The friends who owned my tender love,
Nor did the spacious world supply
And loved to trace in God's own book,
And then I first began to look
False was its mocking flattery,
My wounded heart desired relief,
The Christian humbly hopes to share
And loved to trace in God's own book,
A brighter world than this.

The Bible no Refuge for Slavery.

Paul to the Ephesians has not sanctioned Slavery.

"Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart. This limits obedience to the will of God, and makes the servant's conduct inconsistent with chattel slavery.

This must follow from two considerations. First, their control over the body, the flesh. They had the power to command the service which the body could render; but they were not lords of the spirit. The soul was not under their control, and therefore the limits of the will of God, or what is morally right, such a direction to a community, newly converted from heathenism, and still intermixed with the unconquered heathen, must have been necessary, and its observance essential to the reputation and future success of the gospel among them. It is clear then that the simple command that servants obey, does not prove that they were slaves.

(1.) The command to obey them that were their masters, does not prove the existence of chattel slavery. This must follow from two considerations. First, their control over the body, the flesh. They had the power to command the service which the body could render; but they were not lords of the spirit. The soul was not under their control, and therefore the limits of the will of God, or what is morally right, such a direction to a community, newly converted from heathenism, and still intermixed with the unconquered heathen, must have been necessary, and its observance essential to the reputation and future success of the gospel among them. It is clear then that the simple command that servants obey, does not prove that they were slaves.

(2.) The qualifying words added to the word masters, according to the flesh, do not prove the existence of the relation of owner and slave. The Greek word, douloi, literally signifies the slave's obedience, and if the slave is judge of that, the word cannot be understood in its mildest sense, as a sense of uneasiness of mind, lest by failing to obey, they should injure the reputation of the gospel, it is all perfectly consistent with the position and duties of free hired laborers. And this is clearly the case.

The other text is Phil. ii, 12. "Work out your own salvation with fear and trembling, phobou kai troumenos."

In this text fear and trembling means deep solicitude or apprehension. The Greek word phobou, which is the genitive singular of phobos, is defined thus: fear, dread, terror, fright, apprehension, alarm, flight, nought. If it be understood in its mildest sense as fear in the sense of anxiety, reverence or respect, or apprehension, in the sense of uneasiness of mind, lest by failing to obey, they should injure the reputation of the gospel, it is all perfectly consistent with the position and duties of free hired laborers. And this is clearly the case.

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The phrase "fear and trembling" means the same as the phrase "fear and reverence," and the idea of reverence is the same as the idea of respect. The use of the word therefore cannot prove that slaveholders are intended.

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8. The discrimination between bond and free, does not prove the existence of slavery. As an encouragement to faithful servants, Paul says, "Whosoever good thing any man doeth, the same shall be recompensed of the Lord, whether he be bond or free." This does not add the slightest force to the argument, for the word that is rendered bond, is the same that is rendered servant. The word bond, servant, occurs over one hundred times in the New Testament, and in every instance is translated servant, save in one where it is rendered bond. Four of the seven exceptions occur in the writings of Paul, and the text under consideration is the only one which can be supposed to be under Paul's influence. The case in question is as follows: "For one Spirit are we all baptized into one body, whether Jews or Gentiles, whether bond or free." 1 Cor. xii., 13. "There is neither Jew nor Greek, neither circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free." Col. iii., 11. "We, being redeemed from the dead, being translated into one body, whether Jews or Gentiles, whether bond or free, have put on the new man, which is renewed in knowledge after the image of him that created him: there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." Col. iii., 10-11. "For as many of us as were baptized into Christ, whether Jews or Gentiles, whether bond or free, are all one in Christ Jesus." Gal. iii., 28. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii., 29. The conclusion, then, is that there is no existence of chattel slavery, because it is perfectly proper to distinguish between men who are the servants of others, as hired laborers, and those who are not. It only has the force of the word in context, which is only to be understood from one who is an employer, or who labors for himself.

4. The obligations imposed upon the masters do not prove that they were chattel slaveholders, or that their slaves were legally held. I have already endeavored to reconcile what is said to the masters with the possibility that chattel slavery is involved. This however is not part of my argument; my work is to show that what is said does not prove that slavery existed, and if in doing this, I prove that it did not exist, it will be the result of the nature of the facts I have to deal with. Two things are commanded for which a reason is assigned.

Masters are commanded to "do the same things unto them," that is to their servants. What is here meant by "the same things"? It certainly does not refer to what had been said to servants. It will not and cannot be shown, either by construction, or by requiring the master to obey the servant with fear and trembling; it would be to put the servant and the master upon an exact equality in all things. This we know the apostle did not mean, and to attempt to ground an argument upon such a literal sense, would appear nonsensical. "The same things," in the connection, literally means just what he had been telling the servants to do, but from this we must depart, but we are not required to depart far from this. The word used in the literal sense only goes so far as to reach a scene which will be in harmony with the general scope of the subject. Let us try it. Suppose we understand by "the same things," that Paul means to extend the obligations he has laid upon his servants, upon the same principles upon which he has already commanded the servants to act toward them; or in other words, that Paul meant to command masters to pursue a course of conduct toward their servants, which was consistent with the conduct which he had commanded the servants to pursue toward them. This strikes me as not only a fair and liberal view, but as the only true view. A slaveholder cannot deny the existence of the word bond for himself.

Servants, be obedient to those that are your masters. Masters, give no oppressive, unreasonable, or corrupting commands. Then must the servant be left free to so discharge himself, as to be a proper husband, father, wife, mother, son, or daughter. This would make an end of chattel slavery. Servants obey with fear and trembling, that is with all due respect for superiors. Masters, treat your servants with all the gentleness and kindness that is due from a superior to an inferior. This even cannot be properly comprehended without charity and singleness of heart, as unto Christ. Masters, conduct yourselves toward your servants with entire honesty, and pay them for their labor as doing it unto Christ. Servants, obey as doing the will of God from the heart, not with eye-service, as man pleasing, but as the servants of Christ. Masters, do not treat your servants in the presence of others with ap- parent kindness to secure a good name, and then abuse them behind their back, or treat them with the same hypocrisy and partiality of motive with which you serve Christ.

Servants, obey as doing the will of God from the heart. Masters, command and claim nothing which is contrary to the things you command and claim. There is certainly no slavery in all this, but much which appears inconsistent with slavery. It would not be safe to say that it might refer to slavery, or that it could exist, when it is positively said, and is to be admitted, as proof of the rightful existence of slavery in this land and age for, that is the real question.

(2.) Masters are commanded to forbear threatening or corporal punishment of bondmen and slaves. This forbids all punishment, all chastisement. No construction can be put upon the words which will make them less restrictive. The word forbear, forbearing, has a variety of significations and shades of meaning, among which are the following. "To remit, forgive, forbear; to dismiss, leave, let alone; to desert, forsake, neglect; to cease, desist, stop, or end." The word occurs but four times in the New Testament as follows: Acts xxiv., 20, where it is translated toward. "Every one's hands were loosed." Acts xxv., 40; it is again translated toward. "They committed themselves unto the Lord, and loosed the handkerchiefs and bands, and parted the wind in the minimal to the wind." Heb. xii., 5, it is translated will bear, being accompanied with a negative never. "He hath said, I will never leave thee nor forsake thee." Gen. xxxi., 39. The word forbear is translated, in the same connection, where it is translated forbearing, threatening. There is seen to be nothing in the use of the word in other texts to make it mean less than a command not to threaten at all. He who threatens in any degree does not forbear threatening. The word threatening denotes the act of making a declaration of an intention to inflict punishment. It is used in no other sense. It occurs but four times in the New Testament. In the English New Testament, New and old, it is rendered threatening, threats, threats, threats. This by the most certain implication forbids the punishment itself. It would be absurd to suppose Christian slaveholders were allowed to inflict a punishment, which was forbidden by law. It is certainly true, then in the case of the masters and servants here treat- ed of, the masters were not allowed by the law of Christi- anity to inflict any punishment upon their slaves, for they were not allowed even to threaten them. This principle has been and is so far from being within the sphere of Christian slavery, such is human nature, under every modification yet known, that chattel slavery can be maintained only by physical force, which holds the slave in constant terror, and which amounts to constant warfare, not only on his skin, but upon his life.

5. The reason assigned for the commands given to the masters is very far from proving that they were the slaveholders of a chattel slave. This is evident, therefore, that the words slaveholder not only means God as a name of the Supreme being, but it also signifies a ruler. It is deriv- ed from kuros, authority. Translate it by ruler and the whole connection will be consistent. "And ye lords, do the same things unto them; knowing that your slaveholder also is in heaven." Or more correctly, "ye owners, do the same things unto them; knowing that your owner also is in heaven." Every one must know that this signifies no more than that God is the owner of all men, no matter how, in the meaning of, that they were to conduct themselves justly and kindly toward their servants, or inferiors, because they were the servants of God, to whom they were accountable. Masters are commanded to answer "ye owners in heaven." This would be a good translation to render it lord, thus, "And ye lords, do the same things unto them; knowing that your lord also is in heaven." It is so translated in the parallel texts. It is thus rendered in the parable of the talents, Matt. xxiv., 14-18. "After a long time the lord of those servants cometh." Many other cases might be cited where it is thus rendered. In the reason then, so far from proving that they have a Master in heaven, slavery gains no support.

But what is affirmed of the Master in heaven, as an additional reason for the command, does not favor slavery. "Neither is there respect of persons with him." These masters were not to be looked upon properly toward their servants, because there was no respect of persons with their Master in heaven. It appears to me this reason destroys the idea of slavery, as such no unequal relation can rightfully exist among Christians. The expression, respect of persons, comes from the Greek word, prosopopeias, the clear and undeniable sense of which is, that God, their Master in heaven, regarded the two classes of persons here named, masters and servants, as giving them equal rights, and governing them on equal principles. It means that God does not favor one more than another. It means nothing less and nothing more. The word is thus defined, "an excepting of or respect of persons, par- tially." It appears to me that God cannot sanction chattel slavery, without being a respecter of persons, or being partial. The charge does not lie against other distinctions and differences which exist among men.

One is poor, and another is rich, but they all have the same right to seek and gain riches, and the riches on one hand and the poverty on the other, are often the result of the great hand of God, which enables one to be a slave, and another to be a slaveholder. All this would be the result of God's moral government, and without any reference to their respective conduct, and they are born into the world without the power for them to change their condition in life. If God be the author of this; if he has conferred upon one class of persons the right to enjoy their hands upon another class as they come into the world, and prescribed the same to their own use and benefit, it is respect of persons with God, the very thing which Paul denies in addressing masters, as the ground of the commands he gives them. Thus it is seen that the reason which the apostle assigns for his directions to masters is the complete annihilation of chattel slavery, and de- stroys the system cost and breach.

I have now shown that the text under consideration does not contain slavery, it is not clear that it was the case that it was so, and I will go to notice briefly the second point.

II. If it were admitted that the text treats of slavery, it does not express the true sense of the apostle; it in no sense justifies the necessary assumptions of a chattel slaveholder.

1. The directions given to the servants are no more, but they are no less, than commands to be loyal and faithful, promoting their own interests, without the slightest endorsement of the master's right to hold them. Suppose a man to be held wrongly as a slave, without the power to escape from the grasp of his oppressor, suppose a master to compel his slave to do that which the Christian apostle has commanded in the case before us. I would say, obey your master in every thing that the law of Christianity will allow you to do, and obey with visit-
of Christian duties. If slavery is a heaven-ordained institution, it might appear necessary to teach the slaves to pursue a course which was an abandonment of all effort to be pure and upright.

If it could be proved that slaveholders were in the church, under such circumstances, it would not follow that it is right without a specific endorsement of the thing itself, since many persons got into the church who were very wrong in some of their practices. In writing to the Corinthian church, "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus," Paul said, "Awake to righteousness, and sin not; for the wages of sin is death; but the gift of God is everlasting life through Jesus Christ our Lord." If slavery be a heaven-ordained institution, it might appear necessary to teach the slaves to pursue a course which amounted to a constant index of darkness to be enlightened, and corruption to be purged.

The argument is this: As the words do not make appeal exclusively to the practice found their way into the church, under such circumstances, it would not follow that the best of the members of Christ were to be married into the community outside of the church in this way, and still less that many such persons doctrine of light as there are now among us, and not the same general prevalence of education, and Christian libraries containing the well defined fundamental principles of morality and human duty. Under such circumstances, the only rights of man, but are required to do it as to God. The fact then that there is not the slightest justification of slavery in the directions given to the servants, and yet there is not the slightest intimation that they owe their masters servile obedience. For, in addressing the slaves concerning their duty, he sets up no claim of rights on behalf of the master, and that he only urges the rights of God; and that in addressing masters, he makes no allusion to their rights as masters, but urges, as upon what is said to the masters, as upon what is not said, and upon assumed facts. The slaveholder is commanded by the apostles to do as to God. The fact then that there is not the slightest justification of slavery in the directions given to the servants, renders it quite clear that the apostle did not design to justify slavery. What is commanded to be done, and what is not commanded to be done, is regulated by the directions given to the masters, upon the supposition that they were chaste slaveholders. What they are commanded to do was undoubtedly right, but there is not a word said in those commands which implies that it is right to hold a fellow being as a chaste slave. The argument for slavery does not depend so much upon what is said to the masters, as upon what is not said, and upon assumed facts. The argument in favor of slavery is founded on the practice of the most enlightened and most benevolent men, and that the argument in favor of slavery is not affected by the practice of the most enlightened and most benevolent men, and that the argument in favor of slavery is not affected by the fact that slaveholders do not practice slavery.

The argument for slavery is founded on the practice of the most enlightened and most benevolent men, and that the argument in favor of slavery is not affected by the fact that slaveholders do not practice slavery. This is the strongest form that can be given to the argument, and in this shape I will meet it in this place.

(1) The argument is unsound because it takes the main point to be proved, viz: that they were really chaste slaveholders. The words do not prove that to be a fact. It is first taken for granted that slavery existed, and then the words are construed so as to prove it. The argument is based on the assumption that the apostles taught the Church to arm itself, and the Church did not teach the Church to arm itself. The argument for slavery does not depend so much upon what is said to the masters, as upon what is not said, and upon assumed facts. The argument in favor of slavery is founded on the practice of the most enlightened and most benevolent men, and that the argument in favor of slavery is not affected by the fact that slaveholders do not practice slavery.

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THE REVIEW AND HERALD.

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THE Scattered Flock.

The Scriptures represent the people of God as being scattered; gathered to themselves. It is God's plan that they should colonize, and hide their light under a bush; but it is evidently his will that they should be scattered, that they may be bolder by the light of the world, as a city upon a hill. It is regarded as desirable by many Sabbath-keepers to be with those of like faith. Some move at a sacrifice of property in order to be in the midst of a church. This may be best in some instances, while in many it may be a sad mistake. It is best for us to be where the Lord would have us. If we join in certain localities, and send our preachers and teachers to States and countries of Sabbath-keepers gathered together, we should as a people utterly fail to do what the Lord designs to accomplish by us.

Our preachers must constantly enter new fields, and leave believers well organized to form characters as Bible Christians without being held up from week to week by the labors of our ministers. If their numbers be very small, it will be better for them to learn to maintain the worship of God, and stand up alone in the world, as far as ministerial help is concerned. Lambs among wolves, than to move to some locality where they can lean upon some experienced church. Those who do not learn to stand up, and bear their own burdens, are generally soon abandoned and left to the mercies of fortune.

This may be best in some instances. It is regarded as desirable by many Sabbath-keepers to be with those of like faith. Some move at a sacrifice of property in order to be in the midst of a church. This may be best in some instances, while in many it may be a sad mistake. It is best for us to be where the Lord would have us. If we join in certain localities, and send our preachers and teachers to States and countries of Sabbath-keepers gathered together, we should as a people utterly fail to do what the Lord designs to accomplish by us.

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In the text of history are the stories of those who stood up and bore their own burdens, and were surrounded by those who were ready to surround them. These would make better Christians than those who had been trained to lean upon some experienced church. Moreover that the text is addressed to the disciples of Locke, and that it has been used by his disciples as a text to which they might appeal. The text reads, "Bind up the broken hearted," Is. xi. 1. "Bind up that which is broken." Isa. xxxvi. 16. He hath broken, and he will heal; he hath blotted and he will bind us up. Hos. vi. 1. "In the day that the Lord hideth up the breach of his people, and healeth the stroke of their wound." Isa. xxxv. 26.

How much? What advantage did Pompey, about the year 63 before Christ, gain by the breaking and healing? What was the broken heart of Pompey? How many times and laws? Dan. vii, 25. Those that have followed in his wake, have broken the testimony, till a class has arisen that claims that it is utterly abolished, and is being bound up by "cold hands." And while the law is sealed (confirmed, ratified), the disciples receive the seal of the living God.

And verse 19 gives us the "time to commence the sabbath." (p. 107 Note.)

What does the sabbath mean? (p. 107 Note.)

How long? (p. 107 Note.)

How long? When they shall say unto you, Go down, and be immersed, what shall I answer them? (p. 107 Note.)

How was the sabbath rendered by those oppressive ceremonies? At this point who appears on the stage of action?

A New Argument for the Abolition of the Law.

B. C. S. sweet, the law-abolishing fraternity, as we have pretty well cleared the way, we have boldly contended, and we have been contended for. We have contended that the ten commandments were abolished, and we have contended for the knowledge of every new argument of the adversaries of truth. ("All thy commandments are truth," "thy law is the truth") I give his exposition of Is. viii. 16, which was claimed with much assurance to prove the ten commandments to be abolished, for the benefit of the gospel dispensation.

The text reads, "Bind up the testimony, seal the law among your disciples." He proved, by a reference to the ten commandments, that the testimony of Jesus was the ten commandments, engraved upon the two tables of stone, and deposited in the ark of the testimony, and that there was "nothing in the ark" but this testimony when it was deposited in the temple of the living God. And as to the place in the text were the disciples of Jesus Christ. All this I admitted in my reply. Then what was his argument? You ask. It was that the terms, "bind up," the words, "seal," proved, by a reference to the testimony of Jesus, the ten commandments, and that it was a "cold hand" among the disciples. He commented thus: "Roll up the scroll of the law; bind it up;—lay it aside," as I said, I admitted that he was right concerning the testimony, and the relation concerning the scroll. Moreover that the text is addressed to the disciples of the last days—those that are waiting for the coming of the Lord. Verse 17. But the text does not say, Seal the law from the disciples, but many them.

And then referred to the following expressions of scripture for the sense of the term, "bind up," "Bind up the broken hearted," Is. xi. 1. "Bind up that which is broken." Isa. xxxvi. 16. He hath broken, and he will heal; he hath blotted and he will bind us up. Hos. vi. 1. "In the day that the Lord hideth up the breach of his people, and healeth the stroke of their wound." Isa. xxxv. 26.

The testimony must be bound up, because he has broken it, the power of the law, and the testimony concerning the scroll. Dan. vii, 25. But that has followed in his wake, have broken the testimony, till a class has arisen that claims that it is utterly abolished, and is being bound up by "cold hands." And while the law is sealed (confirmed, ratified), the disciples receive the seal of the living God. But verse 19 gives us the "time to commence the sabbath." (p. 107 Note.)

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A New Argument for the Abolition of the Law.

B. C. S. sweet, the law-abolishing fraternity, as we have pretty well cleared the way, we have boldly contended, and we have been contended for. We have contended that the ten commandments were abolished, and we have contended for the knowledge of every new argument of the adversaries of truth. ("All thy commandments are truth," "thy law is the truth") I give his exposition of Is. viii. 16, which was claimed with much assurance to prove the ten commandments to be abolished, for the benefit of the gospel dispensation.

The text reads, "Bind up the testimony, seal the law among your disciples." He proved, by a reference to the ten commandments, that the testimony of Jesus was the ten commandments, engraved upon the two tables of stone, and deposited in the ark of the testimony, and that there was "nothing in the ark" but this testimony when it was deposited in the temple of the living God. And as to the place in the text were the disciples of Jesus Christ. All this I admitted in my reply. Then what was his argument? You ask. It was that the terms, "bind up," the words, "seal," proved, by a reference to the testimony of Jesus, the ten commandments, and that it was a "cold hand" among the disciples. He commented thus: "Roll up the scroll of the law; bind it up;—lay it aside," as I said, I admitted that he was right concerning the testimony, and the relation concerning the scroll. Moreover that the text is addressed to the disciples of the last days—those that are waiting for the coming of the Lord. Verse 17. But the text does not say, Seal the law from the disciples, but many them.

And then referred to the following expressions of scripture for the sense of the term, "bind up," "Bind up the broken hearted," Is. xi. 1. "Bind up that which is broken." Isa. xxxvi. 16. He hath broken, and he will heal; he hath blotted and he will bind us up. Hos. vi. 1. "In the day that the Lord hideth up the breach of his people, and healeth the stroke of their wound." Isa. xxxv. 26.

The testimony must be bound up, because he has broken it, the power of the law, and the testimony concerning the scroll. Dan. vii, 25. But that has followed in his wake, have broken the testimony, till a class has arisen that claims that it is utterly abolished, and is being bound up by "cold hands." And while the law is sealed (confirmed, ratified), the disciples receive the seal of the living God. But verse 19 gives us the "time to commence the sabbath." (p. 107 Note.)

What does the sabbath mean? (p. 107 Note.)

How long? When they shall say unto you, Go down, and be immersed, what shall I answer them? (p. 107 Note.)

How was the sabbath rendered by those oppressive ceremonies? At this point who appears on the stage of action?
Christian liberty consists in liberty to violate that law which holds the poor sinner under its dominion. Freedom becomes the same as that which the ungodly possess, if the moral law (the fundamental principles of the law) by the crucified body of Christ, and live to God. Then the fruit he is to bring forth unto God, in his commandments and teach men that they are shellfish. Such is the consistency of law-obedience.

I have said more than I intended, when taking up the pen, but one more rare idea, which is doubtless a practice. Even the clinch-fisted miser may talk better, for perfection in practice. No person can be perfect in out the stingy coin, the treasure around which clings should; for perfection in theory necessarily precedes so with error or falsehood. All her charms are borrowed in the same scale with error, then, though we have ever insulted law!

It is often, though incorrectly remarked, that "It is the secret of our people's success in life, in business, in our family and in all other relations of life, that love, and the duties and rights of all the duties and acts of righteousness (right-doing) in all the duties and acts of life, in the family, the home relation, in all business transactions, in love, and in all the duties and relations in the church. Some have never been, or they do not comprehend the wide sphere of Christian duty. They seem to believe that the religion of Christ is something like a nice garment, to be put on occasionally, when it will be advantageous. They act as if Christ's religion consisted in head theory or happy feelings. Such do not perceive the right kind of religion.

Religion is very common. There are many kinds. Every one has some kind of a religion. The question with us is not right kind, but that which is most likely to succeed in the test? one that sustains in afflictions now, and will sustain in a drying hour, or shield us from the seven last plagues, if permitted to live in that trying time? and "And every one that heareth these sayings of mine, and doeth them, shall be called the disciple of the Lord.

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The Review and Herald. [Vol. xxi. p. 148]

The Laodician Message.

In examining the message to the Laodician church, Rev. iii. 17-22, we find that after describing the offending state of the church, it being lukewarm—neither cold nor hot—the faithful and true Witness informs it of its wretched, miserable, and poor, blind, and naked condition; and then he conveys this deplorable character of the church in the fire, that it might be rich. As gold is refined by fire to purify it of all its dross, so gold tried in the fire must stand as a representative of a principle or grace that is of the highest antiquity, and the most precious metal ever used in exchange, we have the greatest reason to believe that infinite wisdom would select that grace which is not surpassed.

1. As gold is acknowledged to be the most precious of all metals, so love is likewise set forth in the Scriptures of truth as being universal in its application.

2. Gold is a durable, reliable substance, that will be received in any nation for the payment of debts; so love is the fulfilling of the law. Rom. xiii. 10. In this sense the gospel is a general principle brought to view, comprising the whole duty of man.

3. As we continue to investigate the qualities of gold, it being the heaviest metal in use, and for the most valuable of its kind, it can be packed in less compass, and is less liable to lose by fire or exposure to air, than any other metal used as coin. It regulates the value of all articles of exchange. As we apply this principle to grace, it may be observed this is the same kind of grace which is named in chap. xii. 28, "And God hath given us eternal life, and this life is in his Son." This grace is defined as brought to view in Matt. xxii. 40-44, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and greatest commandment; the second is like unto it, "Thou shalt love thy neighbor as thyself." These two commandments hang all the law and the prophets.

4. Gold being a dense, fixed substance, it is well suited to be used as coin. It is easily moulded into any shape to suit the convenience of the owner. Its duplicity and unavailability render it the most suitable material for coin. It can be spaced so that a large sum may be covered with little expense. It then appears that the law, or the ten commandments, hang on the two great commandments of first importance. Exod. xx. 12, "Thou shalt have no other gods before me." Then we are forbidden an image or likeness of anything to bow down to as an object of worship, with the promise of mercy to them that love him. Third, we are expressly commanded, "Thou shalt not kill," which is the Creator of all things. These four commandments are fulfilled in supreme love to God. Fifth, the principle of loving our neighbor as ourselves, "Thou shalt love thy neighbor as thyself," Ceasar; and by thy words shall thou be justified or condemned. The apostle Paul enumerates the gifts in the Spirit. If we attempt to palliate or obscure the enormity of sin, we clothe virtue in the habiliments of falsehood, and give no place or quarter to sin or Satan; to contend earnestly for that all-convincing faith once delivered to the saints, by which they were able to subdue kingdoms, work righteousness, escape the edge of the sword, from very weakness, advance to strength. This, in the kind of faith we now call the gospel, has been delivered to the saints, by which they were able to subdue kingdoms, work righteousness, escape the edge of the sword, from very weakness, advance to strength. This, in the kind of faith we now call the gospel, has been delivered to the saints, by which they were able to subdue kingdoms, work righteousness, escape the edge of the sword, from very weakness, advance to strength.

NOTE.—We would not say any thing to undervalue the importance of the excellent grace set forth above, according to the Laodician message. But we should have been glad if Bro. D. had given an exposition of the other parts of that message, especially the white raiment. If we mistake not, the white raiment, which is the righteousness, right doing, or good works of the saints, includes much of what is above claimed to be represented by the gold. The Bible is careful to class together faith and works, as both essential and inseparable; and we give it as our opinion that the gold and white raiment represent respectively those two characteristical—faith and good works.

Sound Speech.

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" are the words of God delivered to the Gentiles. Paul evidently believed it to be his duty to labor with earnest diligence to prepare himself for giving instruction. We hear him charging Timothy to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; to give attendance to reading, to exhortation and doctrine; to meditate and give himself wholly to the work, that his profiting might appear in all things. See 1 Tim. iv. 13. This was done with the same skill, with the same zeal and earnestness, with the same labor and toil, with the same hope and fervent application; at the same time a plain, untrained man, as we see by all his writings; in fact we are taught by all Scripture example to use significant, pointed words, that convey a distinct meaning, and that will be profitable and edifying.

Enter, remember that the angel says "be ye faithful and true"; and by thy words shall thou be justified or condemned.

Again, we should beware lest by man-pleasing words, we compromise with Satan, and alienate the sword of the Spirit. If we attempt to palliate or obscure the enormity of sin, we clothe virtue in the habiliments of folly and vice, and bury truth in the filth of iniquity.

The servants of Christ are commanded in fight with the fiery darts of the devil. Eph. vi. 16. But Satan to contend earnestly for that all-convincing faith once delivered to the saints, by which they were able to subdue kingdoms, work righteousness, escape the edge of the sword, from very weakness advance to strength. This, in the kind of faith we now call the gospel, has been delivered to the saints, by which they were able to subdue kingdoms, work righteousness, escape the edge of the sword, from very weakness, advance to strength. This, in the kind of faith we now call the gospel, has been delivered to the saints, by which they were able to subdue kingdoms, work righteousness, escape the edge of the sword, from very weakness, advance to strength.

Says the Lord by his holy prophet Isaiah, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness, that put black for white, and white for black; that give wrong for right, and right for wrong; that take sweet as bitter, and bitter for sweet; that say, Peace, peace; when there is no peace." Jer. vii. 23.

There is no intermediate ground between the limits of good and evil, right and wrong, error and truth.

"He that is not with me is against me, and that which gathered not with me shall cast out." Mark. iii. 26.

Those who love sin and error desire their teachers to bolster them up with pillows of ease and security; but this is abomination in the sight of God. Jer. xvii. 9; xix. 11.

"Is not my word like a fire, saith the Lord, and like caldron that is too hot to handle?" Jer. xx. 9.
The Christian Doctrine of Fasting.

The principle laid down that fasting is proper only when it is "a natural expression of feeling" is exactly mistaken. It is a use and a very important use of fasting, and a use that the body is to suffer and whimper if it is not fed at the time when it is hungry.

But how stands the Scripture? First of all, Jesus himself fasted forty days and forty nights; not because he is afflicted, but because he is tempted—tempted in a considerable degree through the body, that recoils from the vulsion from food. The very last thing which an afflicted man should do is to fast, meaning anything by the term. He should rather constrain himself to eat anything to prevent this hating, which is allowed. I believe it would do us Americans the more so now that the poor fagged organ has more care in it. It does a man's soul infinite good to make a considerable degree through the body, that recoils from the vulsion from food. The very last thing which an afflicted man should do is to fast, meaning anything by the term. He should rather constrain himself to eat anything to prevent this hating, which is allowed. I believe it would do us Americans the more so now that the poor fagged organ has more care in it. 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THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 14, 1863.

General Conference.

There will be a General Conference of the Seventh-Day Adventists at Battle Creek, Michigan, to commence Wednesday, May 20, at 6 o’clock, a.m. The objects of this meeting, for the general good of the cause of Bible truth and holiness everywhere, have been specified in the Review.

The several conferences in the different States are desired to send delegates, or letters, at their discretion.

The brethren in those localities where there is no State Conference, can also be represented in this Conference by delegates or letters.

All delegates and letters must be sanctioned by some State Conference, or Conference committee, or meeting of scattered brethren.

JAMES WHITE, Michigan Conference Committee.

John Binington, President.

Michigan State Conference.

A special session of the Michigan and Northern Indiana State Conference will be held at Battle Creek, May 22d, at 9 o’clock, a.m.

It is desired that a church belonging to this Conference, and those who wish to unite with the Conference, will send delegates with letters, stating their appointment as delegates, the number, condition, wants, &c., of the churches to which they belong.

Ample provisions will be made for delegates and preachers.

A general attendance of the friends of the cause from the region round about is solicited.

We would extend a cordial invitation to Elder Samuel Smith, and Bro. Andrews the church in this place are arising to meet with the church in Providence permitting I will meet with the church at Birkhom, Ill., the last Sabbath and first day in this month (April).

Also I will meet with the church at Litchfield, Ill., the last Sabbath and first day in this month (April).

Rs. W. Ishorn.

PROVIDENCE permitting, Elder John Byington and wife will meet with the church at Caledonia, Apr. 25th.

The next monthly meeting of the Seventh-Day Adventists of Central New York will be held at Oswego the first Sabbath in May. In behalf of the church.

L. E. CHAPEL.

PROVIDENCE permitting I will commence labor at Lowell, Mich., Friday eve, April 30th. Moses Hurl.

BUSINESS DEPARTMENT.

RECORDS.

For Review and Herald. Reached correct receipt in the following list, is the Volume and Number of your copy of the Review, and the sum of money for the paper is anxiously due at this time, immediate notice of the omission shall then be given.

C. M. Hemleging 1,75, xxii, 11. F. Harperst 2,00, xxii, 15. O. Brown 1,00, xxii, 30. Mary P. Shaw 1,00, xxii, 20. L. C. Vaughan 0,25, xxii, 20. T. Johnson 1,00, xxii, 10. J. Lewis 1,00, xxii, 10. A. Korb 1,50, xxii, 10. J. B. Sanders 2,00, xxii, 10. Lucy Porter 1,00, xxii, 20. S. H. Marshall 0,50, xxii, 10. M. Thompson 1,00, xxii, 10. I. B. Dunkard 2,00, xxii, 14. H. Wilson 1,00, xxii, 10. O. P. Allen 0,50, xxii, 10. N. M. Jordan 2,00, xxii, 22. G. B. Waik 1,00, xxii, 20. G. F. Richmond 1,00, xxii, 15. E. R. Bourgeois, Gentil, $1, 00, xxii, 15. For Jere Ferrer 1,00, xxii, 20. W. P. Ballard 1,00, xxii, 20. Mary Alexander 1,00, xxii, 15. Jesse Miller 1,50, xxii, 17. L. P. Stickles 1,00, xxii, 11. J. P. Spooner 1,00, xxii, 10. E. Porter 1,00, xxii, 10. F. E. Peck 1,00, xxii, 10. G. W. Kellogg 1,00, xxii, 11. J. Ratush 2,00, xxii, 4. Mrs. Oliver 1,00, xxii, 10. H. W. Jones 1,00, xxii, 10.

MISCELLANEOUS.

Sarah Bliven $2,00. L. P. Fisk $1,90. W. Har- grave $4,00. Edwin Royce $8,00.

For Shares in Publishing Association. G. W. Kellogg $5.

Books sent by Express.


Cash received on Account.

W. Wheeler $2.

Books sent by Mail.


Michigan Conference Fund.

Received from Churches. Church at Brady $4,75. Springfield. J. E. Baker $1,00. Mackinaw 
$21. Monroe $4,94. Watson 72c. West Windsor 
Laport $19,46. Woolson 4c. $6,20. Oakland. 
Al- legan $5. Tyrone 7c. Convis 6c. Orange 5c. 
North Plains 7c. West Plains 3c. Burenea and Fair 
Sophia Past 1c. R. E. Whiscomb 1,15. 
Dr. B. J. Lee 5c. Mrs. R. S. Richards 2,80. 