**Watchman, What of the Night?**

Saul sought to drive away the evil spirits from his life. Can you see the promised salvation near at hand? It is the living Christ who alone can drive the evil spirits from the soul. Yes, pilgrim, the signs are fulfilling; when we shall be saved from temptation, then cast off your fears and your sadness, say, watchman, what of the city, can see their redemption still nearing, yes, pilgrim, those who his appearing Is our shepherd soon coming in pity, while the ransomed are shouting love's story? Yes, Cairo, be draped in perpetual bloom? A rest from despondency's gloom? Yes, watchman, what of the night? Yes, watchman, what of the morning? Is the day standing as high? O say do you see the bright dawn? What speaks of redemption so high? Can you see that the promised salvation is coming with glory and light? When shall we be saved from temptation, o watchman, what of the night? Yes, pilgrim, those who appear are angels with joy to behold, can see their redemption still near, their harshest their crowns of pure gold. They shall pass over the river, and roam those fair fields with delight, and with the living Christ shall be cleansed from all blight, God shall take his loved lambs to his bosom, where they'll never know sorrow or night. 

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**Spiritualism.**

Now Recogized in the Bible. Gen. iii. 4. "And the serpent said unto the woman, ye shall not surely die." Here is the first spirit communication ever received. The medium was a serpent.

1 John iv. 1. "Try the spirits whether they are of God." An appropriate command in the early days of Christianity, but much more so now.

Rev. xiv. 13. Causes the devil's everlasting end. Matt. xxiv. 34. One of Christ's first works was to cure those possessed of evil spirits. "And his fame went through all Syria; and they brought unto him all sick people, that were taken with divers diseases and torments, and those who were possessed with devils, and he healed them all." 2 Tim. iii. 7. A prominent characteristic of Spiritualism. "Every learning and never able to come to the knowledge of the truth." Here is the doctrine of "regression," that its existence is self-forget. Ex. xxii. 18. "Thou shalt not suffer a witch to live." Witches are no nor under the gospel than they were under the law.

1 Pet. ii. 3. "But there were false prophets also among the people, even as there shall be false teachers among you, who shall bring in damnable heresies, even denying the Lord that bought them." If here is not a most pointed prediction of the "private oracles," what could be? Rev. xvi. 16, 17. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather unto the battle of the great day of God Almighty." A momentous prophecy of the astrophysical completeness which Spiritualism is yet to seek. Rev. xviii. 20. All nations deceived by Babylon's sorceries. "By thy sorceries were all nations deceiv ed." "Sorcery," says Dr. Webster, "is divination by the assistance of evil spirits." This scripture explains how the church and world will be brought into captivity by these powers of darkness.

Isa. vii. 19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God: for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." A prophecy now receiving its fulfillment, and one which determines the duty of Christians respecting the "peepings" and "mutterings" of the last-day philosophy. Lev. xix. 31. "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them." It was a scourge of this present which misled king Saul, and which is now defiling and destroying the mass of the human family. Mark v. 13. Devils enter into the swine, and two thousand perish in lake Genessareth. "And the unclean spirit was gone out, and entered into the swine; and the herd ran violently down a steep place into the sea, and there were about two thousand, and were choked in the sea." If these spirits will lead brutish to kill themselves, what will they do to human beings? Rev. xiv. 6. Mystic Babylon becomes the "hold of foul spirits, and a cage of unclean and hateful birds." Now fulfilling to those religious bodies who are embracing the corrupting and soul-destroying doctrines of the spirits.

1 Tim. iv. 1. "In the latter time shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." So spoke the Holy Spirit by the apostle Paul eight hundred years ago, and just as it is now being done.

Eph. vi. 12. "Wrestling with wicked spirits in high places." There has been a good deal of this "wrestling" with the followers of James and Jambres in late years, but we are by no means through yet.

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**Lev. xx. 27.** "Wizards are no better under the gospel than they were among the people, even as there shall be false teachers among you, who shall bring in damnable heresies, even denying the Lord that bought them." If here is not a most pointed prediction of the "private oracles," what could be? Rev. xii. 16, 16. "Making fire come down from heaven in the sight of men." One of the astrophysical "tests" of the spirits just before Christ shall come. Col. ii. 8. Beware lest any man spoil you through philosophy and vain deceit. Spiritualism is the most specious and dangerous philosophy which the Christian now has to encounter. 2 Thess. ii. 8-10. Satan working "with all power, and signs, and lying wonders." It is thus that he works in that error which will yet ruin the major part of Adam's posterity vis., Modern Spiritualism.

2 Cor. xi. 14. Lucifer "transformed into an angel of light." The false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather unto the battle of the great day of God Almighty." A momentous prophecy of the astrophysical completeness which Spiritualism is yet to seek. Rev. xvi. 13, 14. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather unto the battle of the great day of God Almighty." A momentous prophecy of the astrophysical completeness which Spiritualism is yet to seek. Rev. xviii. 22. A "lying spirit" goes out and deceives king Ahab. For the same object, too, has many a lying spirit gone forth since his day.

Aotx xix. 10. A spirit medium leaps on Scorc'a son's, and professes to converse with the dead. The medium now-a-days quite as literal and striking. Any one at all familiar with Spiritualism knows this.

Deut. xviii. 9-12. Directions to the Israelites concerning necromancers, wizards, mediums, &c. The severe measures anciently employed against these characters prove how abhorrent they were in the sight of God.

Aotx xvi. 16-18. Paul commands the spirit of divination out of a young female medium. Here was fulfilled the very word of Christ: "In my name shall they cast out devils." Rev. xii. 12. "Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The Devil has indeed come down to the souls might now be on witness of this transforming power in spirit manifestations, and still it spreads like fire on a vast prairie. 1 Kings xxii. 22. A "lying spirit" goes out and deceives king Ahab. For the same object, too, has many a lying spirit gone forth since his day.

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conductor of angels here, and may be made like them
voice in a dead, formal prayer, how deathly your in-
band of Satan's messengers, a thick cloud of darkness,
heaven.
hereafter ; but if his light become darkness, how dense
fluence. Then a threadbare exhortation, as destitute
the gloom. If you grieve away the Holy Spirit, dark,
words and looks, preach day by day. Bright angels
lives with them, being a light, fed by those words
of God attend them. When they meet for the worship
ing! Their argument is a face calmly lighted up with
him and make our abode with him." Jno. xiv, 23.
"The same bringeth forth much fruit," and his argu-
tment. "If a man love me he will keep my words :
and my Father will love him, and we will come unto
bear the last inviting call to the supper is, "Compel
their progress. Here from week to week the consis-
tent follower of the Lord delights to be found, punc-
tually and faithfully at his post, cheerfully bearing his
part, and from a rich fund of daily experience, he
casts into the common stock his prayer of thank-giv-
ning and supplication, word of exhortation, song of
praise, all to the edifying of his brethren.

Prayer and Social Meeting.

Prayer and social meetings upon the Sabbath should
be sustained with spirit. A vigorous, holy energy that
springs from the Christian's heart, should mark their
progress. Here from week to week the consist-
tent follower of the Lord delights to be found, punc-
tually and faithfully at his post, cheerfully bearing his
part, and from a rich fund of daily experience, he
casts into the common stock his prayer of thank-giv-
ning and supplication, word of exhortation, song of
praise, all to the edifying of his brethren.

An angel's message to the sick.

The sacred charge of the king to his servants who
hear the last inviting call to the supper is, "Compel
their progress. Here from week to week the consis-
tent follower of the Lord delights to be found, punc-
tually and faithfully at his post, cheerfully bearing his
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praise, all to the edifying of his brethren.

A swine does not dream that he is inferior at all,
Reader, has it ever been your lot to feel the weight
of your pain, impelling you to cry out that the "pleas-
ture of the Lord is your strength." Ps. 143, 8. If your
spirits are in a condition of feeling that you are
in need of some external support to carry you over
your path might be, would yet make you echo the
Psalmist's words, that yours was "a goodly heritage."
and all suffering as trials—trials of our faith, our courage, and our strength—and we are exalted as it were upon a mountain, and the heavens open before us, and not found wanting. We see then, that sorrow is sent in order that our natures may be purified from their earthly cravings and yearnings, and brought to acknowledge that the purest love of earth, the most unsullied happiness that we can taste is only types of eternal bliss, and that in the presence of the Maker only is fullness of joy. It is an old, old truth, that suffering brings strength; and when we question the teachings of sorcery, Maker only is there fulness of joy.

It is by our own acts of wilfulness or passion. I speak on—act that he committed, that could make us view his sufferings as just chastisement at the hand of God. He was sorely afflicted and we hear of no evil cob's reward was of no earthly nature. Then turn to which almost against our will make us ask the "why."

No. 151.

THE REVIEW AND HERALD.

Do you Pay for a Religious Newspaper?

I was going to ask the question in another form. "Do you read a religious newspaper?" but then I recollected that some subscribe for a paper, but do not themselves subscribe for one, they being in the habit of borrowing from their neighbors, and after sending and respectfully soliciting the loan of the paper from the family have read it, they not unfrequently before the fact of time greater than the golden rule will exactly justify. Then I had to like have thrown the question into this shape: "Do you subscribe for a religious newspaper?" but it struck me all at once, that some subscribed for a paper, but do not pay for it. I have heard this complaint made, and I have no doubt is foundation enough for it. I, for my part, would advise such persons to take a moral newspaper, if they can find such a thing. That is to say, to read the religious newspapers, but it is quite far advanced for them. I don't know, and cannot conceive why these non-payers want to read a religious newspaper. I should suppose they would be satisfied with secular newspapers. I can imagine that they desire, notwithstanding their delinquency, to know what is going on in the world, but why they should care to know how things go in the church, I cannot conceive. What do. A religious newspaper want to know about revivalism, missions, &c. ? Here are persons who would stave editors, publishers, printers, and paper-makers—the whole concern—into a premature grave !—who would make in converting souls to God, and what is doing among the heathen. It is not strange, that having never learned as yet to practice the first and utmost commandment of the law, "Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy mind, and all thy strength." Yet it has been said, that "all the world is calling the Lord, none knoweth the name thereof." That is true; yet he listened with complacency and kindness while His disciples 'told Him all things.' In His sympathizing consideration, He permits us to repeat to Him our troubles and our joys, though He knows them all. He listens to them with interest, just as a tender father listens to the narrative of his wearied one ! Hush the murmurs, learn patience and quietly life's great lesson—to endure. "Know that I am God; know that I, the All-merciful, the All-wise, the pitying Father have heard and answered thee, and in mine own good time will shew thee what is going on in that church ! A follower of Christ, praying daily, as taught by his Master, " Thy kingdom come," and yet not knowing, nor caring to know, what progress that kingdom is making. Here is one of those to whom Christ said, "Go, teach all nations;" he bears a part of the responsibility of their conversion, and yet, so far from doing anything himself, he does not even know what others are doing for the work. Ask me day by day the man about him, about his missionary stations and operations, and he can tell you nothing. He does not read about them. I am afraid this professor of religion does not love "the gates of the city," but he is more than the "sittings of Jacob." Ah, he forgets thee, 0 Jerusalem !

But I must not fail to ask if this person takes a secular newspaper. O, certainly he does. He must know what is going on in the world, and how else is he to know what is going on in the world? He cannot read newspapers; and yet, he wants to know all about the progress that church is making. It cannot be. A professor of religion and not taking for it. Now suppose you was the publisher, and the man in that case? I just ask the question. I do n't care who he is; if he is unwilling to pay two or three ! How can a professor of religion answer for this discrimination in favor of the national army has occupied about thirty-two square miles, of which twenty-four were covered with dense woods of oak and cedar when the battle of the first and second days was fought; however, has been the amount of fuel that they have required, that where this extensive forest once stood, there is now but one vast field covered with stumps.

The Waste of War.—Since the national army has been located opposite Fredericksburg, it has occupied about thirty-two square miles, of which twenty-four were covered with dense woods of oak and cedar when the battle of the first and second days was fought; however, has been the amount of fuel that they have required, that where this extensive forest once stood, there is now but one vast field covered with stumps.

Prayer is a heaven to the shipwrecked mariner, an anchor to the tempest-tossed, a rock in the lips that too, a mine of jewels to the poor, a security to the rich, a healer of diseases, and a guarantor of health. Prayer at once secures the continuance of health, and removes the thorns of infidelity, and the thorns of our existential obligations. O blessed prayer! thou art the unselfish concomitant of human woe, the firm foundation of human happiness, the source of everlasting joy, the mother of philosophy. The man who can pray truly, though languishing in extreme illness, is richer than all abroad; whilst the wretch who never bowed the knee, though proudly seated as a monarch of a nation, is of all men the most desolate.—Cheyenne.
The answer then is, if the earth be the sanctuary, and that the ark of the heavenly sanctuary, called also the ark of the testament, and in that ark the tables of the commandments, 

The ark, then, under whatever dispensation we view it, suggests to our mind the same idea: the commandments of God, as he uttered them from Sinai, and engraven them with his own finger on the tables of stone. 

Which means, the sanctuary, for it is there that the ark is to be found, and the ark is the symbol of the commandments. 

If therefore we believe the Bible, every man, to be saved, must be brought into a nearness to God, and to the sanctuary, and there we behold the ark of his testament, and in that ark the tables of the commandments, which contain the means of salvation. 

And we answer, it needs to be proved that it is not a necessary part of the ark's work to receive and deliver the commandments, or that the ark is the symbol of the commandments.

We answer, it needs to be proved that it is not a necessary part of the ark's work to receive and deliver the commandments, or that the ark is the symbol of the commandments.
Son of God has died to make an atonement for their transgressions. Yet a few more days will be pleasing his blood in the sanctuary in their behalf, ere the work is forever finished. The announcement that his mediation is consummated will soon be heralded from on high, announcing their day of triumph to his waiting hosts; when the "tabernacle of God shall be with men," and he shall dwell with them forevermore.

The Atonement—Part II.

The divine government.

Our first inquiry relates to the government of God, the subject of this column. We have already brought to bear on this part of the subject (in part) the teachings of the sacred word on that point. The Holy Spirit, through the prophets and teachers, while he made known, through prophets and teachers, the path of the Lord which had been broken from week to week, and the principles of his government. But as law is the basis of government, it is impossible to receive just ideas of secondary principles, if God is immutable, the principles of his government cannot be changeable, if in presenting an attribute that does not shine forth in his law, as one necessarily grows out of the other. This is too plainly evident to require further proof; for his law is the expression of his will, and his will must surely be harmonious with himself.

It is not necessary to examine at length, though well to notice, the attributes of Deity. Nor need I quote scripture to prove that these attributes belong to God, viz.: Wisdom, Power, Holiness, Truth, Justice, Longsight, Eternity. While man is wise, just, and useful, &c., in a degree of these qualities are ascribed to man also. Thus the Scriptures speak of man as being holy, true, just, wise, useful, &c. But such expressions in regard to man cannot be taken without some necessary setting out of man's nature. Now there are these attributes which belong to Deity which may be applied to all of those mentioned above, but which man cannot possess, to wit: Infinitely, Immutability, and Eternity. While man is wise, just, and useful, &c., in a degree, God is infinitely, immutably, and eternally wise, holy, true, just, &c. These three qualify all the others; they are "perfections of perfections;" and as to the divine attributes, he must be considered as one of the agent, as it is possible, to receive just ideas of secondary principles, if God is not the use of his word in any ordinary sense, or as I use it in respect to man. The justice of God is infinite, immutable, eternal. These remarks may be necessary to guard us against making God (in our minds) such an one as ourselves, and to elevate our thoughts and views of the divine government. May the Lord help us to write and read with becoming reverence.

I have noticed that the government, or executive, must make a plain revelation of the law to which the subjects are amenable. This the Lord has done. He has not only revealed his dispensations and pronouncements of scripture concerning God's dealings with, and revelations to, his creatures in patriarchal ages, we come to a time when the world had far departed from the Lord; when he chose a people from among the nations to make them the special depositaries of his will to man. And while he made known, through prophets and teachers, civil and circumstantial duties, he taught us to look with peculiar reverence upon the moral code by putting it with his own hand, in the midst of the people, and he established it by the force of the sword. That man have been wont to consider the ten commandments a moral code is not strange, considering the teachings of the sacred word on that point. When God gave Israel his law, God thereinto another covenant with them, promising to regard them as a peculiar treasure above all nations, if they would obey his voice and keep his covenant. The expression "keep my covenant" refers to the "covenant promised," and not to the covenant or agreement made with their forefathers.
As this law has sometimes been confounded with other laws to which reference was sometimes made, I will not apply, I will briefly notice the distinction of laws.

The system (not the law) under which the people of God lived in the past dispensation was complex; its elements were moral, Ceremonial, and civil. The moral was the basis of all, existing prior to, and independent of the others; and was from the beginning the standard of duty to God and to our fellow men. The ceremonial was relegated, especially in its relation to their fellow men, making application of its principles to every day life. The ceremonial explicated the violations of the moral, and had especial reference to their external relations to God and to his kingdom; and therefore illustrate the true relation we sustain under Christ to the law of God, the moral rules in this and the future dispensation.

This distinction of the two laws, moral and ceremonial, is shown in the following scriptures.

Deut. xvi, 20, 21. "Hear, O earth; behold I will bring evil upon you, even the fruit of your thoughts, because you have not hearkened to my words, nor to my law, but rejected it. To what purpose came there to me any increase from Sheba, and the sweet came from a far country? Your burnt offerings are not accepted, nor your sacrifices to me. For I spake not unto your fathers, nor commandeth I them, saying, Observe my statutes, and my judgments, to do them, even to keep my law, but ye be thereof joined together in the same mind, and in the same judgment."

Isa. xli, 10, 19. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Rom. xii, 14. "There is no law against the good deeds of righteous men, the people whose hearts are my law."

Ps. xiv, 7. "The law of the Lord is perfect, converting the soul."

Ps. xi, 8. "I delight to do thy will, O my God: yea, thy law is within my soul."

Ecc. xiii, 18. "Fear God and keep his commandments: that be the whole duty of man." Matt. xv, 8. "If thou wilt enter into life, keep the commandments." Rom. i, 13. "The deeds of the law shall be justified with our bodies." Gal. iii, 12. "The law is not of faith; but the man that doeth them shall live in them." 1 John iii, 4. "Sin is the transgression of the law."

Rom. vi, 23. "The wages of sin is death." Rom. vii, 12. "The law is holy, and the commandment holy, and just, and good." Rom. vii, 15. "For we know that the law is spiritual." Romans vii, 12. This law is also referred to in certain scriptures, whether the commandments of God's holy, and the commandment of the commandments. Deut. iv, 18. "He declared unto you his commandments, which he commanded you to perform, even ten commandments;"

1 Chron. xvi, 15, 17. "Be ye mindful always of his commandments, the word which he commanded a thousand generations; which he made with Abraham, and his oath unto Isaac, and his statute unto Jacob, and his commandments to the children of Israel through the apostles; therefore we have the following declarations apply.

1 Pet. ii, 1. "Wherefore laying aside all malice, and be ye kind one to another." 1 John ii, 31. "Because I have spoken the truth, I am called the faith of Jesus in distinction from the corruptions of government examined in the light of reason."

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Jer. vii, 22, 23. "For I have spoken not unto your fathers, nor commanded them in this manner, saying, Observe my statutes, and my judgments, to do them, even to keep my law, but ye be thereof joined together in the same mind, and in the same judgment."

Rom. iii, 27. "As many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law."" (To be Continued.)

Meetings in Iowa.

Persistent appointment, I met with the church at Knoxville, and found them in a debatable condition, the cause of which was, none of the members said a word, that is, no one should say that I am a fault-finder. But deep and various as their troubles were, I went to preaching the plain, cutting truths of the last message of mercy, the church6 the church, and the members of the church were made to see their undue condition, and the importance, therefore, of immediate action on their part to get their own hearts right in the sight of God.

"The teachings, having been spoken by the voice, and twice written upon the stone tables by the finger, of God, may be considered as the foundation of the whole system." — John Quincy Adams.

In a previous number I preached two sermons on the commandments of God, and in the succeeding numbers, I have more especially on the commandments given by Jesus and the apostles, of which I will here give a specimen: John xii, 49, 50. "For I have not spoken of myself, but the Father which sent me gave me a commandment, that I should say all things which he hath said, and that I know that his commandment is life everlasting. Whatever I speak, therefore, even as the Father said unto me, so I speak." Chap. xx, 28. "Jesus answered and said unto them, He that receiveth me receiveth him that sent me, and he that receiveth me receiveth him that sent me."

Here is it made evident that God commands his people through the apostles; therefore we have the following from them: 1 Cor. x, 10. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

Eph. iv, 1. "Let all bitterness, wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice, and be ye kind one to another." 1 Pet. ii, 1. "Wherefore laying aside all malice, and all guile, and hypocrisies, and enmities, and all evil speeches." 1 John iii, 14. "And we have seen and do testify in the books that God liveth in the past dispensation was complex; its elements were moral, ceremonial, and civil. The moral was the basis of all, existing prior to, and independent of the others; and was from the beginning the standard of duty to God and to our fellow men. The ceremonial was relegated, especially in its relation to their fellow men, making application of its principles to every day life. The ceremonial explicated the violations of the moral, and had especial reference to their external relations to God and to his kingdom; and therefore illustrate the true relation we sustain under Christ to the law of God, the moral rules in this and the future dispensation.

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We Shall Reap.

O hear our prayers and answer them. What doth our God, our Father, our Lord, Help us the tide of doubt to stem, and hope according to thy word.

At home, abroad, through every land, Give strength to labor in thy field, In fruitful stores shall fill his barn.

And when 'tis gathered in at last, By weary frame and burdened brain, That I might live. He has suffered the penalty of that sin.

And in due season we shall reap, To quickly spend it all again, If still our confidence we keep.

And not like those who harvest, here, And when 'tis gathered in at last, Behold how long the husbandman.

And when 'tis gathered in at last, He all thy burden bore, He haste my dull soul, arise,

And in due season we shall reap, He all thy burden bore, He haste my dull soul, arise,

And not like those who harvest, here, He all thy burden bore, He haste my dull soul, arise,

And in due season we shall reap, To quickly spend it all again, Help us the tide of doubt to stem.

And not like those who harvest, here, Help us the tide of doubt to stem, Help us the tide of doubt to stem.

And in due season we shall reap, Help us the tide of doubt to stem, Help us the tide of doubt to stem.

And not like those who harvest, here, Help us the tide of doubt to stem, Help us the tide of doubt to stem.

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And in due season we shall reap, Help us the tide of doubt to stem, Help us the tide of doubt to stem.

And not like those who harvest, here, Help us the tide of doubt to stem, Help us the tide of doubt to stem.

And in due season we shall reap, Help us the tide of doubt to stem, Help us the tide of doubt to stem.

And not like those who harvest, here, Help us the tide of doubt to stem, Help us the tide of doubt to stem.

And in due season we shall reap, Help us the tide of doubt to stem, Help us the tide of doubt to stem.

And not like those who harvest, here, Help us the tide of doubt to stem, Help us the tide of doubt to stem.

And in due season we shall reap, Help us the tide of doubt to stem, Help us the tide of doubt to stem.

And not like those who harvest, here, Help us the tide of doubt to stem, Help us the tide of doubt to stem.

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And not like those who harvest, here, Help us the tide of doubt to stem, Help us the tide of doubt to stem.
THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THURSDAY, SEPTEMBER 9, 1863.

The report from Mrs. Loughborough and Hall in the East, is still favorable. Mrs. Hall writes from Manchester, N. H., saying that the tent is so located, that he has never known a better interest raised in any place in the same length of time; that they have already more invitations to visit, than they will be able to respond to, during their stay there; and that some of the time the tent will not hold enough people to amount to three hundred. We trust the result will be more than equal the flattering prospect.

The quarterly meeting in Ohio.—We are requested to remind the brethren in Ohio that the quarterly meeting of East Townsend, Ohio, is to be held, as per appointment, Sept. 19, 20, 1863.

Our people should search the sacred Scriptures more diligently, and we would urge the necessity of obtaining a liberal supply of the above works by Express, or for a golden harvest, our success was quite good. Nineteen members were named on a double-rate letter which requires six, the three cents will be made from the above prices.

Annual Meeting of the Seventh-day Adventist Publishing Association.

The third annual meeting of the Seventh-day Adventist Publishing Association will be held in Battle Creek Michigan on the Second day of October, 1863, commenting as at 9 o'clock, A. M., for the election of officers and the transaction of all other business pertaining to the interests of the Association.

At this meeting it is proposed to make certain changes in the By-laws, as follows: In Art. ix, Sec. 2, the first line after "All voting" strike out "except for an adjournment" and insert in its place, "for the election of officers." Add to the section after the representation of our printed ballot, "All other voting to be done as the President may direct."

In Art. ii. Sec. 1, after the words, "shall be elected," strike out "and substitute in their place, every year, a number of membership, &c.

To Article xi add the following: "Sec. 2, No money shall be paid to the Association for donations or subscriptions, nor of any description, except for services or profits arising therefrom, shall be subject to withdrawal, but shall be, and forever remain, part of its funds, to be used in accordance with sec. 1, of this article."

JAMES WHITE,
G. W. AMADOR,
J. N. LOUGHBOROUGH,
R. E. WALKER,
R. L. D. V. HORN.

P. S. We would add that this is to be merely a meeting of the Association for the transaction of business. There will be no conference held in connection with it, and no special religious exercises. Bros. White and Loughborough of the trustees, are now East, and are not expected to be present at this meeting; but the above-menioned changes are proposed with their suggestion and concurrence, for the reason that these changes will be apparent to all of us. It is that we may accomplish the latter in all business Matters with more convenience and dispatch, and also that the meeting of the Association shall not be preceded by any particular meeting of the year, but may be held at any time in connection with other gatherings, as, for instance, our General or State Conferences.

PROVIDENCE permitting I will meet with the church in Newton, Sabbath, September 12th, at 11 o'clock.

J. BRITTON.

RECEIPTS.
 RECEIVED FROM CHURCHES. Church at Dakota $12.

Books Sent by Mail.

General Conference Missionary Fund.

RECOMMISSION.

For Review and Herald. Presented to each member in the following Volumes and Num- ber of the Review & Herald to which they were sent or given.

Zitt

Michigan Conference Fund.

RECEIVED FROM CHURCHES. Church at Oakwood $12.

For Bro. Snook.

J. LAMSON.

Donations to Publishing Association.

Elizabeth Com $2. A. Seymour $2.

General Conference Missionary Fund.

CASH RECEIVED.


For Shares in Publishing Association.


For New Charts.

J. Lamson $10. P. S. Weaver 75c. J. G. Lamson


Books Sent by Express.

Milson S. Kellogg, Lake Station, Ind. $5.75.

Appointments.

Annual Meeting of the Seventh-day Adventist Publishing Association.

THE Iowa Conference will convene for the transac- tion of business on first-day meeting St. 20th, at 8 o'clock a. m. at Pilot Grove, formerly known as the Dayton and Richmond church, Washington Co. We hope to see a delegation from every church in the State. Delegates will report the condition of the churches, as to the amount of S. B. funds for the year, the character of the collection made, &c. Let those who cannot send a delegate send letters. Preaching to begin on Friday, the 18th, at 7 P. M.

We would add that this is to be merely a happy meeting. Those coming from the East will visit, for J. M. Ferguson, or O. Clippam, Richmond. From the North and West, for J. G. Smith, and E. A. Wager.

B. F. Snook.

D. Weaver.

D. Amodeo.

Good Books.

Ons of the greatest blessings to any house is a fam- ily library of good books. This may be larger or smaller, according to ability to purchase; but these books should be the very best. After the house is well furnished with works on the present truth, we would recommend the following:

1. Helps to understand the sacred scriptures, such as the Bible Atlas and Bible Dictionary, are impor- tant.

2. Works meeting the skepticism of the age, such as Nelson on Infidelity, and Fables of Infidelity, and Facts of Fact, are important, especially so, at the present time.

3. Moral and religious lessons, such as the Beautiful volume just issued, entitled Sabbath Readings, should be in every family. If children cannot read well, the parents should give them enough to read, and spend the hours of the Sabbath (which to them may be the last of the week), in reading to them. Deeply feeling the want of attention to the weight of the letters on the part of the writers, we give this word of explanation and caution.