behold I send my messenger before thee, which shall prepare thy way before thee." Yet the very next verse of Malachi iii. reads, But who may stand when he is come? for he is like a fire, and his ungodly enemies will pray for rocks and mountains to hide them from the presence of him that sitteth on the throne. It is the great day of the wrath of the Lamb, which fortunately or unfortunately for this seeling world of wickedness, has not yet opened upon it with its terrifi shocks. That day is evidently future, but—

The question remains, Do we find any such work being accomplished? Need we ask this question of any who have had a knowledge of the great Advent procession of the past twenty-four years—a proclamation brought to the world by the symbols of three angels flying through mid-heaven with important messages for the children of men, and denouncing, as we understand, a body of religious teachers going through the land with the word of the Lord and the instruction, giving the announcement and warning of coming judgment? John's work was to expose the traditions and corruptions of that age, and prepare a people for the first advent of the Lord. What is the object of the work symbolized by the messages of Rev. xiv, xvi, to prepare a people for his second appearing?

Do you say the prophecy must be fulfilled by one person? We answer, No; for it is more intimately connected with the great day of the Lord than was the mission of John. His work had exhaustive reference to the first advent; but Elijah's work relates more especially to the second advent, which is the crowning event of the ushering in of the great and dreadful day of the Lord.

The first and second advents are in many respects parallel events. Single prophecies often contemplate both, the prophet utterances glancing from one to the other in quick transition. Such prophecies refer a partial fulfillment of the first advent, and a complete accomplishment in events connected with the second. Of such a nature we believe are some of the predictions of Malachi. See in reference, chapter iii. In Behold I will send my messenger and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, Int. Christ in Matthew xxi, 10, applies this to John the Baptist, saying, "For this is he of whom it is written, Behold I send my messenger before thee, which shall prepare thy way before thee." Yet the very next verse of Malachi iii. reads, But who may stand when he is come? for he is like a fire, and his ungodly enemies will pray for rocks and mountains to hide them from the presence of him that sitteth on the throne. It is the great day of the wrath of the Lamb, which fortunately or unfortunately for this seeling world of wickedness, has not yet opened upon it with its terrifi shocks. That day is evidently future, but—

And another conclusion would be equally sure, namely, the resurrection of the dead. This, he argues, would be a legitimate conclusion, if the future resurrection of the dead, was to deny the hope of the gospel as nothing and worse than nothing, provided the resurrection should be fulfilled to be re-established.

It is of no small quibble around this text by saying that the resurrection of Christ was a leading fact in the gospel, and if that is not established, the gospel would prove a lie, and consequently those who had died in the faith of Christ are condemned to eternal misery without a resurrection. The apostle is arguing the future resurrection of the dead, because some among the Colossians had said that "there is no resurrection of the dead." He refers to the resurrection of Christ as an established fact, and assures them that the resurrection of the dead is rendered sure by this fact—that the resurrection of Christ is a pledge of the resurrection of the dead. One more word about the future resurrection of the dead, was to deny the established fact, that Christ was raised from the dead. This, he argues, would be legitimate conclusion from the premise assumed that the dead rise not. And another conclusion would be equally sure, namely, that they also which are fallen asleep in Christ are perished, and that the gospel hope is limited to this present life, and the hope of the future world dependent, not on the immortality of the soul, but on the resurrection of the dead.

This is still further confirmed by verse 32. "If after the manner of men I have lied, if the course of heaven had ended, if the dead rise not, let us eat and drink; for to-morrow we die." The argument here is, "Why stand we in jeopady," why do we expose our lives by preaching the gospel, if the dead rise not? Paul could see no advantage in it. If
No. 131.

THE REVIEW AND HERALD.

101

the doctrine we oppose were true, Paul was capable of seeing a vast advantage accruing to the faithful followers of Christ in the future, should the resurrection of the dead, and the need of pardon, be simply eternal happiness without it. But Paul did not know that the soul is immortal and not dependent on the body. He could see no reward, no advantage to be reaped, as the result of works and suffering, unless the body should be raised. Convinced him that which goes down into the grave will never be raised, and he would speak "after the manner of men," and say, "Let us eat and drink, for to-morrow we die." Death would be the final end of man's existence, if the dead rise not.

R. F. Coxeas.

Report from Bro. Longhurbough.

My last report was from Providence, R. I. Jan. 26. That evening we had a meeting in the hall, but the brethren had but little opportunity to circulate our appointment. There were also several protracted meetings connected with our proceedings, for whose hand were enrolled; but that few seemed to listen with attention.

Jan. 27th, came on to Dartmouth, had meeting in the evening and remained there till Monday, Feb. 1st, during which time we had five meetings. We were attending the organizing of the church by ordaining the Elder that was previously appointed. I was glad to see that some had come out to obey the truth since my other visit there. Two were baptized Monday by Bro. Pierce. We left them, we trust of good courage to press forward.

Tuesday evening Feb. 2d, we met with the little church at Marion, and was glad to find most of those who came out under Bro. Cornell's teachings there in the truth. After preaching to them, we organized the church at Marion, amounting to $39.52 per year, $35. of which was paid. The church now are, we have had interesting meetings here. There has been no Seventh-day preacher here for over four years and the lonely ones seemed much encouraged. They are very anxious to have the work press forward.

Wednesday evening, Feb. 3d, had an opportunity to preach in the Baptist meeting-house in North Berwick, Maine. Had a pleasant interview with friends there, and hope our visit will accomplish some good.

Thursday evening Feb. 4th, preached in the little chapel in Portland, Maine, with good liberty from 1 Tim. iii. 14, 15, and after meeting we considered the subject of order.

On the 5th, preached in the Baptist church at North Owls Head, Maine. The brethren here are doing well. Some of them furnish themselves with books on the Sabbath question, desiring to learn more of the subject. The subject of "the great remedy for the church," was considered.

The few Sabbath-keepers here are desirous of moving on with the body. Systematic Benevolence was organized, amounting to $44.00 per year all pledged to the Missionary fund. A Sabbath-school and Sabbath-class for children were organized.

Friday morning Feb. 6th, came on to North Waterboro', Maine, and after meeting we considered the subject of order. We found a few ready to enter into the church covenant process; for whose hand were enrolled; but that few seemed to listen with attention.

On the 7th, came on to South Berwick, where we were truly grateful. The brethren were most hospitable and kind. We had a very interesting meeting here.

On the 8th, preached in the Baptist church at Wells... The church here is truly trying to keep the commandments of God and faith of Jesus. Next Sabbath I go to Marion. Pray for me that I may remain firm and faithful to the end.

W. H. BRINKERHOFF.

Lisbon, Iowa, Feb. 11, 1864.

No Change.

It is wonderful how people will stick to names, and that, too, long after the peculiar traits and characteristics which gave rise to these names have ceased to exist. An established creed, so long as it retains its name, can also retain its followers, though it should change its principles. There are thousands of Roman Catholics who would be ready to fight in an instant if you should say fought against Catholicism; but ask them what its doctrines are and they cannot tell you. They will not even know which church they belong to; still the church and all the others are hers.

This is coming to be the case with many Protestants who profess to be able to "give a reason for the hope that is within them," from the Bible, which is their "only guide." The Methodists, for example, are as much attached to Methodism as the Catholics to the pope. Why? Because, forsooth, their fathers, or Adam Clarke, or Wesley, were Methodists. Yet there is as much difference between a Methodist of to-day, and one in Wesley's time, as there is between a rotten apple and a sound one. The name is about all that indicates any connection between them. I was struck with a description given of the primitive Methodists by Mr. Tobias Smillie, in his History of England, written about the time they began to attract public attention. He says: "The progress of Methodism was at first very slow. It was, however, entirely banished those ridiculous sects and schisms of which the kingdom had formerly been so productive. Impudence and Jacobitism still hung upon the shoulders of religion. Wesley's project for the establishment of Methodism, by the delusion of a superstition of Methodism, raised upon the affection of superior sanctity, and maintained by pretensions to divine illumination. Many thousands in the lower ranks of the church were of the opinion that the ecclesiastical establishments were an unworned efforts of a few obscure preachers, such as Whitefield, and the two Wesley's." P. 906.

Such was the description which a popular churchman gave of those Methodists. But I think a...
The REVIEW AND HERALD.

[Vol. xxiii.

To Bereaved Parents.

Blest are the dead, who in their beds of sleep, Unconscious is their quiet rest While we are left to weep.
Not a tear will spring to our eyes, Those bodiless face with pain, The heart that once beats so sweet at rest, Nor can they die again.

How much we miss them here Language cannot express, None but the parent thus bereft Can feel the feeling's strength.
Looking back, he knows the tomb, Yet how sweet the memory! No fevered pulse, no bleeding gums, No sorrow's weight is there.

Father, how humbly low Submissive to thy will, While 'e'er fibre of our hearts Is freshly bleeding still And if we ask what we will it shall be done.
We shall hereafter know Forsay we believe it was dry land That dealt the dreadful blow.
The resurrection morn Is swiftly drawing near When Christ who is our Hope and Life Will rise again our Lord, and reign.

Rejoicing in eternal life And immortality.

Our Faith. What is it?

Different from the world is our faith It is not of the world, not inspired by the love of the world. Our faith is in the love of the world, the love of the Father is not in him.

Says the Saviour, “If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done for you.” We are a people separated from the world; our hope is the hope of overcoming the world, the flesh, and the evil one. For, he that overcometh shall inherit all things. Our faith, then, consists, in this: We are a people separate from the world; we are a people separated from the world.

But does our faith stop here? Oh no! If it did it would not be a dead faith. There is plenty of dead faith in the world—dead faith, grown purblind—death without works, death, being alone.

Such a faith might perhaps go so far as to take the Bible down once a week, go to church, and if customarily, to the prayer-meeting. It may say, the promises are all for me, the child of God. In fact, and as long as I am unworthy, I expect to be saved through the merits of Christ. It may say all this, and count the blood of Christ an unholy thing. This is the inevitable result of faith without works. It keeps commonly upon the cross of Christ. To say that man may be saved without works, without renouncing the world, without righteousness, (right doing), in short, without doing all that he can do, is to make Christ the minister of sin, to count his blood an unholy thing.

Our faith seeks precious promises, yes, and it sees the promises, and it sees also the promises, and it sees the promises, and it sees the promises. The Bible is the book which teaches us the will of God. The Bible is the book which teaches us the will of God. The Bible is the book which teaches us the will of God.

The Bible is a book of authority. Yes, the great Lightworker’s perceptions are all divinely inspired. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works.

2 Tim. iii. 16, 17. All scripture is given by inspiration of God, and is profitable. The word of the Lord is one, and so completely woven and linked together are the words of the Saviour that, even as a mad man, I am come to destroy the law or the prophets. The word of the Lord is one, and so completely woven and linked together are the words of the Saviour that, even as a mad man, I am come to destroy the law or the prophets. The word of the Lord is one, and so completely woven and linked together are the words of the Saviour that, even as a mad man, I am come to destroy the law or the prophets.

The Bible is the book which teaches us the will of God. The Bible is the book which teaches us the will of God. The Bible is the book which teaches us the will of God.

Faith is in the word of God. “If any man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.”

And what we know not now, we shall know hereafter. Faith is in the word of God. And what we know not now, we shall know hereafter. Faith is in the word of God.

Nay, more, he is the God of this world. He that resists Christ cannot keep the commands of God. Nay, more, he is the God of this world. He that resists Christ cannot keep the commands of God.

Our faith is in the word of God. Our faith is in the word of God. Our faith is in the word of God.

The Bible is the book which teaches us the will of God. The Bible is the book which teaches us the will of God. The Bible is the book which teaches us the will of God.

The Bible is a book of authority. Yes, the great Lightworker’s perceptions are all divinely inspired. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works.
give an account in the day of judgment." "The little foxes spoil the vines." How many thousands of professors there are in good standing in the so-called evangelical churches of the world, who do not even know their own, let alone the world's misgivings? There is no one to watch their inclinations any further than to appear well in the eyes of the world. But, brethren, we have not so learned Christ. We know that, though we are not our own, even yet we are the possessors of Christ's peculiar property. We shall obey his own laws, and we must to our own conscience. He shall do their work, and render them their account. He shall have the judgment seat at the last day.

Our faith is in the promises of God, that he who has promised is able also to perform. The Saviour has promised to come again to this earth to receive his saints, and has commanded us to watch. He has given the sleight of men, and cunning craftiness whereby he shall recover. How long? We turn again to the saints, and have commanded us to watch. He has given the signs which should foretoken his coming, and by which we may know when he is near, even at the doors. We see the signs fulfilled, we know he is near. Jesus Christ led captivity captive and gave gifts unto men. Eph. iv. 7. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. How long? We turn again to the apostle's words. And he gave some apostles and some prophets, etc. See verses 11 and 12. Verse 13. "Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive."

Yes, we endeavor to keep the commandments, even every word that proceedeth out of the mouth of God. For blessed are they that do his commandments, that they may have a right to enter in through the gates into the city. Rev. xxvii. 14.

From Sister Ramsey.

Bro. White: It encourages me to read of the hopes and desires of the brethren and sisters; and if one cannot write anything that would encourage one of God's people, it would afford me great pleasure. It has been only a few weeks since I was awakened to a sense of my condition. I have been convinced of my duty ever since that day, when Bro. Waggoner lectured in our place; but I could not bring my stubborn heart to bow in sweet submission and make the little sacrifice that the cause of God demanded. By associating with the dear brethren and sisters I am led to say, that I have not found the little things in the religion they profess; for oh how different did I find it from what I had been accustomed to see from the professed followers of the Lamb.

I am led to say to myself, and saw that my condition was truly awful; for we are taught in God's holy word that he knoweth our duty and doth not shall be beaten with many stripes. I have been beaten with stripes, and I should be ashamed if I started. I told my doubts to some of the brethren, who advised me to take a decided stand with God's people and I would be blessed; and, praise the Lord! I found that I was of the company that was true. Of late I have oftentimes felt so happy, while living in discharge of my duty that I could say with the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name." And the psalmist says, "I rejoice in the Lord, and enter in through the gates into the city. Rev. xxii. 14."

From Sister Hall.

Bro. White: I desire to have a heart filled with gratitude for the instruction in the Review. The proofs and admonitions are most in due season. Those on the duty of prayer touch every spot. I want to profit by them, to read them again and again, until they are written on my heart and I can have more faith in prayer. I often feel encouraged by reading the testimonies of those of like precious faith. It is precious to me, that there is a faith, zeal and activity in the cause of truth. My heart is bound up in this message. It is my all. I am a lonely pilgrim, but I bless God for his goodness to me in that I have this one thing to do with me for the truth of God. The prayer of my heart is often, Lord what will thou have me to do or suffer to be of the company that will be without fault before the throne. Truly it is a great work. We read, Though your sins be as scarlet, I will make them white as snow. That is my only hope, it bears my spirits up, and I am striving to overcome all my snares. Pray for me. I want to be prepared to dwell in the kingdom of God. Time is short, I feel it, and want to improve every moment. Your sister hoping for eternal life.

From Bro. Newton.

Bro. White: I wish to say to the dear brethren and sisters that I feel like pressing forward and doing every duty, taking up my cross daily and striving to live out the truths of the third angel's message. I feel that there is much for us to do if we live out the truth before the world.

We here at Crane's Grove are, I trust, all trying to overcome and get ready for the coming of Jesus. Two of us, whom I have loved, and worked with, have the third angel's message which seemed to us as meat for our souls. From Bro. Newton.

Extracts from Letters.

Sister L. S. Cross writes from Appleton, Ohio: As it is the duty of the followers of Christ to speak often one to another and so much the more as we see the day approaching, I would speak a word of the goodness of God, and the hope of the soon coming of our Saviour. We praise God for the light of present truth, and for a willingness to obey the solemn warnings of the third angel's message which seemed to us as meat for us in due season. We truly can say that since we have been brought to a knowledge of the truth as it is in Christ, we feel more the need of holy living and a full or consecration to God than ever before.

"Fully in my life express. All the heights of holiness; all the desires, the hopes and prayers of my soul." Yes, yes, I want to live so from day to day that I may enjoy the rich heavenly blessings that a humble heart can receive for all purposes holy, we shall not be prepared for the soon coming of our blessed Lord and Master. This blessed thought animates our hearts, that Christ is soon coming to gather the faithful ones from among the earth anxious to hear the truth and often say, cannot a messenger come this way. There is a house that could be had, and a large congregation would assemble to hear the strange preaching.

Sister L. J. Shaw writes from Smythville, Ohio: I felt encouraged and strengthened to press onward to know the Lord whom to know aright is life everlasting.

Of late I have especially felt the importance of being sober and watching unto prayers, that I may be found without fault when the Lord shall come. I have felt to consecrate myself anew to the Lord and to put all, with a view of the good of God, a deeper work of grace, more real, more of that faith that works by love and purifies the heart. May the Lord help me to ever seek holiness of heart and life that will fit me for an entrance into his everlasting kingdom. I have no desire for the things of earth, its honors or pleasures or riches; only give me Jesus, and I ask no more. I love those who from the heart desire to obey God, and my heart longs for that day when Jesus shall come and take his ransomed ones home. May God help you and me to give all diligence to make our calling and election sure, and live out pure and undefiled religion before the world.

Obituary Notices.


The subject of this notice, endorsed in the truth in 1855, we trust will be "remembered," and have part in the first resurrection. W. B. CASEL.

Died in Metamora, Mich., Sabbath morning Jan. 9th, 1864, of a burn, our little Amanda, aged nearly 5 years. She suffered severely for 42 hours. She was taken into hospital, but was too late. Her heart was given up. The neighbors met together and the last prayer was said for her. She was then also baptized into Christ, the first and only angels she said, "Ma, I shall come up in the morning of the resurrection. They will not forget me." E. H. BARKOW.


FELL in the battle of Chickamauga, Sept. 20, 1863, Capt. N. Narcome Griggs, aged 22 years and 9 months.

Died in Dunn co, Wis., of diptheria, Jan. 29, 1864, of a burn, our little Amanda, aged nearly 5 years. She had been burned with a kerosene lamp the night before. She was only 4 months old, and was about to fall asleep when her mother turned the lamp and ignited the kerosene. SHE was taken into hospital, but was too late. Her heart was given up.

Died in Dunn co, Wis., of diptheria, Feb. 1st, 1864, our little daughter, Angeline Louisa aged six years. She was taken into hospital, but was too late. She was lying on the floor when her mother turned the lamp and ignited the kerosene. She was then also baptized into Christ, the first and only angels she said, "Ma, I shall come up in the morning of the resurrection. They will not forget me." E. H. BARKOW.

Died in Brooklyn, Green Co., Wis., Aug. 22, 1865, Eva C. Klase, aged 6 months and 13 days only daughter of Edward and Isom Klase. 

"She sleeps in Jesus soon to rise When the last trump shall rend the skies." LYMANWELL.

Died in Brooklyn, Green Co., Wis., Aug. 22, 1865, Eva C. Klase, aged 6 months and 13 days only daughter of Edward and Isom Klase.
**Advertisements**

**Appointments.**

Providence permitting, I will meet with the church at

**The Review and Herald.**

- **LETTERS TO THE EDITORS.**
  - To Our Friends.
    - Ten weeks since, we made a statement to our friends relative to present embarrassments. Many thanks to those who have so promptly responded. But some have not fully understood the cause of our embarrassments. We run in debt several thousands in publishing the **The Review and Herald**, and other publications, and made arrangements for a vigorous campaign this winter and spring, in which we could make sales and pay the debt, but have been unable to help the book. But sickness in our family, bereavement, and our own ill health, have prevented the prosecution of our plans. We therefore invited our friends, who have ever been ready to assist us, and who can do it without the least embarrassment, to receive the **The Review and Herald**, and other publications.

**Business Department.**

C. E. Cole. The credit you speak of you will find in No. 23 of J. Banks. The Postage on the **Review to England** is $0.70 a number.

- **RECEIPTS.**
  - For Review and Herald.
    - To be enabled to report an accession of forty subscribers this week, is all the result of one meeting at Bangor.

- **The Review and Herald.**
  - For Shares in Publishing Association.
    - Loans will be made to friends relative to present embarrassments. There are still those in the **The Review and Herald** who can do it without any help of this kind.

**BATTLE ONITIA, MOIL, THIRD-DAY. SEIHT CARY 23, 1864.**

- **The Review and Herald.**
  - Pay your subscription. Those who have not sent in a draft of $10, and six subscribers for the **Review to England**, will meet on the 15th of March, at Ballston Spa.

**104** THE REVIEW AND HERALD. Vol. xxiii.

**Books Sent by Mail.**

- **The Review and Herald.**
  - Cash Received on Account.
    - Issac Sandoah $42.50. J. N. Longmarsh $24.75.

- **General Conference Missionary Fund.**

- **The Review and Herald.**
  - B. S. Wilcox. For the **Review to England**, $1.00. For A. L. Macomber 1.00, xxv, 1. W. Baily 1.00, xxv, 1. D. W. Crandall 2.00, xxv, 1. W. Baily 1.00, xxiv, 8. C. B. Preston 1.00, xxv, 12.

- **The Review and Herald.**
  - For Shares in Publishing Association.
    - Eliza Ann Preston 50c.