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stoned, he paid the penalty of the law, and in the resurrection, he will be raised, of course, to salvation, for he was truly the Lamb that was slain to bear the penalty. 3. If a person, under that dispensation, could elude the vigilance of the law, and, though he had committed crime, was not detected, in the resurrection to salvation, he will be found to demand his punishment. And thus the sinner might offend against God, and yet, if he could escape the short-sighted and uncertain vigilance of the man, go free. Was his idea of the Sabbath, black as brand in his system of government? Let those alone believe who, whose position compels them to that absurdity. 

Here we detect Faivre's No. 1, in Eld. P.'s reasoning, as to the position he has attached to the scriptural evidences as a part of the civil code of the Jews, with the penalty which will be inflicted on their violation, as the moral law of God.

But Eld. P., like all other Anti-Sabbatarrians, finds it impossible to pass over this subject without saying something about fires. It is very easy to throw out an objection, and leave it to work its own confusion in the mind of the reader, without attempting to show its direct bearing upon the subject. We shall only reply to this hint thus: respectoing the prohibition of fires upon the Sabbath, that it was simply a local and temporary statute. It was not even binding on the Gentiles. But the middle wall of partition broken down the Gentiles were simply grafted in to the old stock, and the old must also be faulty in just those particulars, for to make in himself of two new things, so making peace, that he might reconcile both unto God in one body, by the cross, having slain the enmity thereby, and came and preached peace to you which were afar off, and to them that were nigh.

For through him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom also ye are builded, together with the Gentiles for to make in himself of twain one new mon, so making peace, Eph. ii, 11-22.

"For, thank the Lord Jesus, 'we are built together for an habitation in the temple of God, and adworship in the Spirit of holiness, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 1st Peter ii, 22,) and not through the 'letter,' or the law. 'For the law worketh the 'spirit of death,' and the Spirit worketh the 'Spirit of life.' And we therefore gladly rejoiced that Christ Jesus hath 'abolished in his flesh the enmity, even the law of commandments in his sight, to make in himself of twain one new mon, so making peace, Eph. ii, 15, 16."

"In my next promise to treat upon the subject of the 'Moral Law.""

(To be Continued.)

Character of Spiritualism.

Nothing can be more damaging to the claims of Spiritualism than the character of its revelations. Indeed, it is difficult to treat this subject with gravity. Here are ten thousands of people professing to hold intercourse with the inhabitants of an other world, who have the faculty of communicating the spirits of departed men of ancient as well as modern times, and the highest class mediums can converse with these spirits, and convey their utterances to the public. It is no more than reasonable to expect that with such a facility of intercourse as has thus been opened up, we should by this time have learned something respecting the other world; or at least, assuming that such communications may be forbidgates—that the spirits may be permitted, let the ghastly in Hamlet, to unfold the secrets of their prison-house—we should have expected, in some assurance, that the communication of the illustrious men who have been of late so frequently deprived of their celestial repose. The utter absence of dignity, of novelty, of consistency in the "conversations" which answer was, on the one hand, from the spiri,
specting the plans of the Confederate commanders? How is it that not one of them discovered the whereabouts of Gen. Lee, or of Stonewall Jackson, and prevented their escaping or the Northerners unaware? How is it that not a single secret crime has been brought to light, or an offender brought to justice? How is it that the spirits, when attempting physical feats, can beat the flutists and trumpeters of the unseen spiritual, and that any decently educated musician for the occasion. If we are tried and ask for patience: and our souls are kept in calmness, which means His peace. Or, we wait in painful suspense (sighs that may bring sorrow, we are prepared by some direction of thought or feeling, and are sustained under the saddest mourning. Above all comforts we believe in God—we confide to Him our little simple affairs; in that thought we put off all our most painful responsibilities, and feel that in submitting to Him all, there is peace.

This is not for emergencies only—for special seasons of trial and need, but as the young, trusting disciple said, "For all our little daily ways." The leading of the Spirit was real in those old times. How is it that not a single secret crime has been very happy and peaceful since I came home; foot, hand, and thought have been busy, but away down in the depths of my being, aside from all this, my soul has sat calm and still alone with God. God leads me like a tired child. Don't think I am losing my way, and that He will not come with it, He told me so plainly just what to do, and what not to do, in all my little daily ways. It is real to me, I follow it."

I opened again the letter laid by among my treasures and read these sweet words in witness of God's fatherly love and care for one of his young, fruitful disciples.

This is not fiction; not a picture set up above us as old saints with their holy faces look down on us; or a leaf from those Christian biographies whose heroes, reckoned most favored of divine manifestation, seem to stand apart from the common-place every-day lives. It is the simple testimony of one who walks as we do in a little sphere, tells as we do in a round of little duties, struggles as we do in matters of little purpose, with no sense of the fear for failure, and none to record the song of success.

Most lives are made up of very small things, too little to be observed outside the immediate circle of doing. But there is something in each of us to which we are peculiarly enlightened and refined. This degraded type of mankind, we are elsewhere in- formed, is represented by such petrified men as Pasa- day, the Roman, and such saintly facts as a man's, and whose scientific alchemy cloths them to like a death pall, and renders them "as utterly disqualified for psychological research as a blind man for physical re- search." The reason, then, why the revelations of Spiritualism up to the present time have not taken a higher type than the climbing of tables on to common, is not because the spirits are incapable of any thing inferior; the inferiority of the Spiritualists is in the mental condition of our age at present only have minds administered to them. This explanation is offered in all seriousness and good faith on the part of our author. He does not appear to have reflected how different is the human mind from that of the divine founder of Christi- anity, with whom he is most anxious to ally the cause of Spiritualism; who, appearing to a generation entitled to ask, "What must we do to be saved?" the Persecuted Church of his age at present only have minds administered to them. This explanation is offered in all seriousness and good faith on the part of our author. He does not appear to have reflected how different is the human mind from that of the divine founder of Chris- tianity, with whom he is most anxious to ally the cause of Spiritualism; who, appearing to a generation entitled to ask, "What must we do to be saved?" the Persecuted Church of his age at present only have minds administered to them. This explanation is offered in all seriousness and good faith on the part of our author. He does not appear to have reflected how different is the human mind from that of the divine founder of Chris- tianity, with whom he is most anxious to ally the cause of Spiritualism; who, appearing to a generation entitled to ask, "What must we do to be saved?" the Persecuted Church of his age at present only have minds administered to them. This explanation is offered in all seriousness and good faith on the part of our author. He does not appear to have reflected how different is the human mind from that of the divine founder of Chris- tianity, with whom he is most anxious to ally the cause of Spiritualism; who, appearing to a generation entitled to ask, "What must we do to be saved?"
Correspondents.

We have something to say to you, correspondents, and we fear it will make some of you feel unpleasantly touched. However, let us try to tell you some plain facts. But first we will state that after opening your communications, we put the hands of one who will try to call your attention to

... and here it is—our attention to which it belongs. Use good wide-ruled paper, and recognize it if it stood disconnected from the sentence to be, in fewest words. When necessary, call a council of dictionaries, grammars, and other helps. Write for them all:

... sight is one of his best treasures, and it is abusing composed with more care. Others would be used with where. there is, probably, enough such matter to fill their table. Some of them are written so poorly that it is a

... for Bro. Smith had used the Review for months only. When Bro. Smith came down to them from the beginning—was not abolished or remedied, I did not know which, I con

... the sixth commandment, with the same sanctity as the other nine of the decalogue, I then and there resolved was formed and the answer came, No, I never

... and washed in the Jordan. So the reason why resting on the Sabbath until sometime after it had been discussed, I

... a doctrine, an item of experience, or an incident of interest, which would make somewhere from two lines to a page; and you may not hide your light under a bushel, but write out your thoughts, and let the thousands of readers of the Review, be instructed and cheered by them.

... and paper, and practice with copy-book before them, would be a splendid investment.

Substitutes.

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" II Kings, 12.

So said Naaman the leper, the captain of the host of the king of Syria. But he had disregard ed him to wash in Jordan seven times, with the promise in that he was to be healed of his leprosy. He was induced, however, to comply with the direction of his sovereign's lepers. But who now believes that, had he taken his own way and gone and washed in those waters of Damascus, he would have been healed? No one. Not because there was any more virtue in the waters of Jordan to cure the leper, but because the word of the Lord had been to him that he should wash there. The virtue, as far as human agency was concerned, was in obeying the word of the Lord.

When Saul, the king of Israel, was commanded to destroy utterly the Amalekites, to leave nothing alive either of man or beast; and he took the notion that it would be a fine thing to save Agag the king alive to grace his trumpetant ragged nation and also that it would be a very pleasant thing to save some of the beasts of the sheep and oxen, for the purpose of offering a sacrifice to God of that which the Lord had delivered into his hand, and which had cost him nothing, and so have a splendid time of it, the word of the Lord to him was, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. His substitute was not accepted. It is nothing more than an effort to get God to substitute for his holy Rest-day; and the remark is often heard, "I believe it makes no difference what day we keep, if one is kept as it ought to be." Are not these the words of the Lord of Israel? Are we not to rest in the work of redemption greater than the work of creation? Is not the claim of the day of the resurrection to our observance, greater than that of the Sabbath? May we not rest on it, and be accepted?

The only reason why Naaman could not wash in the waters of Damascus and be clean, was that the Lord had not commanded him to do so, but had told him to wash in Jordan. So the reason why feeding on the first day of the week, many of the "six working days," is not acceptable to God, is because he never commanded it; but, on the contrary, he has commanded us to rest on the day on which he rested, namely, the seventh day. It is bad enough to neglect to do what God has commanded us, without insulting him to his face by offering him a substitute. "We established 0 ye heavens of this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out ditches like broken cisterns, that can hold no water." Joel, 3, 17, 18.

The Good Works of the Gentile Church before Ordained.

"For ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2, 10.

There can be no good works aside from the keeping of the commandments or law of God; otherwise the law and all the commandments which which the Ephesians and other Gentile churches were required to practice in Christ Jesus, were not the requirements of some new law, something newly ordained for their observance, at the introduction of the Gospel dispensation; but they were those which God had before ordained, that all who obey the gospel should walk in them. When the apostle John wrote a new commandment to his hearers, it was to obey the old commandment. Instead of this, he is careful to confirm the old commandment before speaking of the new. He says, "Breathe, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." He would have his brethren distinctly understand, that, according to the law, there is a certain number of commandments to them, the one—the word that had come down to them from the beginning—was not abolished, but was in full force and had an undisputed claim to their obedience.

B. F. COTTRELL.

A Brief Experience.

Amidst the time the Sabbath question began to be agitated amongst Adventists, I was invited in company with a very dear man, to take a part in the spread of the supposed error. And having listened to a great deal of anti-subботarian preaching, and believing that somehow or other the Sabbath had been abolished or remedied, I did not know which, I consid ered it my duty to investigate the subject, as there existed neither did it occur to me that never having heard the other side, perhaps I was prejudiced and therefore had better wait until I had heard. I engagi ed to oppose. After investigating the question several days, as I was one evening seated in my chair reading against the wall meditating upon it, all at once an electric shock a thought in the form of a well defined question presented itself to my mind. The question was, Will you teach and grant to others the right to violate the fourth commandment, when you yourself cannot show that you have a right to break it? The Sabbath was right, and I would never teach what I did not answer the challenge. I saw that I could not show a single reason for breaking it myself, and therefore it would be presumption in me to say to others, Break it. And in the time that it takes to tell it, the resolve was formed and the answer came, No, I never will! I never will grant to others a right which I do not possess. And although I did not embrace the Sabbath until sometime after it had been discussed, I was convinced that all the arguments against it were public opinion, and all the objections of those personal interest; yet as the fourth commandment was one of God's precepts, given at the same time and in the same manner, and clothed with the same sanctity as the other nine of the decalogue, I then and there resolved that until I could find an unanswerable right for breaking it myself, I never would teach what I did not confront with such a right, I never have taught others to disregard the fourth commandment. Man's rights are derived rights, they are the rights of creatures. To teach the Sabbath as a duty only, is unjust. It is not only a duty but a privilege—a right guaranteed by the Creator to all his creatures—blesses of burden as well as man. The duty of resting in the Lord, and the keeping of his sabbath, we may have one without the other. Man's right to rest is founded on two facts, that the Sabbath is sacred as a duty and equally sacred, a right. If the right to rest is perpetual so is the duty. But who now believes that, had he taken his own way and gone and washed in those waters of Damascus, he would have been healed? No one. Not because there was any more virtue in the waters of Jordan to cure the leper, but because the word of the Lord had been to him that he should wash there. The virtue, as far as human agency was concerned, was in obeying the word of the Lord.

R. F. COTTRELL.

Zitt i.euxtau arty trattl.
tread-mill of time, Sirs, you have no right to rest? There is no more courage to say this than there was on the part of the priests, the scribes and elders to say that the baptism of John was of man, for fear of the people. All it is a matter of doubt if there are any who are willing to shoulder the responsibility of saying in so many words, Resolved, that as the fourth command-ment is abolished, therefore men have an un-due respect for Sabbath observance, and regard it them- selves, as competent persons to teach others also. There should be no doubt, no quibbling in this matter. Either the Sabbath as a di-vine ordinance does or does not exist in this age. And it is a matter of doubt if there are any double meaning? But some how or other there seems to be a general impression, if not a settled conviction of the people that the Sabbath as a divine ordinance does or does not exist in this age. If both in this world and in the world to come. All means. It ever has existed, and always will exist, both in this world and in the world to come.

There who advocate the perpetuity of the Sabbath and who use the arguments of the way in which it is used are the people of which they are capable. And if the Sabbath is as great a burden, and to teach it as great a heresy as the no-Sabbath and no-law advocates seem to teach, why not say so? Why not use language that admits of no double meaning? But some how or other there seems to be a general impression, if not a settled conviction in the minds of all, that man's physical, moral and re-ligious life being demands a Sabbath, and all are willing to have one. And as the fourth commandment of the doxology is the only one that recognises a weekly Sabbath, no one objects to its sacredness and perpetuity, provided that it is applied as they wish to have it. It is just this that is the case from the fact that the most bitter opponents of the Sabbath never have a word of objection to offer against the preaching of the perpetuity of the ten commandments, provided the preaching of the ten commandments as it be sanctified, all be sanctified, all be sanctified, and they have not one word of fault to find, or criticism to offer against the almost universal use of the term Sab-both, if it is applied to the first day of the week. From this it would seem that all the opposition against the Sabbath as a divine institution, and the fourth com-mandment as a moral precept, is not a matter of prin-ciple, but a matter of personal interest. Kind reader, look at this matter, and ask yourself whether you have any right to live in opposition to the fourth command-ment, or to teach men to do so. E. GOODRII.

A Chilling Influence.

The influence of a cold, heartless Christianity upon the world is now being manifested in all the walks of public and private life. In its eringing, shuffling ness, for wealth and fame, and all the world calls treasures. This we expect from the nominal church, but not from those who profess faith in the present truth. Sue, there is a sect of believers who are over-coming the world through faith in those precious truths which are fitting up the people of God to with-standing the temptations of the last days, a family who have long had a name as S. D. Adventists come among them: hope and joy fill all hearts because that voice of experience is now to be heard among them, and they will have no more.

As the chilling influence. Instead of help, the young converts whose hearts were pulsating in their first love of the truth, are bowed down, and grief and sorrow are their only consolation; being instead of the seed of distress and doubt are plentifully sown. Alas, who has blighted the flour of innocence, hope and faith? What hand can hinder or stay the evil. Again a youthful and faithful and loving company set out on the journey to that land where all is holiness and peace, and love, they have just got the truths from life brought them on and his holy angels have seen the beauty in her, they expect great things from the people who for years have experienced the sanctifying truths of the word of God as brought to light. They are filled with the knowledge of the word. They will have no more. You will point me to some erratic revivalist, as com-mended by a Drury Lane stage, who carries a congregation along in whirlwinds: excitement, laughing, weeping, and laughing again. I have seen him, heard him, and laughed with those who for years have been under the influence of these truths. What do they find? Are they disappointed? Do they ever find coldness where they expected to find hearts glowing with love to God? Do they always find the love of God where they had looked for it? Are they ever chilled with the incomparableness of those who they expected to find solemn?

Am I, are you, dear brother, clear in this matter? Have we so lived that new and hoping bands were brought into the light, they could see a reflection of the truth to their own hearts? In such time is sorrow, that my own course has not always been such as to give joy to such young and hoping converts; bit-ter tears, bitter thoughts arise. Do you think that such young, and we should be disappointed, as they look in vain for that perfect stature of men in Christ they had hoped to find?

Of late this consideration has taken deeper hold on the minds of many. What is it? Are we are not the young convert, who in the fervor of his first love forms high and exalted opinions of his more experienced brethren, or shall we humble them in the bud? Will holy angels come from God, look with calmness upon hopes so blighted, expectations so raised, to be disappointed? What human heart does not bleed at the thought of so frustrating the good hope and faith of their fellow-creatures? Either the Sabbath as a divine ordinance does or does not exist in this age. If both in this world and in the world to come. All means. It ever has existed, and always will exist, both in this world and in the world to come.

There are now upon those who for years have looked at this matter, and ask yourself whether you have any right to live in opposition to the fourth command-ment, or to teach men to do so. R. GOODRICH.

Sorority of Ministers.

Dae, Warren: The following taken from the Ameri-can Wesleyan, having been pressed with interest, I submit to you, hoping it may be interesting to other readers of Rev. If you think best to insert it. It will illustrate the growing tendency to pleasur-loving in these days.

Mr. S. Warren, of Lancaster, said: For thirty years a sense of the sacredness of the house of worship has been diminishing under the influence of lectures, so comic, droll, and vulgarly witty, as to keep congregations in roars of laughter, slapping, stamping, and shaming. If the power of battle is such, that a young man cannot go through a ball-room without dancing as he goes, what can we expect of youth, who, at the lecture, are expected to clap their hands, stamp, laugh, and shout with all their might? They will come into the house of worship scuffling, pushing, tripping, laughing, and jesting. They will be disorderly during service, and will go out more like a riot than a religious service.

Mr. G. made little impression on the Sunday, because on Saturday evening he had given a lecture in the same house. But on the Sunday Mr. S. Warren made a good impression on the boys, by the following: "Old Tip's the boy that swings the flail, And makes the loco's all turn pale," And makes the loco's all turn pale, Hurra, hurra, hurra." Again, the solemn "Let us pray" on Sabbath morn-ing made little impression, because the last thing the lecturer did on Friday evening before saying "Let us pray" was to sing.

"Do sign the pledge, and I'll marry your daughter," Then the deacon'd say, "and if you don't, I'll drink poison but wait," O that will be joyful, joyful, joyful. When I marry the deacon's daughter.

Will it be said that fun was the life of the Washing-tonian movement? It may in truth be said: that excess-violation of the commandment when made for the purpose of worship, or to teach men to do so. E. GOODRICH.

"I THE REVIEW AND HERALD. No. 20.

Shakespeare would be ashamed of him. Do you tell of his glorious revivals? I have in mind one of them, where he counted one hundred converts, and in two years ninety-nine-backed off, and the one who remained, was rooted and grounded in the new life, by some one, only known to God as a revivales.

How did Christ preach? It would be almost blasphemous to even suppose him using the language of the day. He never once mentions the name of Jesus. He never once instructs men to pray to think of Jesus coming into a lecture, when a learned D. D. or Professor has wrought his audience to tears with such scenes as the following:

"No room for mirth or trifling here."

Sin, death, and hell, are grave themes. The judg-ment is grave, eternity is grave. Treating these themes playfully is the parent of infidelity. Men often say that the minister does not believe, cannot believe, the doctrine he preaches, of eternal punishment, while it takes no hold of him. He does not consider the awful meaning of the word eternity, or he cares little for the souls that perish, while he plays with the people at their homes, and plays in the pulpit, "Courting a smile, when he should win a soul." "So did not Paul." Mark his deep seriousness. "For I have not shunned to declare unto you all the counsel of God." And none "publicly contend for the house of God, and with "many tears." He had great heaviness and sorrow, wishing himself acquitted from Christ, (accu-red), for the salvation of his countrymen. Read the lamentations of Jeremiah, both mourning, mourning, and weeping of Daniel, for their brethren when they saw the awful consequences of sin. Let the house of devo-tion be sanctified, the pulpit, the minister, the scribes, the scholars, going to the sanctuary with the view of the sanctuary with devotion, and walk the aisles as on hallowed ground, and silently take our seats, not with sentiments, and gosspit, but with silent prayer. "How pleased and blest was I, To hear the people cry, "Come, let us seek our God to-day! Yes, with a cheerful mind We haste to Zion's hill, And there our vows and honors pay.""
“Father, Take My Hand.”

The sun is gathering thickly o'er my head; and loud
The throng is great, my Father! many a doubt
And foes oppress me sore. I cannot stand
The way is long, my Father! and my soul
Is gathering thickly o'er my head; and loud
The throng is great, my Father! many a thorn
The way is rough, my Father! many a thorn
Has pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet Thy command
Blows like the wind, and I take thy hand;
Then, safe and blest, lead unto rest, Thy child.

The path is rough, my Father! many a thorn
Has pierced me; and my weary feet, all torn
And bleeding, mark the way. Yet Thy command
Blows like the wind, and I take thy hand;
Then, safe and blest, lead unto rest, Thy child.

The cross is heavy, Father! I have borne it long, and still do bear it. Let my worn
And failing spirit rise to that blest land
Where crowns are given. Father, take my hand,
And through the long, lead safely along, Thy child.

The way is dark, my child, but leads to light;
I would not always have thee walk by night.
My dealings now thou canst not understand.
Thy father walks, then be not terrified;
The throng is great, my Father! many a thorn
The way is long, my Father! and my soul
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rowingly thinking you have a soul, though you seem to forget it. The very gravestones that you see every week are witnessing against you; they are silently witnessing, "life is uncertain, time is short, the restoration is yet to come, the Lord is at hand." All, all must awake! 0, all must be quickened; time past may surely suffice you to have slept. Awake to be wise. Awake to be saved. Awake to be happy. And why not to-day?—Banc.

A Hint.

There are some hackers who take special delight in telling people how much they are pleased with his sermons. And there are some hackers who take equal delight in showing their minister on what points in manner and matter they deem him defective. And both those classes of persons, though they may perhaps mean well, are to a sensitive minister anoncenn.

Few preachers are the better for being extravagantly commended, and few are profited by homiletical suggestions from those whom they know are incapable of writing or delivering a sermon themselves.

"Let such teach others, who themselves excel, And ensnare freely who have written well."

One of the best compliments that was ever paid to a clergyman was this, which was once said to him by Louis XVI. "When I hear other preachers, I usually go home praising them; but when I hear you I go home confessing myself." To some but to a faithful preacher could this in truth be said. He is the highest: and most valued compliment a parishioner can pay a pastor, is to obey the truths which his pastor delivers.

A Poor Man's Wish.

I asked a student what three things he most wished. He said, "Give me books, health and quiet, and I care for nothing more."

I asked a miser, and he said "money, money, money."

I asked a pauper, and he faintly said "bread, bread, bread."

I asked a drunkard, and he loudly called for strong drink.

I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, wealth, fame and pleasure.

I asked a poor man who had long borne the character of an experienced Christian; he replied that his wish was that he might see the King in glory. "I have," he said, "now only three things—first, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ."—Townsend Chief.

Four Servants of Satan.

Satans have a great many servants, and they are very busy running round, doing all the harm they can. They ride in cars; they follow the soldiers; they do all the harm they can. They ride in cars; they follow the soldiers; they do all the harm they can.

To none but to a faithful preacher has Satan sent his agents to seek whom they may devour. It is said that he goes about seeking whom he may devour. It is said that he goes about seeking whom he may devour.

Great measures of grace carry with them the greatest evidence of a man's union and communion with God; and the more a man's union and communion with God are evidenced, the more will the soul be filled with that joy which is unspeakable and full of glory, and with that comfort and peace which pass understanding. In great measures of grace, as in a crystal glass, the soul sees the glorious face of God shining and sparkling, and this fills the soul with joy.

From Sister Penniman.

Dear Brethren and Sisters: Thinking it would be pleasing to you, I am about to express to you the delight which I feel in thinking of those who "speak often to another."

In early youth I made a profession of religion, and for several years lived faithful to that profession. I desire to speak to those who may be living in harmony with those who "speak often to another."

For several years past associations with the world have so engrossed my mind that I have entirely lost the power of godliness, and nearly given up the form of religion, but I now find that God has turned me away from the world, and I am living in that time, therefore seek first a...
The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 12, 1864.

General Conference.

This second Annual Meeting of the S. D. A. General Conference will be held in Battle Creek, Mich., on the third day of May, 1864, at 9 o'clock A. M., and members of the Association, Thursday, while those who can afford the necessary meetings, will be expected, on Friday. A committee of arrangements will be at the Review Office, to provide homes for all who come.

Let all realize that those who attend these meetings, a great work is committed to us to spread abroad in the short time now left us, the last message of mercy to a perishing world. The demands of the times call for more than mortal zeal and energy, for the interest of the cause in all its departments is involved in the issue of these meetings. May those who come, come with hearts glowing with love to God and his precious truth, and prepared to do all that man can do to spread it universally, and those who cannot come, can at least pray for us, that the Lord's counsels may be carried out, and his work finally accomplished gloriously in the world.

Michigan State Conference.

The Michigan State Conference will hold its fourth annual session at Battle Creek, Mich., Thursday, May 19th, 1864, at 9 o'clock a. m.

All the churches belonging to this Conference, and those who wish to unite with it, are requested to represent themselves faithfully by delegate or letter. Delegates are to be chosen according to the following ratio: "Each church to the number of twenty members or under, shall be entitled to one delegate, and the amount of their S. B. fund." Ministers belonging to the State Conference will be appointed, the different Conference Committees will act upon their discretion. Churches will also be careful to act upon their mission, of "the amount they will give each month to the cause in all its departments, so that when the conferences and Association, so many meetings exclusively, will be expected on Friday. A committee of arrangements will be at the Review Office, to provide homes for all who come.

These reports must state the number of meetings held, the number of members present, that the numbers of those who attend these meetings may be fully attended to before the Sabbath, so as to leave the Sabbath and first-day to be devoted exclusively to religious exercises. It will be necessary that delegates to the General Conference should arrive in Battle Creek, as soon as Tuesday or Tuesday night, delegates to the Mich. State Conference by Wednesday, members of the Association, Thursday, while those who can afford the necessary meetings, will be expected on Friday. A committee of arrangements will be at the Review Office, to provide homes for all who come.

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Aurora Borealis.

When among the signs of the last days, the Aurora Borealis is mentioned as being of recent origin, the sober mind immediately denies this. For the benefit of such, I transcribe from William's Abridged History of the U. S. a passage which was used against it.

"A phenomenon singular at the time and not yet satisfactorily explained, alarmed the people of New England in 1717. This was the Aurora Borealis, from which the name is derived. It occurred in the heavens in the autumn of 1717, and continued several months. The philosophy of Joel, 30, may not be here fulfilled, at least in part."

Rare Paragraphs.

Duties are ours: events are God's. Solitude shows us what we should be: solitude what we are.

Recollection is the life of religion. The grandest operations, both in nature and in grace, are the most silent and imperceptible.

Every man should aim to do one thing well. Every man should aim to do one thing well.

If a good man cannot prevent evil, he will hang heavy on its wings, and retard its progress. If a good man cannot prevent evil, he will hang heavy on its wings, and retard its progress.

Wisdom prepares for the worst: but folly leaves the best for that day when it comes.

We treat sensible and present things as realities, and the future and eternal as fancies; whereas the reverse should be our habits.

There are but two states in the world which may be pronounced happy—either that of the man who rejoiced in the light of God's countenance, or that of him who mourned after it.

Never consider yourself dressed, except you have on the white garment of inward sanctification, the royal robe of Christ's righteousness, the embroidered cloak of a blameless conversation.