



ADVENT REVIEW, 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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"God is Love."

THE following lines were written some years ago by my sister, Lucetta M. Castle, who now sleeps in hope. They were composed before she made an open profession of faith in Christ. Hoping they may be acceptable to the reader, I furnish them to the public.

F. C. CASTLE.

Grass River, N. Y.

The zephyrs sighing through the trees,
With perfumes wafted on the breeze,
The sun that shines so bright above,
All speak to me that God is love.

The waving grass and fields of grain,
Wide scattered o'er the broad domain,
The birds that warble in the grove,
Do all proclaim that God is love.

The moon's calm, placid light, so fair,
The stars that brightly glimmer there,
All seem like spirits from above,
And all are speaking God is love.

The rainbow's tint, the lightning's glare,
The tulip bright, and lily fair,
On all we gaze wh'er we rove,
All things declare that God is love.

The earth, the ocean, and the sky,
And all things spread before the eye,
With all things on the earth that move,
Are ever speaking, God is love.

The Christian's prayer, the Christian's faith,
The smile upon the face of death,
These too do plainly to me prove
There is a God, and God is love.

We see but dimly through the glass
That hides us from the Saviour's face,
But when we reach our home above,
We there shall know that God is love.

The Bible no Refuge for Slavery.

(Concluded.)

2. THE offer of Paul to assume the pecuniary responsibilities of Onesimus to Philemon, proves that the former was not a chattel slave. His words are, "If he hath wronged thee, or oweth thee ought, put that on mine account. I, Paul, have written it with mine own hand. I will repay it." Verses 18, 19. The thing supposed here, is utterly impossible in the case of a chattel slave. A slave cannot owe. The assumed right of property in a man, so swallows up every right, power and interest that can attach to the party thus held as property, that he must be incapable of owing. Power and obligation must be co-ordinate, and contemporaneous, hence, the assumption of a debt or an obligation to pay, expressed by the term, owe, implies a power to act, to accumulate, to own, and to transfer for one's self and own benefit, which cannot be true of a chattel slave, or him who is the property of another. St. Paul, therefore, by assuming that Onesimus might

owe Philemon, as clearly and positively assumed that he was not his chattel slave. This one consideration is of itself sufficient to settle this controversy. There are other reasons which might be rendered in proof that Onesimus was not a slave, but I will not urge them, but pass to take another and final view of this epistle.

III. If it were admitted that Onesimus was a lawful chattel slave, when he ran away, it would be clear from the language of the epistle, that Paul did not send him back as a slave, but commanded his freedom to be given him. To contend that he was a slave, must prove fatal to the right of slavery, since Paul clearly and unequivocally ordered his emancipation upon the supposition that he was a slave.

The apostle specifies to Philemon too plainly how he was to receive Onesimus, to be misunderstood, and in such terms as to forever exclude chattel slavery from the relation.

1. He was to receive him "not now as a servant, but above a servant." Suppose then that he was a slave, and that the word here used, *doulos*, means slave, and the whole clause will read thus: "Perhaps he therefore departed for a season, that thou shouldst receive him for ever; not now as a slave but above a slave." Is not this making an end of all slavery in the case? It certainly is, unless it can be proved that a man can be a slave, and above a slave at the same time, which strikes me as impossible, unless a man can get above himself. Paul cannot have sent him back as a slave, and Philemon cannot have received him as a slave, unless a man can be received as a slave, and not be received as a slave at the same time; for the words are, "that thou shouldst receive him, not now as a slave." Such is the fatal consequence to slavery if it be admitted that Onesimus was a slave, and if we, accordingly, render the word *doulos* slave.

2. Paul instructed Philemon to receive Onesimus as he would receive him. His words are, "If thou count me therefore a partner, receive him as myself." Verse 17. Here it is plain that Philemon was exhorted to receive Onesimus as he would have received Paul himself. Then must he have received him as an equal, as a Christian brother, as a fellow laborer, and if so, he could not receive him or regard him as his slave. It is not possible that he should receive him as a fugitive slave returned, and at the same time receive him as he would have received Paul. The expression, "if thou count me a partner," places Onesimus on a perfect Christian level with Philemon. Paul here places himself before Philemon as his partner, and then requires him to receive Onesimus as himself. The Greek word *koinonos* here rendered partner, occurs ten times, in the Testament, and is translated as follows:

It is translated partners three times, twice besides this text. James and John are said to have been partners with Peter in the fishing business. Luke v, 10. Paul declares that Titus is his partner and fellow laborer. 2 Cor. viii, 23.

It is rendered partaker five times. Matt. xxiii, 30; 1 Cor. x, 18; 2 Cor. i, 7; 1 Peter v, 1; 2 Peter i, 4.

It is translated fellowship once. 1 Cor. x, 20. Once it is rendered companions. Heb. x, 33.

In every case in which the word is used, it implies equality in a sense which renders it impossible to conceive of a slaveholder and his chattel slave as partners, yet this is the relation which Paul marked out for Philemon and Onesimus.

3. With the above agrees the few facts known of Onesimus. The subscription to the epistle to the Colossians reads thus, "Written from Rome to the Colossians, by Tychicus and Onesimus." From this it appears that the same person was one of the bearers of that important letter. This is confirmed in Chap. iv, 7-9. Here both are said to be sent by Paul. Of Onesimus it is said, "With Onesimus a faithful and beloved brother who is one of you." The most obvious sense is that Onesimus was a member of the Church at Colosse. He could not have been so when sent with the letter to Philemon. He must then, after his reconciliation to Philemon through Paul's intervention, soon have returned to Rome, and been sent as a messenger to the Colossian Church. This proves clear enough that he was not a chattel slave, and here I rest my argument on this epistle.

Paul to Titus does not Justify Slavery.

"Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." Titus ii, 9, 10.

But little need be said on this text, after what has preceded, for nearly every point has been treated, and it appears only necessary to remark that not a word is said which is not applicable to more or less persons in every community, where slavery has no existence, and of course, it cannot prove the existence of slavery.

It will be observed that in the ninth verse the translators have added four words not found in the original. They are, "exhort," "and," "them," & "things." Leaving these words out the verse reads, "Servants to be obedient unto their own masters, to please well in all; not answering again." This might all be said to hired laborers as has been shown in remarks already made upon other texts.

But the language of the tenth verse clearly implies a state of things very different from slavery.

"Not purloining." This is much more applicable to a free agent with his own property interests, who has charge of another man's business and funds, than it is to a slave, who can have nothing which he can call his own, and whose crime would be established, if aught was found in his possession. The Greek word occurs in but one other place, Acts v, 1, 2, where it is found twice in the same connection, and is rendered, "keep back," and "kept back." The sense is plain; in the connection in which it is applied to servants, it forbids the appropriating of the property of their masters to their own use, which is a crime to which free hired agents are more exposed than slaves.

The matter is made still more clear by the antithesis, "Not purloining, but showing all good fidelity." The word fidelity is not a true rendering of the original, it should be faith. Fidelity implies a simple discharge of obligations on the part of any accountable agent, but "good faith," as it ought to read, implies a mutual treaty, covenant or trust reposed. "Good faith" is kept between two parties, and implies mutually and voluntarily assumed obligations, and mutual trust reposed. That the word here used should be rendered faith, is very clear from the fact that it occurs two hundred and fifty-nine times in the New Testament, and is rendered faith in every case except two. Acts xvii, 31, it is rendered "assurance," and in this place, it is rendered "fidelity." In the other 257 cases it is

translated faith. Calling it faith, the clause should read thus: "Not purloining, but showing all good faith." There is no proof of slavery in this, for "good faith implies voluntarily assumed obligations, and mutual trust in each other. It implies the very relation that subsists between the employer and employed, where both parties are free.

Peter does not Justify Slavery.

"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter ii, 18-21.

We here meet with a new word rendered servant, not found in any of the preceding texts. It is *oiketai*, and its first and literal meaning is, "an inmate of one's house." It is derived from *oikos*, a house, and hence an inmate of one's house, a household servant. The words of the apostle apply to such servants as were employed as domestics, servants, whose business was in the house. It does not prove that they were slaves, but only that they served in the house, whether bond or free.

Most of the terms have been explained in remarks made upon other texts. The expression, "subject with fear," has been explained sufficiently, in remarks offered upon Eph. vi, 5, where the expression "fear and trembling" occurs.

An examination of what is peculiar to this text, will show that it does not prove the existence of slavery, and that it does not justify it upon the supposition that it did exist. No directions are given to masters, and hence it is fair to suppose the class of persons referred to, were not members of the Church. Some of them we know were not, for they are represented as "froward," and as inflicting grief upon their servants' "conscience toward God." Such persons were not Christians, and if they held slaves, it would not prove it to be right. But some are represented as "good and gentle," and were not they members of the Church and Christians? There is no proof that they were. The Greek word *agathos*, good, does not mean a Christian, nor goodness in a high moral sense. It is applied to all kinds of nouns, and means only that the noun is good in its kind, as "good gifts, good tree, good things, good treasure, good fruits, good works, good days, good ground." In this text it qualifies masters, understood, and good masters are not necessarily Christians, or members of the church. Nor does the word "gentle" imply that they were Christians. The Greek word *epiethes*, means not only gentle, but mild, moderate. It occurs five times in the New Testament. Once it is translated "moderation;" Phil. iv, 5; once it is rendered "patient;" 2 Tim. iii, 3; and three times it is rendered gentle. These three cases are Titus iii, 2, and James iii, 17, and 1 Peter ii, 18. There is then no proof that the masters referred to were members of the Church, but evidence that they were not. If they were slaveholders, therefore, it is no proof that slavery is right. If we look at the directions given to the servants, they neither prove the existence of slavery, nor yet that it is right, if it did exist.

The only point involved in these instructions, which has not been sufficiently met, is the fact implied that the servants were liable to be buffeted. This word, *kolaphizo*, buffet, more properly means to box the ears with the hand, but may denote beating of any kind. The fact that they were liable to be beaten does not prove that they were slaves, for the following reasons:

1. Beating was a common punishment inflicted for minor offenses, upon free persons as well as upon slaves. That custom has come down to our own times, and though it is now nearly abolished, persons are still punished at the whipping post for minor offenses in some of these States.

2. Christians generally were liable to be buffeted at that time, and even the apostles themselves were buffeted. Paul says, "Even unto this present hour we both hunger and thirst, and are naked and are buffeted." 1 Cor. iv, 2. At a time when all Christians, and especially ministers were liable to be buffeted, the

fact that servants were liable to be buffeted, cannot prove that they were slaves.

3. The advice of the apostle has often been applicable, and called for, in our day, where no slavery existed. Children and apprentices have often been buffeted in the free States of this free country, on account of their religion, not only by infidels, but by members of churches, because their children persisted in attending the meetings of a different denomination from the one they preferred. I know a young lady who was most severely buffeted by her father for attending a meeting contrary to his orders, he being a member of another church. I am well acquainted with a minister of the gospel, who, when a youth, was buffeted and dragged out of the house, by the hair of his head, by his own father, because he persisted in attending the meetings of a different denomination from the one the father preferred. If such things can occur in a Christian community, it must be plain that the fact that servants were liable to be buffeted among heathen, cannot prove that they were slaves.

But allowing that they were slaves, there is not the slightest proof that slavery is right. The apostle does not endorse the buffeting in any case, not even when it is inflicted for wrong doing. The buffeting referred to is of two kinds, that which is inflicted on account of the wrong doing of the servants, and that which is inflicted on account of their well doing, or without their fault.

Suppose then slaves do wrong, and are buffeted for it, still the buffeting may be as wrong as the conduct for which it is inflicted. A wrong act may be wrongfully punished. The directions of our Savior, in relation to smiting and resisting evil, must settle the question that no Christian can be justified in smiting a fellow Christian, the buffeting therefore must be wrong though provoked by the wrong doing of the servant. The liability therefore of slaves to be buffeted, if slaves they were, or the fact that they were buffeted, cannot prove that slavery is right. The fact that Peter cautioned them against provoking the wrath of their wicked heathen masters, nor yet the fact that he gave them to understand that there would be no special virtue in bearing the buffeting patiently, after having provoked it by bad conduct, cannot be construed into a justification of slavery nor even of the buffeting.

But they were liable to be buffeted when they did well, and this proves that it was wicked men and a wrong state of things of which the apostle was treating, and no justification for slavery, or anything else, can be inferred from the conduct of such men. This further appears from the fact that Peter appeals to the suffering of Christ as an example, which was wrongfully inflicted. Allowing them to have been slaves, the fact that the apostle exhorts them not to provoke punishment, and to bear it patiently when they do well and yet are buffeted, appealing to the sufferings of Christ to enforce his exhortation, no more proves that they were rightfully held as slaves, than the fact that Christ suffered patiently proves that his sufferings were rightfully inflicted.

I have now done, for though I have not examined every text that some may be disposed to urge in support of slavery, I have examined all the most important ones, so that, if those I have examined do not prove the rightful existence of slavery, it cannot be pretended that there are other texts that will prove the point without them. In the argument I have kept two points in view, namely, the texts relied upon to support slavery, do not prove that it ever existed in the church, and that, if it did exist, they do not prove it is right. Here I rest, and will close my argument with the words with which a more brilliant writer commenced his.

"The spirit of slavery never seeks shelter in the Bible of its own accord. It grasps the horns of the altar only in desperation—rushing from the avenger's arm. Like other unclean spirits, it hateth the light, neither cometh to the light, lest its deeds should be reproved. Goaded to frenzy in its conflicts with conscience and common sense, denied all quarter, and hunted from every covert, it vaults over the sacred enclosure, and courses up and down the Bible seeking rest and finding none. The law of love glowing on every page, flashes around it an omnipresent anguish

and despair. It shrinks from the hated light, and howls under the consuming touch, as demons quailed before the Son of God, and shrieked, 'Torment us not.' . . . Its asylum is its sepulchre; its city of refuge the city of destruction. It flies from light into the sun; from heat into devouring fire; and from the voice of God into the thickest of his thunders."

The Genealogy of Christ.

It may have been to us a matter of wonder, perhaps, in early childhood, at our first reading of the New Testament—and perhaps in later years also—that the Gospel of divine grace and human salvation should begin with a genealogical table. Of all places in the word of God, this may have seemed to be the last in which one would expect to find such a long list of hard Jewish names. And we may have turned from the passage as being altogether unprofitable; marveling that the commencement of the Gospel was not more spiritual in its character, and that, instead of detaining us from its glories with the names of men of a former dispensation, concerning many of whom we know nothing, it did not enter at once upon its revelations of divine mercy and the loveliness of the character of Christ.

This wonder is but one of many instances in which men have undertaken to be more spiritual than the word of God. It is nearly related to the practice of what is called "spiritualizing the Bible"—that is, giving to passages of Scripture a meaning which is not properly in them, but which seems to be more spiritual and more edifying than the sense which they were designed to convey. This practice may be in some cases harmless, possibly even profitable; but, it also betrays an uneasiness a dissatisfaction with the plain teachings of Scripture, which is not a profitable state of mind. Does it not really amount to this, that we are not contented to receive God's word just as he has given it: that in its true signification we do not find enough that is spiritual; and that we can sometimes give to it a better meaning than that which God himself intended to impart? Would it not be wiser, as well as more modest, to let God teach us in his own way and when he has given to us a simple historical fact, to believe that it is more profitable for us to know that fact than to torture the words in which it is stated into some meaning that seems to us more spiritual, but which God never designed to teach in those words? Even when we find such a passage as the genealogy of Christ—a mere roll of hard and mostly unfamiliar names—instead of putting upon it some fanciful meaning of our own, or wondering that something relating more directly to spiritual religion is not there in its place, is it not better to find out, if we can, why this passage was actually put there, and what its real meaning and value to us may be?

We may observe, then, that this table of Christ's genealogy, standing at the beginning of Matthew's Gospel, gives the book an air of reality which perhaps nothing else could have done so well. No one who was writing a fiction would have dared to give it a beginning seemingly so dry and repulsive as this list of names. He would rather have taken pains to make it as attractive as possible, hoping to enlist the sympathies of his readers in his favor at the outset, and thus induce them to receive without question what he wished them to believe. But the writer of Matthew's Gospel is too much in earnest and too simple-hearted to do this. It is not a cunningly devised fable that he has to tell, but a simple narrative of the facts in the history of Jesus Christ, and so he begins in the most quiet and businesslike way—as if it were a real person whose life he is writing, and as if he were only telling facts which he personally knows. He does not with great parade call men to listen to the wonders he has to tell but calmly writes, "The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob;" and so he proceeds, closing the long line with "Mary, the mother of Jesus, who is called Christ." Then he sums up the generations from Abraham to David, and from David to the captivity in Babylon, and from the captivity to Christ. Perhaps the strongest impression which the reading of the narrative makes upon us is this: "How perfectly real it is." We could not imagine it to be a fable. And it is easy to see what an advantage the Gospel has in

this appearance of reality, this air of businesslike honesty, which it wears at the beginning; and how it fixes in our minds the impression that we are reading the history of a real person, who actually lived here in this world of ours.

There is another reason why the genealogy of Christ opens the Gospel. It serves to connect Jesus and his teachings with all God's revelations and promises that had been given before. It binds all generations together in one moral system, showing us that there is for all generations one God and one religion whose principles do not change. It proclaims that it has come, not to tell men of an unknown God, but of him "who made a covenant with Abraham, and an oath unto Isaac, and confirmed the same unto Jacob for a law, and unto Israel for an everlasting covenant"—the same God to whom David poured out his psalms of praise—the same God whose will, whose principles of government, all the prophets had made known. It introduces not a new religious system, but only clearer and completed revelations of that by which all good men in former ages had lived and died—demanding the same kind of faith which was imparted to Abraham for righteousness, so that all believers in Christ are called the children of Abraham—requiring the same kind of penitence as that which David uttered in the 51st psalm, and the same kind of obedience which God demanded of Israel, saying to them by the prophet, "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" The prediction that the seed of David should reign over all the earth, and that in the seed of Abraham all the families of the earth should be blessed, had waited long for its fulfillment; and at last we have "the book of the generation of Jesus Christ, the son of David, the son of Abraham:" and every one of those strange Jewish names is a link in the chain of evidence which demonstrates the truth of God's promises, and gives the world assurance that he will be faithful to his word.

The genealogy of Christ serves also to bring him into closer connection and sympathy with the human race. It gives meaning and force to those passages of Scripture which call him a brother of mankind. If God had merely created for himself a human body, and dwelt among us in it, this would of course have been a marvelous condescension and mercy on his part; but it would have left him still remote from our sympathies, and we could not have regarded him as a brother to our race. We should have said, "This is not a man who has come to us; it is God dwelling in a human body, but there is nothing to bring him into any close relationship with us. What can such a being know from experience, of our temptations and wants? or how can we trust in him as one who has felt the workings and the sorrows of a human soul?" But this genealogical table, with its long list of the human ancestors of Jesus, proves to us that the Son of God did something more than to take upon him the mere form of humanity; that he really became a member of our suffering, sinning, ruined race—like to us in sorrows, in temptations, in everything but transgression. And now we can be sure of his sympathy, for he is "a High Priest who can be touched with the feeling of our infirmity;" now we know that God means to provide for every want of ours, for he has given us a Redeemer whose own experience acquaints him with all our needs; and we can go to him with all confidence as being not only God manifest in the flesh but a brother to ourselves; a descendant of the same first parents; having for his ancestors men and women of the same race; sanctifying all natural ties and relationships by taking part of the same; making all human troubles easier to be borne, since he has borne them, and all human duties easier to be done, since he has fulfilled them; brightening for us even the great mystery of the grave, since he, the man Christ Jesus—the book of whose generation is in our hands—has been partaker in this sad inheritance of mankind, and taken part of flesh and blood in order that he might die.

And thus, from this table of genealogy, which we perhaps have wondered at—considering it hardly spiritual enough to open the Gospel of our salvation—we may have impressed upon us this most precious lesson

as we study the life of Jesus, that it is not a being altogether apart from us who brings us those glad tidings of heaven's mercy; that it is one of our own human family who bears this life and death of sorrow for us; and that if, as God, he is able to save unto the uttermost, as man, he knows exactly what is the salvation we need.—*Sel.*

Outline of the Signs of the Times.

It is a generally acknowledged fact, that our lot has been cast in no ordinary times. Men immersed in worldly business, the politicians, and those engaged in the study of the Sacred Volume, are all alike sensible of this truth. Nay, even the untutored Turks, living in utter ignorance of what is going on in the civilized world, feel deeply that eventful times are at hand. They often express their feelings on this subject to the writer of these remarks by saying, "Our time is gone by now, the end of the world is coming!" Now, these ignorant men, who never see a newspaper, or come much in contact with the rest of mankind, appear to have an intuitive perception of an eventful future, merely from what little they hear by coming here and there in contact with travelers, or by what they experience in the change of customs handed down by their forefathers, and altered circumstances in regard to their rule and power. They would often ask the writer, "What do your books say shall come?" meaning our prophetic Scriptures; showing that they have no confidence in their Koran, nor in what their teachers tell them. In Asia Minor, on one occasion passing the Lord's day in a small town, a Turk visited us. We read to him certain portions of the New Testament, some of a prophetic character, and explanatory remarks were made as we proceeded. On taking leave, he said, "Were I able to read this book, I should beg you to let me have it; but this not being the case, I shall retire to my country house, and serve my God as well as I can." Such instances show plainly that there is an impression on the minds of these uninformed men of approaching events, inexplicable to themselves.

This foreboding of coming events, more or less met with among civilized and semi-barbarous nations, is a sure indication that the Lord is about to fulfill his yet remaining purposes with regard to this world. And according to the infallible and uniform voice of the prophets of the Old and New Testaments, these purposes will be accompanied with tremendous judgments and convulsions of nations, ending with the second coming of Christ. Whenever the Lord was about to visit this world in any unusual manner, he always gave some warning beforehand. We need only refer to his first coming, and the intimations of that event before it arrived.

That glorious event was very extensively known over the known world, else how could the magi from the East have come to pay their adorations to the newborn Saviour, "The king of the Jews?" They must have had some knowledge of it beforehand. The star could only point out to them the precise time, and show them the way. This knowledge doubtless was promoted through the dispersion of the Jews among the nations, even beyond the Roman Empire. And the second coming of our Lord, though constantly represented as taking place unawares, like the coming of a thief, is brought to our notice in these days more than perhaps ever before. Within these thirty years, numberless publications have issued from the press, in this country and elsewhere, calling upon the Christians of all classes to be ready to welcome their Lord. But who attends to these calls? The great masses of professing Christians are indifferent to these monitions, being satisfied, like the foolish virgins, in having the lamp of profession without oil in their vessels. The signs of the times have no meaning for them; they proceed with a light heart, and confident expectation of entering with the Lord to the marriage at his coming, though they have never seriously considered the necessity of being in a watchful and prepared state for that glorious event. Our Saviour's monition is, "Watch therefore, for ye know neither the day nor the hour, when the Son of man cometh." The true followers of the Lord, however, who compare the signs of the times with what is written, will not be overtaken

by that day as by a thief. 1 Thess. v, 4, 5. They are looking for and hasting (unto) the coming of the day of God. They pray with the Spirit and the bride, and say, "Come." Yea, "come quickly." Amen. "Even so, come, Lord Jesus."—*Quarterly Journal of Prophecy.*

Spring Time of the Heart.

Nine parts out of ten of your griefs are cured the moment you accept with cheerfulness the lot which God has appointed you in this life. Nine hundred and ninety-nine parts out of a thousand of human trouble are only rebellion; and the moment a soul says "God, thy will be done," that moment its trouble is over, and the time of the singing of birds has come to it. . . . Some of God's most heroic soldiers are bedridden ones. Look at that sweet child of eighteen, full of aspiration and hope, to whom has been denied, not loving father, not loving mother, not sisters and more than anxious brothers, but health. She has made a weary fight for one year, for two years for three years, and at last she says, "If God has planted me to grow as a night-shade here; if I am to be a flower in the forest, that knows no sun; if it is here that God wants me to show patience and zeal, then I am content with my lot, I accept it, and I will ask and expect nothing more. Let this be my sphere of duty, and let my life be spent on the bed, the couch, the cot, if God wishes it. If sickness be God's will, even so. His will be done, not mine." The time of the singing of birds has come to such a heart. To such a heart spring has come, and summer is not far off. Such I have seen.—*H. W. Beech r.*

Talks About Health.

ANOTHER WORD ABOUT DRESS.

HE who would labor for the physical redemption of woman in America must begin with her dress. The prevailing modes constitute an insuperable obstacle to her physical development. Every humane physiologist has argued, expostulated, and implored. If American women should squeeze their feet until those members were in Chinese fashion, or should place a flat stone on the head until the brains were forced into the back of the neck, we might keep silent; but while they compress that part of the body which contains the organs of vitality—the heart, lungs, liver, and stomach—we must continue to resist their madness. In this part of the body is the fountain of life. The slightest pressure immediately reduces the size and activity of that fountain. He who has thoughtfully studied the inevitable results of the prevailing style of dress at the waist, will affect no surprise at those cold feet, that constipation, weak spine, short breath, palpitation of the heart, and congestive headache, which are the average characteristics of the health of American women. Given a live woman, a corset, the average tight dress, and the physiologist will deduce the morbid conditions I have named.

Near my institution in Boston, are three shops—a rum-shop, a candy-shop, and a corset-shop. I do not know which is the greatest evil.

My practical suggestion is that, without corsets, the dress-waist should be full and loose; the skirt-bands buttoned about the waist much larger than the body, supported on the shoulders by suspenders, such as gentlemen wear, and attached to the bands at the same points. My own wife adopted many years ago the style I advise, and is greatly delighted with the results. The dress is more artistic and beautiful than the plain waist with the hard, ironlike ligature at the band. After twenty years' study of the subject of health, and the causes of disease, if I were permitted to select from our one hundred and one physiological blunders that one which I should most desire to see corrected, I should unhesitatingly name this feature of female dress.

DIO LEWIS, M. D.

MATTHEW HENRY was accustomed to say, "To win a single soul from Satan to Christ, would afford me greater joy than to possess a mountain of silver and gold."

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 6, 1863.

JAMES WHITE, EDITOR.

Yearly Meetings.

NEARLY four years since, we made the following remarks under the heading of Yearly Meetings. We have reasons to suppose that but a small portion of our readers were then ready to receive them. The tug of battle on organization for these four sad years has brought our people to a position where with pleasure we lay these pointed remarks before them again:

We wish to call the attention of the brethren to the subject of holding one or more Conferences yearly in each State where needed. Our yearly meetings in this State, held at Battle Creek, for a few years past, have had a most healthful influence on the cause, especially in the vicinity, then why may not other States, and other portions of this, share the same blessing?

We lack system. And we should not be afraid of that system which is not opposed by the Bible, and is approved by sound sense. The lack of system is felt everywhere. Much labor is lost by this lack. Why not have a yearly meeting in Maine, Massachusetts, New Hampshire, Vermont, Connecticut, Pennsylvania, several in New York, Ohio, Michigan, Wisconsin, and Iowa, one in Illinois, Indiana, Minnesota, and so on as the truth spreads, and friends rally around the standard? Let the time and places of these meetings be seasonably known, and how easy to secure the needed amount of ministerial labor. Many of our brethren are in a scattered state. They observe the Sabbath, and read with some interest the Review; but beyond this they are doing but little or nothing for want of some method of united action among them. It is time that all do something to add to the strength of this cause. Its enemies are many and active, and its friends should be awake and zealous. Then let the scattered friends of the cause of Bible truth be assembled in their localities yearly, to learn their present position and duty, and be cheered on to vigorous action.

We are aware that these suggestions will not meet the minds of all. Bro. Over-cautious will be frightened, and will be ready to warn his brethren to be careful and not venture out too far; while Bro. Confusion will cry out, "Oh, this looks just like Babylon! Following the fallen church!" Bro. Do-little will say, "The cause is the Lord's and we had better leave it in his hands, he will take care of it." "Amen," say Love-this-world, Slothful, Selfish, and Stingy, "if God calls men to preach, let them go out and preach, he will take care of them, and those who believe their message;" while Korah, Dathan, and Abiram are ready to rebel against those who feel the weight of the cause, and who watch for souls as those who must give account and raise the cry, "Ye take too much upon you."

In reply, we would say that Bro. Over-cautious reminds us of the brakeman who supposed that all that was necessary to run a train of cars was to use the brake well. We would also suggest that he and others of the same views and feelings, try to run a train by the use of brakes. Their success in standing still would, we think, teach them the necessity of having an engine, wood, fire, water, steam, as well as brakes.

Bro. Confusion makes a most egregious blunder in calling system which is in harmony with the Bible and good sense, Babylon. As Babylon signifies confusion, our erring brother has the very word stamped upon his own forehead. And we venture to say there is not another people under heaven more worthy of the brand of Babylon than those professing the Advent faith who reject Bible order. Is it not high time that we as a people heartily embrace everything that is good and right in the churches? Is it not blind folly to start back at the idea of system, found everywhere in the Bible, simply because it is observed in the churches?

True, the Bible does not say in so many words that we should have yearly meetings; neither does it say that we should have a weekly paper, a steam printing-press, that we should publish books, build places of

worship, and send out tents. Christ says, "Ye are the light of the world. A city that is set upon an hill cannot be hid," "Let your light so shine before men," &c. He does not enter into the particulars just how this shall be done. The living church of God is left to humbly move forward in this great work, praying for divine guidance, and acting upon the most efficient plans for its accomplishment.

Men of the world lay their plans wisely and well, combine their strength, and prosecute them vigorously. And should not the church, aided by the principles of the word, and the influence of the Holy Spirit, act as wisely in their high and holy calling? "But," says Bro. Do-little, "Christ says that the children of this world are in their generation wiser than the children of light." Very true; but he does not say they should be. So far from it, that his words are a cutting rebuke on Bro. Do-little, and all his careless, disorderly brethren. It will be seen that these men have wound themselves up in a kind of cob-web argument, and have lain down in an easy position; but we design to tear off the cob-webs, and stir them up to find their place in the church of Christ.

There are two extremes which should be shunned; one is for human wisdom alone to combine its feeble strength to carry on the work of God; the other is to leave with God what he has left with us, and sit down with the idea of waiting for special providences before moving. If such move at all, it is independent of the views and feelings of others, each individual constituting an independent church.

Some may cry, The Spirit! the Spirit! and others, The word! but our cry shall be, The word and the Spirit. The word presents the form of doctrine, and requires systematic, united action, and the Spirit sanctifies the judgment, gives vitality to the body, and efficiency to the work. It leads into all truth.

Read the doings of the apostles in the book of Acts. Notice in particular the conference at Jerusalem recorded in chap. xv. Certain ones had been teaching circumcision as necessary to salvation, and had caused trouble in the churches. Paul, Barnabas, and certain others went up to Jerusalem to help settle the matter. After some contention with Judaizing teachers, Peter, Paul, Barnabas and James made scriptural and experimental remarks. Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company with letters to the Gentile churches in Antioch, Syria and Cilicia, containing the decision of the Jerusalem conference, which commences as follows: "For it seemed good to the Holy Ghost, and to us," &c. What life-giving words at the very opening of this conference address. They speak forth union among the brethren, and the testimony of the Holy Ghost. No wonder that Luke records the fact that the Gentiles "rejoiced for the consolation."

We presume that Bro. Confusion and Bro. Do-little would have said, "Leave these Judaizing teachers with the Lord. He will take care of them. You must not abridge their religious rights." And the church would have been rent asunder if it had been left to the care of these unfaithful men. But Paul and his brethren stood forth in the counsel and strength of Christ, as the shepherds of his flock, and the guardians of his truth, and the Holy Spirit was with them to testify to the judgment of the whole assembly of saints, and to bring the unhappy dissension to a most happy settlement.

We wonder if the friends of extreme free discussion and confusion were never shocked at the word "decrees," applied to the Jerusalem-conference documents, in Acts xvi, 4.

In conclusion we would say that it is too late to be afraid of gospel order merely because others have gone into the creed business; too late to run off the bridge on one side, simply because the water roars on the other. Some may feel rebuked in this article; well, perhaps they need it, though this has not been our object, so much as to wake up thought on the subject of yearly Conferences, and systematic action of the entire body.

To yield to the passions is to give up the struggle, and to acknowledge ourselves beaten; but to contend to the last is to earn the reward of the faithful.

Lessons for Bible Students.

LESSON XI.

(History of the Sabbath, pp. 138-147.)

- HAVING given his last discourse relative to the Sabbath, what soon happened to the Lord of the Sabbath?
- At what point of prophetic time did this event take place?
- What did he cause to cease by his death?
- How does Paul describe the abrogation of the typical system?
- What was the object of this action?
- Paul uses three expressions in describing the abrogation of the hand-writing of ordinances; what are they?
- What language is used to show the nature of the hand-writing of ordinances?
- What were the things contained in it?
- What is the whole declared to be?
- Had the law proclaimed by the voice of God from Sinai any resemblance to this?
- Where was the law of carnal ordinances deposited? Note, p. 139.
- Would it be at all proper to speak of tables of stone being nailed to the cross, or of blotting out what was engraven on stone?
- What would it be to represent the Son of God as pouring out his blood to blot out what the Father had written?
- What would it be to represent the ten commandments as contrary to man's moral nature?
- Of what would Christ be the minister if he died to utterly destroy the moral law?
- Does the man keep truth on his side who represents the ten commandments as among the things which Paul says were blotted out?
- Can we without absurdity call the moral law a shadow? That the Sabbath of the Lord is not included among the new moons and sabbaths of the ceremonial law is shown by several considerations; what is the first of these?
- What is the second?
- What is the third?
- What is the fourth?
- What is the fifth?
- What is the sixth?
- What is the seventh?
- What is the eighth?
- What is the ninth?
- What is the testimony of Luke xxiii, 54-56?
- This text is worthy of especial attention; first, how does it treat the fourth commandment?
- Second, what renders it the most remarkable case of Sabbatic observance in the whole Bible?
- What does it show in the third place?
- Of what is it a direct testimony?
- On what day of the week did Jesus probably rise from the dead?
- What change do some suppose took place at this point? An examination of each mention of the first day of the week by the four evangelists, will determine this point; what is Matthew's testimony?
- How does Mark write concerning it?
- What is the language used by Luke?
- How does John speak of it?
- What are these texts supposed to prove?
- These are the only texts that relate to the first day of the week at the time when it is supposed to have become sacred; if, then, such an institution as the Christian Sabbath, as commonly understood, exists, where must we look for its foundation? But do these texts mention any change of the Sabbath? Do they not carefully discriminate between the Sabbath of the fourth commandment, and the first day of the week?
- Do they apply any sacred title to the first day of the week?
- Do they state as a fact that Christ rested upon that day; an act which would be essential to its becoming a Sabbath?
- Do they relate any act on the part of God, of taking the blessing from the seventh day, and placing it upon the first day; or any act of hallowing the first day at all?
- Do they mention that Christ did anything to the first day, or even took its name into his lips.

Do they give any precept in support of the first day of the week, or offer any hint how it can be enforced by the fourth commandment?

Should it be contended from the words of John that the disciples were met together on the evening of that first day of the week, to honor the day of the resurrection, what scripture immediately comes up to refute that assertion?

Are the interviews recorded in Mark xvi, 14, and John xx, 19, the same? Note, p. 144.

The Scriptures affirm that God cannot lie; can the fourth commandment be changed to support the first day of the week, without changing the truth of God into a lie?

How should the fourth commandment read to support the first day of the week?

Does such an edition of the fourth commandment exist?

Are such titles as these anywhere in the Scriptures applied to the first day of the week?

Did the Law-giver bless and hallow that day?

Is such a change of the fourth commandment on the part of God possible?

After such a change, would any part of the original Sabbath remain?

The Lion and the Lamb.

THE lion is an emblem of all that is courageous. The lamb is a symbol of innocence, harmlessness, and peace.

In Rev. v, 5, Christ is represented as the lion of the tribe of Judah: in the 6th verse the lamb is used as a representation of the same personage.

Thus, we see, evidently, portrayed the union, in Jesus Christ, of the most sublime quality of dauntless courage, mingled with the patient innocence of the lamb.

The patience and gentleness of the lamb without courage, would be only tame submission, and a defenceless state, pitiable indeed among a legion of howling wolves. The courage of the lion unmixed with other qualities, would only be a fierceness, a dread to all within his bounds.

But the union of these qualities, a union so justly balanced, forms a noble subject of thought.

The unstable person, of whom we have just now written, would do well to ponder upon this part of Jesus' character.

Notice his undaunted demeanor, when in Herod's court, when questioned by Pilate, when insulted by the religious mob, when spit upon and buffeted. Did he flinch and draw back? Did he feel irresolute and ashamed? Did he say, Oh! this is too much! I can't bear all this! Did he cower and tremble? Did he long for ease at the cost of truth? Did he stop and smile, and half confess to the high priest, Ananias, and finally submit, and do as the mob demanded? Ah, no! the lion of the tribe of Judah never bowed to such a crew of religious bigots. No. It makes one happy to think how courageous the great kingly heart of Jesus was then! How noble, how gentle, too! There was the lamb-like gentleness and sweetness mingled with the courage of the lion. No angry stifled mutterings of suppressed indignation; no haughty supersciliousness; but courage of the highest possible character, most justly balanced with the most perfect gentleness.

O, what courage! For the joy set before him he endured. Courage, dauntless courage! How noble, when so sweetly blended with lamb-like innocence, gentleness, and peace. Think of it! Compared with this what are the colors of the rainbow, or the hues of the diamond?

Imagine, if you can, the beauties of the celestial City; still you have in Jesus the glory that outshines all other glory, save the glories of Jehovah, who planned the scheme. Thank God, other witnesses have arisen who have partaken of these noble qualities. Daniel and the prophets all unknown to fear; Luther at Augsburg and at Worms, and Huss, his predecessor, and a multitude of others, lion-hearted as to fear and courage; martyrs who sang in the flames—no craven cowards were they, but lion-like men, with the gentleness of the lamb. Think of them, and love them, and be like them.

Shame on this low cowardice which Peter felt, as he swore he was a stranger to the noble Jesus. Shame on

this childish dread of public opinion, as the mob shower contempt upon God's holy law! Shame on the soul that, knowing God's requirements, fears to step forward upon the platform of truth, lest the contempt of families fall upon him.

Who need fear, when doing right? when following him who is the Lion of the tribe of Judah, the Lamb slain, the bright and morning star? No; with such a leader as Jesus, we fear not the clamor or the cross.

JOS. CLARKE.

Reply to Bro. Hutchins.

I THINK the report in New Hampshire concerning what I said of the time of total eclipses, not exactly correct. I have usually reasoned about as follows: "The darkness of May 19, 1780, was not caused by an eclipse, 1. Because it was at the time of full moon, 2. Because a total eclipse does not occur, or could not occur AT THAT TIME, in the month of May." About the three months in which a total eclipse could not occur, I have no recollection. But whatever my statement was, it was made on the authority of a lecturer on astronomy with whom I conversed.

I am glad it has been called in question, for I have never seen any necessity for any point of our faith to be supported by doubtful testimony. I shall take pains to ascertain the facts in relation to it.

Does the lady you refer to claim that the phenomenon of May 19, 1780, was the result of an eclipse? If so, let her grapple with the well-known astronomical fact that the moon had just full, and that there never can be a total eclipse of the sun at the time of full moon. But if our main statement was true, and it cannot be disproved, it must be evident to every person that all this ado concerning a probable mistake in an incidental remark, not at all essential to the argument, is only for the sake of cavil, and to show a fault in the preacher because none can be found in the truth. Does the opposer imagine that the foundation of the house is gone, because a shingle has blown off the roof?

While I regret that I should have brought forward doubtful testimony to support that which was already abundantly proven, I rejoice that truth rests upon its own immutable basis. Hoping to be so guarded in the future that I shall give no unnecessary occasion for our good to be evil spoken of, I shall still pray,

"Truth is the gem for which we seek,
O, tell us where shall it be found?"

M. E. CORNELL.

Insolvent Debtors.

TO ONE in whose heart it is written, "Thou shalt love thy neighbor as thyself," it would seem to be a sore grief to be placed by circumstances, beyond the ability of satisfying just demands held against him; to be where it is impossible to render an equivalent for that which he has used of another's.

Yet some seem to make a very easy thing of their insolvency. How they can enter so little into the feelings of their creditors, or so little realize what the cause of God may suffer from their influence, we cannot tell.

For one to allow years to pass after becoming involved beyond his ability to pay his debts, without ever expressing to his wronged creditors his regret for his circumstances, or a wish or desire to make them whole, certainly has the appearance of being contrary to the principles of the gospel, contrary to justice and equity, and most assuredly contrary to the penitent debtor's prayer in the parable of Matt. xviii. "Have patience with me," said he, "and I will pay thee all."

If those who are thus involved have it in their hearts to satisfy their creditors if they could, or to do so if their circumstances should in the future permit, why not frankly inform them of it? "Out of the abundance of the heart the mouth speaketh." This might greatly relieve the injured mind. It might do much to remove the blight and mildew from the cause in some places. "Withhold not good from them to whom it is due, when it is in the power of thy hand to do it." "Provide things honest in the sight of all men." "That ye may

walk honestly toward them that are without, that ye may have lack of nothing."

Time is short. What we do for the salvation of souls must be done quickly. Let us feel this. I see not how the church can come into the unity of the faith unless its members are all right. O, then, let us make straight paths for our feet, lest that which is lame be turned out of the way: and hasten our escape "from the windy storm and tempest," and gain the haven of endless bliss.

A. S. HUTCHINS.

Inherent Immortality.

SOMETIME ago an article of mine, "Rest in Hope," was handed by myself to one for whom it was partly written. Afterward the remark was gravely made to me that I was "confounding immortality and eternal life." My comprehension was too dull to catch at once the distinction, for I had ever accustomed my mind to regard them as synonymous terms. It was in a position that it might not then be discussed, pro or con, so I meekly received it, as it was designed, a poser, and laid it quietly aside for future examination. But after earnest thought I failed to discover my error, and made the following note as the result of my meditations.

At conversion we come into possession of eternal life—not, however, in its maturity or consummation, but, as it were, in its germ or seed form, which in a future world is developed into immortality: and Christ seems to recognize this when he says of the water he gives, "It shall be in you a well of water springing up into everlasting life."

I was again aroused to this subject by a recent sermon to which I listened intently, little thinking that interest was to be so soon intensified by readings in the Review. The text, "the thing that hath been, is that which shall be," was made to glide almost naturally upon the immortality question. The common arguments outside the Bible were adduced. That passage of Shakspeare, so familiar to all, was adduced: "It must be so, Plato, thou reasonest well. Else why this pleasing hope, this fond desire, this longing after immortality," &c. But the speaker had the frankness to admit that all this was no proof, for the words of inspiration were the only unerring guide.

He had now come to the point, and my interest was complete, watching for what I knew he could not give upon divine authority. But in a moment he was off, with the bare assertion, that "if the Bible was full of immortality, that settled the matter incontrovertibly." Yes, said I, mentally, *if*. Did he use that "if" deliberately? Was he indeed so well informed that he must thus parry what he dare not fully meet? Had he read Olshausen's comments on 1 Cor. xv, 19, and on Luke xvi, 24-26? Had he met remarks on this from Luther, Dr. Dick, and others, whose sayings all christendom venerates? I know not; the dodge alone was before me. Yet, as he was a Methodist, he could hardly have been unacquainted with the fact that Richard Watson in Institutes ii, 83, affirms that, "the Bible contradicts this supposed fundamental truth,"—man's natural immortality. It must be admitted that the public teachings of the pulpit and of the press have not given a uniform and certain sound, and not till people are educated up to investigating for themselves can we hope for their disenthralment from the opinions of men. But how is this to be expected of the masses, since they do not require religious theories to be backed by a Bible precept? Indeed it has come to be fashionable to decry a systematic study of the sacred volume, with intent to form opinions.

Years ago, when attempting to convince a Romanist of the folly of praying to saints, he remonstrated, "but the holy virgin"—finishing the sentence for him, I added—"was a woman, a weak, erring woman, like myself." In dismay at my supposed blasphemy he crossed himself reverently, exclaiming, "Be decent woman, be decent!" Not unlike the poor Romanist is the feeling manifested by most Protestants when the subject of man's inherent immortality is broached. True, they admit that it is the gift of God, that by patient continuance in well-doing we are to seek for glory, honor, immortality, eternal life; for so says Paul to the Romans; but if you attempt to carry it far-

ther, their ears are closed and an ominous silence reigns, except it be broken by the cry of heresy. And heresy is a sad thing, since persisted in it excludes its advocates from eternal life. 2 Thess. ii, 11, 12. But it is well that it be ascertained truly what is heresy, for it is no new thing for what one age has regarded as the rankest heresy, to come to be considered the soundest orthodoxy; no new thing

"That the heroes of to-day
Were the fools of yesterday."

Instance Galileo and Copernicus, little more than three hundred years ago, pining in a prison for teaching that "the world was round and turned around." Rome and her minions raised the cry of heresy, and even the great reformer, Luther, had not sufficiently broken away from the fetters of error but he must leave on record, "That fool [Copernicus] will turn the whole art of astronomy upside down, but the Scripture teacheth another lesson, when Joshua commanded the sun to stand still." But all the world knows it was reserved for science to demonstrate that Rome and all christendom was *wrong* and Copernicus was right.

A different demonstration may be in store for those who rush as recklessly to conclusions which accord with their wishes. How often do we hear assertions from such as claim immortality in sin, which are such gross exaggerations, as to lack every essential element of truth. As if to say that the wicked are to be raised to suffer the pangs of an eternal death, was equivalent to saying the wicked perish at death. And if it be intimated that an inability to discern a difference, subjected one to pity, how ready are they to retort with a tinge of resentment, "We ask not your pity," words which have actually been addressed to the writer. Nevertheless, we re-iterate, we pity those whose judgment is so warped and fettered that they can discern no difference between lying down to rise no more *at all*, and lying down to rise not again, till the heavens be no more, and then rising to "everlasting shame and contempt;" between suffering the vengeance of fire *eternally*, or suffering the vengeance of eternal fire according to the Bible. Jude 7. In dismay are any ready to exclaim, Here is the boldest infidelity—a striking at one of the foundations of all Christian belief, as I have heard? Well, I cannot help it. But let such, instead of turning away with hands uplifted in horror, think candidly, look carefully, that they may discover if "the very adverbs, the very terms used," do not show a perfect cutting off from life, and hope, and immortality, rather than the continuance of the thing spoken of?
Mrs. M. W. HOWARD.

Malone, N. Y., April, 1863.

Three States of Life.

MAN in his primitive condition was superior in every respect to what he is now, both in physical and mental endowments. Behold the prototype of the race as he stands with large and powerful frame, not only strong, but symmetrical and beautiful, endowed with a constitution that a thousand years of Eden life would not impair; possessed also of a well-balanced and powerful intellect, such as is not known at the present time; surrounded with the comforts and luxuries of life, in the midst of a beautiful garden of fruits and flowers and singing birds, with a salubrious atmosphere and never ending spring. Such was the morning of Adam's life.

But a change took place. The garden was taken away. The delightful, ceaseless spring was exchanged for extremes of heat and cold, sunshine and storms. Instead of spontaneous fruits the ground must be tilled and sown and reaped in the sweat of the face. Additional labor must be performed to keep in subjection the thorns and thistles added to the cup of sorrow. The healthful atmosphere becomes miasmatic. Inoffensive beasts become savage and dangerous. What is the effect of this change? That iron constitution finally yields to the sorrows and perplexities, heats and snows and labors of nine hundred and thirty years. And the effects of this universal curse continue and increase even to the present time. That majestic form has greatly dwindled in size. That powerful constitution which could endure nine hundred summers and

winters, now scarcely endures three score and ten. It is a law of physiology that when the body is weakened and impaired the mind suffers with it. The conclusion is inevitable that successive generations of sickly and diseased bodies have greatly reduced the primitive power and strength of the mind. We then behold in contrast with Adam a race greatly reduced in size, in length of life, in strength of body and mind, a race which in the natural course of events would soon run out.

But Christ is coming in this generation, and our unhappy condition will be changed for a state of life which we can contemplate with pleasure. The earth renewed and dressed in more than pristine beauty and loveliness is to be an everlasting home. That beautiful garden will be restored, and in addition to it the radiant golden City. The King of glory is to be here. Angels will be our visitors. Instead of our present decaying frames, we shall have bodies that will live for ever. Instead of weakness, we shall have strength; instead of pain, pleasure; instead of sickness, health; instead of sorrow, gladness; instead of thorns and thistles, flowers and fruits; instead of an atmosphere filled with vapor and smoke, we shall have one clear and radiant, perhaps at times lit up with more than auroral splendor. One touch of omnipotence would place the earth in a position to insure eternal spring, and free it from storms and everything that would injure or destroy.

And then every power of nature is to be greatly strengthened. Our present imperfect vision will be exchanged for perfect vision which distinguishes objects as clearly at a distance as near at hand. The rich anthems of praise to Jesus will be wafted afar on the gentle zephyrs over the New Earth's plains. The delightful fragrance of flowers and shrubbery will continually fill the air. A quickened taste will relish many delicious fruits. Quickened sensibilities will thrill the soul with a thousand exquisite pleasures. With finer, richer voices we shall sing praises to the Lamb. With stronger minds we shall more fully comprehend the depths of a Saviour's love. Every one will have a possession of their own which they can improve and ornament to their liking. Our present pace will be exchanged for angel speed, with angel wings, when all Israel, scattered over the face of the earth, will assemble in holy convocation every Sabbath. O brethren, do you not want to be there?

D. HILDRETH.

What is the Matter?

It was the evening appointed for prayer-meeting. The moon was shining bright and full; the air was soft and pleasant, and the roads smooth; and I thought while riding along, There will be a good turn out to-night; but I was disappointed; for only six were present; enough however to claim the promise, and the blessing was not withheld. But we were not satisfied. Where were our brethren? Had they become so entangled with the world that they could not get away to prayer-meeting? Had they forgotten the injunction to exhort one another daily, and so much the more as they should see the day approaching? Or did they see the day receding?

Have you, dear brethren, lost your love for the cause which calls us to press together? The time has come when we must press together, when we must sacrifice something for our Jesus; if we cannot sacrifice enough to spend a few hours in the midst of the week to attend prayer-meeting, I fear we never shall sacrifice enough to gain an entrance into the city of Him who sacrificed his only Son for us.

What is the matter? What keeps you from the prayer-meeting? Is it Satan? He will bring up something and say it demands your attention, and thus keep you away if possible till you lose all love for that sweet season when our souls are refreshed. He well knows if he can make you neglect the prayer-meeting that he is keeping you from one feast where you would gain strength to resist temptations of his. Come, dear brethren, we want you to share the blessing with us; let us rally and together, heart and hand, face our foe. Then we shall conquer. M. J. C.

Mill Grove, N. Y.

Let Earth be Drear.

THERE'S bane for all below,
Some cankering grief, some woe,
Some poison drops to flow
From every fountain.
Yet this relieves us still,
Soon free from every ill,
Glad notes our hearts shall thrill
On Zion's mountain.

Then let this earth be drear,
We are but pilgrims here;
That better land is near,
We soon shall gain it.
For all that do endure,
A home in heaven is sure,
So lovely and so pure
No ill can stain it.

E. W. DARLING.

Beaver, Minn.

Selections from the Psalms Arranged Alphabetically.

All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies. 25: 10.

Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. 31: 24.

Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved. 55: 22.

Defend the poor and fatherless; do justice to the afflicted and needy. 52: 3.

Evening, and morning, and at noon, will I pray and cry aloud: and he shall hear my voice. 55: 17.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock. 27: 5.

Give us help from trouble; for vain is the help of man. 60: 11.

He healeth the broken in heart, and bindeth up their wounds. 147: 3.

I have been young, and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread. 37: 25.

Justice and judgment are the habitation of Thy throne: mercy and truth shall go before Thy face. 89: 14.

Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture. 100: 3.

Let Israel hope in the Lord; for with the Lord there is mercy, and with him there is plenteous redemption. 130: 7.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all. 34: 19.

Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand. 20: 6.

Ofear the Lord, ye his saints: for there is no want to them that fear him. 34: 9.

Precious in the sight of the Lord is the death of his saints. 116: 15.

Qicken me after Thy loving-kindness: so shall I keep the testimony of Thy month. 119: 88.

Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. 37: 7.

Shall not God search this out? for he knoweth the secrets of the heart. 44: 21.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. 145: 18.

Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. 11: 6.

Vow and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared. 76: 11.

Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright, will I show the salvation of God. 50: 23.

Xalt ye the Lord our God, and worship at his footstool; for he is holy. 99: 5.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. 23: 4.

Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord. 97: 8.

D. E. GARDNER.

LETTERS.

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

From Sr. Stebbins.

THINKING that perhaps a few words from me might encourage my young friends, I again attempt to address a few lines to you. It is indeed a pleasure to me to read the letters from the scattered ones of the flock. Five years have passed since, through the labors of Bro. Ingraham, I commenced, with my parents, and my only brother and sister, to keep the commandments of the Lord. Though many times I have gone astray from the paths of the Lord, still he has been merciful to me, and I am thankful to say that to-day I feel the strivings of his Spirit with me. I still feel that same earnestness and determination to work for the Lord. I love to see his cause advancing. The day of the Lord is near at hand, and hasteneth greatly. O, I want to have on the whole armor, and be ready for the time of trouble that is just before us. I want to so live that I can have the seal of the living God placed upon my forehead, and I be counted among the remnant people that will finally come off conquerors. Satan is striving with his utmost power to draw the young into his snare, but thanks be to God, we have a strong arm to rely upon, that is able and will save all those who believe on him.

Dear friends, let us begin to pray, and pray in earnest for ourselves and those around us; for the time is short, and what is done must be done quickly. Let us not be afraid to speak some kind word in the ears of our young mates, and strive if possible to persuade them to come and go with us to mount Zion. We must not be discouraged, but try, try again. Though their sins be as scarlet, he is willing to forgive.

"Cast thy bread upon the waters,
And it will return to thee;
For the words of inspiration,
Tell us that it thus shall be."

O it would be an awful thing, if when we appear before our God we have our garments stained with the blood of souls, when perhaps if we had been diligent, done our duty and set good examples before them while here, we might have been an instrument in the hands of the Lord of saving some soul from death; but then it will be too late. O how we shall repent then of our folly. Lord, help me, and give me strength to perform every duty made known to me, in thy fear, is my prayer. O I want to be the means of doing some little good while I stay here. Come, dear friends, let us be encouraged, and awake to new engagedness in this work, and go straight forward with the army of the Lord, and we shall soon be permitted to see the tree of life, and eat its precious fruit, and reign for ever with our Redeemer. O what a blessed thought! Your sister striving to overcome.

AMELIA STEBBINS.

Whitesville, Alleghany Co., N. Y.

From Bro. Decker.

BRO. WHITE: Since I last wrote for the Review nearly three years have gone by, never more to return; and our confirmation has since then grown strong in the truthfulness of the third angel's message. Various have been the changes since that time, not only in the moral, but also in the natural, world, and various have been the trials and anxieties of our minds, through which we have passed. Since then a dear and beloved wife has gone down to the tomb, and the home she once made cheerful and happy is now sad and desolate, and the help I then had to keep the Sabbath holy, is now gone, and I am comparatively alone; though not alone while God is my help.

For the last year sickness almost constantly has prevailed among the little band of Sabbath-keepers in this place. And though our earthly hopes have been obscured, yet we trust our hopes of heaven and a better inheritance grow stronger. We are striving earnestly for "the faith once delivered to the saints," not only in word, but in deed, hoping thereby to put gainsayers to silence. A fearful stupor and insensibility seems

to have come over the popular religionists of the day, and the vast multitude who follow in their wake are starving for the bread of life. O God, save thy remnant people from pride and dead formality.

We are looking forward with considerable anxiety to our State Conference, and would sanction the brethren's request at Roosevelt that the Conference be held there. We hope also to see Bro. and sister White in attendance. Brethren and sisters, pray for us.

HIRAM DECKER.

West Monroe, N. Y.

From Sister Camp.

BRO. WHITE: A sadness comes over my mind when I reflect how much less easily the minds of children and youth are affected with solemn and sacred truths now than when I was young. I well remember what a deep impression a scene of death and mourning made upon my mind, and how ardently I desired to be prepared for death, and to appear before God in judgment with all my sins forgiven. And when I was alone, walking in the fields, my mind was dwelling on the beauties and excellencies of the Christian religion, and I deeply felt that I wanted to be a Christian. And while my hands were employed in labor, my mind was engaged in reflecting on the beauties and glories of the heavenly world, while my leisure moments were employed in reading the Bible, or some religious book. And on what was then termed Sabbath morning, I was engaged in reading my Bible, and in serious reflection, before the rest of the family were awake.

I well remember the little consecrated place where I used to retire for secret prayer, and the very moment I opened the door of that little chamber I breathed such a holy and heavenly atmosphere that I felt the very place on which I stood was holy ground. And as I used to retire to my chamber for a few moments when my work was done after dinner, worn and weary from excessive labor, I would think I must throw myself upon the bed and rest a few moments before praying, and then I would think that perhaps by some means I might be deprived of the privilege of praying, and I would pray first, then rising from my knees could rest and be refreshed both in soul and body, and all ready to resume my labor.

I delight daily to consecrate myself anew to him, and plead with him for grace whereby I may serve him acceptably with reverence and with godly fear, and that I may do and suffer all his blessed will. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

IRENA G. CAMP.

Gayssville, Vt.

From Bro. Thompson.

BRO. WHITE: I wish to say a few words to the brethren and sisters through the Review. Myself and companion are still striving to overcome. We often think of the lonely ones that have not the privilege that we have, of meeting together and encouraging each other on by their cheering testimonies. I would say to the lonely ones, Take courage and travel on in the straight and narrow way; take the Bible as your chart and guide, to tell you how soon probationary time will close. Soon, if faithful, we will meet to part no more. I am still determined to keep all the commandments of God, and the faith of Jesus. I want to be found a humble servant of God, when Christ shall come to call his children home. Let us still pray one for another. Though far apart, our prayers can strengthen each other, if we pray in faith relying on God's promises; for they are sure to be fulfilled.

I. O. THOMPSON.

Chesaning, Sag. Co., Mich.

From Sr. Thompson.

BRO. WHITE: It is two years since my husband and myself, with nine others, embraced the truth under the labors of Brn. Cornell and Lawrence. Since that time seven more have been added to our little number. We are all striving to keep pace with the message. I can say to the scattered saints that I believe that in a few more days, if faithful, we shall wear the crown. How cheering to the Christian to

think that there will be but a few more days of sickness and sorrow, pain and death, when if we fight manfully the battle of the Lord, we shall obtain the crown that is laid up for the righteous.

H. E. THOMPSON.

Chesaning, Sag. Co., Mich.

From Bro. Bostwick.

BRO. WHITE: I would say that the cause of God in this place is on the rise. His people here are striving to rise with the message. I am now holding meetings here. I would just say that I have of late started to preach these solemn truths, and have been blessed of God in so-doing. I have been to Marietta in this State where Sr. Steele lives, and there preached some ten or twelve discourses on present truth. Five made up their minds to obey the truth, and about thirty rose in favor of the Sabbath of the Lord. There is some interest in this place (Lynxville) at present, and I am now trying to present the truth to them. I think the result will be good. When I get through here I will return to Marietta, if the Lord is willing for me thus to do. Pray for me that I may be guided aright. I wish to move carefully in the sight of God, that I may be able to stand at last with his children.

L. G. BOSTWICK.

Lynxville, Crawford Co., Wis.

From Sister Richmond.

BRO. WHITE: I feel it a pleasure to add my testimony to the great care and love which Jesus has for those that trust in him. I realize that he has been good to me, one so unworthy as I am. Truly the "Lord is good and his tender mercies are over all his works." I have recently been visited with sickness, and was brought down to the gates of death; and while the hand of the Lord was upon me I felt that underneath me were the everlasting arms, and felt to trust in that God who had so signally been my support in times of trial and affliction. He has seen fit to restore me to health again, and O, I desire, above all things, that I may honor and glorify him, and be a meek and humble follower of Jesus.

I feel grateful for the way that God is leading out his remnant people, and for the cheering testimony that his work is coming east.

It is my prayer that I may so live as to share in the refreshing that his waiting saints will enjoy, and at last be permitted to stand on mount Zion, and sing the song of Moses and the Lamb.

Your sister, striving to overcome.

N. D. RICHMOND.

Brattleboro, Vt.

From Bro. Hilliard.

BRO. WHITE: I have often felt cheered by the accounts given, from the lonely commandment keepers through the Review. We enjoyed a season of refreshing by the few days' faithful labor of Bro. Andrews. A few of the people of the world were in to hear, and prejudice to some extent against the truth, seems to be giving away.

We have not been, and are not now without some trials by the way, yet we try with Christian patience and meekness, to bear and endure them.

Our monthly meetings we have found to be great blessings. The first was attended by Eld. C. O. Taylor and S. B. Whitney, when faithful, pointed and true dealing was called for, to get hindrances out of the way, and very soon there was a spirit of confessing of wrongs to each other with tears and the good Spirit of the Lord soon convicted the children of some Sabbath keepers, and there are now four with us in prayers and testimonies, three of whom were baptized at our last monthly meeting.

Truly the Lord is better unto us than all our fears. We wish to be of the number who shall be found holding on our way, by purifying ourselves in obeying the truth, for we read that obedience is better than sacrifice, though we we feel that we are required to do both, laboring earnestly for the blessed inheritance God has promised to those who are faithful and endure unto the end. Yours striving to overcome.

H. HILLIARD.

Grass River, N. Y., Apr. 28th 1863.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MAY 5, 1863.

We omitted to mention in March last, the death of Sylvester Bliss, editor of the Advent Herald, who died at his residence in Roxbury, Mass., the 6th of that month, after a short illness, of pleuro-pneumonia. Josiah Litch is for the present editor of the Advent Herald.

Religion and Literature.

It should never cease to be remembered by those who are drawn to pleasant and ennobling studies, and who find in them great delight, as well as by those who are watching these expanding minds with special interest, that religion is the first thing—that devotion to the service of God is the highest possible pursuit of any man. The tendency to subordinate this first great duty, this highest of pursuits, to anything else, however good or fair, is wrong and must be fatal in its results. Christ will not take the second place in the affections of any heart. His service should not be postponed for any other service, or be made secondary to any other; and he will judge as strictly, and condemn as sternly, the man of literary tastes and accomplishments, who found in these things reasons for neglecting his gracious gospel, and abjuring his blessed service, as he will the man who turned away from him to find his pleasure in the wine-cup, or the heaping together of treasures of silver and gold. It will be a sad record to come forth, when the books of the scholars are consuming—yea, when many of the sciences which men pursued with so much avidity are disappearing, and the glory of all literature is paling before a new glory—the glory of Christ's great redemption—it will be a sad record to find written then, of all the impressions which should have made us solemn and thoughtful, all the fears which should have startled us, and all the hopes which should have led us onward toward a higher and purer world, the simple words—"Overlaid by literature."—Presbyterian.

RELIGIOUS.—Let those parents who would continue to excuse themselves by observing, "We cannot give grace to our children," lay their hand on their heart and say whether they ever knew an instance where God withheld his grace while they were in humble subserviency to him, fulfilling their duty? The real state of the case is this: Parents cannot do God's work, and God will not do theirs; but if they use the means, he will never withhold his blessing.

APPOINTMENTS.

General Conference.

THERE will be a General Conference of Seventh-day Adventists at Battle Creek, Michigan, to commence Wednesday, May 20, at 6 o'clock, P. 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 conference committees in the different States are requested 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—where there are no State Conferences,—some church, or meeting of scattered brethren.

JAMES WHITE, J. N. LOUGHBOROUGH, JOHN BYINGTON. Michigan Conference Committee.

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 every 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 at the meetings of worship, Sabbath and first-day, who will receive all the attention that accommodations will permit. CON. COM.

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 having a profitable meeting, praying that God will meet with us. Brethren will come prepared to take care of themselves mostly, as there are but few Sabbath-keepers in the place.

By order of the committee.

J. CLARKE, Sec. of Conf.

THE next monthly meeting for Northern Vermont, will be held with the church at West Enosburgh, Sabbath, May 16.

The brethren of Fairfield, Berkshire and Montgomery are especially invited to attend.

A. C. BOURDEAU.

The next monthly meeting for Northern N. Y. will be held at Bangor, the last Sabbath and first-day in May, 1863.

In behalf of the church.

S. B. WHITNEY.

BUSINESS DEPARTMENT.

Business Notes.

Eld. Jos. Bates. The \$5 for Conference Fund from the church at Watson, has been received.

W. W. Giles. Money received.

Maria Kidder. We cannot furnish the back numbers of Review and Instructor for present volumes, as we printed but few extra copies on account of the high prices of paper.

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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

E. Willhite for L. Walker 1.00, xxiii, 23. E. C. Sandborn 1.00, xxiii, 1. Ch. at West Enosburgh, Vt. for Mrs. H. Lee 1.00, xxiii, 23. W. W. Giles 3.00, xxiv, 1. C. G. Hayes 2.40, xxiv, 1. C. N. Russell 1.00, xxiii, 10. L. Russell 1.00, xxiii, 1. C. Russell for A. Russell 0.50, xxii, 23. J. Hostetler 1.00, xx, 21. G. Lowree 2.00, xxiii, 20. J. Long 5.00, xxiv, 1. A. A. Farnsworth 0.25, xx, 14. C. M. Wade 2.00, xxi, 1. S. Cohoon 2.25, xxv, 1. D. Cole 1.00, xxii, 1. F. J. Card 3.00, xxii, 1. L. Adams 4.00, xxiv, 1. M. Woodard 2.00, xxii, 12. A. C. Hudson for Eld. B. Chase 0.25, xxii, 7, for Mrs. B. Crawford and Mrs. G. Veeder, each 0.50, xxii, 23. J. I. Shurtz 0.80, xxi, 9. L. Kingsley 1.00, xxiii, 23. N. A. Lord 1.00, xxiii, 1. Mrs. M. A. Eaton 2.00, xxiv, 1. F. A. Herrick 2.00, xxiv, 1. A. Sherman 1.00, xxiii, 1. B. Benson for E. Benson 1.00, xxiii, 23.

For Shares in Publishing Association:

H. Flower \$5.

Donations to Publishing Association.

L. Russell \$4. A sister in Michigan \$10. A. C. Hudson (s. b.) \$2.60.

Books Sent By Mail.

Polly Keyes 50c. A. B. Morton \$1. M. C. Hornaday \$1. I. C. Vaughan \$1. E. Temple \$1.20. R. Hicks \$1.20. E. Sanford \$2. A. Barnes \$2.25. A. Whitmore 20c. W. W. Giles \$2.50. Mrs. L. Miller \$1.20. W. Hale 30c. J. Hostetler 28c. M. Edson \$2.35. A. A. Farnsworth 50c. S. Howland 30c. M. B. Czechowski 87c. A. Freeman \$1.10. J. I. Shurtz \$1.20. Wm. Sadden 43c. N. A. Lord \$1. Mrs. M. A. Eaton 75c. T. M. Morris 62c. H. Clough 25c. J. D. Hough \$1. L. O. Stowell 25c. Mrs. L. Wilkinson 25c. J. C. Dewing \$1. L. H. Roberts 85c. E. B. Gaskill \$2.60. A. M. Eaton \$1.

Cash Received on Account.

L. G. Bostwick 40c. A. Lanphear \$4.00. T. M. Morris 38c. W. S. Higley, jr. \$3.00.

Books Sent by Express.

M. Hull, Berlin, Mich., \$4.00. W. S. Higley, jr., Lapeer, Mich., \$14.54. H. C. Blanchard, Chillicothe, Ills., \$19.08.

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 Bible from Heaven', 'The Three Angels', 'Third Angel's Message', 'Sabbath Tracts', 'Hope of the Gospel', 'Which? Mortal or Immortal?', 'Modern Spiritualism', 'The Kingdom of God', 'Miraculous Powers', 'Pauline Theology', 'Review of Seymour', 'Prophecy of Daniel', 'The Saints' Inheritance', 'Signs of the Times', 'Law of God', 'Vindication of the true Sabbath', 'Review of Springer', 'Facts for the Times', 'Miscellany', 'Christian Baptism', 'The Seven Trumpets', 'The Fate of the Transgressor', 'Matthew xxiv', 'Assistant. The Bible Student's Assistant', 'Truth Found', 'The Two Laws and Two Covenants', 'An Appeal for the restoration of the Bible Sabbath', 'Review of Crozier', 'Review of Fillio', 'Milton on the State of the Dead', 'Brown's Experience', 'Report of General Conference', 'Sabbath Poem', 'Illustrated Review', 'Nature and Obligation of the Sabbath', 'French. A Pamphlet on the Sabbath', 'ONE CENT TRACTS', 'TWO CENT TRACTS', and 'Bound Books'.