When far from the friends we hold dearest, we part,
Be it ever so simple, there's nothing like prayer.

When pleasure would woo us from piety's arms,
Be it ever so simple, there's nothing like prayer.

Heaven pours its full streams through no medium but soul. A man's moral tastes will keep pace with his suffered to overreach their appropriate limits. Again, himself, but which become vicious and immoral when.

The Seventh-day Adventist Publishing Association,

ELD. JAMES WHITE, PRESIDENT.

Gives vigor to hope, and puts passion in chains.
It eases, soothes, softens, subdues, yet restrains,
Oh how hurtfully pleasing, till hallowed by prayer.

Past converse, past scenes, past enjoyment are there;
On looking to Jesus, we conquer by prayer.

Tobacco blunts the conscience. Appetite and conscience would be at war in this affair, but conscience has lost its power; it is now seared with this scorning, scorching poison. To this form of sin its sensibilities are dead, its senses are destroyed. The tobacco devotee knows his course is wrong. His judgment, reason, common sense, all conspire its testimony that this is sin. Yet he heeds it not. Conscience has lost its power of utterance. It takes no just cognizance of the wrong, and therefore has no power to call it back. The master of the soul, who sees, and rightly too, the sin of even moderate stepping of the soul with liquor from the drunkard's cup, disciplines with godly fear his brother for his unchristian walk, but heeds not the Devil's smearings on his own polluted lips. With conscience wide awake to his brother's crimes, with the fingers pressing in his mouth, goes on in sin. He lifts his hand to exclude his incorrigible brother for not withholding his lips from the destroying bowl; while he himself, unconsolable, swells, chokes the recurred weed, between his teeth, and rolls it as a sweet morsel under his tongue.

One excitant, as before stated, creates a demand for some other excitant. This explains the origin of that fact that so many bad physical habits become associated. Tobacco presages the way for alcohol, by creating a dry, husky, parched feeling in the mouth and throat; and by creating also a sensation of faintness, and what is often called "a genessness" at the pit of the stomach. Alcohol creates a demand for tobacco, or some other excitant, in a similar way. This material relationship existing between these articles, makes it extremely important, that when a reform is entered into in respect to any of these, all others of this class should be abandoned.

Tobacco greatly retards the progress of temperance; and in my opinion that cause can never make much further advancement, until the men who advocate it shall put away this deadly thing out of their mouths. Men who quit their cups, and still hold on upon their chewing and smoking, are only about half reformed. They give up their drams, but take the more tobacco. What stimulates them deny themselves in one form, they supply in another. What is lost in alcohol, is gained fully in tobacco. And there is a close resemblance in some points, between the two. Delirium tremens has been known to result from the use of tobacco. And while this excitant is continued, there is less certainty of the continued substance of the reformed inebriate. There is great danger that the parched and hallucinating thing produced by it, will draw him back to the intoxicating bowl.

Wrong physical and bad moral habits cluster together. They bear a kindred relation to each other, and generally appear in family groups. Rum and Tobacco long have been associated. They may certainly be called twin-brothers,—nay, more appropriately, twin-devils. And not these two evils only, join their hands: too often are there three that go together in triple union, especially in the East and South. The three are Rum, Tobacco, and Profanity; indeed, another might be added, which is Gambling. Not all who use the one indulge in the others; but generally the worst words come on the foulest modes.

And from extensive observation through these United States, my settled conviction is, that rarely can a profane oath be found issuing from a clean mouth and a pure heart. As a general rule,—a rule with too few exceptions,—the more reckless the bodily habits, and the larger the quantities of unnatural stimulants, the more reckless and profane the words that give utterance to the soul.

One bad habit makes a pathway for another. And after a second, there follows a third, a fourth, and onward, till a chain is formed, whose clanking sounds make known the residence of a spirit blackened with the stains of varied sins. The general standard of virtue will rise or fall with the comparative elevation or degradation of physical habits. The physical habits of individuals and of nations will grade the general level of their virtues. Intelligence and civilization have important bearings on the morals of any people; but by no means govern them. A people may be, and have been, very intelligent, and at the same time very wicked. But any people who will discipline their physical habits into obedience to natural laws, and practice self-denial on unlawful appetites, will be found to practise discipline and self-denial in other things. While those who know not self-denial, in their bodily habits, let the reins of government fall into the hands of unrestrained indigeneities of the mouth, are apt to know no self-denial, and no self-control in other matters. When animal appetites sway the sceptre in one case, the way is preparing for this sway to be carried in another, and another, till their government becomes universal. Hence, when we see individuals who do not practically recognize the duty of self-denial in their physical appetites, we may safely conclude that the standard of moral integrity is in a state of declension—that they do not practice the self-denial upon habits which relate to moral characters.

If parents, especially mothers, to whom is committed, in a large degree, the physical, intellectual, and moral growth and soundness of the rising generation,
To secure in their children right moral habits, let
them watch diligently over their physical health.
This physical health is the foundation of every
more serious ones. To the end that they may degr
der moral habits. This physical health must be
understanding, but in various other unnatural indignities.
TheTea and the Coffees resemble in their nature and
effects the articles Alcohol and Tobacco. They are
as truly lusterous, but are not so powerful. Tea in
to its bitter oil, which, by way of digestion, in the
liquors. Tobacco possesses a large amount of sedative
but the potency of tobacco. There is
no habit of the age, there is no unnatural luxury at
ached to this generation, that is not accompanied,
with habitual vices of deteriorating to the physical,
and moral soundness of men, as that now
under consideration. It is the major-general, leading
the great army of invaders which array themselves
against the rights and religious freedom of our
country. Our country is increasing in intelligence, but not
in Virtue. These two form the basis of any success-
ful republican government. There are the two great
pillars on which every moral edifice must be build-
ated in order to endure. One of these is increas-
ing in strength; but, with all due charity, and due
allowance for differences of circumstances, are we not
compelled to think the other is too fast losing its
power? Look not only at men in political life, but
men in business life. In these days, where shall we
find an honest man? We are almost hourly shocked
with the most unlooked for developments of moral
lack of moral principle. We meet with
fresh crimes of wrongs here, and of virtue there,
which shake the foundations of all human confidence.
If there is a decline in the moral standard, the
question comes, and should be well considered, what
are the causes? To show one cause, and a certain
one, must now suffice. It is the disregard which the
American people pay to the laws of physical life.
Their recklessness of the laws of their own animal life
leads them to recklessness in respect to moral duties.
While they trample fearlessly upon their own virtuosity,
they grow heartless and improvident of the vital inter-
ests of all others. There probably is no nation, con-
fined to a more limited extent of moral honesty in
life; and there certainly is no nation, civilised or uncivilised,
that is living in so extensive violation of natural law as the
Americans. When our fathers made brand-ponitured their
luxury, they enjoyed not only the fruit of that simplicity
in their bodily soundness and longevity, but maintained
sound and healthful morals. So, if we would bring
back to us the sunny days of that favored period, we
must bring back its simplicity of living. Parents
must teach their children, and then I have found
them safe and sure examples of correct principles.
When with such views of prayer I have tried to learn their
ways, and thus far I have found them safe and rare examples of correct principles.
Therefore I leave the decayed platform of tradition,
and find that wisdom points to a pleasant path, in her
common sense way, voiding everything tiresome and
disgusting.
I am tired of long prayers, and tedious beginnings
and endings, and terror, suiphenia, exhortations, and
essential elements. But this, with the argument that
the imponderable, is the immaterial; and I warn those who have
been in the habit for many years of giving such heathen-
nish discourses, against bringing such leaven into
a kind of set speech to God, an empty measure from
the life, thank God. Let us all be free from it;
for be sure that those who come out under the call of
the third message, have a fine ear for detecting all
such demonstrations.
A short prayer in public is generally the best.
Indeed I never heard a long prayer from the lips of any
of our experienced and devoted leaders; and I wish I
could say as much of all the humble ones; or at least
those who should be humble.
A man who believes in prayer shows this reverential fear
in his tone and manner; while another by his tone and
manner, not only drives away good angels, but shocks
his fellows by his coarse, hollow, familiar, mode of
addressing and by his conduct to polish his sentiment
and enlarge upon ideas.
An ancient and excellent writer says, that a good
man has always with him a holy fear in all he does.
Oh for this holy fear! to come with it before God! to
be afraid to offend God by one word or one deed.
Those coming from a fallen decayed church
everything to learn. Oh for a childlike disposi-
tion, teachable, and mild.
On Prayer.
"Prayer is the burden of a sigh;
The falling of a tear;
The upward look of man or of an eye,
When none but God is near."

We would speak reverentially of prayer, the greatest
privilege granted to mortals, the hope of fallen
man, the means by which alone he can approach to
the Father, Jesus Christ. Prayer, too, is often impres-
sed and afflicted, the comfort of the mourner, and
the strong hold of the defrauders. And while mercy
extends her arms, prayer is the appointed channel of
reconciliation between God and man. When such
man is connected, this has been corrupted, and few now fully
understand how properly to approach God under all cir-
cumstances. At the present time, a pupil prayer, is
interpreted to mean a prayer in which every action of
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cumstances. At the present time, a pupil prayer, is
interpreted to mean a prayer in which every action of
The Christian's Path.

I walk as one who knows that he is treading A stranger soil; As one who walks where the unfolding is spreading Its subtle coil. I walk as one but yesterday delivered From a sharp chain; Who trembles lest the bonds so newly severed Be tied again. I walk as one who feels that he is breathing Ungenial air; For whom as wisemen the tempest still is wrestling The height and the fain. My steps, I know, are on the plains of danger, But looking up, I pass along, a stranger, In haste and in fear. This earth has lost its power to drag me downward; Its grip is gone. My course is now right upward and right onward, To yonder throne. Hour after hour of time's dark night is stealing In gloom away; Speed Thy fair dawn of light, and joy, and healing, That Star of Day! For Thee, its God, its King, the long-rejected, Earth groans and cries; And Thee, the long-beloved, the long-expected, Thy church still sings! [Bonar.

Who Shall Be Able to Stand? [Bonar.

For the great day of his wrath is come, and who shall be able to stand?—Rev. vi, 17. Reason, in a solemn question. It concerns you and me, and every one of us. Read it again; think well about it before you attempt to answer it. It cannot be answered thoughtlessly, if considered prayerfully. Are you a Sabbath-breaker, an blasphemer, a debauchee, or a profane, living without any notion of the future? You cannot stand. The more you are impressed with the things that are made, the more will these words of Napoleon to his atheistical captains silence them. And the same impression is made the world over. On to-day into the heart of Africa, or into the center of New Holland; select the most imbroiled pagan that can be found; take him out under a clear-star lit heaven, and ask him who made all the things. The man, the animal, the vegetable, the mineral, the world itself; time and space, and all the forms of creation, are mysteries so deep and so vast that we cannot comprehend them. Only a being of infinite wisdom and power can give a satisfactory answer. The great day of the Lord, the day of vengeance, is coming; the last day, the day of judgment, is near. Every nation, every tribe, every tongue, every kindred, must come before the bar of God, and give account of the things which they have done. The earthquakes and the famines, the famines and the famines, will move men to think of judgment. The word of God will go forth like lightning; the voice of the Lord's judgments will roll like thunder. Men will say, What shall we do? Then the answer will come to every one: “Stand ye therefore, having your loins girt about with truth, and your voices put on with the gospel of peace; taking unto you the shield of faith, with which ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”—Eph. vi, 10-17.

The Summer of 1864. [Detroit Tribune.

The New York Commercial Advertiser has the following in reference to our hot, dry summer: The summer of 1848 was known in Europe as the “Battle Summer.” Many conflicts then took place, indeed, all over Europe, with the French revolution being the central idea of life, in the streets of Paris, which will forever blaze in history as the “Days of June.” The summer of 1848 was also one of the most intolerable oppressive ones in respect of heat which the century has known. The summer of 1864 has been a “Battle Summer” in America. In no year of the war have so many and such magnificent conflicts taken place during the summer as this year. The summer of 1864 is also destined to be memorable for the burning fervor of its atmosphere. Whether there be any subtle connection between gunpowder and human passions on the one hand, and the aspirations of the thermometer on the other, we may not say, but it is certainly strange. It is certain that since the year 1848, no summer of such intense and continuous heat has been known in the Eastern States of the Union. The “seasons of the dawning Aposl” is scarcely a metaphorical phrase to describe the effect of the sun’s rays, striking steadily down upon the earth through long days and weeks of drought, parching the earth and smiting man and beast with disease, exhaustion and death. The heat has been like the heat of Syria, and it sunbeams like the rays of the sun, piercing through the atmosphere, burning everything in its path. From the 10th of June to the 10th of August the average temperature of the North Atlantic States has been greater than the mean temperature for the same period at Cairo.—Detroit Tribune.

An Every-day Christian.

Your minister is very popular; if his meetinghouse was large enough, I suppose it would swallow the other congregations of the town.” The sarcastic tone and manner of utterance indicated the ill feeling of the speaker towards him. The minister addressed these words to a servant-girl of the minister’s family, with the design of drawing from her a spirited perhaps saucy reply. But she modestly made answer, “If people will come to hear our minister, is it his fault that he is popular! I do not presume to judge of his sermons; but this I can testify, he is an humble, every-day Christian!”

“Here interesting our young brother C. is in our reading room. How are you, C.?—And the summer in this; and the summer of the year—of the year in this. He replies, “I have for a long time been unable to attend evening meetings, but C. boarded in my family some months, and I ob served served his principles in little things. I knew him to be an every-day Christian!” This pastor, this brother, were members of the same church. And I wondered if such blessed testimony could be borne concerning all the members of that flock. An every-day Christian! An every-day Christian! The summer of 1864 seemed to be full of significance. Then I thought of some homes I know, where both parents are profession, family, no the family, no Church, the long-rejected, Earth groans and cries; To yonder throne.

Preaching.

Be simple in your preaching. Jesus was—Paul was—and all successful preachers have been so. Be not too rapid, such preaching is like the hasty shower, rather it makes the steady rain, which soaks, softens, fruitifies. Preach down sin, and preach up holiness. Preach down self, and preach up Christ. Preach prayerfully as before God. Preach to the conscience and the heart. Aim to please God in every sermon, and in every sentence. Never let the flock stay for want of pasture; let there be food for the soul in every sermon. It is grievous to think how many go away from ser mons with the word of grace in their ears, but not the work of grace in their hearts. 

The Detroit Tribune speaking of a recent terrible murder in that city, says: “Detroit is fast becoming notorious for homicides, robberies and other crimes of more or less magnitude. It is said that if she keeps on, it soon will rank with other cities of larger population, where heinous crimes are of common occurrence. Our citizens have been taught to regard a murder perpetrated in their midst, with a sort of thrilling horror, and we are in a very alarming condition. It is certain that since the year 1848, no summer of such intense and continuous heat has been known in the Eastern States of the Union. The "seasons of the dawning Apostles" is scarcely a metaphorical phrase to describe the effect of the sun's rays, striking steadily down upon the earth through long days and weeks of drought, parching the earth and smiting man and beast with disease, exhaustion and death. The heat has been like the heat of Syria, and it sunbeams like the rays of the sun, piercing through the atmosphere, burning everything in its path.
The Straight Testimony.

If we were all angels, we might congratulate each other on heavenly attainments, our many graces and faultless characters. There would then be no need of reproofs, rebukes and exhortations. But we are not yet in that state. We are yet in a world where sins need to be rebuked, faults reproved and wrongs made right. We are in the fitting-up time, where we have a constant battle to pass through, and we need to be kept in the crucible, till the dross is separated from the gold, till charity and faith is imprinted on our hearts, and till the image of God is fully made up. Until then, we must be sober and humble as timber for the heavenly building. As living stones, we need to be polished, a rough projection knocked off here and there, and the rough surface ground down smooth. As the precious metal we need to be kept in the crucible, melted down again and again, to separate the dross from the gold; but it is also the time of preparation with the church, when they are to prepare for translation into the coming Kingdom.

Never, therefore, was it more necessary than at the present hour when we are rapidly nearing the time that will put our characters to the searching test, never was it more necessary than now, that God's servants deal with an unsparking hand with the wrongs and short comings of his people. He gives his servants a testimony for the people, and them a heart not to shrink, oppose, and rebel, but to receive and profy it, and aid us all in the work of preparation for the great day of the Lord which is near and fast hastening.

Do You Want the Paper?

Be assured sometimes write stating that they must stop the paper as they are not able to pay for it. We take all such declarations to be an honest statement of facts; that is, that the individual through some means, misfortune, sickness, failure of crops, or some good cause, is unable to pay for the Review, and can not at the present time pay, or if they were not able to pay anything, and still wanted the paper, their indebtedness would be canceled; always excepting of course, those who would take the liberty to take the account with which they otherwise might have paid for the Review, and expend it for some unnecessary indulgence.

We repeat the question therefore, Do you want the paper? Do you love the truth it advocates? Is your heart in sympathy with the work of this paper which is the exponent of this work? Is it a help to you in endeavoring to live the Christian life? Then you ought to have the paper. And there are thousands in the land we believe who would make almost any sacrifice, rather than that one sincere honest soul should be deprived of this blessing.

The question is frequently asked: Shalt you want the paper? Shall not the liberal be paid for it? Shall not the poor be paid for it? The answer is yes. We want all to have the means of learning the truth, and believing in it. We do not expect every one to pay, or if they were not able to pay anything, and still wanted the paper, their indebtedness would be canceled; always excepting of course, those who would take the liberty to take the account with which they otherwise might have paid for the Review, and expend it for some unnecessary indulgence.

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8. War in Hindostan between the Indians and the English.
9. War in Coching China between the Armenians and the French.
10. War in Algeria between the Arabs and the French.
11. War in Morocco between the Moors and the Spaniards.
12. War in Madagascar between the Indians and the English.
13. War in Caffraria between the Caffrarians and the English.
14. War in the United States between the North and the South.
15. War in Mexico between the Mexicans and the French.
16. War in St. Domingo between the Negroes and the Spaniards.
17. Civil War in the Republic of South America.
18. War in Australia and New Zealand between the English and the natives.

The Sabbath is the day, that every man which hath any suit or cause has no one to do his work and to defend his cause as stones forty years afterward, the position taken by Mr. . 

I do not recollect of this rested upon it. 

It is surprising that the editor of the...
this is ever considered the great boon of the gospel; the gift of the second Adam. He has "brought life and immortality to light through the gospel." "God loved the world that he gave his only begotten Son, that whatsoever believeth in him should not perish, but have everlasting life." The gift of eternal life to all, through Jesus Christ our Lord." That sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

In the course of this argument I have considered the principle on which Christ brings life to the believer, and also the means by which it is effected, to wit, his own death. I have also noticed the unmerited vicarious justice of the law is made to stand in the sight of three-fold death—temporal, spiritual, and eternal. The penalty was death; the sentence pronounced upon Adam illustrates the meaning of the term. As mortal man stands before God, so he was, for his sin, to return to the ground out of which he was taken; for, said the Lord, dust thou art, and unto dust shalt thou return. This was the sentence; and thus we find the penalty of the law executed by the carrying out of this sentence upon the man who was made of the dust of the ground, and upon no other. We search the record carefully and find no intimation of any man entity or conscious being, except that one formed from the dust, to whom life was given. We find no other man, or entity, or conscious being, engaged in the transgression, and surely no other was referred to in the sentence. Again this is illustrated by the death of Christ; he died upon the cross; he laid down his own life, that his people might have a life eternal. And so also we may say of eternal life; it is given at the resurrection when the man is brought from the grave. "When Christ who is our life shall appear, then shall ye also appear with him." This makes the subject of death and the body to be raised incorruptible, and we shall be changed. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass that the word which is written, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'"

There are however, two resurrections in the Bible; for what the impenitent lose involuntarily by the sin of Adam, will be restored to them without regard to their will and action. Besides the resurrection of life, already noticed, is the resurrection of damnation. They have part in the first already; they will have part in the second. That is written, 'Death and life are in the hand of the king; and he will have power over all the inhabitants of the earth.' God, therefore, has "brought life and immortality to light through the gospel." "That as sin came into the world, so death passed upon all men, for that all have sinned." There is nothing which will hold the power of Jesus' blood; for he suffered "that through death he might destroy him that had the power of death, that is, the Devil." Heb. li, 14. And with it into company thrice of those who have not only "lived in life through Christ, but to him alone, the God of grace, I look for 'victory over sin.'"

In the course of this argument I have considered the penalty of the law, the guilt of Adam, the death of Christ, and the resurrection of life; and must now consider the justice of God, the eternal sentence of damnation. He has "brought life and immortality to light through the gospel." "The judgment of each individual at the day of the Lord shall be according to his works; who knows the day or hour? for of that day and hour knoweth no man, no, not the angels of heaven." The day of judgment is "that day when he shall appear as the Judge of the living and the dead." "We shall all stand before the judgment-seat of Christ." "When the Son of man shall appear, then shall ye be damned." "When the Son of man shall stand upon the judgment-seat of the great God, all creation shall be subject to him." "When Christ shall appear, we shall be changed; we shall have put on incorruption; and so in the sentence, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'"

But to him who despises the riches of his grace, and scorn his counsel and will none of his reproof, there is another revelation in the word of God. He has not only sent redemption to his people, but prepared for his followers a "body of flesh and blood," which will be subject to the same "bonds of sin and death," but will be "sinned against and not sinning." "We shall not be found naked, but clothed." "There is a thorn in your way; it is the Devil, that he may not have power over you." "Sin is and shall be brought under our feet; for we shall be changed; we shall have put on incorruption; and so in the sentence, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'"

The penalty of the law was death; the sentence pronounced upon Adam illustrates the meaning of the term. As mortal man stands before God, so he was, for his sin, to return to the ground out of which he was taken; for, said the Lord, dust thou art, and unto dust shalt thou return. This was the sentence; and thus we find the penalty of the law executed by the carrying out of this sentence upon the man who was made of the dust of the ground, and upon no other. We search the record carefully and find no intimation of any man entity or conscious being, except that one formed from the dust, to whom life was given. We find no other man, or entity, or conscious being, engaged in the transgression, and surely no other was referred to in the sentence. Again this is illustrated by the death of Christ; he died upon the cross; he laid down his own life, that his people might have a life eternal. And so also we may say of eternal life; it is given at the resurrection when the man is brought from the grave. "When Christ who is our life shall appear, then shall ye also appear with him." This makes the subject of death and the body to be raised incorruptible, and we shall be changed. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass that the word which is written, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'"

There are however, two resurrections in the Bible; for what the impenitent lose involuntarily by the sin of Adam, will be restored to them without regard to their will and action. Besides the resurrection of life, already noticed, is the resurrection of damnation. They have part in the first already; they will have part in the second. That is written, 'Death and life are in the hand of the king; and he will have power over all the inhabitants of the earth.' God, therefore, has "brought life and immortality to light through the gospel." "The judgment of each individual at the day of the Lord shall be according to his works; who knows the day or hour? for of that day and hour knoweth no man, no, not the angels of heaven." The day of judgment is "that day when he shall appear as the Judge of the living and the dead." "When the Son of man shall appear, then shall ye be damned." "When the Son of man shall stand upon the judgment-seat of the great God, all creation shall be subject to him." "When Christ shall appear, we shall be changed; we shall have put on incorruption; and so in the sentence, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'"

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Note from Bro. Goodenough.

Bro. White: Since I last wrote, I have visited Trempealeau Wisconsin, some twenty times with a prospect of good. I left there time enough to attend the quarterly meeting at Mauston. This was a bright spot in our experience. Bro. L. G. Rostwick was with us and preached with freedom, dealing out God's word in the cleansing of souls from sin. From there I went to Delona and preached four times. Two more in this place made their minds to go with us to the Kingdom. I am now at Osceola, Iowa. The interest is good, and I think that some will start with us for the Kingdom. Pray for us.

Yours, striving to overcome.

J. H. Goodenough.

Mauston, Wis.

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From Bro. Wilkinson.

Bro. White: It is truly encouraging to the people of God, to hear favorable reports through the Review, respecting the times in which we so much love it. It is a counsel, even in our darkest hours, to learn that the cause is onward, and to know that the Lord is at work for his church, and the gathering of his people is a matter of rejoicing to our hearts.

The Lord is on the giving hand, and we can draw rich draughts from the fountain of salvation, by complying with the requirements of his blessed word. May we be enabled to gird on the armor anew, and have our eye fixed on the prize before us; and in a little from this, we shall outside the storm, and land in the haven of eternal rest.

J. N. Wilkinson.

Peterborough, N. H.

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Excerpts from Letters.

Bro. W. H. Browne writes from Moneky Creek, Ills.: I can say with one of old, As for me and my house, we will serve the Lord. We mean to go up and possess the goodly land. Through God's grace, we are fully convinced and prepared to do the work. It is a fact that Jesus is soon coming. The wheat will be gathered into the garner and the tares cast out. Shall we be ready? There is a great interest to hear preaching that will stand in these perilous times. The church here is rising and trying to press together and rally more closely around the standard of truth and righteousness.

C. O. Taylor.

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Oconomowoc, Wis.
THE REVIEW AND HERALD.

Let us be united in doing good to all men, and when we do good, let us viewing of the moral aspects of our times. The student may be asked to present the tracts to others, or, if there are no others to be distributed, to keep them for future use.

Our next Quarterly Meeting for Allegan County will be held on the third day of September, at Owasso, Michigan. The brethren at this meeting will be addressed by the brethren at our next Quarterly Meeting, at Johnstown, New York, on the fourth day of September. The brethren at this meeting will be addressed by the brethren at our next Quarterly Meeting, at Owasso, Michigan. The brethren at this meeting will be addressed by the brethren at our next Quarterly Meeting, at Johnstown, New York, on the fourth day of September.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 6, 1864.

Plagiarism.

This is a work that is used to signify "literary theft," or the taking of productions of another and passing them off as one's own. In the World's Crisis of Aug. 23, 1864, we find a piece of poetry duly headed, "For the World's Crisis," and signed "Luther B. Weaver." What was our surprise, therefore, to find this piece our familiar hymn:

"Long upon the mountains weary
Have the scattered book been torn."

This piece was written by Annie B. Smith, and was first published in the Review, Vol. ii, No. 8, Dec. 9, 1854, and has been in our hymn book ever since the first edition thereto issued.

But worth of all the piece is unadulterated, the second and most significant verse being suppressed: namely,

"Now the light of truth they're seeking
In its onward tending current;"

All the ten companions who are reading this, and a few other valuable pieces of our own, are the result of this suppression. Precious to their taste so sweet, All their Master's precepts bequeathing, Bowing humbly at his feet."

But perhaps this would too clearly have revealed its origin, as scarcely any class of people at the present day, except Seventh-Day Adventists, have anything to say about All the commands of God, &c. We are perfectly willing that pieces from the Review, or any of our books should be published to any extent, and we have a perfect right to expect this. But when the direction of our Lord is so precious, and all we ask is, that simple justice be done us, by due credit being given.

TRACTS.—Circulate the tracts, those little, silent, but powerful, preachers, which never weary in their mission, never get out of patience with an opponent, but merely say that they are the tracts of the last days. THE next Monthly Meeting for Allegan County, Michigan, will be held on the third day of September, at Owasso, Michigan. The brethren at this meeting will be addressed by the brethren at our next Quarterly Meeting, at Johnstown, New York, on the fourth day of September.

Let us be united in doing good to all men, and when we do good, let us view the world from a moral standpoint. The student may be asked to present the tracts to others, or, if there are no others to be distributed, to keep them for future use.

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THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 6, 1864.

Sabbath by Elihu—Infidelity and Spiritualism—War

Neat package of nineteen tracts put up ready to be sent post-paid to any address for 40 cents. Set these good results that one tract may accomplish, no one can doubt. The next Monthly Meeting for Allegan County, Michigan, will be held on the third day of September, at Owasso, Michigan. The brethren at this meeting will be addressed by the brethren at our next Quarterly Meeting, at Johnstown, New York, on the fourth day of September.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 6, 1864.

OUR meeting here in Brunswick is fully under way. We are very much pleased with the attendance, and the interest which is shown in the study and discussion of the subject. The brethren at this meeting will be addressed by the brethren at our next Quarterly Meeting, at Johnstown, New York, on the fourth day of September.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 6, 1864.

The number of slaves owned by church members at the South before the war commenced, was about as follows: Ministers and members of the Methodist Church South, owned 219,000 slaves; the Baptist do. 125,000 slaves; the Presbyterians do. 22,000 slaves; all other denominations 55,000, the Congregationalist do. 15,000; and should be circulated without delay while money is sufficient to make up full price to every subscriber. Hereafter half-price subscriptions can be taken for only six months.

The terms on first page read as follows:

Torments. —Two dollars a year in advance.

Spirituatl Gifts.—Vols. three and four are ready and should be circulated without delay while money is plenty, that they may do their work.

Those wishing to obtain them by express or as common freight, with the other books and articles advertised in the circular a few weeks since, can send their orders to Battle Creek, or, if nearer, to J. N. Andrews, Rochester, N. Y. Books want to be circulated without delay while money is sufficient to make up full price to every subscriber.

The following striking sentences were published by the American Tract Society:

"Precious to their taste so sweet,
Bowing humbly at his feet."