The Bible no Refuge for Slavery.

Paul to the Colossians does not justify Slavery. 1. Servants, obey in all things your masters according to the flesh, not with eye-service, as men-pleasers; but in singleness of heart fearing God: and whatsoever ye do, do heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons. 2. Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven. (Col. iii, 1-2)

These texts, though quoted from different chapters, constitute but one subject. The first verse of the fourth chapter belongs to the third chapter, and should not have been separated from it. We have then before us the direction of Paul, both to servants and masters in the same connection, and will examine the subject and see if it contains an endorsement of slavery, or if it is an allowance of slavery.

The same questions are involved that have been discussed, in relation to other texts, viz., does the text treat of slavery at all? and if so, does it prove it to be right? This text is nearly like Eph. vi, 5-9, in its language, which has already been examined, that on several points it will only be necessary to refer the reader to what was said upon that text. There can be no doubt from the similarity of the two passages, both being written by the same hand, that they both relate to the same class of persons. If slaves and slaveholders were treated of in the former text, they are in both. On the other hand, if I succeeded in proving that the former text does not treat of slaveholders and slaves, and that it does not justify slavery, upon the supposition that chattel slavery is in effect, the same conclusion must be drawn in regard to the text now under consideration. It would therefore now be safe for the argument, to leave this text to be understood in the light of the argument advanced upon the former. But as there are a few expressions found in this, not contained in that, I will examine it, after first naming those points which were fully explained while examining the former passage: 1. The terms, servants and masters have been sufficiently explained. It has been shown that no reliable conclusion can be drawn from the use of these terms in support of chattel slavery. 2. The qualifying adjunct, "according to the flesh," was there fully explained. The reader has only to apply the remarks there made on this expression to this text, and he will realize its force. 3. The expression, "not with eye-service as men-pleasers," was there explained. 4. The duty here enjoined, of obeying "in singleness of heart," and of doing their duty "as to the Lord, and not unto men," was there sufficiently discussed, and the argument need not be repeated here. 5. The declaration here found, that both, the wrong and the right were directed at the hand of God, and that with him "there is no respect of persons," was sufficiently explained in the former text, and shown to be irreconcilable with chattel slavery. On all these points the reader can refer to the exposition already given of the preceding text, better than to have the matter repeated here. This leaves but a few points, where the language varies, to be examined, to which I will now attend.

I. It is not clear that the text was addressed to slaves and slaveholders. 2. It is not proved by the direction given to the master to "as to the Lord, and not unto men," and in all things "according to the flesh." This is the only point of difference between this and the former text, and it adds no force to the argument in support of slavery. To obey "in all things" can mean no more than to do every thing which is commanded, which does not conflict with the law of God, which is not a violation of the rules of the gospel. To understand the words without this limitation, would hold masters under divine obligation to obey to every order given by the servant, to be the tormentor of father or mother, or to submit to a base violation of person and purity. Such cannot be the case, and hence the command to obey in all things, must be limited by what is right; and those to whom belongs the work of obedience, and not those who claim obedience, must belong the privilege of judging what is right, or how far the commands of masters can be obeyed without sin against God. This limitation was the servant's objection to what was called chattel slavery. The smallest reserve of the right of judgment, on the part of slaves, must destroy the foundation work of slavery. This was shown in the examination of the preceding text, and need not be further pressed in this place. It is clearly seen that no command to servants, to obey their masters, can prove the existence of chattel slavery, which is not absolute, and without any reserve on the part of the servant, of the right of judging for himself what he may do and what he may not do. If the servant may say, I will not sin when my master commands me to, or I will pray to God when my master commands me not to, there is an end of such a law. That such a limitation is implied in this text is clear. Without this limitation, without this reserved right on the part of the servant, there could be no such thing as right and wrong with the servant between him and God; the will of the master would be his only law, and he could have no right to not with reference to God. But Paul here commands these very servants to act with reference to God, to act, "as to the Lord and not unto men," and assures them "of the Lord," they should "receive the reward," if they do right, and that "be that doeth wrong shall receive for the wrong which he hath done." This proves that God did claim the right to govern, reward and punish these servants, and hence that they were to obey their masters only so far as was consistent with their higher duty to God, and the conclusion is irresistible that the directions of the apostle not only fail to prove that they were chattel slaves, but actually aid of a law at the very foundations of the system. The directions contain a principle which, like a consuming fire, must burn up and consume chattel slavery where ever the principle is applied. This principle is direct accountability to God, which the apostle here assures, concerning these servants. Direct accountability to God, supposes a right to know the will of God, a right to judge of what will, and a right to do that will. All this is implied in the words of the apostle, when he commands them to act "as to God and not unto men," and assures them that they will relieve of...
The existence of slavery is not proved by what the apostle commands masters to do: "Servants, obey your masters, performing the duties you are assigned, whether it is to please the one in your household or the other." This is not proof that the apostle was addressing slaveholders. Here again we come to the first question in issue, were they slaveholders? But a command to give to their servants "that which is just and equal," cannot prove it, for the same duty is laid upon the master towards every servant, slave or free, to whom they have any deal or intercourse. It is only an application of a universal principle to a specific class, and it is just as applicable to hired labor as to true slavery. The very thing required does not, and cannot exist in a state of chattel slavery. Justice and equality are required, and they cannot exist in harmony with slavery, as will fully appear under my next argument. How perfectly clear it is that Paul could not have been giving directions to slaveholders and slaves, and giving directions for the regulation of their conduct as such, when he ordered that which is absolutely inconsistent with the relation of master and servant.

Having now shown sufficiently clear that there is no sufficient proof that the text under consideration has any reference to chattel slavery, I will proceed to the second general branch of my argument, viz. that if slavery existed the apostle interdicted it, unless it be first proved that slavery existed. The above extract is decisive, for if it be admitted, that the word translated "yoke" does not mean slavery, it is clear that the yoke implies slavery to justify a reliance upon it to prove the fact that slavery existed.

1. The Great word ensnare, here rendered yoke, does not mean slavery. It is a common word in all languages which oxen, horses, and mules are coupled together for draught. Hence, it means anything that joins two things together. It may be used in a metaphoric sense, cannot determine what the thing is to which it is applied, since the known character of the thing to which it is applied, alone can determine what metaphoric sense the word is to be applied to. If it were first proved that the whole ground is antecedent to the application of the word yoke to them, it is relied upon to prove that they were slaves, and the whole argument must fall. It is reduced to a circle, thus: They were slaves because they were under the yoke, which means slavery. The term yoke means slavery, as applied to them, because they were slaves. Such arguments prove nothing.

2. The justification is not found in the command to obey. This has been fully explained and demonstrated in the above discussion. It was just as well or arguable that when Christ says, "If any servant complain and be found guilty, him let he have his cloak also," he justifies the slave, and the taking of both the cloth and the cloak, as to argue that slavery is right, but proves nothing to obey it.

It has been shown that the obligation to obey is limited to what is right in itself, and obedience, so far as it can be rendered without a violation of the law of God, is the best course a slave can pursue, until such time as he may have an opportunity presents for him to obtain his liberty. The above extract is decisive, for if it be admitted, that the word translated "yoke" does not mean slavery, it is clear that the yoke implies slavery to justify a reliance upon it to prove the fact that slavery existed.

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**The Prosperity of the Soul.**

"We believe the following article contains much of practical and Scriptural truth. The reader will perceive and digest the truth in question, and the affections and intellectual faculties of man.

Very naturally reason concerning the soul and its inner life by analogies of outward things. The very words we employ to describe the soul’s actions and conditions are founded on the service of expressing what we look upon as analogous things in the material world. Thus the Apostle John, writing to one whose name was in high honor with the primitive church—the well-beloved Onesiphorus—makes use of that figure of speech which is so much the current one in the outward life and that of the soul:—

*I wish, above all things, that thou mayest prosper and be in health, even as thy soul prospereth.*

Among the elements of the soul’s prosperity, we should name, first, recreating health. While the soul is held under the power of sin, with all its faculties and forces disordered and corrupted by evil passion and ungodliness, prosperity is impossible. No matter how the soul may have labored and contested with evil, if the soul itself is not made pure and beautiful, how much it may be cultivating and inducing its tastes, appreciating all that is glorious in literature or exquisite in art; no matter how earnestly it may be pressing outward in the paths of science, or excelling in the gift of tongues, or moving as a mighty influence to give prosperity to a soul from which the malady of sin has not been loosened its grasp, or a miner tortured with bodily pain can find prosperity in the abundance of gold.

But when the soul’s health through the grace of God is coming back; when the fever of evil passion is broken, and the powers and faculties are returning to the healthy and orderly action for which they were designed; when it is coming out of the darkness and despair that has been generated around it by a life of sin, to see the light of the Gospel, and to breathe its pure and healing air—then we say, and justly, *"The soul prospereth."*

The welfare of the spirit of man implies also a complete and systematic development of Christian virtues. It is often observed by Christian teachers that the general growth of character, Christians often cultivate one virtue, or some one manifestation of religious feeling, to the neglect of all the rest; so that it is an uncommon thing to see a Christian who has the knowledge, or one whose devotions are out of all proportion to his charity; or one who is fluent in religious talk, and fertile in religious experiences, but destitute of the spirit of good-will to men; or one who is liberal in charity, zealous, and diligent, even dishonest in his gains. In all such cases we cannot say that the soul is prosperous, any more than the body is healthy and well developed when the strength that should have been distributed throughout all its members is concentrated in one, or when a part of it has grown into an enormous and unsightly weed, stealing life and nourishment away from the rest. Every virtue—faith, hope, charity—must be increasing with a symmetrical and proportionate growth in order that the soul itself may exult in the triumphs of all. And the soul itself must be expanding under the teaching of Christ—taking wider and more comprehensive views of the truth; coming into relations of more perfect sympathy with the rest of creation; and the truth being thereby active in obedience to the commands of Christ, and is beneficent toward mankind under his inspiration. It must be advancing in all that constitutes a Christian character—knowledge, faith, obedience, principle, joy, peace, and love. Unless the soul is furnished with that, with the soul, there can be no prosperity without progress. This is inevitable from the very imperfection of its present state. If spiritual life is stagnant, the forces of evil that are gathered thick round the will, and cannot be defeated by a merely passive resistance. Only to the Christian who is growing stronger and more active in the service of the foe; who is driving back from his lines the armies of sin, who, by occupying his principles and deeds of righteousness, the strong positions from which they are expelled—only to him whose faith and love are increasing, and whose path is shining more and more unto the perfect day, can it be truly said, "Thy soul prospereth."

The rules for the attainment of spiritual prosperity are substantially the same as an upright and successful man of business would give. There must be an intelligent and earnest purposed to secure the result—the sure and lasting out of a temporary and deceitful pursuit. One must be a reliance upon one’s daily, regular, habitual work, rather than a looking for sudden and unexpected gains. It is not what the soul does occasionally under great pressure, nor what it learns or receives at one time, that sets a pattern so that it may be continued in the same course of life and work, so much as what it does from abiding principles and from a controlling purpose of life pursued. There must be a careful use of the means and agencies which God has provided for the culture of the soul, and of the aid which he has promised to every one that seeks it. And finally, there must be common sense—which is worth as much in securing the soul’s prosperity as it is in making a fortune.—*Independent.*

**To the Brethren.**

Dear Brethren: I address you through the Review to counteract, as far as possible, the wrong influence I have exercised in regard to the gift of the spirit that is placed in the church to point faults, not for the purpose of finding fault. When I first presented the truth, about eight years ago, I did not understand the importance of the gifts; but as there was so much light shed upon the Scriptures by the Second Adventist, I had no doubt of the gifts not being a test of fellowship, I withdrew from the Baptist church, and united with the little company of Sabbath-keepers in this place, without being fully converted to the whole truth, and so left a wide open door for the adversary to enter, and I can assure you the opportunity was not lost, nor permitted to pass unimproved. Some faults in the brethren looked very large to me, and I soon embraced a system of error that I had long wished to adopt, and I looked with anxiety forward with anticipation of joying a people that would be separated or drifted out from among these, that would be pure; and when the subject of organization was recommended, I thought the time had come. I looked with anxiety for a plan would be received. The leading brethren in this State stuck against it, and the enemy of all righteousness began the work of temptation at the weakest point, namely, the gifts. They seemed to be the great cause of trouble, and the enemy was busy picking out faults in the organization of the present truth. I was in, and I soon embraced a system of error that I had wished to adopt, but soon the influence came in so more clearly. One in whom I had the utmost confidence turned against the gifts, and it gave me strength to take my stand against them. I thought I had got evidences from him which proved almost conclusively that they were false; but thanks be to God, when my feet had well nigh slipped, Bro. J. N. Andrews came this way and set before me the subjects of organization and the gifts in their proper light. I have been watching ever since to see where I had gone astray, and the danger I was in, and I turned with full purpose of heart to undo what I had done against the truth.

Let me say in conclusion, that I am grieved when I think upon my past opposition to truth; but I have had an experience that will not soon be forgotten. I can now see a beauty in the present truth that I never saw before, and by the grace of God I mean to walk in it. Your brother in Christ.

J. W. MARSH.

North Brookfield, N. Y.

*God’s people have the most blessed inheritance, for they each of them inherit a blessing.*

**Beware last earthly comforts prove spiritual temptations.**

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*Prayer is always to be valued, and has power with God: a poor man’s prayer may be more valuable than a rich man’s gold.*

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No. 211. The Review and Herald. 163
The Light of the World.

"Ye are the light of the world," says the Saviour in his sermon on the mount. Just what position the people of God should occupy to be the light of the world, is a matter of the highest importance. Others profess to do this work, but they are not doing it in the proper manner, attended by good works, the result is that in so doing they can have more influence in the world, and thus be the light of the world. Others, in another extreme, become exclusive, or sink below the level of society, dishonorable, irritating, and in a great degree lose their enterprise, habits of active life, promptness, and good order, if they ever had them, thinking that in this way the church is to become the light of the world.

These are extremes. In both cases there is an utter failure. First, when Christians conform to the world, they become like the world; in fact, are of the world, and their light goes out. They then have no light to shine, consequently a worldly church cannot be the light of the world. Shun the very appearance of evil. Second, when they become exclusive, or sink below the level of society, dishonorable, irritating, and in a great degree lose their enterprise, habits of active life, promptness, and good order, if they ever had them, thinking that in this way the church is to become the light of the world.

Nearly all the Christian world are occupying one or the other of these extremes. The majority seek to make their denomination popular and influential by entering into the spirit of the world, and conforming to its customs, and in this way add strength to the cause of Christianity, requiring them to furnish the world. But instead of their converting the world, the world has converted them, and they are the churches of the world, instead of the churches of Jesus Christ. Persecution of the light of the world, but stand engrossed in the darkness of the world, we have formerly been the cause of a reproach to that Christianity which they profess.

True Christians are the salt of the earth. It is possible that teachers of the Advent faith have, in most cases reports have started from their not shunning the very appearance of evil. If in one-half that is said against them is true, or, at least, of our Lord's sermon on the mount, 'Let your light so shine before men, that they may see your good works, and glorify God. Blessed are the poor in spirit ; for theirs is the kingdom of heaven. Blessed are ye when men revile you, and persect you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you. But go ye rather to the lost sheep of the house of Israel. Amen, I say unto you, It is not for you to know when the kingdom of God shall come. But be ye wise: for ye know that where the body is, there is the life. Where the kingom of God is, there is the will of the heaven's kingdom. A city that is set on a hill cannot be hid.'

The church possessing the above-named qualifications is prepared to occupy her high station in the world. If she should notice true Christian character, we will now view.

The Exalted Position of the Church. Verses 16-20. Ye are the salt of the earth: but if the salt have lost his savor, wherein is his saltiness? are ye fit for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid; neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
with all its original force. We as a people can be fitted to the pattern by possessing the excellence characteristics set forth in the first twelve verses. And not till then are we prepared to take our position in the world to give light. It is a man's message. Its very nature, and its destined growing influence, will bring us into notices, to fill important and critical positions before the world. It is a grand mistake to suppose that the message we teach to the world and thus rigen the honors of Jesus, while those who bear it are shut up in a corner, so excluded from the world, or so singular in its general deportment, as to have no influence in the world. Our young ministers should with energy seek to cultivate their minds, their habits and manners. This we do not mean that they should seek to follow the fashions of the times, by no means; but we do mean to say that they should be Bible gentlemen. Here is one text for them. "Let all things be done decently and in order." 1 Cor., xvi. 40. This is a broad expression. All things, does not mean some few things, but all. A young preacher, especially, in forming his habits, should apply this text to every-day life, in public, in private, let all things be done decently and in order. In his dress, his personal appearance, his conversation, his language and tone of voice, public speaking, he should let all be done decently and in order. This he can do if his heart is right with God, and if he follows the pattern after the world in a sense forbidden in the word.

To follow the inconvenient fashions of the world betrays a weakness unworthy of a Christian. God's people had better make some fashions which are in harmony with the common sense and the Bible, and manifest a noble independence becoming the heirs of the immortal inheritance.

Our preachers should be workmen. They are well established, that their minds may be free from opposing care, free to search the Scriptures, pray, meditate, and arrange, busay, when above the dark shadows of this world and contemplate the glories of the coming kingdom. They should be workmen.

Our churches should be right, and all the appearance of evil should be shunned, as they go out where a thousand curious or jealous eyes are watching them. Our tent-masters should be intelligent, unassuming men, yet courteous and attentive, capable of seating a congregation with order and ease. Let everything be done decently and in order. A neglect of these things is impious.

There has been a spirit among our people that has stubbornly opposed scriptural reform among us in matters of a sacred nature, that was, a spirit of a peculiarly strong, in that spirit we have divested the Sabbath of all Pharasaic additions, with what remarkable declaration does the Lord conclude this, abomination ing the Sabbath? What did the Saviour take every opportunity to do? What did the Saviour say the Sabbath was made for? Where is this recorded? To what was a great share of his teaching devoted? Where is this recorded? To what addition to this does the parallel text in Mark contain? Did questions at issue have reference merely to the passing through the corn on the Sabbath? If not, why not? What was the question raised by the Pharisees? Who to whom was the question put, competent to answer it? What would this have upon the subject? What principle does our Lord lay down? To whom does the commandment of our Lord apply? If the Sabbath was made, certain acts were necessary to bring it into existence; what were these acts? What did those acts? For what particular man is the mind carried, in the expression, "the Sabbath was made for man? What statement of the apostle illustrates this? The Saviour carefully states the design of the marriage institution and the Sabbath; what does this show? Give a synopsis of his argument in each case. Having disproved the Sabbath of all Pharasaic additions, with what remarkable declaration does the Lord conclude this, his first discourse concerning the Sabbath? Was it a disparagement to the Sabbath that God's only Son should claim to be its Lord? Was it derogatory to the character of the Redeemer to be the Lord of the Sabbath? What did this title imply? Report from Bro. Loughborough. Since my last report I have filled the appointments at Lapier, Aven, Milford, and Monterey. At Lapier I had a good time. Our meeting continued five days during which we had no break. Several enlivened to serve the Lord during this meeting. Nine were baptised and united to the church on the last day of the meeting. The going was so bad that few from other churches could attend is, but they were encouraged. Front the brethren actively engaged here in the subject of building a good-sized brick meeting-house, which they contemplate completing this summer.

Lessons for Bible Students. Lessons for Bible Students. (History of the Sabbath, pp. 115-123.) Where did God send into the world in the fulness of times? Who was this being? Where was he before the world was? How then was he prepared to judge of the Sabbath in situ- tion? What was the condition of the Sabbath at the time when our Lord commenced his ministry? It being impossible, after the Sabbath-keeping spirit, for Satan to lead the Jewish people to profane the Sabbath, what did he induce them to do? What did the Saviour take every opportunity to do? What is the wide-spread share of his teaching devoted to? What bearing has this upon the abrogation of the Sabbath? What does Luke iv. 14-16, show to be the custom of our Saviour? What evidence have we that he designed by this to show his regard for the Sabbath? What were the first miracle performed by Christ on the Sabbath? What shows the strictness of the Jews, relative to the Sabbath? Where is this testimony found? The next mention of the Sabbath is of peculiar interest; what were the circumstances that called it forth? Where is this recorded? To what addition to this does the parallel text in Mark contain? Did questions at issue have reference merely to the passing through the corn on the Sabbath? If not, why not? What was the question raised by the Pharisees? Who to whom was the question put, competent to answer it? What would this have upon the subject? What principle does our Lord lay down? To whom does the commandment of our Lord apply? If the Sabbath was made, certain acts were necessary to bring it into existence; what were these acts? What were these acts performed? For what particular man is the mind carried, in the expression, "the Sabbath was made for man? What statement of the apostle illustrates this? The Saviour carefully states the design of the marriage institution and the Sabbath; what does this show? Give a synopsis of his argument in each case. Having disproved the Sabbath of all Pharasaic additions, with what remarkable declaration does the Lord conclude this, his first discourse concerning the Sabbath? Was it a disparagement to the Sabbath that God's only Son should claim to be its Lord? Was it derogatory to the character of the Redeemer to be the Lord of the Sabbath? What did this title imply? Report from Bro. Loughborough. Since my last report I have filled the appointments at Lapier, Aven, Milford, and Monterey. At Lapier I had a good time. Our meeting continued five days during which we had no break. Several enlivened to serve the Lord during this meeting. Nine were baptised and united to the church on the last day of the meeting. The going was so bad that few from other churches could attend is, but they were encouraged. Front the brethren actively engaged here in the subject of building a good-sized brick meeting-house, which they contemplate completing this summer. Our meeting commenced in the new meeting-house at Lapeer, Avon, Milford, and Monterey. At Lapeer had primal to move the meetings about. My time was also limited in this place, as I felt somewhat hurried to get home, having been absent but three months and not meeting from home for over a month. Found my companion recovering from a violent attack of fever. After spending three days at home I came on to Monterey with Bro. Byington. We have had six meetings with Bro. Ingraham here. Bro. Ingraham has been organizing in the churches, and the brethren are still willing to make sacrifices to advance the cause. Last evening we enjoyed a precious season in attending to the ordinances of the Lord's house. This evening I expect to go to Allen and spend a day or two there. J. N. Luce, 1863.

Report from Bro. Ingraham. Bro. White: I have just returned home from my appointment in Illinois. I visited Buhrow and Princeville. The church at Princeville is striving for the kingdom. The going was very bad and the weather was not the best, but the attendance was quite good. This church took the original vote from Bro. Ingraham's report that the brethren have had some hard trials to pass through. Some that had their last summer when the in church had not set them up again, Dogon-like. But much a great many of them have sacrificed some for the cause. Artificials, hoops and tobacco, must not be put upon God's altar; for such sacrifices are an abomination unto him, and he says, Away with them, cast them to the moles and the bats. Some have been with the Saviour has purged off false violets upon the garden stones. How important for all to be shielded by God's holy word. We should have no confidence in a spirit that betrays people out of the body, but in that spirit which leads us in harmony with the body. On my return I spent a Sabbath and first-day with the church at Clyde. I think this was the best meeting we ever had in this place. May the Lord prosper them. J. N. Luce, 1863.

The Contrast. The Contrast. Just now we were thinking of the striking contrast between little commandment-keepers and command- ment-breakers. The commandment-keeper is humble, modest, submissive, obedient, and respectful toward all.
The commandment-breaker is headstrong, bigoted, forward, disobedient, &c. He will publicly denounce the commandments of God and find a real satisfaction in rendering obedience to him and to their parents. They do not forget that the fifth commandment says, "Honor thy father and thy mother," and that the apostle has said: "Children obey your parents in the Lord: for this is right,exalted in his conclusions.

Abraham stood out alone, exiled himself from his father's house, and murmured at Nought. Moses all alone (Aaron excepted) stood up against the most enlightened nation of the world at that time—Moses against the world! yet Moses was correct. The world do not think so; but, rather, the world do not think so; but, rather, the world think, and what were the 300,000 spectators who witnessed the scene as the wild monsters of Nubia tore the violent limb from limb, that gay multitude, some laughing, some weeping, some shouting—could they all have been divided ran together like drops of water, in the sweet spirit of Christian love and brotherly kindness. We then went to the water, and six were baptized. We parted from these brethren and sisters with many wishes of the child and the requirements of the parents toward, disobedient, &c.


I am still trying to do what I can to advance this good cause. I started on my tour to the north part of the State on the 18th of March; but on the 19th a heavy storm began, which threw me back one week behind that there is one, one would suppose at times, that there is a right time to arrest the work of the enemy. We left the meeting here and went to Wackson, April 2, 1861, 24, though I gave up going three or four times; yet I felt a desire to go and could not satisfy that feeling. It is not blasphemous, for this monk to speak as he does of the established faith of the Roman Catholic church. Has not this church been fostered by kings, and in it

God's People.

Amen said to be the salt of the earth, the light of the world. The world do not think so; but, rather, the contrary.
not the religion of the Christian world? Where is the emperor, or king, or prince, that dare speak as Luther has done? What has been the fate of Huss and other apostates? What has been the fate of the churches and the world? Where is the word of God? Where is the ancient servant of God, "Great peace have they that love thy law"? And I am resolved by the grace of God to overcome every thing that is wrong, and be prepared when the Saviour comes. I feel greatly encouraged of late to be more faithful; for I believe, according to the signs of the times, that our redemption is near, and he that has promised to come, will come, and will not tarry.

My dear brethren and sisters, may we all be ready to hail our descending Lord with joy. What a consolation to think that those who are prepared for his coming are free from all fear and anxiety, and from all sorrows and cares of this life. I wish the prayers of the children of God, for I have many things to discourage me, having no home only among strangers and by strangers. I do not mean to do harm to any, but I have turned my feet into his testimonies and delayed not to keep his commandments. I can truly say with an ancient servant of God, "Great peace have they that love thy law." And I am resolved by the grace of God to overcome, and will not tarry.

Your sister in hope of eternal life.

Anonymous Bailey.

Vernon, Vt.

Bro. M. W. Neal writes from Oscoda, Iowa: I have been trying to keep the commandments of God and the faith of Jesus for more than three years, and during this time the weekly visits of the Review have ever been a source of comfort and joy to me. Offensively I have been satisfied and inspired, and derive great comfort, letters, and extracts from letters from brethren and sisters scattered abroad.

OBITUARY.

Died in Monterey, Mich., March 30th, 1863, at the residence of her daughter, Sister Lovisa McLellan, in the fifty-third year of her age. Her disease was the black erysipelas with which she suffered for about one month. Sister McLellan embraced the truth near Hastings, Mich., by reading, some ten or eleven years since, and has ever tried to exemplify the profession of faith then made. She sleeps in Jesus. A discourse was given by the writer to the mourners and sisters in the Lord. The closing remarks of the letter. Dear Bro. Andrew is with us at Roosevelt, and the Lord is with him. With the blessing of the Lord and the brethren, whose good counsel I have attended, I shall make amend. I feel that my whole being is fixed about, and I am resolved to be an overcomer by the word of my testimony, and through the blood of the Lamb. I am humbly crave pardon of all my brethren and sisters in the Lord. Pray for me, and I will try to help myself, and would say with all my heart, "O God, my immost soul convert, and deeply on my stubborn heart Eternal things impress. Cause me to feel your solemn weight, and overcome on the brink of death, and be prepared when the Saviour comes. I feel greatly encouraged of late to be more faithful; for I believe, according to the signs of the times, that our redemption is near, and he that has promised to come, will come, and will not tarry.

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APPOINTMENTS.

PROVIDENCE, permitting, the Ohio State Conference of Seventh-day Adventists, will be held May 30 and 31, at Wakeman, Ohio. Brethren, come in the Spirit, with the purpose of receiving a message from God, that we may prepare to take care of ourselves most of all, that there are but a few Sabbath and First-day places.

By order of the committee.

J. CLARK, Sec. of Conff.

The next Quarterly meeting of the church at Mans- ton, Wis., will be held May 19 and 20, 1863. Will Bros. Ingraham or Sanborn, or some other of the preaching brethren, meet with us? We need help.

C. M. STEWART.

The next quarterly meeting for Western N. Y. will be held with Bro. Charles E. Cottrell, the second Sabbath and first-day in July. Those com- ing by cars will stop at Wende or Town Line Station. The letter is a little nearer. Inquire for Z. Brooks or J. H. Cottrell.

Mr. Stephen E. Moore, at Brookville, Pennsylvania, has started to come out here, and we would like to have you; or, if you cannot come, we would like to have Bro. Cornell come, or Brethren, come in the Spirit—meet with us? We need help.

Avon, Wis., in quarterly meeting. P't was truly an in- spired and harmonious. The State Conference committee is prepared to take care of themselves mostly, as there are but a few Sabbath and First-day places.

I will, providence permitting, attend a quarterly meet- ing at Harrisville, May 9, 18. J. N. LOUGHBOROUGH.

BUSINESS DEPARTMENT.

Note to Bro. Loughborough. 

I will say a few words about our church. We are getting along first rate. One more has joined the church. Four more have commenced keeping the Sabbath, since you have been here. Now if you can see it duty to come out here we would like to have you; or, if you cannot, we would like to have Bro. Cornell come, or any one else that can come.

Grand Lodge, Mich.

F. P. LAMOREAUX.

Note from Bro. Sanborn.

According to appointment we met the brethren at Avon, Wis., in quarterly meeting. It was truly an in- teresting time. Everything was harmonious and pleas- ant. One was baptised. Ten united with the church. The business meeting on first-day morning was spir- ited and harmonious. The State Conference commit- tee were instructed to send a delegate to the general conference.

The cause moves steadily forward in Wisconsin. Praise the Lord! I. SANBORN.

P. S. I would hereby notify all my correspondents that the subscription rate for the Review and Herald is $4.00 per year. I would hereby notify all my correspondents that hence many lengthy extracts have been in- included and harmonious. The State Conference committee is prepared to take care of themselves mostly, as there are but a few Sabbath and First-day places.

J. F. I. SANBORN.

Bibles. 

In consequence the increased cost of English Bibles, we have obtained a good assortment of American Bibles which we sell at cost as follows:

Small Print, Plain, $2.25, by Express.

Bourgeois, Gilt, $1.70, 15c.

Minion, Gilt, $1.50.

Plain, 1.60.

Pearl, 1.10, postage 17 cts.

Diamond, 85c.

Braun, 60c.

Plain, 50c.

ENGLISH BIBLES.

Minion, Morocco, Ref. after vs., $2.25, postage 25c.

Neapaul, $1.05, 25c.

Gilt, Marigold Ref., 2.25.

Pearl, Brair, Ref. after vs., 2.25.

Diamond, Brass Rim, Marginal Ref., 1.65.

Bibles receive Good manners; it teaches what it commands: "Be courteous."