AND SABBATH HERALD.

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

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Mighty to Save.

O, Christian! dost life seem a wearisome way, At the thought of its toils, art thou filled with dismay? Dost thou fear in thine own strength its dangers to bear? Trust in thee, Christ's Redeemer; He's mighty to save.

Doth it grieve thee to find that thine own wayward heart darkens its shadow cast o'er thy bright hours? Cling close to the Living One, mighty to save.

Have loved ones departed to dwell with the dead, and thou with the mighty God, and it was counted unto him for righteousness. Now to him that worketh is the reward of his labors, but he that believeth on him that justifieth the ungodly, shall not have dominion over you; for where no law is, there is no transgression.

One, Christ's thy Redeemer; He's mighty to save.

Doth it grieve thee to find that thine own wayward heart darkens its shadow cast o'er thy bright hours? Cling close to the Living One, mighty to save.

Through Christ thy Redeemer, the mighty to save.

NEWNESS OF SPIRIT, and this sin is the one mentioned in the 'seventh commandment' of the decalogue; and this is what gives us the right to compare the old law of works with the new law of faith. And as we say, the new law is above the old, the new law is at the head of the new law of faith, and the new law of faith is 'believed,' and 'the old law of works' 'is done away.'

But let us remember that we do not establish the 'law' by keeping the old law of works, but by the new law of faith. For 'the promise that he should be the heir of the world, was made to Abraham through faith, and to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, even us.' Rom. iv, 13, 16. Thus we see, that the promise made to Abraham, that he should be the heir of the world, (Greek, ἐν τοίς ἐγκαταστάσεις τῆς χώρας,) was not through the works of the law, but through the righteousness of faith. Therefore, it is of faith, that it might be of grace, and to the end the promise might be sure to all the seed.

For what saith the Scripture? Abraham believeth God, and it was counted unto him for righteousness. Now to him that worketh is the reward of his labors, but he that believeth on him that justifieth the ungodly, shall not have dominion over you; for where no law is, there is no transgression.

What then? Shall we sin, that grace may abound? God forbid! For we know that the law is spirit, and the flesh is weak. But I keep law law unto salvation. For I am not a law unto myself; for sin is lord over me, that I might not obey mine own law, but sin is lord over me, that I might not obey mine own law.

What shall we say then? That there is no more commandment? Nay, in every thing that is written there is some teaching which is hard to be understood. For he saith, A man is not justified by the works of the law, but by the faith of Jesus Christ, even we have said, that faith doth work through love.

That being dead, wherein is the transgression of them. We shall all agree, that the law which enjoins the observance of this day is embraced in the fourth commandment; for the violation of the Sabbath surely. (See Ex. xxxiv, 21.)

He's mighty to save.

DOETH IT GRIEVE THEE TO FIND THAT THINE OWN WAYWARD HEART DARKENS ITS SHADOW CAST O'ER THY BRIGHT HOURS?

DO THORNSTREW THIS PATHWAY, WHERE ONCE BLOOMED THE FLOWERS, AND DARKENS ITS SHADOW CAST O'ER THY BRIGHT HOURS?

DOST THOU FEAR IN THINE OWN STRENGTH ITS DANGERS TO BEAR?

TRUST IN THEE, CHRIST'S REDEEMER; HE'S MIGHTY TO SAVE.

FOR WHAT SAITH THE SCRIPTURE? ABRAHAM BELIEVETH GOD, AND IT WAS COUNTED UNTO HIM FOR RIGHTEOUSNESS.

AND THEOLOGY TO BE COUNTED RIGHTEOUSNESS, THAT IS, RIGHTEOUSNESS WHICH IS OF FAITH; BUT ISRAEL, WHICH FOLLOWED THE LAW OF RIGHTEOUSNESS, HATH NOT ATTAINED TO THE LAW OF RIGHTEOUSNESS. WHEREFORE? BECAUSE THEY Sought IT NOT BY FAITH, BUT AS IT WERE BY THE WORKS OF THE LAW;


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NOW TO HIM THAT WORKETH IS THE REWARD OF HIS LABORS, BUT HE THAT BELIEVETH ON HIM THAT JUSTIFIETH THE UNGODLY, SHALL NOT HAVE DOMINION OVER YOU; FOR WHERE NO LAW IS, THERE IS NO TRANSGRESSION.

WHAT THEN? SHALL WE SIN, THAT GRACE MAY ABUND? GOD FORBID! FOR WE KNOW THAT THE LAW IS SPIRIT, AND THE FLESH IS WEAK. BUT I KEEP LAW LAW UNTO SALVATION. FOR I AM NOT A LAW UNTO MYSELF; FOR SIN IS LORD OVER ME, THAT I MIGHT NOT OBEY MY OWN LAW, BUT SIN IS LORD OVER ME, THAT I MIGHT NOT OBEY MY OWN LAW.

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THAT BEING DEAD, WHEREIN IS THE TRANSGRESSION OF THEM. WE SHALL ALL AGREE, THAT THE LAW WHICH ENJOIN THE OBSERVANCE OF THIS DAY IS EMBRACED IN THE FOURTH COMMANDMENT; FOR THE VIOLATION OF THE SABBATH SURELY. (SEE EX. XXXIV, 21.)
moral law completely nullifies his argument on the Sabbath as a type.

But this moral law, he says, is dead, or, "in other words, it is fulfilled." He should have remembered that a moral law is not abolished by being fulfilled. A moral law can be fulfilled only by rendering obedience thereto. This is the very meaning, and, we submit, the only meaning that the word fulfil has as applied to a moral law. If it is still contended that fulfil means to abolish, let him refer to Gal. vi, 2, where we read: "Bear ye one another's burdens, and so fulfill the law of Christ." Then if God's law is fulfilled and abolished, and Christ's law is also fulfilled and abolished, pray tell us how God's law is not abolished in the New Testament, where Paul declares that God's law is服从ed by the gospel. False as this institution of the Sabbath has ever spoken of as his blessed and holy rest-day, which the holy men of the Bible have ever regarded with unfeigned delight, which it is ever regarded as made for man, as an institution made to supply his wants, and not to lay heavy burdens on him in his rebellion against the government of Heaven.

Eld. P. says, "the law is abolished, because the penalty of death is not now inflicted, has been sufficiently refuted already." His "moral law of the New Testament" is a mere fancy, a mere dream, in order to prove his points. He lets it be particularly noticed, that Paul does not say that the law cannot under any circumstances justify a person, but only that the circumstances in which the world is now, are such that none can be justified by the law in the sight of God. And what are those circumstances? He fully states them in the verse before. Verse 19: "Now we know that what things soever the law requires, they are the evidences of sin." That which is spoken of as the "evidences of sin," are admitted by Eld. P. as being evidences of guilt, and if every mouth be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law, there shall no flesh be justified in his sight.

Two laws are brought out by this testimony, which should be held in continual remembrance: they are, first, that the moral law is binding upon the Jews only, but upon "all the world," and every mouth is spoken. It makes every person guilty of sin; and, second, that therefore so flesh can be justified by it. Here it is as plain as language can make it. The word, therefore, denotes a conclusion clearly arrived at by the author of the law. The law of the Old Testament laid all the world have transgressed the law, and become guilty. Therefore they cannot be justified by the law; for the law cannot justify its transgressors; yet if we understand Eld. P., he finds fault with the law, and considers it an evidence that it is "done away," because it will not justify the guilty: A law that would justify its own violation! What would such a law be good for? Think of it. It would unity itself, and be only an evidence of extreme foolishness on the part of the lawyer. Amid all the weaknesses and short sightedness of human counsels, they have never been known to produce the oddity of making a law for works of works, "but by the new law of faith." The question at once arises, Of what law is Paul speaking? What law is it, which is not made void but established through faith? Is it Eld. P.'s "new law of faith?" If so, the text will read like this: "Do we then make void the law of faith through faith? God forbid; you we establish the law."

On this point Eld. P. seems to have become somewhat bewildered. He says, "But let us remember that we do not establish the old law of works, "but by the new law of faith." The expression is qualified, "but by the new law of faith." The question at once arises, Of what law is Paul speaking? What law is it, which is not made void but established through faith? Is it Eld. P.'s "new law of faith?" If so, the text will read like this: "Do we then make void the law of faith through faith? God forbid; you we establish the law of faith." This, it seems to us, borders hard on nonsense. Nor can we avoid making nonsense of the Apostle's language, except by taking the ground that the law of which he here speaks, is something outside of the New Testament, which he is laboring to show is not made void by the faith of the New Testament, and which is nothing else but the moral law of the Old Testament. At any rate, it is the law of which he so fully speaks in the preceding portion of the chapter, which is binding upon all the world, which constrains men to a strict observance, and by which, therefore, no flesh can be justified.

Eld. P. speaks of the moral law of the Old Testament as "the old law of works." Query: Does not his "moral law of the New Testament" require the same number of works and the same kind of works? We venture to say that it does; or, in other words, that he transgressed every one of the ten commandments in his new system, not even excepting the one in the first place. But he fails to point out that the day. Then is not his law just as much a law of works as the old? Where in the difference, so far as the works are concerned? And is there either reason or evidence to distinguish between objects which are of the same kind, and which in all their outward particulars are identical, and bestowing abominable epithets upon one, while the other is handed to the heavens? But says the objector, "do we not read in verse 6, "But now we are delivered from the law, that being dead whom we were held?" and does not the word, that refer to the law, and show that the law is dead?" By the expression "that refer to the law," Eld. P. does not refer to the law. Turning to the Greek Testament, we find the word from that expression comes, to second husband, and therefore should be in the genitive singular, the word law, just before it, being in that case number; but it is in the nominative plural, and therefore refers to the word law, not the law, as read by Eld. P. Not so, says the objector, "that refer to the law, and we are dead to the law by the body of Christ." Verse 4.

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the question that it cannot refer to the law. Therefore, look at it in whatever light we will, Rom. vii contains no intention whatever that the law is in any degree a barrier to any wise rebel against any righteous law. Rightly understood, there is a beautiful harmony in the illustration that Paul has here, and the seventh of Romans becomes a strong cedul, not for the law, but for the law abolished, the law which is "worn out" of the commandments by the author himself. This is the law which he "delights in the law of God after the inward man," and whom he esteems the "commandment holy, just, and good and salutary outside of Christ." Then, as we have already shown, it has no application to Seventh-day Adventists, and you are simply fighting a man of straw of your own creation. We have gone upon the supposition that you were, according to your avowed purpose, arguing against the observance of the seventh-day Sabbath, against which, unless you acknowledge a disputation is due. In short, you must have designated the question from Hebrews; and this being so, the impartial reader will pronounce our language none too severe.

Rom. viii, 4, is quoted. "The righteousness of the law is fulfilled in us, who walk not after the flesh," or, as says Ebd., P. "But after the Spirit." The word, fulfilled, is made elastic by being put in small capitals, to which we respond, Amen. Righteousness, or a system of right doing, can be fulfilled only by conforming strictly thereto; and this scripture shows that the law is the standard of righteousness. The two verses and a half together present the idea thus: that the Son of God died for us that the righteousness of the law might be fulfilled in us. Yes, the righteousness of the law must be fulfilled in us; that is, the righteousness of righteousness as though we had never transgressed the law; but how shall this be done? Never by our own efforts alone; for we have already transgressed, and can never alone for these transgressions as already shown. It can only be done, therefore, through Christ. And as, through the merits of his blood, our past sins are cancelled, and we go on in obedience in the future, we are accounted as righteous as though we had never sinned, and thus the righteousness of the law is fulfilled in us.

How different is this teaching of the apostle from the representation of so many that Christ died to abolish the law. Christ does not make us righteous by breaking down God's great standard of righteousness, so that it cannot be shown who is a sinner, but by opening a way whereby our characters can be made righteous. The righteousness of God is fulfilled in us, not by the flesh, but by the Spirit, who "who walk not after the flesh," says, "or the law." Now if there means law, the text would read, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh," or, according to the law, or in other words, who are not living in obedience to the law, is absurd.

Luther's Prayer for Melanchthon.

On a certain occasion a message was sent to Luther to inform him that Melanchthon was dying. He at once hastened to his sick bed, and found him presenting the usual premonitory symptoms of death. He mournfully bent over him; and, sobbing, gave utterance to a sorrowful ejaculation from his heart: "O Lutheran—thegolden thread, entwining the destinies of the God with whom we have to do!"

"Dear Luther, why don't you let me depart in peace?"

"No, no, Philip, we cannot spare you yet," was the reply. He then ordered some soothing, and, when pressed to take it, he declined, again saying, "Dear Luther, why not let me go home and be at rest?" "We cannot spare you yet, Philip," was the reply. He then added, "Philip, take this cup, or I will excommunicate you!" He took the cup; he began to grow better; he soon regained his wonted health, and labor- ed for years afterward, in the cause of the refomation.

And when Luther returned home, he said to his brother, "Melanchthon has come back in direct answer to prayer."
about the year 1855, which enabled about one in twelve of protected Sabbath-keepers to find their own place, which so resplendent a scene appeared upon once a new and glorious era in its progress.

Hope of the Resurrection.

Tax following article is taken from a work by Dr. Seitz, entitled The Last Times. It treats upon one of the sublime themes that can occupy the mind of the Christian, and the reader will find it full of hope and consolation for the follower of Christ. Who can read it without feeling new determinations so to live as to vitiate a resurrection from the dead?

There is nothing so repulsive to our natural instincts as death. There are few people who do not feel a cold shudder creeping through and through them whenever they realize the thought that they must die, and have their coffin lid screwed down upon their forhead, and be covered up with clods in the dark, earthy. But the hope of the resurrection of the just throws a radiance around the death-bed and the grave, and helps us to see the gloomy and mysterious changes. The good man the sepulchre is but the gateway to the better world,—the resting-place for the wasted and weared body previous to going forth into the bliss and honors of a divine and eternal kingdom. Its ashes are but a quiet night anterior to an everlasting death. Death is but a sleep, which presupposes a future awakening. "An eternal sleep" is a contradiction in terms,—a miserable solution,—a mode of speech in the very place of the very idea of which the invention has so absurdly failed. Sleep is but the temporary suspension of animation for the purpose of refreshment and invigoration. It is always succeeded by a waking. And such a sleep as that which is transmuted into a resurrection sleep, from which we shall early arise, is renewed strength and glory, for the scenes and employments of a day which shall have no night. The grave is the sleep of a day which shall sleep in Jesus.

Christian, that child which so suddenly is sickened, writhing, and dying, and which with so much sadness you yield to the cold, dark grave, is not lost and gone eternally. It only sleeps—sleepily—sleeps—it is the sleep of a day which shall sleep in Jesus. 

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Organization.

Ten years since, we did not see the necessity of a complete organization of Churches, Conferences, and General Conference, with Seventh-day Adventists. We have, however, pleaded for order in the church, as the several volumes of the Review for the past twelve years, testify. But as the causes advanced, the increase of number, and the demand for efficient labor, and the varied forms of distorting error continually arising, proved to us that order, secured by thorough organization, was indispensable. But every step in advance has been opposed by our people, which has kindled a continual flame of prejudice and opposition against those who have been fighting the battle in favor of organization. The fact that most of our preachers and leading brethren have, at some time, stood opposed to systematic bearings and organization of Churches and Conferences, has given great strength to the friends of disorder, and it is not to be wondered at that there are some who pronounce as a sin to be grayed in opposition to a perfect body of Seventh-day Adventists. Is it not rather a wonder that there are so few such persons, when we consider the poor example that has been set before them by those who would so easily accept all the blessings of order in the church, not excepting systematic benevolence? We have been happily disappointed in the success of the Eastern Mission, in bringing things in harmony with all Heaven, and everything that presupposes a future awakening. "An eternal sleep" is a contradiction in terms,—a miserable solution,—a mode of speech in the very place of the very idea of which the invention has so absurdly failed. Sleep is but the temporary suspension of animation for the purpose of refreshment and invigoration. It is always succeeded by a waking. And such a sleep as that which is transmuted into a resurrection sleep, from which we shall early arise, is renewed strength and glory, for the scenes and employments of a day which shall have no night. The grave is the sleep of a day which shall sleep in Jesus.

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stupify the soul, and render it somewhat callous to the voices of life; but how sad and cheerless is the epistle which it writes on the tomb! Beac... to live out the truth and the result of souls are interested.

We were truly happy to see each other. The union of the military with the sacerdotal, in the present instance, has been bad most of the time, and strong prejudice exists against the act of combining these two bodies. Some of their number have died in the triumphs of Palestine. We were truly happy to see each other. This union of the military with the sacerdotal, in the present instance, has been bad most of the time, and strong prejudice exists against the act of combining these two bodies.

The 25th-27th inst. I spent with the brethren at Fairview. The 25th-27th inst. I spent with the brethren at Fairview. There are many congregations, as the going was very bad. There are many congregations, as the going was very bad. Churches in the vicinity were well represented, and all felt interested to assist in the good work, and with their testimonies and prayers, each helped in making the meeting interesting and profitable; and they also feel that it was good for them to be there, and our hearts were much disappointed in being deprived of the privilege of this meeting. Brn. Byington and Ginley of Michigan made us glad with their presence, and encouraged us with cheering and encouraging words; and the testimonies of all testified to their devotion to the truth, and their willingness to assist by every means in their power in building up the cause.

On the next Sabbath Bro. Van Gorder met with the brethren and sisters in Jackson, Sandusky Co. Roads are muddy. None were present from a distance except Brn. Clarke, who was away on account of illness. Bro. Van Gorder's family, and the meeting was closed on Sabbath evening. Few were present, as the church is few in numbers there, and the brethren judged it inexpedient not to hold meetings there. At an annual meeting of the society Bro. Van Gorder and Clarke to return home immediately.

This church in Jackson is still holding on to the third day, and love the truth, and are still pressing on. We love them much. Brn. Hodgson has taken on himself the responsibility of the youth and children, and this was manifested by the love of God shed abroad in the hearts of the children.

On the following Sabbath, and first-day Feb. 27 and 28, Bro. Van Gorder met with the church at Gilboa, churches in the vicinity being represented. This church has passed through many severe trials, and has suffered some loss of membership. Some $300 worth of books have been subscribed for the Review and two for the Instructor. Meetings are now established in a new place, and some few new families have decided to obey the truth. There is the promise of a good meeting to us all. The many tearful eyes did not testify to the out-going of the love of God shed abroad in the heart.

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church at Ayerville, in Quarterly Meeting, some being present from Leipsic.

The bad results prevented some from a distance coming, but as it was existing we had some degree of indifference and coldness, manifested in neglect of prayer meetings &c. However, thanks to our merciful Heavenly Father, the clouds finally gave way, and blessings descended. All that had been moved by a heavenly influence, led the way, and with weeping showed their determinations to enter upon the path to glory, and now freedom was felt as we celebrated the ordinances of the Lord's house, and we felt the presence of the Lord. Brethren at Ayerville, give on the armor anew. Keep free from the entangling influence of the world around. And to those whose words so feebly signify their concerns, I commend them. If you read through the book of your promises, which you voluntarily and freely made at this meeting, which are recorded in Heaven, and be true to them. So shall you finally have cause to rejoice in the presence of God, and forever remember with pleasure those early vows. Thus will you meet. Am I called to suffer? Let me ask, "How did I act? The life of Jesus is the model after which the realities of the Christian life should be modeled, and one source of his sorrows arose from his knowledge of the deepening gloom of unbelief. For his conscience was quickened by the light of the Scriptures, and he was the object of Satan's hatred and persecution. Truly, "adultery is a crime, rather than a mere intellectual error," and so is all fatal unbelief. The heart is wrong, and the head refuses to receive or see the light of truth. The crown of honor, too, has attracted our gaze. For the sake of gaining this how have we employed our energies, and pushed our way on, dreaming that there was no other circle of the world's favor. Perhaps, for this we have turned aside from the principles of truth, and narrowed down our minds to suit the customs and practices of men, forgetting that he was written in the book of life long since, and brighten the outward appearance, but God looks upon the heart.

Jesus Our Example.

RATIONAL Skeptic.

Mr. H. -- an eminent lawyer of Western New York, who died a few years since in the triumphs of Christian faith, when a student at the Tischler College, was inclined to skeptical views. His moral character was unsullied, but in his ambitious aspirations he cherished that dislike to the gospel which is so common. The following is an extract from his note-book on the subject.

"The Splendid Preacher.

Richard Baxter, as preaching, felt that the truths of God were to be diffused and glorified in themselves to be covered up with the little trappings of human adornments. He would as soon have thought of hanging the rainbow with tinsel. His eloquence was not in round ed, but in the modeled head but in the bosom of his loving father! Where a Christian, but under the shadow of the wings of Christ, his Saviour? "How, my people," said God, "can the people enter into anything without his help?" But because we are in danger, liked chased birds, therefore our Saviour gives His disciples these encouragements beforehand, that fear might never so much seize them, but that when we shall ever strive at any time did best them, to Him they might still repair for comfort, counsel, and succor. For their assurance where's His "peace He gave them. His peace he gives us so that we may walk in the world offereath, but that peace which passeth all understanding! Peace that brings with it all happiness; peace that continueth forever and ever with them that have it."-Hooker.

Our Reason.

"For ye have sold yourselves for naught, and ye shall be redeemed within your lifetime. How direct, simple, and beautiful, in this passage from the Bible. Where, out of the Scriptures, shall we look for one of equal truth and beauty? It contains one of the most touching and exquisite passages of scripture, upon the heart, and a promise more precious than gold to poor, sin-burdened humanity. Truly we have sold ourselves for naught. We have forfeited our future interests, forgotten the copy of the covenant, and said, for the trilling good of earth-born life. We have sold them for earthly possessions. Houses and lands, costly apparel and gay equipage, have looked brighter to our blinded vision than the "incorruptible inheritance." The crown of honor, too, has attracted our gaze. For the sake of gaining this how have we employed our energies, and pushed our way on, dreaming that there was no other circle of the world's favor. Perhaps, for this we have turned aside from the principles of truth, and narrowed down our minds to suit the customs and practices of men, forgetting that he was written in the book of life long since, and brighten the outward appearance, but God looks upon the heart.

RATIONAL Skeptic.

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THE REVIEW AND HERALD.

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I am Beholden."

Wears this passing world is done,
When the Holy Spirit's grace,
When we stand with Christ in glory,
Looking for Life's finished story,
Oh, let us awake, and concentrate ourselves anew to the service of God. Surely it is death to sleep now. We must watch, fight, and pray or we shall be shaken.

Finally, let us be strong in the Lord, and in the power of his might. And when life, who is our life shall appear, we shall not be ashamed before Him at his coming.

Yours in hope and love.

Mary F. Maxson.

Adams's Center, N. Y.

Extracts from Letters.

Bro. Charles S. Davis writes from Eddington, Me.:

We have considered some of the fanaticical spirits here, but by the grace of God we have overcome it. I was at Hartford and heard Bro. Longfellow, and was glad to hear he is free from the first preaching that ever I heard on the present truth. It was there I obtained the first and second volume of Spiritual Gifts, a work that should be in every family.

I am striving every day to be made more and more an overcomer that I may stand with the faithful ones on Mount Zion.

Sister C. M. Shepherd writes from Trenton, Wis.:

I feel that we have everything to encourage us to press on in the narrow way. Oh, how bright the light of truth is shining on our pathway. I believe that the long and weary hours of waiting on the result of our efforts, the length and breadth of the land, and all the honest and faithful will be gathered in to keep the commandments of God and the faith of Jesus. But the question comes—when will these be the faithful ones? I know there must be a great improvement in my heart and life before I can be prepared to stand before God. We read that many are led by the spirit of God, they are the sons of God.

Bro. L. D. Van Horn writes from Jackson, Mich.:

April 12, I have been having a few meetings in my own neighborhood, and the interest to hear is far greater than I expected. Thursday I start for Charlotte, to attend the meeting next week. I am glad to hear from the word of the Lord, it being the first message through the labors of Bro. Robert F. Andrews.

Obituary Notices.


O. A. Cheney.

From Sister Maxson.

Dear Bro. and Sisters:

My heart is full of love and gratitude to God, and I feel that I want to communicate to you, something of my thoughts and feelings. I do not know where to begin the song of praise to my heavenly Father, for his great goodness to me. It seems to me, that had I the tongue of an angel, I could not sufficiently speak forth his matchless goodness, and our wondrous love.

"Truly, 'The path of the just is as the shining light, that shineth more and more unto the perfect day." Praise God, the "perfect day" is fast approaching, and I feel that our pathway henceforth will be brighter and brighter. The light of divine truth enters it like a balm of glory, increasing in radiance and beauty at every advancing step.

And now, as I hear from week to week through the Review, of the steady advancement of God's cause, and that precious souls are flocking to

The glorious standard of truth, God is working for his people, praise to his holy name. And let us remember that "we are working together with him." And let us see that we are ever near the cross, and work with the "never fading flowers" which grow upon the crystal sea. I tread with joyful feet; the gold-paved road is present with me; and cull the "never fading flowers" which grow upon the banks. And, there, seated upon his throne of glory, and joining in the soul-thrilling song of victory, which none have so great a reason to be thankful for it, and are standing at our post of duty.

"Our Father's house on high—
Be to the nation an example,
Of the land beyond the sky."

Oh, I long to behold that radiant, happy land. I want to view the eternal mansions of our Father's house. Sometimes I look with the eye of faith upon that city fair, and in my imagination stand upon the crystal sea. I tread with joyful feet, the gold-paved streets of the New Jerusalem, and view with rapture, the robes, the crowns, and the cinctures of the crowns. I drink the pure waters from the crystal stream of life, and call the "never fading flowers" which grow upon its banks. And, there, seated upon his throne of glory, I behold my favour and my king. And in imagination I hear from his dear lips, the sweet words, "Well done, good and faithful servant."

What holy rupture fills my soul, as I contemplate that blessed scene. Oh let us take courage, and, with hope and zeal, press on and press forward with the "never fading flowers" onward to the Celestial City. It will be a little while before the joys of Heaven will be ours.

Some of us, I know, feel weak, trembling, and unworthy. But we have a God, of whom we are assured, though only the buds of grace appear in our souls. Let us plead with God to bow them down with the "firing scales of conviction," to quench the flames of love shining upon them, and gradually they will expand into beautiful, perfect flowers of holiness and love.
General Conference.

The second Annual Meeting of the B. D. A. General Conference will be held in Battle Creek, Mich., on Monday, May 13th, 1864, at 9 o'clock A.M. This Conference is composed of delegates from the various State Conferences. Where delegates are not appointed, the different Conference Committees will see that they are appointed in season. Brethren in those localities where there is no State Conference can represent themselves by delegates or letters at their discretion.

Michigan State Conference.

The Michigan State Conference will hold its fourth annual session at Battle Creek, Mich., Thursday, May 10th, 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 report their number of members, as may be necessary for the advancement of the cause. All the churches belonging to this Conference, and those who wish to unite with it, are requested to report their number of members, as may be necessary for the advancement of the cause.

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