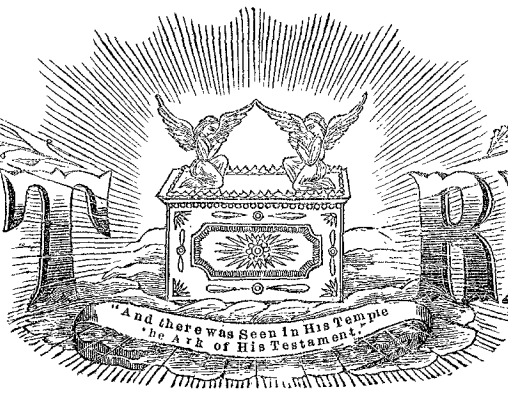


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AND SABBATH HERALD.

"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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Reflections,

ON VISITING THE GRAVE OF ELD. C. W. SPERRY.

HERE lies beneath this earthly mound,
A faithful servant of the Lord,
Waiting the last loud trumpet's sound;
Then to receive a rich reward.

His trials o'er, his work is done;
Thos' aching lungs 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 him a victim claimed.

Ah! yes, that voice is hushed in death,
Which oft God's counsel did declare.
Blest of the Lord, the Spirit saith,
In Jesus sweetly sleeping there.

We mourn his loss, yet not as those
Who're left to sorrow without hope;
But short will be his calm repose,
For Christ, death's portals soon will ope.

Triumphant then he will arise,
With shouts of victory he will sing,
"Where, boasting Grave, is now thy prize?
O cruel Death, where is thy sting?"

Immortal, clad in spotless white,
A glittering crown his brow shall wear,
With many a star 'twill sparkle bright;
And conquering palms his hands shall bear.

Forever free from death and pain,
Beyond the reach of anxious care;
If faithful, soon we'll meet again
In heaven, to dwell forever there.

V. O. EDSON.

Hubbardsville, N. Y.

The Bible no Refuge for Slavery.

(Continued.)

[The preceding articles on this subject from Mr. Lee, have given a thorough refutation to all the arguments which some attempt to draw from the Old Testament in favor of slavery, or by which they would endeavor to stigmatize the sacred record as endorsing that heinous sin; with the exception of that founded on Lev. xxv, 44-46. But as his argument on this was given in numbers 24 and 25 of last volume, we conclude not to insert it again, but pass on to his consideration of the New Testament.]

The New Testament no refuge for slavery.

It remains to be proved that slavery finds no sanction in the New Testament, and the argument will be finished. It is a strange position which affirms that He who came to preach deliverance to the captives, and the opening of the prison-doors to them that are bound, and who gave himself a ransom for all, made provision in his system of government for leaving 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 is, 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 demand of the slaveholder, who appropriates his fellow beings to his own use as chattels, "by what authority doest thou these things, and who gave thee this authority?" In reply 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.

It is well known that the words slave, slaveholder, 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 *soma* which literally signifies *bodies*, and should have been translated "bodies and souls of men."

Consideration of the several terms used.

In the Greek language, there are three words which may mean a slave; *andrapodon*, *arguronetos*, and *doulos*. The first of these, *andrapodon* is derived from *aner*, a man, and *pous*, 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, *arguronetos*, is derived from *arguros*, silver, and *oneomai* 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 is nowhere found in the New Testament.

The third word is *doulos*. This word occurs more than one hundred and twenty 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-maidens [*doilee*] I will pour out in those days, of my spirit." Acts ii, 18.

Here the word is used to denote christian men and women in general as the servants of God. It would read very strange to translate it slave; upon my *men-slaves*, and upon my *female-slaves* will I pour out in those days of my spirit.

"And now Lord, behold their threatenings: and grant unto thy servants that with all boldness they may 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, grant unto thy *slaves*, &c. "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 maliciousness, but as the servants, [*slaves*] 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. i, 1.

"Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants [*slaves*] 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 pretended 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 penman did not mean to spread 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, *andrapodismos*, which is the specific word for slavery. As they use the word *doulos*, for the man, the servant, which may denote a voluntary servant, one employed for pay; so they use the derivative word *douloo* to denote the condition, the service, servitude or bondage, which may also be voluntary.

So, when speaking of rightful relations, they have never used the word *andrapodistes*, which signifies a slaveholder, one who reduces men to slavery, or holds them as slaves, and which corresponds to *andrapodon*, a slave; but have used the word *despotes*, which signifies lord, master, or head of a family, without at all implying a chattel slaveholder. The proper word for a slaveholder *andrapodistes*, occurs but once in the New Testament, 1 Tim. i, 10: where it is translated *man-stealers*.

Despotees, the only word used which it can be pretended means slaveholder, occurs in only ten texts in the New Testament, in six of which it is applied to God, or to Jesus Christ, and in four to men as masters. The cases in which it is applied to God or to Jesus Christ, are as follows:

"Lord, [*Despotees*,] now lettest thou thy servant, [*doulos*] depart in peace." Luke ii, 29.

"Lord, [*Despotees*] thou art God." Acts iv, 24.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for his master's [*Despotees*] use." 2 Tim. ii, 21.

"Denying the Lord [*Despotees*] that bought them." 2 Pet. ii, 1.

"Denying the only Lord [*Despotees*] God." Jude 4.

"How long O Lord, [*Despotees*] holy and true."

The above use of the word shows that it does not signify a slaveholder, and from the examination of the several words concerned, it appears as though the apostles were so guided as to employ none of the words which belong properly to the system of chattel slavery. The four remaining texts in which the word *despotees* occurs, are the texts which some suppose describe slavery, and these shall all be examined in their place. I have thus far 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 that they always avoided them, and used words which properly denote free laborers, is very conclusive evidence that they never designed to endorse the system, if they knew anything about it, and lived and labored among it.

Christ in no instance taught or justified slavery.

We are now prepared to enter upon an examination of the texts which it is affirmed justify slavery.

"There came to him a centurion, beseeching him and saying, Lord my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof, but speak the word only and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man go, and he goeth; and to another come, and he cometh; and to my servant do this, and he doeth it." Matt. viii, 6-9.

There is certainly no slavery in this text, and I should not have considered it necessary to have introduced it but for the purpose of presenting a specimen of each class.

Slavery is not found in the fact that as a Roman officer he had soldiers under him, that he said to one go, and he goeth; and to another come and he cometh. Those soldiers were not his slaves. Nor is slavery found in the fact that he had servants, for the word here translated servant never means slave. The word is *pais* and signifies "a child male or female, and of any age from infancy to manhood, a son or daughter, a boy, youth, girl, maiden."

A few examples will show this. Matt. ii, 16. "Herod sent forth and slew all the children." Here the same word is translated children. Matt. xvii, 18. "And the child was cured from that very hour." Here the same word is rendered child. Matt. xxi, 15. "The children crying in the market." Here the same word is translated children. Luke ii, 43. "The child Jesus tarried behind." It will not be pretended that the words *Iesus ho pais*, "the child Jesus," denotes a slave, and yet the word here rendered child, is the same that is rendered servant where the centurion said, "My servant lieth at home sick." It was probably the centurion's child that was sick; at least it would have been just as faithful a translation to have so rendered it.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom the Lord when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But, and if that evil servant shall say in his heart, My lord delayeth his coming: and shall begin to smite his fellow servants, and to eat and drink with the drunken: the lord of that servant shall come

in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. xxiv, 45-51.

This is as strong a text in support of the idea of slavery as any thing found in the teachings of our Lord. I will then examine it as a decisive text by which the question may be settled.

1. Here the word rendered servant is *doulos*, which does not of itself prove the existence of slavery. This has already been proved. If then the text proves the existence of slavery it must be from some other circumstances.

2. If there is any slavery in the case, the ruling servant was a slave in common with the rest, for he is represented as smiting his fellow servants. This furnishes strong presumptive proof that none were slaves. It is unknown to the history of slavery for a chattel slave to be left in sole charge of such an immense estate as is involved in this illustration of our Lord. The management of a plantation or an estate of slaves is never left to one of the slaves, during the long and uncertain absence of the proprietor, as must have been the case if our Lord borrowed his illustration from slavery.

3. The smiting his fellow servants is no proof that they were slaves. It was a wrongful smiting, a wicked smiting, and cannot prove that either party were slaves. A hired overseer would be just as likely to smite hired laborers, as a slave overseer would be to smite slave laborers, there being nothing to justify the smiting. Moreover the smiting in this case is associated with drunkenness, and hence, it is clearly just that kind of assault and battery which a drunken overseer would commit upon those who might be under his direction.

4. The punishment inflicted upon the unfaithful servant proves that he was not a slave. It is clear that he was executed, or cut off, which is in perfect harmony with the customs that prevailed among eastern petty tyrants. But as a general rule, men would not treat an unfaithful slave in such a manner, but would rather sell him upon some cotton or sugar plantation, or send him into the chained gang.

5. If it were admitted that the lord was a slaveholder, and that the servants were slaves, it would be no justification of slavery. It is only an illustration, and does not prove the rightfulness of the facts and circumstances from which it was borrowed. If the fact that our Lord used the conduct of masters and slaves to illustrate his truths, proves that slavery is right, much more must the cited fact that the master cut his slave asunder prove that it is right for slaveholders to cut down their slaves, when they disobey them, or when they do wrong. The two strong points in the parable are, first, the servant was unfaithful and violated his charge; and secondly his lord or master, severely punished him for it. Allow this to have transpired between a slaveowner and a slave; and if its use by our Lord, to illustrate the wicked conduct of sinners and the punishment which God will inflict, proves that slavery was right, it must prove with equal certainty that the punishment inflicted by the master was right. That was capital punishment; he cut him asunder. The truth is, the use our Lord makes of the facts is no endorsement of slavery or of the particular conduct of the master, upon the supposition that there is any slavery in the case. Christ often employed facts and transactions to illustrate the truth, without endorsing such facts and illustrations. A few examples will show this. The parable of the vineyard recorded Matt. xxi, 33-41, is of this class. It does not endorse the act of the proprietor in destroying the husbandmen. The parable of the marriage supper recorded, Matt. xxii, 1-14, is of the same class. It does not prove the rightfulness even of making such a feast, much less does he justify the conduct of the king in dealing so severely with the man who had not on the wedding garment. That man was merely guilty of an impropriety, which could not justify such severe punishment; but our Saviour could use the fact to illustrate a righteous administration without endorsing it. The case of the unjust steward, recorded Luke xvi, 1-9, is entirely conclusive on this point. It cannot be presumed that Christ intended to endorse the conduct of that steward as morally right.

Enough has been said, not only to show that the text with which I started contains no justification of slavery, but also to show that no other like text found among our Saviour's parables and illustrations can be tortured into a support of chattel bondage. We may therefore leave the gospels and turn to the epistles and see if slavery can be found in them.

(To be continued.)

Thoughts on Immortality.

Being a Selection of Brief Testimonies on Man's Present Condition, the Intermediate State, Future Punishment, &c., from the Pens of Reputable Authors.

VERY CONSISTENT.

GEN. ii, 17. "In the day that thou eatest thereof thou shalt surely die."

LOCKE, the great Mental Philosopher and Christian, says: "It seems a STRANGE way of understanding a law which requires the plainest and directest words, that by death, should be meant eternal life IN MISERY."

FRANK ADMISSION.

OLSHAUSEN, in his comments on 1 Cor. xv, 19, "If in this life only we have hope in Christ," &c., says, "The doctrine of the IMMORTALITY of the SOUL, and the name, are alike unknown to the ENTIRE BIBLE."

And in explaining Luke xvi, 24-26, he also states: "The Bible knows not either the expression, 'immortality of the soul,' (God is he 'who alone hath immortality,' 1 Tim. vi, 16), or the modern doctrine of immortality."

IT'S JUST SO.

Eld. J. BLAIN, Baptist minister of Buffalo, makes use of the following sarcastic paragraph: "It is a notorious fact that in our theological works a *nondescript dictionary* is made with definitions, as follows: *To be dead*, means to be more conscious. *To die*, is to live on in woe. *To lose life*, is to preserve a miserable existence. *Life* means happiness. *To burn up* is to make a living salamander. *To destroy*, is to preserve whole. *To devour*, *perish*, *consume*, &c., mean to make *indestructible* and *immortal*. *Not to be*, to be without end!"

PHILOSOPHICAL REASONING.

BISHOP NEWTON, the noted writer on the prophecies, justly remarks: "Nothing can be more CONTRARY to the divine nature and attributes, than for a God all-wise, all-good, all-powerful, all-perfect, to bestow existence on any beings whose destiny he foresees and foreknows, must terminate in wretchedness and misery, without recovery or remedy, without respite or end. God is love, and he would rather have not given life, than render that life a torment and curse to ALL ETERNITY. Imagine such a state of misery you may, but you can NEVER seriously believe it, nor reconcile it to God and goodness."—Newton's Works, v. 6.

A HEATHEN'S CONCLUSION.

In Siam a priest came to our missionary, and asked "how long his God tormented bad men in a future state," and when answered, "Forever," he replied, "Our god torments the worst of men only one thousand years, so we will not have your American God in Siam!" The doctrine is a barrier to the gospel to the heathen as well as to us.

ANCIENT TESTIMONY.

JUSTIN MARTYR, who was born A. D. 89, and suffered martyrdom for Christ A. D. 163, in his dialogue with Trypho, the Jew, says: "Should you happen upon some who are called Christians, . . . and say there is no resurrection of the dead, but instantly when they die are received up into heaven, do not count these among Christians."

AN ILLUSTRATION.

It is said, "The terror of eternal woe is greater than that of destruction, and so more salutary." This might be partly true if men believed it; but in our day it affects sinners just as a child ten years old is affected by the parent's saying, "Obey, or I'll cut your head off!" It is the certainty and justice, and not the severity of threatened punishment which is salutary.

LUTHER'S VIEW.

This great Reformer, "Defense, Prop. 27," says: "I permit the pope to make articles of faith for him-

self and his faithful, such as, the pope is emperor of the world, and the king of heaven, and God upon earth, (that) the *soul* is IMMORTAL, with all those monstrous opinions found in the *Roman dung-hill of decretals!*" Audlin, in his "Life of Luther," speaking of Italian reformers, says: "They left Wittemberg and went to Geneva, where we find them in 1561, sustaining in a crowded school and in printed theses, that all which was said about the immortality of the soul was invented by anti-christ, for the purpose of making the pope's pot boil!"

TYNDALE'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 wherewith Christ and Paul prove the resurrection. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

A GOOD WITNESS.

Mr. DARBY, 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: that it comes, on the contrary, from the Platonists. . . . The immortality of the soul came in to replace that of the resurrection."

SUPERSTITIOUS.

Says ELD. BLAIN, "Death not Life," p. 114: "An old Baptist minister 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 God will not, or cannot, bless the truth; and so join hands with the heathen, who go on the principle of doing evil that good may come!

AN IMPORTANT FACT.

DR. McCULLOH, an author of Baltimore, says: "There is no word in the Hebrew language that signifies either soul or spirit in the technical sense in which we use the terms, as implying something distinct from the body."—*Credibility of the Scriptures*, vol ii, pp. 466-8.

A LITTLE BOY'S OPINION.

The doctrine of eternal woe has a pernicious effect even upon children. This is well illustrated by the following authentic fact: Said a pious minister, "The first I ever heard of a God was by my mother's telling me when two years old, that there was a God, and if I was bad he would burn me forever in such a fire as I saw on the hearth. My reply was, 'If God does so, he is a bad man!' I grew up an infidel, and remained so till converted by those who preached destruction."

HORRID TEACHING.

The *Am. Tract Society* published a tract, No. 277, by REV. JAMES SAURIN, which says: "The wicked (in the fire of hell) utter as many blasphemies AGAINST God as the happy souls in heaven shout HALLELUJAHS to his PRAISE!" To such teaching we answer in the words of the prophet: "Wo to them that utter error against the Lord," "Wo unto them that put darkness for light," "Wo unto the blind guides." Give us the "mind of the Spirit," if it tears every creed in christendom to atoms.

CUTTING REPORT.

It is contended by the advocates of endless woe, that "the eternal sufferings of the lost will give the intelligent creation, as a whole, a higher knowledge and ENJOYMENT of God." That is, "The woes of some will make others happy." So teaches DR. BERCHER. To this slanderous sentiment the REV. S. COBB retorts: "Now be it known that I, Sylvanus Cobb, will consent, and even petition to be permitted to forego that extra share of happiness which was to be added to me by the infinite sufferings of my brothers and sisters, and so put up with that moderate degree of happiness which I may enjoy in the divine love and grace in common with all, for the sake of having them too, reformed and blessed." This sarcastic reviewer adds, we should "have a unanimous petition from the righteous to be disencumbered of that enormous surfeit of EN-

JOYMENT which should be derived from the endless misery of others!"

AWFUL STANDER.

Speaking of the miseries of the lost, MR. BENSON, the commentator, says: "God will exert all his divine attributes to make them as wretched as the capacity of their natures will admit." The "Rev." MR. VINCENT adds: "The wicked will always be roaring and never breathe out the last; always sinking and never come to the bottom; always burning in the flames and never be consumed; the eternity of hell will be the hell of hell!" And PRES. FINNEY of Oberlin outdoes them all, by saying "this torment will eternally INCREASE!" May we not suppose with MR. JOHN FOSTER of England, "that if so transcendently DREADFUL a doctrine had been meant to be taught, there would have been such forms of propositions as to render all doubt a palpable absurdity." But the devotees of this doctrine may find relief in the remarks of PROF. STUART. He says: "Perhaps God may in mercy extinguish our social susceptibilities in heaven!"

A PREDICTION.

The great and godly DR. VINET once sagaciously observed, that "Even now after eighteen centuries of Christianity, we are very probably involved in some ENORMOUS ERROR, of which Christianity will at some future time make us ashamed." The doctrine of endless woe is just such an "enormous error," and many in the churches are beginning to be ashamed of it.

CLOSING TRIBUTE.

MR. PANTON HAM, of Bristol England, in writing of the Immortality of the Soul, says: "Let it be registered as the genuine genealogy, that Pagan Plato was its father, and the profligate Pope Leo its foster-father. Born and bred by the Pagan philosophy, the protegee of Popery, this notion of the soul's immortality has become 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 GOT THE DOCTRINE OF THE SOUL'S IMMORTALITY.

DR. GEO. CAMPBELL, in a criticism on the word *hades*, 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 slid 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."

GEN. II, 7.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This passage is clung to with much tenacity by those who believe in the popular theory of the soul. We are glad, however, to note the following concessions from the pens of those who hold the common view:

DR. BAGNALL, a writer in the *Methodist Quarterly Review* for April, 1852, makes the following frank admission on this text, though his article is an effort to prove the soul's immortality. The Dr. says: "Some have supposed that the account of the creation of the soul, Gen. ii, 7, contains an intimation of its immortality. If there be in this verse such an intimation, it must be found either in the expression, 'the Lord God . . . breathed into his nostrils,' or in the phrases, 'breath of life,' and 'man became a living soul.' If it be in the former phrase, then the idea is that God infused a portion of HIMSELF, of his own divinity, into the human body at that time. But few will admit this idea. Most of us think there is more poetry than truth in the line of one of our hymns:

"Our souls are his immortal breath."

"If the proof is sought in the phrases, 'breath of

life,' and, 'living soul,' these do not prove anything, for both of them are applied, in the first chapters of Genesis, to brutes, and prove the same things concerning them. Thus the words in Gen. vii, 18, and Gen. i, 20, rendered *life*, are the same with those rendered in Gen. ii, 7, 'a living soul.'"

Says the *Union Bible Dictionary* (art. Adam): "It seems as if the most proper idea resulting from these words is, that Adam became a LIVING PERSON."

The *Columbian Bible*, in a foot-note at the bottom of its mammoth page thus explains: "Adam became a living soul—that is, a living man."

MR. KITTO, author of the *Bible Cyclopedia*, in speaking of those theologians who find an immortal soul in this text, thus frankly concedes: "We should be acting unfaithfully if we were to assume its being contained or implied in this passage."

DICK'S VIEW OF ETERNAL SUFFERING.

DR. THOMAS DICK, in adverting to the doctrine of endless misery, thus candidly expresses his convictions: "When I consider the boundless nature of eternity, when I consider the limited duration of man, I can scarcely bring myself to believe that the sins of a few brief years are to be punished throughout a duration that HAS NO END." Thus wrote that distinguished Christian Philosopher, 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, pleasure disgusting, nourishment insipid, and life itself a cruel bitter?" We trow not.

THE TWO VIEWS CONTRASTED.

Some professed Christians (and for charity's sake, we say only those who have but superficially examined the subject) ask us, What matters it whether we believe in eternal misery, or not? Much every way; but especially would we be averse to any position which is derogatory to the character of God. We think, to use the language of another, that there is a vast difference between Jehovah's passing by and proclaiming, "The Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and that will by no means clear the guilty,"—and the statement of some modern divine who "passes by" and virtually "proclaims," "The Lord, unmerciful, implacable, and who will preserve countless myriads of beings created in his own image, eternally, for the sole and only purpose of torturing them, without mercy, without intermission, without end, without object, and without aim." The doctrine of the destruction of the wicked speaks to us in these beatific words of Jehovah, but 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.

(To be continued.)

Joy and Self-sacrifice.

WHEN 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 fellowship with our condition. He endured the cross, despising the shame, for the joy that was set before him. He knew what infinite good would result to the universe from his humiliation, and with an inward peace, beyond all understanding, he prosecuted the 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 the recompense of the reward. Now how should the members be but as their head? They must enter into fellowship alike of his sufferings and of his peace. Everything of joy in this sinful world is born of sorrow. The Christian must endure labour and self-denial, if he would follow his Master and come again with joy after his weeping, bringing his sheaves with him. To bear burdens for Christ's sake is appointed to him, and God has connected with it the truest enjoyment of life.

—Sel.

THE REVIEW AND HERALD:

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, MARCH 24, 1863.

JAMES WHITE, EDITOR.

General Conference.

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 at 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 benefits 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. WHITE: 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 of our tents to the brethren east. This we will do as a privilege for which we feel thankful. And let such act 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, or any one who may be authorized to take charge of it.

B. F. SNOOK.

Marion, Iowa.

From Bro. Hutchins.

BRO. WHITE: 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 brethren in laying out the work before doing it; which would seem much better to me, than to wait till the season of tent-labor had passed.

Yours in love of order.

A. S. HUTCHINS.

Peterborough, N. H. March 15, 1863.

P. S. I would further add that your suggestions relative to inexperienced and self-sufficient preachers, are worthy of our most candid consideration. It is to be hoped in this case that "a word to the wise is sufficient." With deep regret we have learned of the encouragement given by Sabbath-keepers to those of a boisterous, fanatical turn of mind, to preach, and what seems worse, they are sometimes carried away in their gales of fanaticism. What evidence some of these preachers can give of their call to the ministry, we know not, unless it be the same as that given by an individual some years since, viz.: "Because I have a strong voice!" "How shall they preach except they be sent?" Rom. x, 15.

A. S. H.

From Bro. Sanborn.

BRO. WHITE: I wish to say that I am much pleased with your suggestions of a General Conference the first of June; and it will be the best thing to secure union of action that can be done.

I. SANBORN.

Whitewater, Wis.

From Bro. Andrews.

BRO. WHITE: 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 yourself and sister White.

There is some 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.

J. N. ANDREWS.

Hubbardsville, N. Y.

From Bro. Waggoner.

BRO. WHITE: Review No. 15 is received, and I improve the first opportunity of responding to your remarks respecting a General Conference. Your 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 it not 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 make the suggestion, that we may have time both 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. Hull.

BRO. WHITE: 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 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.

MOSES HULL.

Monterey, Mich., March 16, 1863.

Lessons for Bible Students.

LESSON V.

(*History of the Sabbath, pp. 64-79.*)

WHAT was the deportment 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 especial directions to their children? What was a special point on which they were exhorted to obedience?

Did they obey God's words?

As God did not see fit 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 ruin of the Jewish nation?

To what did the miracle of the manna bear witness for forty years?

What is the next record in regard to the Sabbath?

What is the chief feature of interest in this text?

What other prohibition of this kind is there in the Bible?

What use is often made of this which calls for examination?

Does this requirement form any part of the fourth commandment which is the grand law of the Sabbath?

Mention some laws relating to the Sabbath which grew out of its being intrusted to the Hebrews?

May not the law relating to fires be one of this class? As there were laws peculiar to the Hebrews, were there any that were peculiar to them only while they were in the wilderness?

What were these?

When were the laws of this class given, or in what portion of scripture do we find them?

If the law relating to fires is not one of this class what must it be?

That the law prohibiting fires was binding upon the Israelites only while they were in the wilderness, is evident from several decisive facts; what is the first of these?

What is the second fact that has a bearing upon this point?

What is the third consideration in proof of this?

What is the fourth?

What is the fifth argument on this point?

If the law respecting fires would every few years conflict with the law of the passover in the promised land, why would it not in the wilderness?

To what general conclusion then are we led in regard to the law prohibiting fires?

What then becomes of the argument drawn from this against the Sabbath?

With what do the constant references to the Sabbath strikingly contrast?

How does Lev. xxiii, 3, speak of the Sabbath?

What assertion has been based upon verse 2 of that chapter? p. 71, note.

Please turn to the chapter and refute that assertion. How many feasts and ceremonial Sabbaths were there in the Jewish system?

What special duties for the Sabbath does Lev. xxiii, 3, point out?

Where is found the oft-quoted text concerning the man that picked up sticks?

In explaining this text what is first to be considered?

What is the second point for consideration?

What is the substance of Hengstenberg's note on this text? p. 73, note.

What was one of the acts of Moses in the last month of his long and eventful life?

Where is this rehearsal found?

What is the meaning of the word deuteronomy?

What conviction does Moses in his farewell words to the people, endeavor to fasten in the strongest possible manner upon them?

When Moses, about to rehearse the ten commandments, wishes to impress upon the people a sense of their individual obligation, what language does he use?

What is the obvious import of this language?

Where are the pledges of the people found? p. 74, note.

What is this language often adduced to prove?

If this argument is just, what does it show in relation to the other commandments?

What was the covenant of Horeb?

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

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

In place of what do those who write against the Sabbath, uniformly quote this Scripture?

Is this the original precept?

What right then has any one to quote it as such?

How long after the original commandment was given, was this rehearsal by Moses?

In what language does the commandment as here given cite us to 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 five conclusive reasons can be given to show that the Sabbath was not a memorial of the deliverance of the children of Israel from Egypt?

In inquiring what these words do mean, to what parallel passage may we refer?

If then the Sabbath is shown to be Jewish by the language in chap. v, 15, what is shown by 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, that is, before their conversion to Christianity. What were they after their conversion? The apostle answers: "Now therefore ye are no more *strangers and foreigners*, but *fellow citizens* with the saints, and of the household of God." Vs. 19. The sum is this: They that were Gentiles are now Israelites. They that were aliens are now entitled to all the blessings and privileges of the commonwealth. They that were strangers are now made acquainted with both the covenants of promise; for the New would not be understood without a knowledge of the Old. They that had no hope, now have the true "hope of Israel," for which Paul was bound with a chain. Acts xxviii, 20. They that were without God can now claim the "God of Israel" as theirs, and belong to his household.

Who would wish to be a Gentile? Who would not rather be an Israelite? Who would not choose to belong to Christ, and thus be Abraham's seed, and heirs according to the promise? Gal. iii, 29. Yet I hear one say, I would keep the Sabbath if I could learn that it was ever given to the Gentiles! My dear friend! can you not, being a Gentile, claim the blessings of the Sabbath on the ground that you are a man? Jesus said, "The Sabbath was made for man." If you are a man, it was made for you. Gentiles are in a sad condition indeed, if they cannot claim to be men. It is difficult to understand how they can become Abraham's seed, for he doubtless was a man. Still, my friend, if you can in any way become Christ's, you will certainly belong to Abraham's family, and then you will be entitled to all the blessings of the Sabbath here, and to all the promises of the future, based upon your keeping it. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable [not the old *Jewish* Sabbath]; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father [notwithstanding thou wast in time past a Gentile]; for the mouth of Lord hath spoken it." Isa. lviii, 13, 14.

Now, to be frank with you, my friend, I fear you do not desire the Sabbath for yourself. If you did, I think you would find some way to prove a claim to it. I fear that instead of viewing it as a blessing, you look upon it as against you, and contrary to you. Now this is simply unbelief in the word of Christ, who said it was made for man; that is, to be a benefit and a blessing to him. Now if you can put away this unbelief and have faith in Christ, though you are a Gentile by nature, yet you may delight yourself in the Lord and in his holy Sabbath, and finally have a share in Israel's inheritance, and, in the earth made new, come up from Sabbath to Sabbath to worship Israel's King, the Lord of hosts. Isa. lxvi, 23.

R. F. COTTBELL.

Report from Bro. Loughborough.

SINCE my last report, which was made at Greenbush, Feb. 23, I have held thirty-seven meetings, and baptized twenty-three persons, a large majority of them those who have just enlisted to serve the Lord.

At Owasso, had two public discourses, but owing to the fact, I suppose, that when the people heard the truth, they decided against it, but few came in to hear, yet those few seemed much interested. We also had an excellent meeting at the house of Bro. Griggs. Two were baptized during this meeting.

Our quarterly-meeting at St. Charles was a very interesting meeting. It commenced Friday evening, Feb. 27, and was continued till Tuesday evening, March 3. In all, eleven meetings, mostly discourses to the public, which were listened to with the best attention.

When, on Sabbath afternoon, we made a call for volunteers in the Lord's cause, fourteen came forward, requesting the prayers of the church, about half adults, the rest members of the Sabbath-school and Bible-class. We retailed at this meeting forty dollars'

worth of books, besides collecting forty dollars more for the Office, which certainly bespeaks an interest on the part of the flock in St. Charles and Chesaning. Seven were baptized at St. Charles on Monday, March 2.

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 listened to by about seventy persons, although the inhabitants are mostly lovers of pleasure, and had two balls in that small town that night. Thursday morning had a short meeting to consider some church matters, and then went with Bro. E. S. Griggs to Owasso.

Friday the 6th, accompanied by brother Griggs, went to Locke. Here I had interesting meetings, nine in all, which continued till Thursday evening, March 12. We were glad to find that those who made a start at our previous meeting were, without any exception, trying to hold on their way. Five were baptized on Monday the 9th.

On Friday the 13th, 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 baptized yesterday. The church here in Woodhull now number twenty-two, and although they are mostly the poor of this world, their S. B. fund is \$52 per year. Last evening we had a good time in attending to the ordinances. To-day I go to Owasso to hold meeting this evening, and to-morrow I start for Lapeer.

J. N. LOUGHBOROUGH.

Woodhull, Mich., March 17, 1863.

The Work in Ohio.

HAVING attended several conferences in this State, I believe I am safe in saying that I never saw one assembled here before with as good a feeling as the late one at Gilboa; and I think all are now satisfied that I judged right in deciding that a conference this winter would be useless without the attendance of Bro. and Sr. White. Their knowledge of the work from the beginning, in all its phases, and under all its difficulties, and the existence of prejudices, some of long standing, indicated a special necessity for their presence and testimony. And I think I have not been disappointed in the result. Without any undue excitement, a deep settled, conviction seemed to rest on all that the times were changed; a degree of freedom prevailed that has not been enjoyed for years before; renewed confidence in the work, and in the Lord's chosen means to carry it forward, gives assurance that the benefits of this meeting will be permanent.

I wish also to acknowledge to Bro. White the justice of his remarks in No. 14, relative to the Ohio plan for raising means, and to take upon myself all the blame that belongs to me in that matter. I had not the remotest idea that Bro. Butler had any thought or feeling toward division in that plan, but presented it as a present relief in consequence of the manifest unwillingness of the churches to act upon the plan. This, I think, was the idea with all, and I was not at that time sufficiently impressed with the importance of perfect union upon the plan already adopted to take the position I ought to have taken. And I trust Bro. Butler will forgive me for suffering him to bear more than was his due, or at least to bear any burden that justly belonged to me.

My earnest, constant prayer is that the Lord will bless the cause in Ohio and strengthen and encourage its friends, by giving it abundant success.

J. H. WAGGONER.

The Scape-Goat.

Bro. J. Bostwick writes: I send you the following extract from Cassel'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 denomination for the Evil One; that the word rendered devils, in chap. xvii, 7, is literally "goats;" 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 putting his hands upon its head, confessing over it the sins of the people, and then sending it into the wilderness, where it was set free, was a virtual acknowledgment on the part of the congregation that they were prepared and willing to put away from them the evil of their doings, and, as those who had been redeemed by the blood of atonement (the other goat having been offered as a sacrifice for their sins), to live a righteous and godly life. Hence the exhortations in chapters xviii, 3-5, and xix, 2-4, to forsake sin, to walk in the ordinances of God, and to be holy as the Lord God is holy; and hence, too, the striking fact which is brought out 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. Nor could Aaron himself approach the altar till he had washed and changed his vestments. So we read in connection with the proceedings of the last day, that the separation between the righteous and the wicked is a separation between the sheep and the goats. The fate of the scape-goat was, therefore, a type of the final condition of those who, after propitiation has been made for them, yet die in sin."

Tracts

ARE a powerful agency for good. Often when people are too busy or too hurried to peruse a volume, they will devour a tract. Who is there can despise a little, clean tract of eight or ten pages, neatly printed on white paper, and full of meaning?

It would require much more means than most of us can spare to circulate books and pamphlets gratuitously, but these little one and two cent tracts we can scatter among our friends and acquaintances freely, and this will prepare the way for larger works; and this work of the colporter we can perform at less cost than the tobacco-chewer is at for his favorite narcotic poison.

The 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 (as it always does with live Seventh-day Adventists), one can pull the twenty-seven tracts a little out of the wrapper, just far enough to read the titles (just as the collector selects a bill from his filed package of notes, accounts &c.), and select just such a tract as fits the subject under examination.

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 public haunts of business, and questions are asked, or objections proposed. I say they are good and timely.

Who is there so poor he cannot buy a package of tracts for distribution among his neighbors? only forty cents for 27 choice tracts, and one tract might wake some honest soul to further investigation. Let us all be colporters that can't be preachers, and let the preachers, too, circulate these winged messengers as their wise zeal prompts; but especially I address the dear brethren and sisters whose sphere is limited, to resolve ourselves into a band of colporters, in a careful, humble way, first looking carefully, speaking to the point, and if there is a prospect for good, lend or donate a tract, with a heartfelt prayer to God that broad cast upon the waters may return.

As you spend an evening with a friend, or as you argue with an opposer, or as a friend calls at your house, or visits your school, a tract may enforce the arguments you have advanced, or preach in a way you could not.

Many a wealthy brother who sends to the Office for \$1.75 worth of books, might as well send for \$10 or \$20 worth, and soon sell them out among the brethren or others, or keep them for a kind of circulating library, for the benefit of himself and family and neighbors.

We might make a business of propagating our faith, instead of seeking pelf. Some might work in one way, some in another; and after we have spent time and money, we shall not go hungry nor suffer for raiment,

neither need we neglect our business, only be a little more careful of our time, and manage a little better.

Especially do we all need the History of the Sabbath now, that we may keep up with the weekly questions in the Review. Brethren, let us be wide awake in finding ways of doing good.

JOS. CLARKE.

Things in Iowa.

I AM truly thankful that I can say that things in Iowa are becoming more hopeful and encouraging. The Lord is returning, and the light of his countenance once more begins to shine upon us.

On Sabbath, Feb. 14, I met with the brethren at Richmond, and on Sunday we met at the house of Bro. Curtis, where all the brethren in that vicinity came together in the unity of the faith. The Lord gave great power to the truth, and blessed with his good Spirit all who were there. We had a communion season, which was a joy to every heart. O, what an awakening was there! All took a new start for the kingdom, much encouraged to go on with the Lord's people.

Tuesday, 17th, we visited the church near Millersburg, and though the going was quite bad, we rallied the brethren out and had a good meeting that evening. Next day we bore testimony on the signs of the soon coming of Christ. The melting Spirit came down, and all hearts ran together in sweet union. We then organized a church of twelve members. Six others who would have been present were prevented by sickness.

Wednesday evening we closed with a discourse upon the alarm of Joel ii, 1. The brethren there feel much encouraged, and more determined to go on in this good work than ever.

Next day we traveled about twenty miles through the mud, while the cold snow-storm and wind came heavily upon us all the way. At night we preached in Dayton to a deeply-interested audience for nearly two hours, and felt much blessed and refreshed.

Next day we went to Washington, and on Sabbath and Sunday preached four times. The little flock there were greatly encouraged. There are some signs of good developing at that place, though the opposition is great and strong. Some more are deciding on the truth.

Monday following we went to Mt. Pleasant, and began meetings in that vicinity on Tuesday, 24th. Prospects were very discouraging, as the mud was quite deep; but a goodly number came out. Next day it rained nearly all day, but we had a good meeting notwithstanding.

Friday we moved our meetings to the house of Bro. Sharp by his request, where we all remained till we closed up on Sunday night following. The Lord was present to help in time of trouble, and gave such a blessing as the occasion demanded. The meeting there was one of the best of my life. We organized a church of seventeen members, and baptized sixteen. Six new ones made a start along with us, three of whom were baptized. The children were deeply impressed, and called for prayers, and expressed an anxious desire to go with their parents to the kingdom.

Sabbath and Sunday, March 7 and 8, I spent in Iowa City. 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 on the following day parted in glorious hope of 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 over \$25 worth of books. Wherever I go 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 there.

B. F. SNOOK.

A New Position.

VARIOUS are the subterfuges resorted to by those who, with blind zeal, oppose the truth of the Bible as it is. We are forcibly reminded of Paul's words, "Ye have a zeal, but it is not according to knowledge."

Not long since a United-Brethren minister took the position, in the desk, that Christ's agony upon the cross

when he cried, "My God, my God, why hast thou forsaken me?" was caused by separation of divine and human nature, that "in him dwelt all the fullness of the Godhead bodily," but at this time, divinity left him. Where in all the Bible does Eld. G. get his information? Not even an inference of the kind can be drawn from the sacred record. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Matt. xxvii, 46. Some that stood by thought that he called for Elias, and another ran and gave him vinegar to drink. After this "Jesus again cried with a loud voice, and yielded up the ghost." Vs. 50. Then followed the awful and solemn scene described in verses 51, 52. And behold the veil 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 doubtless have been more plausibility to his argument had he chosen the latter for the time that divinity forsook the body of Christ. But choose as he may, his position is self-contradictory.

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? forgetting that the tense of the text is past (hast) previous to this time. And again, if Eld. G. would have us understand 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 either the result of willing ignorance, or of long and fervently 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. BOVEE.

The Sabbath.

THE Sabbath is the holy of the Lord, honorable. Isa. lviii, 13. Six days shalt thou labor. Six days the labor of earth makes us weary. Six days our minds are taxed with anxious care.

Six days we have to meet the buffetings of the world, but the seventh is the holy of the Lord.

Six days of labor and care say to man, Thou art a sinner. The seventh points him to his Maker; and by it the Lord says, Remember me. The servant 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. Fellow pilgrim, how do you regard your Maker's keepsake? 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 war 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. SANBORN.

Come Now.

PERHAPS you think it will be as easy to repent at any future time as to-day. This is a most dangerous delusion. Impressions of all kinds wear away by repetition, unless they be made permanent by being acted upon. If you ever lived near a noisy mill, a roaring river, or the sea, you have found that the sound, which at first disturbed you, was afterwards scarcely noticed. Just so the truths of religion may deeply impress the mind; but if those impressions are not cherished, by acting in accordance with them, those truths will affect the mind less and less, till they are heard with total indifference. Jesus says, "Behold, I stand at the door, and knock." He knocks by sermons, books, conversations, conscience, solemn warnings. The sound startles you; but if you do not rise and open the door, it will startle you less to-morrow, till at length you will not hear it at all. How many who once felt deeply about religion, now feel nothing, and are quickly and quietly traveling down to hell. On the narrow ledges of the steep cliffs of Yorkshire coast multitudes of sea-fowls lay their eggs, by gathering

which some persons obtain a perilous livelihood. It once happened that a man, having fixed in the ground his iron bar, and having lowered himself down by the rope which was fastened to it, found that, in consequence of the edge of the cliff bending over the part below, he could not reach the narrow ledge where the eggs were deposited, without swinging himself backwards and forwards. By this means he at last placed his foot on the rock, but in so-doing lost his hold of the rope. His situation was most dreadful. The sea roared hundreds of feet below. It was impossible to climb either up or down. He must soon perish from want, or fall and be dashed to pieces on the rocks. The rope was his only way of escape. It was still swinging to and fro; but, when it settled, it would be out of reach. Every time it approached him it was farther off than before. Every moment he waited his danger increased. He made up his mind. The next time the rope swung towards him he sprang forward, seized it, and reached the top in safety. Sinner, your salvation is farther off every moment you wait. But Jesus is near to save you. He invites you to lay hold on him. It is your *only* hope. Grasp him by faith. You cannot miss your hold. He will hold you, and draw you up to heaven. But the difficulty and danger are greater every moment you delay. Come to Jesus now.—Sel.

How Reconciled.

QUESTION. How do you reconcile John v, 28, which some think teaches a general resurrection, with Rev. xx, 4, which teaches a first, and implies, at least, a second resurrection?

ANSWER. The true rule is to compare what is said in each place with the other, and to let what is merely inferential in either give place to what is positively and unambiguously affirmed.

On turning to the Gospel, we find it affirmed that "the hour is coming in which all that are in the grave shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

And, on turning to the Apocalypse, it is affirmed by the same inspired penman, that "the rest of the dead lived not again until the thousand years were finished."

On comparing the two, it is manifest that the Gospel positively affirms the resurrection of all. The Apocalypse does not thus affirm, but denies that the rest of the dead will rise with the justified, or before the lapse of 1000 years subsequent to their resurrection. It does not affirm in so many words that the wicked will then be raised; nor would the mere inference from the words be absolutely demonstrative. For when we read that "Michal, Saul's daughter, bore no child until the day of her death," the just inference is that she never bore any. The condition of impossibility, however, does not exist in respect to the resurrection as in the case of Saul's daughter. Other scriptures, equally positive, affirm the resurrection of both classes. Therefore, though it is positive that the wicked will not be raised with the righteous, it is equally positive that at some future time they will be also raised. And from the events following in Rev. 20th, we know their resurrection to be at the end of 1000 years.

This shows that there is no contradiction of John v, by Rev. xx, in respect to the fact of the resurrection of all. The positiveness with which that is affirmed, in the former, settles it in respect to the latter. We then inquire, is the time equally explicit in both? The language is positive in Revelation that they live not till after 1000 years. There is no avoiding that conclusion except by denying the words of inspiration, or by resorting to an interpretation that deprives the words of their obvious meaning. Is, then, the time in John equally unambiguous?

When we examine the word there rendered hour, we find it used, sometimes qualifiedly as expressive of one hour—"he went about the third hour"—"was healed from that same hour," &c; and sometimes we find the same Greek word without any qualification, as "The time is now past," Matt. xiv, 15—"The day was now far spent," Mar. vi, 35—"The time cometh that whosoever killeth you will think he doeth God service," John xvi, 2;—"Were willing for a season to rejoice," John v,

35;—"Now it is *high time* to awake out of sleep," Rom. xiii, 11; "Sorry, though it were but for a *season*," 2 Cor. vii, 8;—"Depart for a *season*," Philemon 15; "It is the last *time*," 1 John ii, 18. &c. &c.

These uses of the word rendered *hour*, show that when it is used without limit or qualification as to time, it does not necessarily denote one-twelfth of the day; and as the word is not so qualified in the text it cannot be thus interpreted, but must be understood in harmony with the Revelation. And this view is confirmed by what follows—the resurrection of life, and that of damnation, at which the two classes will be raised, being in harmony with the two resurrections elsewhere specified.—*Ad. Herald.*

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 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 these statutes, and kept these judgments, and did them, our destiny is determined.

The most common action of life, its every day, every hour, is invested with a solemn grandeur 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. The graves shall give up their dead, and from the tombs of oblivion the past shall give up all that it holds in keeping to be witness for or against us. O! think of that, and in yonder hall of the Inquisitions see what its effect on us should be! Within those 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 making frank and ingenuous confession, he suddenly stops. He is dumb—a mute. They ply him with questions, flatter him—he answers not a word. Danger makes the senses quick; his ear has caught a sound; he listens, it ties his tongue. An arras hangs beside him, and behind it he hears a pen running along the pages. The truth flashes on him. Behind that screen a scribe sits committing to the fatal page every word that he says, and he shall meet it all again on the day of trial.

Ah! how solemn to think there is such a pen going on in heaven, and entering upon the books of judgment all we say or wish, all we think or do. Would to God we heard it! What a check! and what a stimulus! Are we about to sin, how strong a curb! If slow to duty, how sharp a spur! What a motive to pray for the blood that blots out the guilty past, and for such grace as in time to come shall enable us to walk in God's statutes, to keep his judgments and do them! "Knowing, therefore, the terror of the Lord, we persuade men."—*Guthrie.*

Fate of a Godless Town.

THE following paragraph, which is cut from a religious paper reminds us of the prophetic words of old—"They that honor me I will honor, and they that despise me shall be lightly esteemed." Let infidels read it and tremble. G. W. A.

"Some German infidels founded a town in Minnesota, which was named New Ulm, stipulating that no church should ever be placed on the town plot on pain of its reversion to the original owner. The settlers spent their Sabbaths in revelry, and threatened to hang or drown any preachers who should disturb them with the gospel. On one Sabbath last summer they made an effigy of the Saviour, and burned it on the public street. Before the next Sabbath the Indian outbreak began, and the savages assaulted this impious community, and destroyed between 150 and 200 houses, completely desolating the place. The dance hall, which escaped the general wreck, was afterwards used as a place of religious worship by the volunteer troops who

were stationed there, and the gospel of Jesus was thus preached in the very place where his religion had been scorned, and he so grossly insulted and reviled."

LETTERS.

"Then they that feared the Lord, spake often one to another."

From Bro. Gregory.

BRO. WHITE: I want to say to the scattered brethren and sisters that the cause at Lovett's Grove is onward. I praise God for the third angel's message, and the precious truths connected with it, and the work it is doing for the church here, in uniting us together. We are trying to advance with the light of present truth, and in so doing the Lord is blessing us. We have had an addition of four members since the conference. I feel like praising God for his wonderful works to the children of men.

We can see just ahead the time of trouble, such as never was since there was a nation, but every one whose name is written in the book shall be delivered. Praise God for the precious promises left on record to cheer the pilgrim on the way to mount Zion, the city of the living God.

I feel like adding to my faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity; for if these things be in us and abound, they make us that we shall be neither barren nor unfruitful; but he that lacketh these things is blind, and cannot see afar off.

I feel like putting on the whole armor, that I may be able to stand in these last days of peril, when wicked men and seducers are waxing worse and worse. My earnest prayer is that I may overcome all my besetting sins, and that I may have the pure gold, the white raiment, and the eye-salve, that I may see clearly to do all the commandments, and have the faith of Jesus, enter in through the gates into the city, and have right to the tree of life, and sing the song that no man can learn but the hundred and forty-four thousand. Brethren, let us take hold of the strong arm of the Lord by faith, in hope of eternal life.

L. S. GREGORY.

Lovett's Grove, Ohio.

From Bro. Sanborn.

BRO. WHITE: I have moved with my family to Hadley, Lapeer Co., Mich. Bro. H. Barnes settled here before us. His residence is one mile and ours a mile and a quarter west of Hadley village. There is a good degree of intelligence in this community, and in point of morals this township is not a dark place in society. We hope the Lord will order that some faithful laborer may come here and present the light of present truth. We see reason to expect that some hearts will be open to receive it. We will try to keep ourselves unspotted from the world and to walk honestly toward them that are without, so that the truth when presented shall not have an ungodly influence from us to counteract its power. Messengers coming this way will meet a hearty welcome and a home with us whenever they can labor in this vicinity. We earnestly request our brethren to remember this as a part of the field waiting for a laborer.

If the tent could be pitched here we think a good attendance would be secured.

D. H. SANBORN.

Hadley, Lapeer Co., Mich.

Extracts from Letters.

Sister S. J. Bysong writes from West Union, Iowa: For eight weeks I have been striving to keep the Sabbath of the Lord, and am not weary in well-doing, but delight in the law of God. My heart glows with gratitude to him who first arrested my attention, opened my blinded eyes, and turned my feet into the way of truth. I praise God that I ever heard the last call of mercy. I was awakened to the truth during the labors of Bro. Cornell in this place; and I feel to give glory and honor unto God, who has delivered me from error, and made me rejoice in the truth. He is still

leading me. I can truly say that I love both parts of the message, the commandments of God and the faith of Jesus. It severs the cord of friendship from this popular world, but what are the fashions, the pride of this life, when compared with the glory which awaits the faithful and obedient! O I want to share in that incorruptible inheritance, though it be by the loss of all earthly friends. We have one Friend in whom there is no variableness nor a shadow of turning. There is also a precious promise given us that the angel of the Lord encampeth round about them that fear him. O I rejoice in these glorious truths. Like the pure gold, they shine brighter and brighter. Our Saviour is soon coming. How cheering the thought! but I sometimes fear that I shall not be ready. I find a warfare daily, having many foes within. The way seems more narrow every day, but my hope and trust are in Jesus, who is worthy. I feel like striving more earnestly to gain a home in the earth made new, and with all the redeemed partake of the fruit of the tree of life.

Bro. W. Lea writes from Newbern, Iowa: We love the Review for its good and right teaching, and are often cheered by the encouraging letters from the brethren and sisters, especially the lonely ones, as they encourage us in our lonely state.

We desire your prayers that we may live faithful and walk humbly, and that we may put on the whole armor of God, and be able to stand in that great day, which we believe is fast approaching.

FIRST GREAT CAUSE.—THE name of Deity is inscribed on all his works. The world is one vast mirror reflecting his glorious image. The magnitude of heavenly bodies; the immensity of space through which they are scattered; the vast numbers that exist, if each star is a central orb to unseen worlds revolving around it; the harmony of their movements; the adaptation of their form and motion to the convenience of the whole, and the power that binds them to their respective orbits, not only declare in unmistakable language the existence of a first great cause, but invest that cause with infinite perfection.

OBITUARY.

DIED in Lapeer, Mich., March 8, 1863, Hellen J. Winnings, daughter of sister Geo. Wright, aged twelve years. Feb. 16, while making a fire, her clothes caught fire by which she was so severely burned as to result in her death. She had recently expressed a determination to seek for immortality through Jesus Christ, and go through to the kingdom with the people of God.

Eld. R. J. Lawrence preached on the painful occasion from Ps. xxiii, 4, with much freedom. Bro. and Sr. Wright mourn, but hope is mingled with their tears.

"Meet again when time is o'er,
Meet again to part no more;
How it cheers the drooping heart,
When from friends we're called to part."

W. S. HIGLEY, JR.

Bro. Charles Smith embraced religion eleven years since, in Spencer, Ohio, was baptized, and united with the Protestant Methodist church. Nine years ago he removed to Eaton, Mich., and last June, with his companion, embraced the present truth at the tent-meeting in Charlotte. Feb. 21 he fell asleep in Jesus, aged forty-seven years, leaving a companion, and a son fifteen years of age, to mourn his loss. We hope the son will unite with his mother in serving the Lord. As there was no preacher near at the time of his death, the funeral was omitted till last first-day, March 15, when, at their school-house, we endeavored to comfort the mourners with the hope of a better resurrection. JOHN BYINGTON.

DIED in Roosevelt, N. Y. March 2d 1863, Berthalda, eldest daughter of Bro. Wm. and Sr. Lurana Treadwell, aged 9 years 7 months and 26 days, after a short but very distressing illness of 25 hours. Her disease was scarlet fever terminating in congestion of the brain.

Her parents deeply mourn their loss but are comforted by the consolation of the gospel and the hope of meeting their loved one in immortality in the resurrection morning.

F. WHEELER.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MARCH, 24 1868.

Our Quarterly-Meeting.

THIS was a precious time. The neighboring churches turned out well, and as they came together the Lord met with us and gave us a good, melting, and happy time.

I am glad that we are waking up a little out here. The Lord is pouring blessings down in showers. The work is taking deeper hold, and the interest is spreading.

In love and hope. B. F. SNOOK. Marion, Iowa.

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 lecture in.

J. H. WAGGONER. H. F. BAKER.

March 12, 1868.

Note to Bro. Waggoner.

MYSELF, with a girl living in our family, are all the Sabbath-keepers in this town. Brn. Butler and Holt raised up a few some ten miles from here. Their teachings have never reached this place.

Yours in hope.

L. C. TOLHURST.

Columbia, Lorain Co., Ohio.

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 desire of all present was to see the cause advance.

At nine o'clock first-day morning we convened at the residence of Bro. Ezra Odell to transact business. Harmony and quiet prevailed during the entire meeting which was in session for six hours.

gate was chosen by unanimous vote, and means raised to defray his expenses. We believe this conference is the beginning of better days for the cause in Minnesota.

Oronoco, Minn., March 16th, 1868.

APPOINTMENTS.

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

Quarterly Meeting at Monterey.

THE next quarterly meeting with the church at Monterey, Mich., will be held April 17th and 18th. Bro. Loughborough will probably attend.

CON. COM.

According to previous arrangements made at Irasburg, the Conference for the Troy and Patten church will be held at South Troy, Sabbath, April 4.

We would extend a cordial invitation to the brethren and sisters of other churches to meet with us. LEWIS BEAN.

I design to meet with the church at Adams' Center, Sabbath and first-day, April 4 and 5. Also April 11 and 12.

At Buck's Bridge, St. Law. Co., where Bro. Hilliard may appoint, Sabbath and first-day, April 18 and 19.

The next monthly meeting for Central N. Y. will be held with the church at Roosevelt the first Sabbath in April. J. N. ANDREWS.

BUSINESS DEPARTMENT.

Business Notes.

Theodore Johnson: Where is your Review sent? L. G. Bostwick: The \$2 have been received. Cornelius Holliday: To what P. O. was your Review sent?

L. Hackett: There are \$3 due on the Review sent to T. D. Everitts at half price.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

Eunice Stoddard 4,75,xxiii,1. J. Holliday 0,35,xxv,14. A. Sanborn 2,00,xxiii,16. S. Warner 1,00,xxii,1. N. L. Burdick 1,00,xxiii,17. A. Amburn 2,00,xxii,6. M. Adst 2,00,xxv,1. E. Divens 3,00,xxi,8. A. A. Farnsworth 1,50,xx,1. R. Baker 1,00,xxi,16. J. M. Remington 1,00,xxiii,16. D. W. Crandall 2,00,xxiii,1. P. Mott 1,00,xx,1. Church at Champlain, N. Y., for J. Benning, 1,00,xx,1, for J. Robarge 1,00,xxiii,17. A. W. Lawson 2,00,xxiv,1. Mary A. Hoke 2,00,xxiii,17. M. Kittle 1,00,xxii,14. W. James 1,60,xxiii,4. S. Hills 2,00,xxii,14. M. H. Collins 2,00,xxiii,1. J. Clarke for H. Hill 1,00,xxiii,17. E. B. Gaskill for Mrs. M. Palmer 1,00,xxiii,17, for L. K. Eddy 1,00,xxiii,17, for Daniel Cutback 1,00,xxiii,17. M. A. Clarke 2,00,xxiii,17. M. Bean for P. L. Cross 50c. on acct. M. Woodard 1,00,xxi,1. W. W. Averill 1,00,xxii,1. D. J. Hitchcock 3,00,xxiii,1. Church at Locke for Mary Atkins 1,00,xxiii,16. J. F. Case 5,00,xxiv,1. D. Paine 1,00,xxii,1. A. Avery 1,00,xxiii,1. Church in Locke, Mich., s. b., for M. Jackson 0,50,xxii,1. J. Burlingame for W. Weatherby 0,50,xxii,17. B. Warner for D. Johnson 0,50,xxii,17. Benj. Warner 1,00,xxii,14. Wm. Macroft 1,00,xx,11. C. Manwaring 1,00,xxiii,17. E. M. Braden 1,00,xxiii,17. N. T. Preston 2,00,xxiii,14. J. Aldrich 2,00,xxii,16. J. W. Hillebert 0,50,xx,1. B. F. Curtis 1,00,xxii,16. S. Harris 1,00,xxiv,18. F. Rousseau 1,00,xxii,17. H. Rousseau 0,50,xxiv,1. J. Pierce 4,00,xxiii,1. D. Oviatt 2,00,xxii,1. Lester Dike 1,00,xxiii,17. G. G. Green 2,00,xxiii,1. R. Niles 2,00,xxiii,8. Asa Green 1,25,xxiii,14. P. M. Cross 2,00,xxiii,17. A. A. Cross 2,00,xxiii,17. D. Myers 1,00,xxii,1. M. J. Myers for J. Appleby jr. 0,53,xxii,18. R. Hicks 2,00,xxiii,1. J. S. Day for O. W. Ellis 1,00,xxiii,17. L. Hackett 2,00,xxii,7. C. Howe for M. W. Skinner 1,00,xxiii,17. G. Smith 2,00,xxiii,1. E. B. Gaskill 2,00,xxiii,17. A. A. Jones 2,00,xxiv,14.

For Review to Poor.

E. M. L. Corey, s. b., \$2.

For Shares in Publishing Association.

A. H. Adams for E. L. Hull \$10.

Cash Received on Account.

B. F. Snook \$10. I. Sanborn \$17. E. B. Gaskill \$9,75. E. S. Griggs \$4,25. C. L. Palmer \$1.

Books Sent by Express.

E. S. Griggs, Owasso, Mich., \$36,54. Benj. Warner, Owasso, Mich., \$8,89. E. E. Jones, Linden Station, Mich., \$5.

Donations to Publishing Association.

E. M. L. Corey, s. b., \$3.

PUBLICATIONS.

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more. Those who order Pamphlets and Tracts to be sent by mail, will please send enough to pre-pay postage. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

Table listing various publications with prices and postage rates. Includes titles like 'History of the Sabbath', 'The Three Angels', 'Sabbath Tracts', 'The Kingdom of God', 'The Saints' Inheritance', 'The Seven Trumpets', 'The Fate of the Transgressor', 'Matthew xxiv', 'Assistant', 'Truth Found', 'The Two Laws and Two Covenants', 'An Appeal for the restoration of the Bible Sabbath', 'Review of Crozier on the Institution, Design, and Abolition of the Seventh-day Sabbath', 'Review of Fillic', 'Milton on the State of the Dead', 'Brown's Experience', 'Report of General Conference held in Battle Creek, June, 1859', 'Sabbath Poem', 'Illustrated Review', 'Nature and Obligation of the Sabbath of the Fourth Commandment', 'French', 'ONE CENT TRACTS', 'TWO CENT TRACTS', and 'Bound Books'.