The Seventh
poor, and to those who subscribe one year on trial. Free to those
unable to pay half price.

Leaveme Not Alone.

O my Saviour, and my God,
While I feel thy chastening rod,
And I bow before thy throne,
While I feel thy chastening rod,
Leaveme not alone.

Precious Saviour, thou art mine;
And I trust that I am thine;
May thy blood for me alone,
May thy blood for me alone,
Leaveme not alone.

By the powers of darkness pressed,
By the powers of darkness pressed,
My innocent and so dear
My innocent and so dear
Leaveme not alone.

My Saviour, thou wast crucified,
Then help on earth I find there's none
By the powers of darkness pressed,
And I trust that I am thine.

Then help on earth I find there's none
By the powers of darkness pressed,
And I trust that I am thine.

My Saviour, thou wast crucified,
Then help on earth I find there's none
By the powers of darkness pressed,
And I trust that I am thine.

As already stated, whatever the New Testament de-
As already stated, whatever the New Testament de-
mands a day of rest
mands a day of rest
Leaveme not alone.

This holy and living
This holy and living
circle. To argue, therefore, as the opposers of the
circle. To argue, therefore, as the opposers of the
Sabbath controversy.
Sabbath controversy.
Leaveme not alone.

But we must return from this digression to a more
But we must return from this digression to a more
Sabbath controversy.
Sabbath controversy.
Leaveme not alone.

Review of T. M. Preble.

(Continued.)

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

VOL. XXIII. BATTLE CREEK, MICH., THIRD-DAY, MAY 3, 1864. No. 25.

SABBATH HERALD.
hearts of the people floated at the sublime manifestations of the divine majesty. And now shall we allow a person to impose upon our better judgment, by telling us that the expression "washed" has been explained away in a private manner, to love one another, or an apostle wrote occasionally and years apart, to some of his converts, exhorting them in reference to some of these requirements of the Christian church. But under similar circumstances, we had better follow the example of our Lord and Master; and then, not do such things, happy are ye, yes, happy are we, if we only keep the "true commandments," and the first commandment is for love of one another, and for fear in love.

Thus; if ye only follow Christ's example, for "perfect love, God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is my commandment, that as the Father hath loved me, even so love ye one another. This is my commandment, that ye love one another as I have loved you." (John iv, 10-13.)

But ye may ask, What then does Christ mean by a commandment? To which we reply, that he is the law is the one that is ever before--thou shalt not covet; and love worketh no ill to his neighbor; therefore, striving to see which of them should be accounted the greater. And in this case we shall find that the best law of the decalogue is referred to in that ordinance, while he accepts the Sunday installation of the Sabbath, while he draws near unto God. And by him all that believe in him shall have life eternal from all the law of Moses, as a part of the ordinance itself, Then the washing of feet, in connection with the Sunday keeping of the Sabbath, as a part of the ordinance itself, Then the washing of feet in connection with the Sabbath keeping of the Sabbath, as a part of the ordinance itself.

But as we are reviewing Eld. P., it is of course our duty to follow him, wherever he may lead. And yet we cannot do this without apologizing for the reader; for I say, the commandments are in the position of the boy ploughing, who was told to make a straight furrow across the field. On inquiring how he should do it, his father told him to drive straight to the red oak in the center of the field. The boy started, and now stood! However, he obeyed orders and followed her all over the field. And if his furrow was not quite so straight, he could plead that he had followed orders; but if our command is not always on the subject in hand, our apostle is that we are only following Eld. P.

In relation to the subject of washing feet, we can give no but it is used for imitation or admonition, for example, is litigant, there is no necessity for us to read in the days of Moses, in the book of Leviticus, an express injunction to love our neighbors as ourselves. Christ enjoined no more than this. But the spirit of this ordinance was to be seen in an example, to show the people, and Christ renewed it. And the same John who records these words of our Lord, says in his second epistle, that it was not a new commandment, as first received from the Father, for when our Lord said, "I came not to destroy the law, but to fulfill it," it is the moral law, for we see by referring to verse 5, of this same chapter, that the law referred to is that which speaks of adultery; and this sin is the one mentioned in the decalogue, and this is what gives us the positive proof that the moral law is the one referred to. We take him on his own ground in reference to the law referred to by James. In 3:1-2, we read, "For whatsoever shall keep the whole law, and yet offend in one point, he is guilty of all; for he said [margin, that law which said] Do not commit adultery, said, also, Do not kill. Now, these things no substitute, it becomes a transgressor of the law." What law was it which said these things, to which James in his day could refer? Answer, the old moral law of the decalogue, and that alone.

In the seventh commandment, in Rom. vii, is positive proof that it is the moral law of the decalogue which is referred to there. Hence, on his own ground, a reference to the sixth and seventh commandments in James ii, is positive proof that it is the moral law of the decalogue that is referred to there. But Eld. P. overlooks this fact, and is very sure that the law is not referred to here, because it is the "perfect law of liberty." And Paul in Heb. vii, 19, speaking of some law, says that the "law made nothing perfect." What law does Paul refer to in Heb. vii? The moral law of the ten commandments? No, sir; but the ceremonial law. Paul is arguing a high and weighty point. He is making a mention of one commandment in Rom. vii, says "positive proof" that the moral law of the decalogue is referred to there; but though two of those commandments are mentioned in that argument, they are only a mention of one commandment in Rom. vii, sees "positive proof" that the moral law of the decalogue is referred to there; but on the contrary, is quite sure that it is the "new law of Christ," because Paul in Heb. vii, says that the old moral law could make a man perfect in all things. And we will see plainly enough that James, by the royal law, and law of liberty, means nothing else but the original moral law, as sustained in the ten commandments; and the "new law" and the "new law" made none the same as old.

Proph: — I know that there are those who contend for the seventh day Sabbath, that this say "royal law," as in James ii, 8, is the old law of the Decalogue, and they try to enforce their theory in regard to the
Personal hardships.

No. 231.

THE SABBATH.

But they thus to the apostle says is according to the Scripture, ‘some things are lawful to eat, some things are unlawful to eat?’ It is this: ‘Master, what is the great commandment in the law?’ And he shall say, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.’ This is the first and greatest commandment. And the second is like unto it, ‘Thou shalt love thy neighbor as thyself.’ On these two commandments hang all the law and the prophets. Matt. xxii. 36-40.

But again, ‘For this is the commandment which the Lord commanded us to observe in the land of Egypt; Thou shalt not eat any manner of blood, and when thou shalt enter into the land of thy habitation, thou shalt kill no ox, or sheep, or goat, or any unclean beast with the sword.’ This is what the Scripture demands that the retraction should be. But the apostle says is according to the Scripture? ‘It is this: ‘Master, what is the great commandment in the land of thy habitation? Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and the whole commandment is unto thee, that thou love the Lord thy neighbor as thyself.’ On these two commandments hang all the law and the prophets. Matt. xxii, 37-40.

In the beginning of my article, p. 94, near the close of my article, I said: ‘When we appeal to an American gardener, he will make a note was received from Eld. P. containing the following answer: ‘We will take over the land, and we will not follow the living Jesus in his adherence to the law of God, but that he loved us, and sent his Son to be the atonement for our sins. Beloved, if God so loved us, we ought also to love one another.’ ‘I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now we are exacted as though I had made the commandment unto thee, but that which we had from the beginning, that we love one another, this is the commandment the love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, so would I that you walk after his commandments. The world abhors the old ‘dead schoolmaster’ To God’s Sabbath breakers!” Words to the wise:—

 invisible harmonies.

Invisible harmonies.

We are told to “limit the Holy One of Israel,” and to say, “They things have words which center for our good.” God says, “All things.” Joy, sorrow, crosses, losses, prosperity, adversity, health, sickness; the god bestowed, and the god withered; the easy and the hard; the long life and the short, the short and the long! Often, indeed, would sight and sense lead us to doubt the reality of the promise. We can see, in many things, some dim reflection of its power. Useful lives take—blessed prematurely unburied—spiritual proverbs—enacted—beneficial schemes blown upon. But the apostle does not say, “We are not,” but “We know.” It is the province of faith to trust God in the dark. The unchristian and undiscerning cannot understand or explain the revolutions and dependencies of the varied wheels in a complicated mechanism; but they have confidence in the wisdom of the artificer, that all is designed to work, some great and useful end. Be it more to write over every mysterious dealing. This also comes from the Lord of hosts, who is wonderful in counsel and excellent in working.”—Malkoff.

Words of wisdom.—I have been young and now am old, and as I stand before God to-night, I declare that nothing I have ever given to charity is regretted. For who knows what the richer we are, the less we give away aside with us forever; it impresses itself on our characters and tells us on our eternal destinies. In all the habits of charity and of our own children. God has accompaniment to us. The bud which begins to open here, will blossom in full expansion hereafter to display the bloom of angel beauty and the image of God. Let us, then, now, and on every occasion hereafter, cast our cares on him; and if he approve, and reprobate the paramour we shall then condemn.

To be continued.

Magnetic afflictions. Those who suffer lighter troubles are very apt to let their imagination have free scope, and to magnify light troubles into great and heavy ones. So that mankind generally affects themselves more than God afflicts them.
Another Good Sabbath.

The last has been another good Sabbath to the church at Battle Creek. Again we went down into the waters of the Kalamazoo and baptized nine. There are others to go forward soon. A most blessed work of grace has been in progress in this church for seven weeks. It has not been the result of revival preaching, but there has been a good influence in the church.

One of the principal agents in this good work was a regular prayer-meeting held by some of the elders. As those who were baptized have recently come to Battle Creek, several of them to attend school, we will give their names and the States from which they came. Rosetta B. Albey, Battle Lowrey, Pomerell Hilliard, Jane Heeps, New York; Sarah Sanford, Minnesota; Aurelia Casey, Wisconsin. Cyrlinda Biddle, Indians. Laura White and Ellen nor Lewis, Michigan.

Opposers of Truth Should Have a Good Memory.

This truth is really ours at our hands; and the arguments which support it are in harmony with it and themselves. No two truths contradict each other, therefore it is easy to tell a straight story in defending the truth. Though memory may be poor, and the law is the truth. All thy commandments are truth. And when men oppose the law or the Sabbath of the Lord, they have the whole range of the arguments which sustain it; yet if any one argument is presented, there is no danger that it will conflict with any other.

But in opposing the truth, a man should have the very best memory, or he will be contradicted himself. Yet men of bad memory will undertake it.

The law of God is the truth. Says David, "Thy law is the truth." Each separate commandment of that law is the truth. "All thy commandments are truth." And when men oppose the law or the Sabbath of the fourth commandment, they oppose the truth. Those who undertake it, having no knowledge of the evidence on the side of the Sabbath, are rash; those who do know these evidences are short-sighted; and their memory always proves to be very treacherous.

They will tell you that they esteem every day of the week alike in this dispensation; but soon you will tell them that the first day of the week is set apart to be observed in commemoration of the resurrection of Christ. For they fear us, go Paul did for the Græci, and they observe as many days, in the course of fifty two weeks as we do.

At one breath they assure us that it is a matter of perfect indifference whether we observe the Sabbath or not, that it is perfectly right to do so; and in the next, they will apply the curse to us for preaching another gospel, and tell us to neglect the first day, and to keep the seventh, and they will refuse to go on with us.

They tell us that the Sabbath institution is indefinable as to the day, that it requires one day in seven and no day in particular; and all this with the very serious and candid object in view, and to lay the foundation to prove that the Sabbath has been changed from the seventh to the first day of the week! We wish some one versed in the argument in the form of a regular sylllogism. I will make the attempt, but I may not be correct.

The Sabbath commandment requires the observance of one day in seven, but no definite days on its axle.

But the ancients obeyed it by keeping the definite seventh day, and this they were required to do on pain of death; and we moderns keep the definite first day, and may be equally answerable.

Therefore, there is no need of any scriptural testimony to prove that the Sabbath has been changed. Again, our friends of short memory tell us that the Sabbath institution has been changed, but we cannot possibly tell which day of the week is the seventh day; but that the next day after the Sabbath, when the disciples came to the sepulchre of Jesus and found he had risen, has been weekly observed, to commemorate the resurrection, from that day to the present.

In one part of a conversation they will tell us that the seventh day Sabbath was a shadowy institution and abolished by Christ, and if we keep it now we deny Christ and fall from grace; but before the conversation is done another lucky thought will come into their minds, and they will tell us that they believe that the sacred day is the true seventh day; but that we cannot possibly tell which day of the week is the seventh day, provided it comes on Sunday.

They tell us that we cannot keep the seventh day, as the earth is round and turns on its axis, causing the day to begin at different times in different places, and that the inclination of its axis to the plane of its orbit makes it six months day and six months night at the poles, and that sliding round the earth we either gain or lose a day; but none of these forms any objection to the keeping the first day—they all vanish into thin air with respect to that day. The doctrine with the Sabbath in it, to them is a curse—a yoke of bondage; but remove the Sabbath and leave the first day of the week in its place, and the yoke is easy and the burden is light.

In short, they can never succeed in their argument, unless their memory can be improved; and if by some system of mnemonics this can be done, their theory will be spoiled. Oh, that they had a better memory! R. F. COTTRELL.


Bro. White: I have now given six lectures here. The going is bad, but the interest is good. They never heard lectures on the charts before. Books are taken up, and the members commend the papers, and received six subscribors yesterday, and more this morning, for the Review.

Spiritualism is flourishing hereabout, but I hope we are in time to save some from the awful snare of these seductive spirits. I remain here and hold meeting evenings through this week. Brn. Stratton and others will be with me over nearly every day. A brick invitation has commenced, and I confidently anticipate an encouraging result.

There are many openings here. Who is sufficient for these things? I sometimes wish I could be in twenty places at once. I hope a united prayer will go up for more laborers, whom the Lord can send, and the church approve. Spiritualism is spreading faster now than usual. How necessary that a timely warning be given. Brethren, pray for us that we may have as free course, and cause many hearts to rejoice.

M. E. CORNELL.

GOD'S LOVE.—It stands unrivalled and unparalleled in the annals of the world. It smiles on all the good, it sympathizes with all the afflicted, it soothes the sorrows of the afflicted. It is boundless and free, and embraces all classes and conditions of mankind. It is high as heaven, broad as the universe and lasting as eternity.
THE REVIEW AND HERALD. 

By W. H. BRINKERHOFF.

Our Usefulness.

Does not depend upon our position merely, but upon our fitness for the discharge of duty. It is not necessary for one to rise up to some lofty height of professional eminence to occupy a very responsible station in order to be useful; for usefulness is something different from display. To be useful one must get in close union with the case, guide the hearts of the people, and control the waves. Without this, the effort to benefit our fellow men will be useless, or if for a time it may seem to prosper, in the end it will prove its want of life and permanent strength and often end in fanaticalism or its opposite. One may without any particular preparation render himself useful in society in various ways, as in kindness to the sick and to the poor, &c., but the usefulness to which I refer is that of labor in the cause of truth and Bible holiness; and I do not separate these, for a rightly informed mind will see that although kind acts do not of themselves give life, yet a holy life will invariably produce kind acts.

To be useful, three things are indispensable: 1. A right frame of mind to perform the useful and holy act of saving a sinning and perishing world. Without this, no real benefit can be obtained of the Lord without whose Spirit the heart cannot be moved: 2. The confidence and esteem of the sinner you would save; 3. The confidence and esteem of the sinner you would save.

To the Youth.

I feel much for the dear youth. They have fallen indeed upon evil times. Satan would keep them from professing Christ, and if they do, he, if possible, will induce them to bring a reproach upon the cause by making them content with profession. Your friends may tell you there is no harm in your former associations; that if you only cease to see them you can ruin them; but they do not know it. Treat your former associates with the greatest kindness; but seek out not company until you are sure that you can exert an influence over them for good. You will control them, or they you. Sit not in the seat of the scorner. The words, life, looks, dress and associates should be chaste, modest, refined and subdued. This godly, wise and true life, you can have. God cannot consistently have a heart devoted to dress, vanity company and vain amusements. There is no time for complacency or ease, for one to rise up to some lofty estate. If you are not blessed of the Lord, you cannot commune with a heart devoted to dress, vanity. Lay them with your Bible.

Westfield. N. Y.

The luxury now manifest is alarming, and begets fearful indications among us of something of the rebellion and the danger of disruption and social chaos. The anchors of our own ship are not yet up. We cannot see the storms on the horizon, or the perils which are our own. It is quite clear that piety allows of no little more nor less than this. The use of tobacco is nothing short of intemperance. Man was never made to court disease. The whole system is not in line with the common wants of the system. It is something superadded. You cannot call it food; you cannot call it delight. It is an unmistakable indication that the whole system, both as regards the use of tobacco, is very perverted and is working against the common wants of the system.

Excitements sweep over communities just as storms sweep over the land. Destrucliveness is one of the

practise the value of the truth, those who bowed under its teachings and trembled at the thought of giving ground to the enemy. It has been those who maintained a close walk with God, and lived in his light, who those who were conscientious and discreet, and who strove to fit themselves for usefulness, and to glorify God, whom God has used as instruments to save souls. Can a man be bitter at home toward offenses, and yet assume a different phase abroad? Can I be little things without sinning? And did it do while I love all the other brethren? No, thank God! I must be thorough, for that all-seeing eye knows the heart, and He is without variableness or shadow of turning. We need to be men of God to be fellow-workers with Him, and his glory is above all. Let us seek his favor, who can give us favor, and a good influence. — Joseph Clarke.

Tobacco Against Piety.

The use of tobacco works against the principle of piety, and therefore tends not to the glory of God. There is not the least good to recommend it. It is quite clear that piety allows of no tobacco. The body politic is lacerated and wounded and scarred from head to foot. In the States too where the civil institutions remain entire, there is much that is absurd and unnatural. Extravagance characterizes the people. They are extravagant in their modes of living. The luxury now manifest is alarming, and begets fearful indications among us of something of the rebellion and the danger of disruption and social chaos. The anchors of our own ship are not yet up. We cannot see the storms on the horizon, or the perils which are our own. It is quite clear that piety allows of no.
most active principles now operating in human society. Men seem to take delight in scandal. Relatives and kindred seem to have lost their wonted affection for each other. The sanctions of religion are weaker now than a while ago. The Christian and the moralist are amazed at this new order or rather disorder of all things moral and social. It is hard time that we were aroused to a consciousness of this decline and political disorder. We are now being asked to save a country not only convulsed and shattered, but made an absolute wreck.

Light.

Litur is for the righteous sown; In our path it will be springing, If we only keep our way. Though ever found in Jesus slumbering, If nought and low at your feet. We only wait to do his will. Though called to pass through waters deep, Light shall arise upon us still.

Light is for the righteous sown; Lordly pillars—cress thy weeping—

The other day I met one of our soldiers, a veteran; he was a — man, I will not name the name of the State, but there is one; it has given many brave men to the country. He was a fine looking man, intelligent too, and with an earnest face, but a smile clouded, as if I now found, with that horrid name, which. Somebody had been wicked enough, to put an enemy into his mouth, to steal away his brains. "He talked of his battles and escapes; he was a — veteran, and finally I asked him, "Do the men drink?"

"I don’t know how you mean by drinking, said he; "any soldier takes a glass of whisky when hungry. "You see, a man hasn’t much, and then all they could. "I don’t know any such officers.”

The teachings of the Spirit.

Mr. Carlyle says, in his new work of “Teaching Religion”: "Plenty to God, the nobleness that inspires a man is now sought after, cannot be taught by the most indigestible preaching and droning. No, no! Only by far other methods—chiefly by silent, continual example, silently waiting for the favorable and moment, and asked then by a kind of miracle, well enough named the grace of God—can that sacred contagion pass from soul into soul. How much beyond whole libraries of orthodox theology is, sometimes, the mere action, the unconscious look of a fisherwoman, a mother, who had taken ‘devotefulness, pious negligence’—in whom the young soul, not unobservant, though not consciously observing, came at length to recognize it, to read it in this irrevocable manner; a weed planted in the center of his simplest affections for evermore!"

Army Brunkness.

Chrest has a service for all his members," said James Therrill, an old carpenter in a village on Sullivan Plain, to a young Christian who complained that she was unweary to work for the Lord. "Let not one of the members believe there is no need of a rest. I used to think as you do long ago, but I now find what Mr. Therrill said is excellent advice, and well worth remembering.

The Crooked Stick.

"One day my son went to a sale of timber, and in the lot was a stick (or piece) so twisted and bent, that I spoke sharply to him, saying: ‘You have a bad bargain there, lad. That crooked stick will be of no use to you any more.’"

"It’s all timber,’ replied my son, not the least vexed I suppose, that I shouldn’t buy a stick for nothing. ‘Why, you see, a man hasn’t much, and then you see it lifts him right up.”’ Ah,” said I, ‘to drop him down again lower than ever.” ‘Yes, but it does work.’

And then I told him I knew of some that did not work.

Dear Brethren: Time is hastening us on to the advent of Jesus. That same Jesus is coming again to claim and receive the purchase of his blood. We have not followed cunningly devised fables, leading us to the conclusion that the great day of the Lord is at hand. Scripture prophecies, which have proved themselves true by the fulfillment of their every prediction, except their closing and crowning event, have led us with unwilling certainty to the position that we canopy, and we have not yet learned to do that which we now are not as yet; and then we know, sorrow and prosperity, for the midst and of the longings of the heart of the believer when he gets out of the darkness has before it flown, Oh, while onward still we go, Light of present truth! how cheering; In our path it will be springing, If we only keep our way. Though ever found in Jesus slumbering, If nought and low at your feet.
From Bro. Gurney.

Bro. White: My heart, seems to leap with joy at the thought that we are almost home. Although we look through a screen of darkness and peril, yet the promise of God is there, where we are, and our faith takes hold as an anchor in a sure place. How good to realize that angels are our protectors, and in time of trouble no harm shall come high to disturb us.

I rejoice that we have not been held in darkness as to reject the third angel's message. This message shines so clear that we see how to work in order to present it to the world. My previous view of going into the sanctuary, to behold Jesus, our Advocate, preparing to blot out the sins of Israel, while our wings of faith ascend there, is not so strongly a thing to hear our children and present them before our Advocate as subjects of mercy? Yes, we can, and presenting them there, we can make an urgent appeal and plead with our High Priest, and having a clear understanding of our concern, we pass our plea upon conditions that cannot be denied.

I feel like taking new courage, and looking up for redemption. I will try to be faithful, and encourage, faithfulness in my family, that we may together ever come every beacon, and stand on mount Zion to sing a new song. I would say, Praise the Lord; but I feel unworthy to so hear him.

I presume not one in a private capacity can feel a greater interest in the Eastern Mission than myself. I do not cease to pray for those who are called into the New England States to proclaim the third angel's message, because I know the hand may go before them and confuse the language of those who live in error, that confusion may fill their ranks, and the honest may find refuge under the banner of the third angel's message. God's mercy is too tender to those of life, and is keeping the house of Bro. N. II. Satterlee in Verona, and to listen to four very appropriate discourses from Bro. C. 0. Thompson, Apr. 9, 1864, of Bro. White, Apr. 4, 1864, in Chesaning, Mich., of brain fever, F. S., aged 79 years, and M. J. Bennett, April 4, 1864, in Chesaning, Michigan, of brain fever, F. S., aged 79 years, and M. J. Bennett, 30 years, days, and hours, that are not filled up with God, with Christ, with grace, and with duty, will certainly be filled up with vanity and folly. The neglect of one duty, of one hour, would undo us, if we had not an Advocate with the Father.

From Brother Doving.

DEAR BRETHREN AND SISTERS: We are still trying to be among the faithful few, and hope through all the prevailing blood of Christ to be saved from this wicked and overpowered world, which always is striving to undermine us. It seems that time flies with double wings, and wickedness increases so rapidly that we can scarcely credit the evidence of our own senses. We can indeed praise the Lord for the present condition of things, which if obeyed will keep us from all the unfruitful works of darkness. May we all hold the straight testimony: "It is just what we need in these perils times, to keep us from the grasp of the enemy who is ever ready in an unmeaning moment to lead us away from God. Oh, may we all have a double watch set over ourselves that we may be guarded against all approaching evil.

I feel to praise the Lord for all his goodness, and mercy, and hope to be found faithful. How can we be encouraged when we have such precious promises as the holy Bible contains? Blessed book! I shall desire to love it more, and hope to profit by its teachings. We are very thankful for the Review and Instructor. We are also thankful for your kindness and friendship, and we wish you to know we are always ready to do anything in our power to help you in any way possible, not forgetting our constant sorrowing over the loss of our dear parents, who are not seen, but greatly desired to investigate the Advent faith, and are now with my right hand forget her curving, and my tongue cleaves to the roof of my mouth. May the Lord help me to discharge my responsibilities to my right hand, and is keeping the seventh day with us. We have received three Nos. of the Review in 1864, and are well pleased with it, and especially with the testimony of the brethren. We feel greatly encouraged and strengthened to face the storm of persecution, knowing that great is the reward of them who love the name of the Lord. What joy in the promises of God. Yours in hope of immortality when Jesus comes.

Murray, Oct.

From Sister Doving.

DEAR BRETHREN AND SISTERS: We are still trying to be among the faithful few, and hope through all the prevailing blood of Christ to be saved from this wicked and overpowered world, which always is striving to undermine us. It seems that time flies with double wings, and wickedness increases so rapidly that we can scarcely credit the evidence of our own senses. We can indeed praise the Lord for the present condition of things, which if obeyed will keep us from all the unfruitful works of darkness. May we all hold the straight testimony: "It is just what we need in these perils times, to keep us from the grasp of the enemy who is ever ready in an unmeaning moment to lead us away from God. Oh, may we all have a double watch set over ourselves that we may be guarded against all approaching evil.

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Murray, Oct.

From Sister Osgood.

BRO. WHITE: I wish to join my testimony with other denizens and citizens of the holy city of God. Though one of the lonely ones who seldom enjoy the privilege of meeting in the assembly of the saints on the holy Sabbath, yet I can truly say God is very good to me, and I feel to praise his name for it.

The first Sabbath and first-day in this month I had the privilege of meeting with a few brethren and sisters at the house of Bro. N. B. Satterlee in Verona, and to listen to four very appropriate discourses from Bro. C. 0. Taylor setting forth the times in which we live, the narrowness of the way that leads to life, and our duty, as individuals to be glad with the whole gospel army, for we have enjoyed a precious testimony from its divine ac-

From Bro. Fishell.

BRO. WHITE: I would say that I am still striving to enter in at the straight gate, and am determined to go through, and enter the mansions prepared for the people of God. I believe we are living in a time when all that do not stand firm will be shaken out. God's people must be a pure and tried people. He wants the whole heart and affections; therefore, let us offer unto him the sacrifice of righteousness, and put our trust in him, and praise the Lord with a willing heart, and be satisfied with the gift of God. Though the brethren are few, I am yet grateful for the favor of God, and still desire that we may be anointed into the truth, and fitted for the coming of Jesus.

Your sister striving to overcome.

Leavittville, N. Y.

B. M. OSGOOD.

From Bro. Gurney.

Bro. White: I am confident that I cannot express my gratitude to God, for his mercies and goodness, and hope, for I can see no end to the blessings that have been so held in darkness. While I was in London and Paris, and in France, I felt truly that it was good to be there. I returned from the place resolved new in the strength of Israel's God, to go through with God's servant people, and to be present in the assembly of the Lord's people. I have been so held in darkness, that I may feel the testimony of God to be revealed in the glorified saints. I have been so held in darkness, that I may feel the testimony of God to be revealed in the glorified saints.

The Washington Review.

May 29, 1860.

From Sec. Thompson.

Sis. Thompson, Apr. 9, 1864, of Bro. White, Apr. 4, 1864, in Chesaning, Mich., of brain fever, F. S., aged 79 years, and M. J. Bennett, April 4, 1864, in Chesaning, Michigan, of brain fever, F. S., aged 79 years, and M. J. Bennett, 30 years, days, and hours, that are not filled up with God, with Christ, with grace, and with duty, will certainly be filled up with vanity and folly. The neglect of one duty, of one hour, would undo us, if we had not an Advocate with the Father.

OBITUARY NOTICES.

Died, in Chesaning, Mich., of brain fever, F. S., eldest son of I. O. and H. H. Thompson, Apr. 9, 1864, aged 8 years, 6 months, and 12 days.

Also their second son, April 14, aged 5 years, 11 months, and 20 days. Disease, dropy on the brain. Thus, in the short space of five days, were two lads of promise taken from this family; yet we buried them, sorrowing not as those that have no hope.

D. W. MILK.

Died, April 4, 1864, in Chesaning, Michigan, A. J. Bennett, youngest child of E. S. and M. J. Bennett, aged 6 years, and 8 months. Though young, he expressed a willingness to die, and sleep in the grave until Jesus comes to gather the humble and faithful of God, and to receive his own kingdom.
Suggestions about Conference.

1. As the Small Fox is in many localities in Michigan, it is suggested that no persons should come to Conference with any evidence that they have been exposed to this disease.

2. As the gathering will probably be a crowded one, it is suggested that it will be a poor place for a large number of women, and children. A large meeting is expected, and desired; and it should be understood that all cannot receive that attention, and enjoy as good accommodations, as if on a common visit.

The Conference will find it a favorable opportunity to furnish themselves with Charts, Books, &c., and pay for the next volume of the Review. They can also do a large amount of such business for their brethren who remain at home, if they choose to put it into the hands of their delegates.

Reporting.

"I have done as thou hast commanded me." Exe-

lix, 11. Suppose a city employ engineers to construct works of public utility, as is often done, how often are reports made, and printed, and circulated. A nation sends its armies into the field, do we not often have with eager interest reports from them? Does not the report of the soldier find an open ear? Does not the report of the officer find a listening audience? Who ever thinks of discouraging such reporters? Let them write on. The busy traveler sits by the mountain side, and describes the landscape, and ten thousand eager eyes glance over the printed copy in the daily press. The missionary journalsize his history, his experience, his travels, his observations, and the public carefully peruses the columns of the society mag-

zines. The minister in Conference will probably be called upon to report the public proceedings; let him write on. The busy traveler sits by the mountain side, and describes the landscape, and ten thousand eager eyes glance over the printed copy in the daily press.

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