1. Origin. It seems to be a serious mistake into which some popular writers have fallen, who represent the Waldenses as originating in France about the year 1170, and deriving their name from the celebrated Peter Waldo. The evidence is now ample, that this name had not been so destined from being a new sect at that period, that they had existed under various names as a distinct class of dissenters from the established churches of Greece and Rome in the earliest ages. It is an egregious error to suppose that when Christianity was taken into alliance with the state, by the emperor Constantine, in the beginning of the fourth century, all the orthodox churches were so ignominious of the gentiles of their religion as to consent to the corruption of a worldly establishment. Grants, in his History of the United Brethren, says, "These ancient Christians, who, besides the several names of reproach given them, were at length denounced Waldenses, from one of their most eminent teachers, Peter Waldes, date their origin from the beginning of the fourth century; when Leo, at the great resolution in religion under Constantine the Great, opposed the innovations of Sylvester, and received a new name, in truth, as the time they were styled a new sect, and received a new denomination, and received a new name, though in reality they are the same people.

The same great principles of attachment to the word of God and determined adherence to the simplicity of discipline, and of godliness, of which had generally disappeared from the Catholic churches. These Puritans, being exposed to severe and imaginary persecutions for dissent, from age to age, and being driven from the churches which had hitherto been considered as new and different sects.

Their enemies confirm their great antiquity. Referring to the inquisition, the inquisitor, admits, that the Waldenses flourished five hundred years before Peter Waldo. This carries us back to the year 660, the time of the first discovery of a congregation of this kind in Languedoc and Provence, in the early part of the eleventh century, when they were called Boghtianes or Boghtians, from the third to the seventh centuries. They reappear on the page of contemporary history, and their principles are propagated with new boldness and impetuosity, they are styled a new sect, and receiving a new name, though in reality they are the same people.

The same great principles of attachment to the word of God and determined adherence to the simplicity of discipline, and of godliness, of which had generally disappeared from the Catholic churches. These Puritans, being exposed to severe and imaginary persecutions for dissent, from age to age, and being driven from the churches which had hitherto been considered as new and different sects.
The Pyrenees were distinguished retreats of these persecuted Christians in the darkest ages of the church. These are they that keep the commandments of God, and the faith of Jesus—Rev. xiv, 12.

The papacy, and for this reason subject to continual persecution. They had no connexion with the witchcraft associations. They had no connexion with the witchcraft associations. They had no connexion with the witchcraft associations. They had no connexion with the witchcraft associations. They had no connexion with the witchcraft associations. They had no connexion with the witchcraft associations. They had no connexion with the witchcraft associations. They had no connexion with the witchcraft associations. They had no connexion with the witchcraft associations. They had no connexion with the witchcraft associations. They had no connexion with the witchcraft associations. They had no connexion with the witchcraft associations. They had no connexion with the witchcraft associations.

But such certainly was not the doctrine of the Waldenses. Principles.—Hence it is hardly to be wondered at, that the Waldenses, like the Scriptures, have been received into the church of Rome, for the salvation of all who believe. April, May, June, are the months of the year, France the step mother, and Seway, i.e. Hodemass, the jailer, of this class of Christians called Waldenses.

Principles.—Hence it is hardly to be wondered at, that the Waldenses, like the Scriptures, have been received into the church of Rome, for the salvation of all who believe. April, May, June, are the months of the year, France the step mother, and Seway, i.e. Hodemass, the jailer, of this class of Christians called Waldenses.

Principles.—Hence it is hardly to be wondered at, that the Waldenses, like the Scriptures, have been received into the church of Rome, for the salvation of all who believe. April, May, June, are the months of the year, France the step mother, and Seway, i.e. Hodemass, the jailer, of this class of Christians called Waldenses.

Principles.—Hence it is hardly to be wondered at, that the Waldenses, like the Scriptures, have been received into the church of Rome, for the salvation of all who believe. April, May, June, are the months of the year, France the step mother, and Seway, i.e. Hodemass, the jailer, of this class of Christians called Waldenses.

Principles.—Hence it is hardly to be wondered at, that the Waldenses, like the Scriptures, have been received into the church of Rome, for the salvation of all who believe. April, May, June, are the months of the year, France the step mother, and Seway, i.e. Hodemass, the jailer, of this class of Christians called Waldenses.

Principles.—Hence it is hardly to be wondered at, that the Waldenses, like the Scriptures, have been received into the church of Rome, for the salvation of all who believe. April, May, June, are the months of the year, France the step mother, and Seway, i.e. Hodemass, the jailer, of this class of Christians called Waldenses.

Principles.—Hence it is hardly to be wondered at, that the Waldenses, like the Scriptures, have been received into the church of Rome, for the salvation of all who believe. April, May, June, are the months of the year, France the step mother, and Seway, i.e. Hodemass, the jailer, of this class of Christians called Waldenses.

Principles.—Hence it is hardly to be wondered at, that the Waldenses, like the Scriptures, have been received into the church of Rome, for the salvation of all who believe. April, May, June, are the months of the year, France the step mother, and Seway, i.e. Hodemass, the jailer, of this class of Christians called Waldenses.

Principles.—Hence it is hardly to be wondered at, that the Waldenses, like the Scriptures, have been received into the church of Rome, for the salvation of all who believe. April, May, June, are the months of the year, France the step mother, and Seway, i.e. Hodemass, the jailer, of this class of Christians called Waldenses.

Principles.—Hence it is hardly to be wondered at, that the Waldenses, like the Scriptures, have been received into the church of Rome, for the salvation of all who believe. April, May, June, are the months of the year, France the step mother, and Seway, i.e. Hodemass, the jailer, of this class of Christians called Waldenses.

Principles.—Hence it is hardly to be wondered at, that the Waldenses, like the Scriptures, have been received into the church of Rome, for the salvation of all who believe. April, May, June, are the months of the year, France the step mother, and Seway, i.e. Hodemass, the jailer, of this class of Christians called Waldenses.

Principles.—Hence it is hardly to be wondered at, that the Waldenses, like the Scriptures, have been received into the church of Rome, for the salvation of all who believe. April, May, June, are the months of the year, France the step mother, and Seway, i.e. Hodemass, the jailer, of this class of Christians called Waldenses.

Principles.—Hence it is hardly to be wondered at, that the Waldenses, like the Scriptures, have been received into the church of Rome, for the salvation of all who believe. April, May, June, are the months of the year, France the step mother, and Seway, i.e. Hodemass, the jailer, of this class of Christians called Waldenses.
A Difficulty in David's History Explained.

Here, too, we had an opportunity of witnessing, more than once, incidents of a kind that forcibly reminded us of scenes in the Scripture history of David, by which readers ignorant of the country in which they happened, may have been often not a little perplexed. When David was hiding in the wilderness of Ziph, an opportunity presented itself of slaying King Saul as he lay asleep in the night, unconscious of any danger. The prophet himself was conscious of the advantages that had come so unexpectedly and so temptingly in his way, David, nevertheless, resolved to show how completely his predecessor had been in his power. To David the smallest chance of a coup, secured by a single follower, and proved unhindered through the midst of the druzky guards, David "took the spear and the crust of water from Saul's bosom; and they got them away, and no man saw it, or knew of it; neither did he waken, because he slept asleep." 1 Samuel xvi, 22. Having danced this perfect ex- plode, he and his attendant, Abinibi, "went over to the other side, and stood on the top of a hill afar off, a great space being between them." 1 Samuel xvi, 23. "Then Abner got to this other side, and said, 'Where are they?' and David answered, 'They overtook me, said David, 'They answered, 'I will redeem thee. 

These blessed promises, so particularly recorded in the sacred Bible. Let every one that hath ears to hear attend to it; for surely no man ever spoke as did our Lord on this occasion. Let us fix our minds in a posture of humble attention, that we may receive instruction from his mouth. He opened it with blessings, repeated and most important blessings. But on whom are they bestowed? Upon the meek and the humble, those that love innocence and purity; those that hunger and thirst after righteousness, and are oppressed, and persecuted, and beset with enemies; those that labor, but faint not under persecution. May our souls share in those blessings that the Son of God came to procure for us. May we obtain mercy from the Lord, and find grace and strengthening in him. We must examine ourselves and, through the clearness of our faith, prove ourcretelvesbythem. "Knowye not your selves by them." 1 John v, 20.

203

THE REVIEW AND HERALD,
No. 28.

A Comforting Promise.

Here we are on the verge of the perils of the last days. A few more conflicts and all will be finished. A few more struggles and the world will be divided, and the dividing line which separates the righteous and the wicked of Adam's race, will be finished, the last hours of probation passed, the goal reached, and the great and last conflict of the ages will be over forever. This being the case, the people of God, who understand these things, should be making all preparations to bid a final adieu to a sinful world, which has been the source of their deepest trials and griefs. They should be constantly absorbed in the theme of the coming of our glorious Redeemer. They should cut loose from the world and be fully awake. We must study the word of God more diligently, seek more earnestly the guidance of his Holy Spirit; for without their aid we know nothing, but are wrecked, miserable, poor, blind, and naked. We must examine ourselves and prove our selves by them. "Know ye not your selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. xi, 5. "Examine yourselves, O Lord, and prove me; try my reins and my heart." Isaiah xxvi, 2.

Come unto me all ye that labor and are heavy laden and I will give you rest, says Jesus. Although this language is particularly addressed to the convicted sinner, we can avail ourselves of it. Do we not labor and carry our cross? Do we not feel the pull of the powers of darkness? Do we not feel burdened many times? If so, Jesus says to us, Come to me. Oh what a comforting promise. We have now reached the place where we find ourselves poor, and blind, and naked, and that we may come to Christ; and the Lord will accept us as he did of the two blind beggars who were so evidently calling to one whom we could not see, but whose answer we distinctly heard. The discourse went on, another and another sentence was slowly and sorrowfully uttered by the shepherd near us, and as often the response was distinctly given. At length, guided by the sound, we descried, far up the confronting hill, the source of the second voice in the person of another shepherd; and learned from Mr. Erewhon, of the Band of Brothers, that a person was crying to each about their books. Between these two men was the deep crevasse formed by the valley of the Redon, walled in by lofty precipices, which no human foot ever climbed. We had been an hour or more in this place, and as a friend and as a warrior. Abinibi, who was evidently calling to one whom we could not see, but whose answer we distinctly heard. The discourse went on, another and another sentence was slowly and sorrowfully uttered by the shepherd near us, and as often the response was distinctly given. At length, guided by the sound, we descried, far up the confronting hill, the source of the second voice in the person of another shepherd; and learned from Mr. Erewhon, of the Band of Brothers, that a person was crying to each about their books. Between these two men was the deep crevasse formed by the valley of the Redon, walled in by lofty precipices, which no human foot ever climbed. We had been an hour or more in this place, and then the flames brightened, and the glory shine forth, and multitudes be awakened by the luster of the divine light. Oh that God would pour out the divine oil into our lamps, that we would be igniters, and that the whole earth be a temple, and that the light of the world be given to us. Oh that God would pour out the divine oil into our lamps, that we would be igniters, and that the whole earth be a temple, and that the light of the world be given to us. Oh that God would pour out the divine oil into our lamps, that we would be igniters, and that the whole earth be a temple, and that the light of the world be given to us. Oh that God would pour out the divine oil into our lamps, that we would be igniters, and that the whole earth be a temple, and that the light of the world be given to us.

Della A. Eady.

West Genette, Alleghany Co., N. Y.

A better patt on the sackcloth of contrition for having put off the garment of peace.

Those sins shall never make a hell for us which are a hell to us.
While that none could be saved? We have since turning people to the truth. This would be a fine piece of work as fanaticism, and did not give it up as they have done. They have devised a new craft, and have got aboard of the Sanctuary question, into which it was then shut, and no more could be saved. They were "doomed to be tormented with fire and brimstone!"

But who are "his people," among whom we are accused of coming, and with whom he affirms we find a misrepresentation; and it is the height of inconsistency, after we have done the will of God, that we may receive the promise.

This testimony was published in the Advent Herald of Dec. 11, 1844, a paper of which J. V. Himes was proprietor, and J. V. Himes, S. Bliss, and A. Hales, editors. It is true, in the same paper, bore a similar testimony. And we might give testimony to the same import from Barry, Mansfield Pinney, Marsh, Pickands, Cook, and others. This was the "shut door" of the Advent body, views which they held as well as we. Now how have they arranged this matter so as to make future labor inconsistent? As, they have done it by backing square down, giving up all their work for some ten years previously, and in the great work, they had it up to that time gained. And what course have we taken in the matter? Ans. We have gone into the sanctuary, where the subject is all made harmonious and consistent. We have not considered an inch of the ground we had previously gained, we can give its place to every part of the parable of Matt. xxv, and yet find another world-wide message to be proclaimed to the people. Which have taken the most inconsistent course?

Voice.—To this view they have added the seventh-day Sabbath, and mysteriously through the visions of Sr. White, interwoven it with the three angels' messages of Rev. xiv; and the third.

Reply.—According to this view the great foundation and substratum of our faith is that some may be saved. Reader, are you not startled by so extreme and ultra a view as this? We are "doomed to be tormented with fire and brimstone!"

When once our brethren are proselyted to this new faith, they turn upon us as "his people." That is, Adventists only in name. We are doomed to be "tormented with fire and brimstone, the day will come to reckon with their neighbors."

"These brethren come among our people, and find a hospitable reception. They make the most of this by the introduction of the Advent movement of 1844; and in connection with the same, the "integrity" of the Advent body, when they introduce the messages, the Sabbath, and last of all the visions. But let it be understood that this statement is with the Adventists, who were open to this new faith, that they turn upon us as "his people." That is, Adventists only in name. We are doomed to be "tormented with fire and brimstone, the day will come to reckon with their neighbors."

But who of us have ever told any of them that they were "doomed to be tormented with fire and brimstone!" That is a gratuitous conclusion, which places them in an extreme and ultra position. Before we go further, let us warn people against receiving the mark of the beast. None are exposed to the fearful threatening of the third angel, till they receive the mark, or engage in the worship of the beast. What consistency would there be in our warning men not to receive the seal of the beast, if they already had it? We say, therefore, again, distinctly, we had almost said for the hundred times, that we receive no one yet of having the beast's seal, or the third angel's message; and we do no one to fire and brimstone!"
By request of the New York State Conference, and existing calls for it from all parts of the field, we des- ing to present Systematic Benevolence before our people soon in a more definite form.

We also find that our views, and the steps we have taken in relation to them are not understood by those who have not had a special interest with us, and that prejudice and misrepresentation, are keeping some at least from co-operating with us for want of a faithful statement of the case. Such a statement we hope soon to give.

We also want time to read up, and give some lectures to our people on the subject of health. Work increases upon our hands, and many other things come from every side that may perhaps labor the most effici-ently for the present, as well as the future good of our fellow-men.

By the invitation of our friends at Rochester, N. Y., we next attended the New York State Conference held at Adams, Center. Here we were warmly greeted, not only by that good church, with its Dr. O. Taylor and family in their midst, but by the ministers and delegates of the Conference, and the many friends who came crowding in to meet us. We remained in Sabbath and first-day. Only we were happy to see and speak on the subject of temperance, as it relates to health. Our people are ready for reform. We are glad to find them not only not to receive the present system with good eye at all, but far rather prejudices as to be able properly to weigh evidence. This meeting was exceedingly cheering. But as its incidents of deep in- terest have been faithfully delineated by a number of the Adams' Center church, we will not attempt a recap- itulation.

**Day of the Lord, No. 2.**

**It will be introduced by the seven last plagues and the battle of the great day of God almighty.**

The last solemn warning to mankind, revealed before in prophecy, Rev. xiv. 9-12, contains a threatening of wrath most terrible, even wrath "with out mixture," against those who disregarded the mer- ciful warning. In the first verse of the following chapter, the seven last plagues are introduced, with the declaration that "in them is filled up [or comple- ted] the wrath of God." These plagues then follow the last message, and are the fulfillments of the threat- enings already uttered, are all to be upon the earth, unless indeed the last warning, before the coming of the Son of man upon the white cloud, is in the past. This is conclusive proof that the view which supposes a portion of these plagues to be in the past, is erroneous.

That they are in the future is still more evident, from the fact that the first vial of wrath takes effect upon those who had disregarded and disregarded the warn- ing of the "third angel." This warning threatens wrath upon those who "worship the beast and his im- age, and receive his mark in his forehead, or in his hand." In fulfillment of this threatening, when the first of the seven angels pours out his visit upon the earth, its effect is thus described: "There fell a noisome and grievous sore upon the man which had the mark of the beast, and upon those that worshiped his image." Rev. xvi. 2. The prophetic record of the three mes-sages and the wrath which follows in connection with the coming of the Son of man, and the harvest of souls, militates in such a manner as to lead us to take place in regular consecutive order. The third and last message is immediately succeeded by the wrath which it threatens; and the first vial of that wrath comes in fulfillment of the threatening upon those who reject the unmerciful warning. Hence while the last three plagues are all in the future, and are prop-erly and emphatically the "seven last plagues." While Jesus pleads before the throne of mercy, prevention and warning are indissolubly connected, and come. But with the close of this last message probation closes, and then the wrath denounced will surely follow.

If further proof upon this point were needed, it could be given; and those who have been instructed in the subject of the sanctuary—the "Temple of God in Heaven"—would be prepared to appreciate it. The heavenly temple, like that on earth which was a pattern or representation of it, has its two apartments—the most holy and the holy, subject to the most sacred oracle of the testimony," mentioned in Rev. xvi, 5, in the second apartment or most holy place; it is so called, because it contains the testimony of God, the covenants of the testimony, the law, and the testament of the testimony," which, in the "patterns of the things in the heavens," the "figures of the true," (Heb. i. 28, 21,) was located in the most holy place as its appropriate tab-ernacle. Ex. xxv. 10; xlii. 21; xxxii. 38. At the end of the twenty-three hundred years, in 1814, this inner tabernacle was opened, when Jesus our High Priest entered to cleanse the sanctuary, that is, to per-form the cleansing of his people, or work of in-tercession on their behalf. The temple of the church is, whose faith has followed him there, have "seen in his temple the ark of the testimony." Rev. xii. 19. This discovery has led them to embrace all the command-ments contained in that ark. This is the reason why so many are tarrying to the Sabbath of the fourth com-mandment—the seventh day. It is no happen so, but it is in fulfillment of the word of God.

When the work of intercession is ended, the most solemn thing is again to be announced. That is to be looked, and beheld, the temple of the tabernacle of the testimony in Heaven was opened; and the seven plagues came out of the temple, having the seven plagues, clothed in pure and white linen, and having their faces like the faces of the cherubim. And the four beasts gave unto the seven angels seven golden vials full of the wrath of God, which liveth forever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.
A further description of this battle is given in Rev. xix. 11-21. Here a mighty One is represented as coming from heaven upon a white horse, followed by the armies of heaven upon white horses, "clothed in fine linen white and clean." The white horses and clean raiment represent the fact, "in righteousness does he judge and make war." This divine personage is out of this world, and no one will be able to stand, but, those who have armies are "gathered together to make war against the Son of God." Yet "the armies of heaven" are at "rest," and the angel who accompanied this visit, is doubtless that which the Lord has "reserved against the time of trouble, against the day of battle and war." See Rev. xvi. 12-21; Job xxxviii. 22, 23.

Four years ago last June, my wife experienced religion. She studied her Bible on the subject of baptism, and was able pains to give to every one that should ask of me. She joined the Baptist church with me. She accepted my proposition as fair; and I took my Bible and searched all the references, and wrote them down, that I might see them all together, and I could not see much change of the Sabbath in them. I stopped studying the Bible on that point, and took to history for the Bible had no change. I wanted to know who did change it. Therefore bought the History of the Baptist in all ages since the Christian era, published by Mr. R. F. Hamlin; and when he came to give the history of the Seventy-fifth Baptist, quoted from Mr. Uter, I got the information I was seeking for, and found we had been following the doctrine of one that was in the Baptist church, and I felt that I had my error. My third proposition must come down, so far as Bible authority was concerned. I wished to be consistent with myself; for I had always declared that, no matter what my circumstances might be, I should be from the Bible that I was wrong. I would follow it no longer. I thought I wanted to obey my Master's word, but come of my creed that would. But in this case I was tried. I was led to halt between two opinions for some time. My relation, my brethren in the church, and my business, all came up before me, and almost alone, I felt I could; for I could not see my way clear, thinking that perhaps the time had been changed, so there was nothing to be the matter. I made up my mind to say nothing about it, and stifled my convictions.

Two years ago this fall, the little tract written by Bro. Andrews on the perpetuity of the moral law, strayed away from Oakland, and fell into my hands. Though God, it was met in due season, it was just what I wanted, and needed. I read it in silence and felt to thank the Lord for the little messenger. I asked my wife to read it. She did so. I asked her what she thought of it. She did not say it was the truth, and asked me what I thought of it. I was too much overcome to answer at that time. My prayer was strength, I was led to reflect on my Saviour's words, "maketh the sun to rise upon the evil and the good." The question arose in my mind, if it is the truth, why not obey? And when the next Sabbath came, we did obey. We kept the Sabbath nearly a year before we saw any one take it so far as we knew.

When we saw from the Review that Bro. Lawrence was to preach at Milford, we went down there, fifteen miles, and, praise the Lord, found a little band of brethren and sisters who seemed to love the Lord and serve him in earnestness and consecration. There was a good meetings held. Bro. Lawrence did not come. I stated our circumstances to the brethren, and they thought we had better write and see if some one could not come here. They came in, and we had some good hours that could be had, and the people are anxious to our position. Let some one come, if possible, pressing the Lord to raise up a band of brethren, that shall keep his commandments, and walk in all his ordinances. They are, in fact, in every church that has this feature, that we may teach transgressions the ways of the Lord, and sinners be converted unto him, is my prayer.

If we would do it, we can know it, and will meet him at Dexter, on the M. C. R., at that as our nearest station, and we will find full as good and true men as any brother or sister who has worked. We are near the end of the road, and the Lord will come. Do not be afraid of the Lord, he is our God. If we would do it, we will find that. How often we have been led to believe, while unembroidered, including the dark, the Lord will come. Do not be afraid of the Lord, he is our God. If we would do it, we will find that. How often we have been led to believe, while unembroidered, including the dark, the Lord will come. Do not be afraid of the Lord, he is our God.
tale is already aligned with glory, and soon the son of righteousness will rise in beauty and splendor. Thus shall you never set, and will never die in the day that which abides no more. Lift up your heads, O ye righteous ones, for ye are near the land where no night is known.

"That land is called the City of Light; there is no darkness, there is no nickle, there is no sacrifice. For the glory of God is as the light of day. Hatred driven the darkness far away.

How often we are called to pass through the fearful night of temptation and sorrow. But cheer, cheer, things are not all as they seem.

"No night shall be in Heaven; no dreadful hour Of mental darkness, or the tempest's power; Across these skies no ominous cloud shall roll, To dim the splendor of the immortal soul.

No night in Heaven! No parting with dear ones there. But the night of death is here. How often we are called upon to bid adieu to loved ones, to consign them to the cold, silent tomb. With what anguish are our hearts then riven. How cheerless the world looks, and how long and drear the night appears. But, remember, your shadow only to catch up. Dry your tears, and joy remember that.

"No night shall be in Heaven—no darkness room, No bed of death, nor silence of the tomb; But beams of greater light and greater love shall blaze the frame with an immortal youth."

No night there! Glorious thought! And there are, no tears in Heaven. No groans, no sorrows, no fear. But joy is there—joy unspeakable and full of glory. And Jesus there. There we shall behold him in all his radiant loudness and beauty. There we shall see him as he is. He shall yield perpetual light, and we shall bask forever in the sun shine of his love.

What more can we ask? What greater inducement could a sinner expect to make his way toward the celestial city? Oh, let us be in earnest. Let us seek diligently to enter that land where no night shall be known.

MART P. HAMMOND.

Adams' Center, N. Y.

To the Brethren within the bounds of the Ills. & Wir. State Conference.

Bro. J. G. Bostwick, one of our young preachers, has been drafted; but no reporting himself, was far

lagged till he could get the three hundred dollars; and as he has no means of his own, I thought the

churches and scattered brethren would be pleased to help him. Each church will therefore get together what they would like to give, and send it in a draft on New York, payable to J. G. Wool. In sending, direct to H. W. Joy, Broderick, Green Co., Wir. Without delay.

ISAAC SANDORN.

Faith.

Faith that is not put into the crucible and tested is no faith. Daniel was put into the lion's den to try his faith. Job declared unshakenly that he would trust God, even though he should die.

Reader, is your faith tried? Has God in mercy put you in the furnace to try your faith? Praise him for it. But let us not think it strange concerning the fiery ways of mercy; we have been the subjects of his con

diligently to enter that land where no night shall be known. In Heaven, for the glory of God as the light of day. What shall we do with the hours of our time? We need wisdom from the Lord that we may use them to great advantage. Time is given us to this work. We need the courage and the ability to keep his work to the end, and heed the command, cast not away therefore your confidence which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God, ye might receive the prom

ize.

EDWARD J. BURTON.

Syracuseville, N. Y.

Improve the Time.

That we must give an account for the deeds done in the body, is inspired truth. That we must account for what we have done in the body is equally true.

We have a part to act, we have a calling to fulfill, we have a talent to improve. Time is given to us this one hour and this one day, and this one hour of the day to improve. While we delay, it passes. While we strive, it passes; and each passing moment unimproved only cuts off longer from our usefulness. We have a choice to make. Every moment unimproved cuts off longer from our future happiness; for we shall all receive according to our work.

There are many reasons why we should improve all our time. We have much to do, and only by improving every moment we can make our trip in this world as though some strange thing had happened unto us, but rejoice inasmuch as we are called to bid adieu to loved ones, to consign them to the cold, silent tomb, With what anguish are we called to pass through the fearful night of temptation and sorrow. But cheer, cheer, things are not all as they seem.

FAITH that is not put into the crucible and tested is no faith. Daniel was put into the lion's den to try his faith. Job declared unshakenly that he would trust God, even though he should die.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known. completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The big Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

FEAR that is not put into the crucible and tested is no fear. Daniel was put into the lion's den to try his fear. Job declared unshakenly that he would trust God, even though he should die.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.

The great Iron Company of Marseilles have just completed, at their dock-yard at La Senn, near Toulon, an electric telegraph line from Russia across Behring Island, which is known.