Reflections,
ON VISITING THE GRAVE OF ELDR. C. W. SPERRY.

Huns lie beneath this earthly mound,
A faithful servant of the Lord,
Waiting to return to his home above.
Then to receive his rich reward.

His trials o'er, his work is done;
Thus solving lings are now at rest.
Each conflict past, each victory won,
He sleeps in Jesus, O how blest!

Now from his lips no more we hear,
In earnest tones the truth proclaimed;—
Nor words the sorrowing heart to cheer,
For death hath his vision claimed.

Ah, yes, though voices hushed in death,
Which oft God's counsel did declare.
Blest of the Lord, the Spirit saith,
Oh! yes, that voice is hushed in death,

Each conflict past, each victory won,
We mourn his loss, yet not as those
With many a star 'twill sparkle bright;
Triumphant then he will arise,

And conquering palms his hands shall bear.
Not from his lips no more we hear,
In heaven, to dwell forever there.
Waiting the last loud trumpet's sound;

To this they point us to certain texts, and words, and forms of speech which were used by Christ and his apostles, and tell us that they justify slavery. We will now examine them.

He who came to preach deliverance to the captives,
In Jesus sweetly sleeping there.

For death hath him a victim claimed.
He sleeps in Jesus, O how blest!

Thos aching lungs are now at rest.
Now from his lips no more we hear.

Who're left to sorrow without hope;
He sleeps in Jesus, 0 how blest!

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As free, and not using your liberty for a cloak of malicelessness, but as the servants, [slave] of God; 1 Pet. ii, 16.

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The Bible no Refuge for Slavery.

By V. O. Edson.


Lee, have given a thorough refutation to all the arguments which seek to stigmatize the sacred record as endorsing that heinous sin; with the exception of that founded in favor of slavery, or by which they would enslave one portion of his people the absolute property and slaves of others, from the dark hour of life's opening sorrows, until they find a refuge in the arms of death and in the darker sleep of the grave! But as strange as this position is, it is attempted to be maintained, and needs to be met and refuted. Let it be understood, the present argument is not to be based upon those scriptures which are supposed to condemn slavery; those have been urged in direct arguments previously advanced. The only point that remains to be examined in, does the New Testament teach in any text or texts, in the use of any words or forms of speech, that slavery is or can be right? As slavery is a positive institution, an arbitrary and unnatural condition, sustained by force on one hand, and involuntary submission on the other, it is not a sufficient justification to say that Christ or his apostles did not condemn it, were that true; it must be proved that they authorized it. We may assume of the slaveholder, who appropriates his fellow beings to his own use as chattels, "by what authority dost thou these things, and slavery, are not found in our English translation of the New Testament; and if the thing is found at all, it must be in the original Greek, and not in the translation. The word slave occurs once in the English translation. Rev. xviii., 13: "Slaves and souls of men." Here the word rendered slaves, is some which literally signifies bond, and should have been translated "bodies and souls of men."

In the Greek language, there are three words which may mean a slave, andrapodon, argyropol, and doulos. The first of these, andrapodon, is derived from our, a man, and pons, the foot, and signifies a slave and nothing but a slave. If this word had been used, it would have been decisive; for it has no other signification but a slave; but this word is found nowhere in the New Testament.

The second word, argyropol, is derived from argyros, silver, and oinos, wine, to buy, and hence it signifies to buy with silver; or a slave, doubtless, from the fact that slaves were bought with silver. This word occurs more than one hundred and twenty-two times in the New Testament, and may mean a slave, or a free person who voluntarily serves another, or a public officer, representing the public or civil authority. As the word occurs so frequently, it will be necessary to notice only a few instances in which it is used in its several senses. If the word properly means slave, it would be true to the original to translate it slave, where it occurs. I will first give a few instances in which it cannot mean slave: "On my servants, [doulos] and on my hand-maids [handmaiden] I will pour out in three days of my spirit." Acts i, 18.

Here the word doulos, which signifies men and women in general as the servants of God, it would render very strange to translate it slave; upon my slaves, and upon my female-slave will I pour out in those days of my spirit.

And now Lord, behold their threatenings: and speak thy word." Acts iv, 29. Here the word is used to denote the apostles or preachers. It would be no improvement to translate it, great unto thy slaves, i.e., "Paul a servant of Jesus Christ, called to be an apostle." Rom. i, 1. Would it improve it to read, Paul the slave of Jesus Christ?

"We preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus sake." 2 Cor. iv, 5. We preach ourselves your slaves for Jesus sake, would not only be without warrant, but it would make it conflict with Paul's declaration, that he was the slave of Jesus Christ. To be the slave of two distinct claimants at the same time is impossible.

"James a servant [slave] of God, and of the Lord Jesus Christ." James i, 1.

As free, and not using your liberty for a cloak of malicelessness, but as the servants, [slave] of God; 1 Pet. ii, 16.

"Simon Peter a servant [slave] and an apostle of Jesus Christ." 2 Pet. i, 1.

"Jude the servant [slave] of Jesus." Jude i, 1.

"And he sent and signified it by his angel to his servant [slave] John." Rev. iv, 1.

Here not his angel, neither the son, nor the whose till we have sealed the servants [slave] of our God in their foreheads." Rev. vii, 3. It is not impossible but this text may be urged in justification of the practice of slaveholders' branding their slaves with the name of the owner.

Enough has been said to show that the word doulos, does not necessarily mean slave, in the sense of chattel slavery. Indeed it is only in a few instances, out of the one hundred and fifty times in which it is used, that it can be supposed that it means slave. These cases shall be examined. But before reaching that point, the facts amount to almost a moral demonstration, that the inspired pensman did not mean to speak a justification of human bondage upon the record. There was a word which appropriately expressed a chattel slave which they have never used, but have always used a word which properly expresses the condition of free persons in the voluntary service of another, whether as a common laborer, a personal attendant, an agent, or a public officer, representing some higher authority, human or divine.

Is it not clear then that they did not design to teach the rightful existence of human chattelship?

As the writers of the New Testament have not used the word andrapodon which most specifically signifies a slave so have they not used the properly corresponding word, andredogamos, which is the specific word for slavery. As they used the word doulos, for the man, the servant, which may denote a voluntary servitude, one employed for pay; so they use the derivative word doulos to denote the condition, the service, servitude or bondage, which may also be voluntary.

So, when speaking of rightful relations, they have never used andrapoden, which signifies a slaveholder, one who reduces men to slavery, or he holds them as slaves, and which corresponds to andrapeutikos, a slave; but have used the word howtopoieton, which signifies a master, or head of a family, without at all implying a chattel slaveholder. The proper word for a slaveholder andrapeutikos, occurs but once in the New Testament, 1 Tim. i, 10: where it is translated man-stealers.
The above use of the word shows that it does not signify a slaveholder, and from the examination of the several texts concerned, it appears as though apostles were so guided as to employ the word slavery, and these shall all be examined in their places. I have thus for proved that the inspired writers have not used one of the words which unequivocally express chattel slavery, and the fact that there were such words in the language in which they wrote, and did not use them, and used words which properly denote free laborers, is very conclusive evidence that they never designed to endorse the same word is translated children. Matt. xvii, 18.

Despotees, in the New Testament, in six of which it is applied to Jesus Christ, are as follows:

1. There came to him a centurion, beseeching him that his child be healed. Matt. viii, 6-9, 13.

2. There were two men coming up to Jesus, saying, "Lord, I will follow thee wherever thou goest; and to each other, and to him; and he commanded them saying, "Go and heal him." Matt. viii, 6-9.

3. The parable of the vineyard recorded in Siam a priest came to our missionary, and asked him what he thought of the present condition of the Siamese. He said, "I can only say that they are wretched and miserable, and that their condition is far worse than it was in the time of the king of the Greeks." Loewe, the great Mental Philosopher and Christian, also states: "It is a noxious dictionary is made with definitions, as follows: To be dead, means to be more conscious. To be, is to live on in existence. To be, is to preserve a miserable existence. To be, is to be without end!"

PHILOSOPHICAL REASONING.

Bishop Newton, the noted writer on the prophecies, justly remarks: "Nothing can be more contradictory to the divine nature and purposes, than for God all wise, all good, all powerful, all perfect, to have existence on any beings whose destiny he foresees and foreknows, to terminate in wretchedness and misery, without recovery or remedy, without respite or end. To be, is whether man be good or bad, to be without end."

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self and his faithful, such as, the pope is emperor of the world, and the king of heaven, and God upon earth, (that is to say, the Pope upon earth,) with all those monstrous opinions found in the Roman dead and eternalwars of the Church of Rome.)

Auddin, in his "Life of Luther," speaking of Italian reformers, says: "They left Wittenberg and went to Geneva, which was a safe asylum, remaining in a crowded school and in printed thorns, to which all which was said about the immortality of the soul was incanted by anti-christ, for the purpose of making the pope's pot boil!"

TYLER's ARGUMENT.

This great man and translator of the Bible, while writing to Sir Thomas Moore, a Catholic, says: "In putting departed souls in heaven, hell, and purgatory, you destroy the argument where Christ and Paul prove that if the soul be in heaven, tell me why they be not as good as we angels be? And then what cause is there of the resurrection?"

A GOOD WITNESS.

Mr. Parry, in his "Hopes of the Church," frankly admits what many others now begin to see. He says:

"We would express our conviction that the immortality of the soul has no source in the Gospel: it comes, on the contrary, from the Paganism . . . . The immortality of the soul came in to replace that of the resurrection."

SUPERNATURAL.

Says Ed. Blain, "Death not Life," p. 114: "An old bishop lately told me it would be impossible to convert sinners by preaching destruction." This is the same as saying, We must preach error for fear the fire of hell)

PRAISE. To such teaching we answer in the words of forgiveness, " The first converts by those who preached authenticity fact: Said a pious minister, "The first as an enormous error," and many in the churches are beginning to be saught of it.

CHANGING SPIRIT.

Mr. Pantos, of Bristol, England, in writing on the Immortality of the Soul, says: "Let it be regneted as the genuine genealogy, that Pagan Plato was his father, and the prodigies Pope Leo his foster-father. Born and bred by the Pagan philosophy, the protege of Popery, this notion of the soul's immortality has became a pet dogma of popular Protestantism, which with a strange forgetfulness of its low lineage, openly declares it to be the honorable offspring of a true orthodoxy!"

WHERE THE JEWS GAVE THE DOCTRINE OF THE SOUL'S IMMORTALITY.

Dr. Geo. Campbell, in a criticism on the word baalim, in the Appendix to his translation of the gospels, says: "Before the captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the dead, as to their happiness or misery. They spoke of it simply as a state of silence, darkness, and inactivity. But after the Hebrews mingled with the Greeks and Romans, they insensibly slided into their use of terms, and adopted some of their ideas on such subjects as those on which their Oracles were silent." Here is a valuable historic testimony concerning the former dispensation. Said Christ to his followers, "Beware of the leaven of the Pharisees and Sadducees."

A LITTLE BOY'S OPINION.

The doctrine of eternal woe has a pernicious effect even upon children. This is well illustrated by the following case. A young man wrote to a minister of the Gospel, "I have been so long hearsay of the doctrine that I feel as if I would burst if I was not permitted to escape." The minister's reply was, "If God does so, he is a bad he would burn me forever; but if he doesn't, he is a bad man!" I grew up an infidel, and remained so till the doctrine had been meant to be taught, there would be no doubt a palpable absurdity. But the devotees of anti-Christ, says: "They left Wittensburg and went to ii, which I may enjoy in the divine love and grace in coin-

THE TWO VIEWS CONTRASTED.

Some professed Christians (and for charity's sake, we say only those who have not imperfectly examined the subject) ask us, What matters it whether we believe in eternal misery, or not? Much every way; but especially would we advise to any position which is derogatory to the character of God. We think, to take our place among the good men of the generation of Christian philosophers, and, thus kind reader, do we believe. Is it strange that a certain divine who held to this awful doctrine should say, "It renders society tiresome, pleasant disgustful, nourishment fanatical, and life itself a cruel bitter!" We knew not.

JOY AND SACRIFICE.

The Son of God looked down from heaven and beheld the misery of our fallen race, the choice was before him, either to remain in his glory, leaving the world to its fate, or take part with us, and bear our sins in his own body. Then for the glory of the Father and our recovery, he humbled himself and entered into the flesh. He passed away through the world to its fate, despairing of the joy that was set before him. He knew what infinite good would result to the universe from his humiliation, and with an infinite love and bounty gave himself, in the very work of self-sacrifice and suffering. The grief with which he was acquainted, was not a dull, sullen, despairing pain; for it was mingled with respect unto sinners. But this great and godly, merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forbearance, and mercy for sinners. Thus the revolting sentiment of eternal woe appears in the language of the other.

"God is love," therefore we believe that sin and sinners will both ultimately cease to be.
We are happy to give below, the harmonious testimonies of efficient and esteemed fellow-laborers, relative to the time of our General Conference. This, in the absence of testimony to the contrary, is sufficient to determine the duty of the Michigan State Conference Committee, to appoint the General Conference as the commencement of tent operations. We are not prepared to give a definite appointment; but will state that the General Conference will probably be held at Battle Creek, Mich., May 28-31.

We suggest that the General Conference be held before the State Conferences, that they may have the benefit of the doings of the General Conference to assist them in their deliberations. This might tend to greater union of action than to hold the State Conferences first.

From Bro. Snook.

Bro. Snook: Your remarks in reference to the propriety of having the General Conference before the tent season, I most heartily approve. I think we need the strength to be received in such a gathering, to go out upon. The Iowa conference committee, feel in union with your suggestion, that we send one or two brethren to this general meeting. This we will do as a privilege for which we feel thankful. And let such not be a token of our regard for the dear brethren east, who sent us the truth. We therefore propose to leave the tent subject to the order of the General Conference. All over twenty years of age having been excluded to give early notice that other conferences may be held.

Monroe, Iowa.

From Bro. Hatch.

Bro. Hatch: We have received Review No. 15, and read your remarks in regard to the time for holding General Conference. And I would say that it seems to me that your view in the matter is correct. To hold this conference early in the season, just before the tents start out, would give united action of the General Conference, or any one who may be authorized to take charge of it.

B. F. Snook.

From Bro. Andrews.

Bro. Andrews: Your proposition relative to holding a General Conference this spring meets my mind. I think it would be well calculated to promote the interest of the cause of truth. I trust that you will by no means fail to visit this State immediately after the General Conference. Our State Conference will be held if possible at such time as shall secure the presence of your self and sister White.

There is much progress in the work in central N. Y.; yet I am pretty well worn down, and should be most thankful for some one to take hold with me.

Hubbardville, N. Y.

From Bro. Waggoner.

Bro. Waggoner: Review No. 15 is received, and I improve the first opportunity of responding to your remark respecting a General Conference. The suggestion for holding it this spring meets my mind. I think the cause demands it, and that the interests of the cause may be much better served by such a conference this spring, than to defer it till fall. Would not it be well to give early notice that other conferences may be held before it, and delegates appointed? A conference is expected in this State; and it will be pretty late to have it after the General Conference. I notice the suggestion, that we may have time held to deliberate and act. I only suggest, that the Brn. may consider these things. Let us prepare for vigorous and united efforts to advance the truth.

J. H. Waggoner.

Milan, Ohio, March 17, 1863.

From Bro. Hall.

Bro. Hall: There are many reasons why the spring is preferable to the autumn for the General Conference. If we are going to organize a General Conference at all the sooner we do it the better. Whether I labor in the East or the West, the coming season, I hope to labor under the direction of a General Conference rather than the dictation of inexperienced brethren. But I did not take my pen to argue the point. I will only say that I am heartily in favor of the conference in the spring.


Lessons for Bible Students.

Lesson V.

(From the Sabbath, pp. 64-79.)

What was the department of Israel in the wilderness? To what does the language of Ezekiel, xx, 13-24, refer, and what does it show?

What was one of the leading sins for which God was about to cut off that people?

All over twenty years of age having been excluded from entering into the promised land, what were God's special directions to their children?

What was a special point on which they were exorted to obedience?

Did they obey God's words?

As God did not set to exclude them from the promised land, for this, what judgments were purposed against them?

What was one of the great acts which led to the final deliverance of the children of Israel from Egypt?

What is the next record in regard to the Sabbath?

The commonwealth of Israel, and what does it show?

In what language does the commandment as here given against the Sabbath?

Did they obey God's words?

What is the apparent import of the language in each clause?

What conclusive proof have we that the Sabbath did not originate with the covenant at Horeb?

What was the substance of Hengstenberg's note on this text?

What conclusive proof have we that the Sabbath did not originate with the covenant at Horeb?

Moses gives the tenth commandment; how does his rehearsal of the fourth commandment differ from the language in Ex. xx. ?

In what language does the commandment as here given differ from the original commandment?

What is the obvious import of this language? Where are the pledges of the people found? p. 74, note.

What is the language often adduced to prove?

In arguing for or against the original commandment was, this rehearsal by Moses?

In what language does the commandment as here given differ from the original commandment?

Why then is this quoted by those who represent the Sabbath as made in the wilderness, instead of the original precept?

What is the obvious import of this language in reference to the statute respecting the needy and the helpless?

What is the simple import of the language in each case?

Why Desire To Be a Gentile?

CHRISTIANS are not Gentiles. Paul tells the Ephesians that in time past they were Gentiles; that at that time they were "without Christ, being aliens from the commonwealth of Israel, and strangers from the
covenants of promise, having no hope, and without God in the world.
Eph. ii. 11, 12.

This was their character and condition in time past, they were without God in the world. What were they after their conversion? The apostle answers: "Now therefore ye are no more strange
ners and foreigners, but fellow citizens with the saints, and of the household of God." Vs. 19. The sum is this: They that were without God are now citizens of the
s. They are now assembled in the tabernacle of the Most High. The
at that time of the Gentiles. They that had no God, now have the true hope of Israel, for which Paul was bound with a chain. Acts xxvii, 20. They that were without God can now claim the "God of Israel" and become members of his household. Who would wish to be a Gentile? Who would not rather be an Israelite? Who would not choose to belong to
Israel, and thus to be participants in the blessings of the covenants with the
people of God? It commenced Friday evening, and continued till Tuesday evening, receiving the
baptism of twenty-three persons, a large majority of them young men.
Wednesday, March 4, in the afternoon had a meeting with the brethren and sisters at Chesaning, and in the evening gave a public discourse in the town hall, which was attended by about seventy-five persons. Upon this occasion the promise made in the beginning of the year was fulfilled, in the sense that the multitude of the congregation came to the
church. It was a fitting close of the great work of the year, and the result was that there were two balls in that small town that night. Thursday morning had a short meeting to consider some church business, and then went with Bro. E. S. Griggs to Owasso.

Friday the 6th, accompanied by brother Griggs, went to Looker. Here I had an interesting meeting, nine in all, which continued till Thursday evening, and ended satisfactorily. The work made in this meeting was not a start at our previous meeting were, without any ex-
tension, tary to hold on their way. Five were baptised on Monday the 9th.

On Friday the 16th, came to Woodhull, and commenced meeting here that evening, which continued till last (Monday) evening. Have had in that time nine meetings here. Several new ones have made a start since these meetings commenced. Nine were baptised in Woodhull, when we met there, making the number twenty-two. There are now twenty-four persons, and although they are nearly the poor of the world, their S. B. fund is $52 per month. Last evening we had a good time in attending to the ordinances. To-day I go to Owasso to hold meet-
ing this evening, and to-morrow I start for Lapeer.

The Work in Ohio.

HAVING attended several conferences in this State, I believe I am safe in saying that I never saw one assemblage here before with so good a feeling as the late one at Gallia.

At this meeting the question was argued, as to the propriety of the Ohio plan, whether it would be more likely, and much more satisfactory: That Azazel was his own, or at least to bear any burden that justly
happened to be on him; that he could not summerize with the brethren and sisters at Chesaning, and in the town hall of Woodhull, which was attended by about seventy-five persons. Upon this occasion the promise made in the beginning of the year was fulfilled, in the sense that the multitude of the congregation came to the
church. It was a fitting close of the great work of the year, and the result was that there were two balls in that small town that night.

The Scope-bout.

Bro. J. Buckwitz writes: I send you the following extract from Cassell's Family Bible, which is much nearer the truth than the popular opinion. In his notes on Lev. xvi, he says:

"All the theories involved in these questions have had their apologists and their advocates; but, without exception, they leave the difficulty just where they found it. We offer the following exposition as much more likely, and much more satisfactory: That Azazel is a personal denial for the Evil One; that the word rendered devils, in chap. xvii, 7, is literally "people," that the one word thus standing for the other in the immediate context, the scape-goat is to be taken as the type of evil; that the high priest praying his hands upon his head, confessing over it the sins of the people, and then sending it into the wilderness, the typical expression of an offering, is in the text, that the man who led the goat out into the wilderness was held to be so defiled by contact with the animal, that he could not be received into the camp or congregation till he had been washed and purified.

Who is there so poor he cannot buy a package of twenty-seven tracts, for 40 cts., is convenient to put in one's pocket, and when one meets a
friend, and the conversation turns upon present truth, just far enough to read the titles (just as the collector selects a bill from his file) packet of notes, accounts &c.), and select just such a tract as hits the particular point.

I tell you, brother, these tracts are just the things for a practical, working man, as he goes and comes from his work, or place of business, or as he frequents the streets, and if there is a prospect for good, lend or donate a package of twenty-seven tracts. They can be scattered among our friends and acquaintances freely, and when one meets a friend, and the conversation turns upon present truth, just far enough to read the titles (just as the collector selects a bill from his file) packet of notes, accounts &c.), and select just such a tract as hits the particular point.

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friend, and the conversation turns upon present truth, just far enough to read the titles (just as the collector selects a bill from his file) packet of notes, accounts &c.), and select just such a tract as hits the particular point.
neither need we neglect our business, only a little more careful of our time, and manage a little better.

Tuesday, 17th, we visited the church near Milled- burg, and though the going was quite bad, we rallied the brethren out and had a good meeting that evening. Next day we traveled some two miles, and though the going was quite bad, we rallied the brethren there. We had a communton even- son, which was a joy to every heart. O, what an awakening was there! All took a new start for the work. The brethren there feel much more powerfully than in the Review. Brethren, let us be wide awake in finding ways of doing good.

First, he stated that he cried in agony because of the separation that was taking place, then quoted the words which express his agony, My God, My God, why hast thou forsaken me? Matthew xxvii. 46. Some that stood by thought that he called for Elia, and another ran and gave way to him, saying this, "Why didst thou cry again with a loud voice, and yielded up the ghost?" verse 56. Then followed the awful and solemn scene described in verses 51, 52. And behold the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints which slept, arose. There would be no question but what the brethren would have understood that this separation is equivalent to Jesus' dying, why is it written that he cried again with a loud voice, then gave up the ghost?

Such unreasonable and unscriptural positions are the result of taking the words out of their context, and per- fently advocating error until the truth of God is hid from the eyes. Truly, the wise shall understand, but the wicked shall do wickedly, and none of the wicked shall understand. E. J. W. BBX.

The Sabbath.

The Sabbath is the holy of the Lord, honorable. Isaiah xlix, 3, 18. Six days shalt thou labor. Six days the labor of earth makes us weary. Six days our minds are taxed with anxious cares. Six days we have to meet the buffeting of the world, but the seventh is the holy of the Lord.

Six days of labor and care to man, Thou art a sinner. The seventh points him to his Maker; and by it the Lord may say to the world, if ye would see the Lord, ye must see the seventh. The Lord means that the seventh day of the Lord may say to the world, Six days have I labored to meet your claims, but my Lord has released me to-day.

The Lord gave the Sabbath as a memorial. Follow me, says Jesus, in this commandment. The Lord says, "Remember the Sabbath day." What for? to cook our food? to sweep and clean our dwellings? to make our beds? to wash our dishes? to read news? to talk on politics? to discuss questions of national policy? to rehearse our business transactions? O, let the Lord answer, "To keep it holy." D. H. SANDERSON.

The New Position.

Perchance you will it be as easy to repent at any future time as to-day. This is a most dangerous position, and if you are not careful, you may be parted in a glittering meeting in a better country. In all, in three weeks and two days I attended thirty-four meetings, preach- ed twenty-six times, baptized twenty-three persons, and sold for $25 worth of books. Whatever I get in the blessing follows. I feel much encouraged, and am deter- mined to go on with the remnant to mount Zion. Brethren, let us try to meet here.

B. F. SCOOP.

A New Position.

Brethren, let us widen and manage a little better.

The brethren were greatly encouraged with the visit, and the Lord blessed much in ridding the cause of some distressing troubles. Here we baptized six, and had a good meeting in a better country. In all, in three weeks and two days I attended thirty-four meetings, preached twenty-six times, baptized twenty-three persons, and sold for $25 worth of books. Whatever I get in the blessing follows. I feel much encouraged, and am determined to go on with the remnant to mount Zion. Brethren, let us try to meet here.

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A New Position.
The Pen of Heaven.

The day grows yet more solemn. Its solemnity reaches its highest point and culminates in the momentous issue of judgment. It is the day of God's settlement of the world with a world that has had a long credit. It is the winding up of this earth's bankrupt estate, and each man's individual interest. It is the closing of an open account, that has been running on ever since the fall. It is the day when the balance is struck, and our fate is heaven or hell; and by the manner in which we walked in those statutes, and kept these judgments, and did them, our destiny is determined.

The most common notion of life, its every day, every hour, is that it is a sad, empty, and shadowy nothing when we think how they extend their issues into eternity. Our hands are now sowing the seed for that great harvest. We shall meet again all we are doing and have done. Then shall the judgment be set, the books opened, and the tombs of oblivion the past shall give up all that is held in keeping to be witness for or against us. Of think of that, and in yonder hall of the Inquisitions and the sincere interest on us should be! Within these blood-stained walls, for whose atrocious cruelties Rome has yet to answer, one is under examination. He has been assured that nothing he reveals shall be written for the purpose of being used against him. While many are blinded by preconceived notions, he is clear.

He is dumb—a mute. They ply him with questions; flatter him—he answers not a word. Danger meets him at the door; but these are not the words of a first great cause, but invest that cause with the harmony of their movements; the adaptation of the three divine persons—Father, Son, and Holy Spirit, to the work it is doing for the church here, in uniting us together. We are trying to advance with the light of the sun, to fasten the word of life, to bear down the error of the world, and abound in the evidences of our faith, as in the sound of the gospel. As the apostle said, the heavens and the earth shall perish, but not the word of God. We can see just ahead the time of trouble, such as we never before beheld, when the heavens shall be removed with a great noise, and the earth shall be burned up with fervent heat.

We shall meet again all we are doing and have done. While many are blinded by preconceived notions, he is clear. We have had an addition of four members since the last report, and also several others who have been delivered from sin.

It is the day of God's settlement of the world with a world that has had a long credit. It is the winding up of this earth's bankrupt estate, and each man's individual interest. It is the closing of an open account, that has been running on ever since the fall. It is the day when the balance is struck, and our fate is heaven or hell; and by the manner in which we walked in those statutes, and kept these judgments, and did them, our destiny is determined.

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Our Quarterly Meeting.

This was a precious time. The neighboring churches had come out well, and as they came together the Lord met with us and gave us a good, melting, and happy impression. He turned out well, and as they came together He met with us and gave us a good, melting, and happy impression. The F. W. Baptist church was disbanded, the prejudice too deep, and we had no means to favorably, but by the time our notices were up the frost had removed it, having so few out at the commencement. We would extend a cordial invitation to the brethren and sisters of other churches to meet with us.

Quartely Meeting at Monterey.

The next quarterly meeting with the church at Monterey, Mich., will be held April 17th and 18th.

Meetings in Rockfort, Ohio.

After the conference we went, by invitation, to Rockfort, Cuyahoga Co., about five miles from Cleveland. The F. W. Baptist church being disbanded, the house is open to all, and it was freely given us to lodge in. We labored on in hope that the interest might rise, but soon found the prejudices too deep, and we had no means to remove it, having so few out at the commencement. The fraternal movements, in and about Cleveland, of some who had been connected with the advent cause, stood mostly in the way, some utterly refusing to attend on that account, when invited. Most of those who attended seemed to be convinced of the truth of the residence of Bro. Ezra Odell to transact business.

BUSINESS DEPARTMENT.

Note to Bro. Waggoner.

Myself, with a girl living in our family, are all the Sabbath-keepers in this town. Ben. Butler and Holl raised up a few ten cents from here. Their teachings have never reached this place. We lived here five years last fall. My husband is pastor of the Baptist church. It has become a common expression, "I wish one of your ministers would come here that we might hear what you believe." Curiosity has become general. The town-houses could be obtained for $10 from ti Columbia Station, on the C. C. & Cincinnati R.

BUSINESS NOTES.

Theodore Johnson: Where is your Review sent? L. G. Waggoner: The $2 have been received. Curiosity: Had you visited the City of Chicago? Yes. Did you see Bro. Hilliard? Yes, and met with us and gave us a good, melting, and happy impression. The Lord is pouring blessings down in showers. It is the will of God, may be direct your mind this way. I feel quite sure that quite a church would be formed in this place, and we be made rejoicing in the truth.

Minnesota Conference.

Bro. White: Our conference has just closed; and it has been as beneficial to the cause as any ever held in this State. The attendance was not large, but the interest was much greater than in the early days when the cause was new. We were much comforted and cheered by the labors of Bro. H. F. Lasher who occupied most of the time in preaching the word.

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PRAYER MEETINGS.

Our Quarterly Meeting was unusually attended by all the Michigan Com. Committee was unanimously rejoiced in a favor of a General Conference. A delegate was chosen by unanimous vote, and means raised enough to defray his expenses and to believe this conference was the beginning of better days for the cause in Minnesota.

Oronogo, Miss., March 16th, 1865.

APPOINTMENTS.

I will be at Charlotte, Friday eve, April 3, and continue over Sunday.

Moses Hull.

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