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 power and obligation must be co-ordinate, and coordinate with the chattel slave. A slave cannot owe. The assumed power to act, to accumulate, to own, and to transfer property, that he must be incapable of owing. The assumed power to act, to accumulate, to own, and to transfer property, that he must be incapable of owing.

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 Onesimus was a member of the Church at Colossae. He could not have been so when sent with the letter to Philemon. He must then, after his reconciliation 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.

Psalm 115:4 does not justify Slavery.

"Exhort servants to be obedient unto their own masters, and to please them well in all things; not purloining, but showing all goodness; 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 not necessary. For example, translating 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.

148. 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 it could be shown in his possession. The Greek word occurs in but one other place, Acts vi. 2, where it is found in the same connection, and is rendered, "keep back, and kept back." The sense is plain; it is the connection that the word is applied to, viz., the withholding or 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.

It is made still more clear by the antithesis, "Not purloining, but showing all goodness." 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 the proper rendering. It 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 xviii. 31, it is rendered "assurance," and in this place, it is rendered "fidelity." In the other 267 cases it is
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-worth,y if a man for conscience toward God endures affliction, suffering wrongfully. What glory is it, if, when ye be buffeted for yourfaults, 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 we should follow his steps." 1 Peter ii, 18-22.

We here meet with a new word rendered servant, not found in any of the preceding texts. It is obi, or a servant, a slave, a retained servant. The words of the apostle apply to such servants as were employed as domestics, servants, whose business was to serve the masters, more or less, according to the will and pleasure of their masters. The word is rendered slave, but only that they served in the house, whether bond or free.

Most of the terms have been explained in remarks 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.

"Let this word be 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 not, for they are represented as "froward," and as inflicting grief upon their servants' "conscience toward God." Such persons were not Christians, even if they served in the house, and were not even members of the Church. If these letters were to the Church, and not to that class of persons, it might be supposed that no one but is right. The fact that they were slaves, or the fact that they were suffering, cannot prove that slavery is right. The fact that Peter cautioned them against provoking the wrath of their wicked masters, nor yet the fact that he gave them rules for the guidance of their conduct, can be used as a proofs 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 with which the apostle was acquainted, and no justification for slavery, or anything else, can be inferred from the conduct of such men. Further appears from the fact that Peter appeals to the suffering of the Church itself, which was wrong fully induced. Allowing that the Church has 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 itself, and the fact that they were not suffered, can 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 I have examined do not prove the rightfulness of slavery, it cannot be inferred that there are other texts that will prove the point. If I have heard 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 right. I will now enumerate my argument with the words with which a more writer commen ted his.

"The spirit of slavery never seeks shelter in the Bible of its own accord. It grasps the horns of the altar at the cost of all the master's arm. Like other uncivil spirits, it hatesthe light, neither cometh to the light, lest its deeds should be reproved. Goaded to frenzy in its conflicts with con science and common sense, denied all quarter, and cast out of the world, it shrieks, ascends any sacred step, and casts up courses and up the Bible seeking rest and finding none. The law of love glowing on every page, flings around it an omnipresens anguish and despair. It shrinks from the hatred light, and howls under the consuming touch, as demons quelled by the fiery seraphs. It is only the light of the sun which can destroy it not... Its asylum is its sepulchre; its city the cage of the city of destruction. It flies from light into the sun; from heat into devouring fire; and from the voice of God into the thicket of his thunders."

The Genealogy of Christ.

It may have been as a matter of wonder, perhaps, in early childhood, at the 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, our Lord thus speaks. The reason is, that in his own eyes that 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 commen tary of the Gospel was not more spiritual in its presentation, and yet we have seen that Peter's words were 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 adopted in modern prayers, and it may be for this reason that God has also betrays a necessary disconnection with the plain teachings of Scripture, which is not a profitable state of mind.

Did not the ancient historians of the New Testament teach that Peter's words were 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 adopted in modern prayers, and it may be for this reason that God has also betrays a necessary disconnection with the plain teachings of Scripture, which is not a profitable state of mind.

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this appearance of reality, this air of businesslike hon-
principles do
teachings with all God's revelations and promises that
and, all the prophets had made known. It in-
same kind of penitence as that which David uttered in
Lam for righteousness, so that all believers in Christ
strange Jewish names is a link in the chain of evidence
to closer connection and sympathy with the human
his word.

And thus, from this table of genealogy, which we
show them the way. This knowledge doubtless was

That glorious event was very extensively known over
the known world, else how could the magic from the
East have come to pay their adorations to the new-
born Saviour, "The king of the Jews?" They must
have had some knowledge of it beforehand, though
the star could only point out to them the precise time,
and shew them the way. This knowledge doubtless was
promoted through the dispersion of the Jews among
the nations, even beyond the Roman Empire. And
persecution in the change of countries has made them
constantly represented as taking place unawares, like the coming
of a chief, is brought to our notice in these days more
than perhaps ever before. Within these thirty years,
nomination of councils, which have been peculiar to
this country and elsewhere, calling upon the Chris-
tians of all classes to be ready to welcome their Lord.

But who attends to these calls? The great masses of
professing Christians, being estabhshed, like the foolish
virgins, in
hiding 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 confide expect-
ing the Lord's coming at any time. The majority,
being neither born again, nor reclaimed, nor
shaped into proper methods of grace, and in the
meanwhile, they are only rebellious; and the mouth
is 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.
Some of the most anxious and exalted ones in this
world 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
our 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
so little; if it be here that God wants me to show
plainness and zeal, then I am content with my lot, I
need not, neither can I, still ask and offer to God;
this is my sphere of duty, and let my life be spent on
the bed, the couch, the cot, if God wishes it. If
neighbourly. He's God's will, even so. His will be done,
not the will of the world. The time of the coming 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.

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
devastating force which is insuperable to her physical
development. Every humane physiologist who

The true

In this study of the Sacred Volume, are all alike sensible
of this truth. Nay, even the unconverted Turks, liv-
ing in utter ignorance of what is going on in the
air, are burned in the fire; the Jews are old
hated. They often express their feelings on this sub-
ject to the writer of these remarks by saying, "Our
time is gone by now, the end of the world is coming!"—
This is the language of our prophetic Scriptures; showing that they have
not, a man who has come to us; it is God dwelling in a
human body, but there is nothing to bring him into
sympathy with the human

Nothing but the
true

he knows

of

life and death

betrays us

be

mortal

and the physiologist will deduce the morbid conditions
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 hastening (unto) the coming of the day
of God. They pray with the Spirit and the bride,
"Come," Yeau. "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. Ninety and
ninety-nine out of a thousand of human trouble
are only rebellion; and the manaeur 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.
Some of the most anxious and exalted ones in this
world and hope, to whom has been denied, not loving father,
not loving mother, not sisters and more than anxious
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our year, for two years for three years, and at last she
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not the will of the world. The time of the coming 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.

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."
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 tag of battle on organization for these four and half years has been borne by people to a position which will require 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. In 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 vineyard, 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, Ohio, Michigan and New York, Wisconsin, and Iowa, one in Illinois, Indiana, Minnesota, and so on as the truth spreads, and friends rally around the standard of faith and practice. The places of these meetings should be reasonably known, and so easy to secure the needed amount of ministerial labor. Many of our brethren are in a scattered state. They observe the Sabbath, read with some interest the Review, but beyond this they are doing 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 the cause. Its enemies are many and active, and its friends should unite in efforts to withstand them. Therefore the cause of the Bible truth be as united in their localities yearly, to learn their present position and duty, and be cheered on to vigorous action.

We are aware that some objects will not meet the minds of all. Bro. Over-cautious will be very high en, and will be ready to warn his brethren to be cautious and not venture 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 the hands of the Lord, who will take care of it.” “Amun,” say Love-the-world, Slothful, Selfish, and Slangy, “If God calls us to go on, we will go on, but we will take care of them, and those who believe in our 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 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 was 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 brakes. Their success in standing still, would, we think, teach them the necessity of having brakes. Their success in standing still, would, we think, teach them the necessity of having 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 brethren have the very word standing by their own foreheads. 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 should have everything that is good and right in the churches? Is it not blinding folly to start back at the idea of system, found everywhere in the Bible, simply because it is observed in the common world?

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 a hill cannot be hid.” (Mt. 5:14) And 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 setting upon the most efficient plans for its accomplishment.

Man of the world lay their plans wisely and well, combine their strength, and press them vigorously. And should not the church, sided by the principles of the world, work as splendidly as they, and 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 which would 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 in the system of the world; the other, from a spirit of zeal, we leave with God what he has left with us, and sit down with his idea of waiting for special providences before moving. If each move al it, 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 a humble frame of mind. The Spirit elevates the judgment, given 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. vii. Certain ones had been teaching things contrary to salvation, and had brought into the churches complaints of evil men. The apostles and friends of the cause of Bible truth assembled in their localities yearly, to learn their present position and duty, and be cheered on to vigorous action.

What was the object of this action? 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 absurdly call the moral law a shadow? That the Sabbath of the Lord is not included among the Jewish 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 tenth? What is the testimony of Luke xxiii, 56-56? This text is worthy of especial attention; first, how was the judgment against Christ treated? Second, what render it the most remarkable expression of Sabbath observance in the whole Bible? What does it show in the third place? Of what is it a direct evidence?

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 been observed. It is, if 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 carefully distinguish 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 write 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 following the first day as all? Do they mention that Christ did anything to the first day, or even took its name into his lips.
The Lion and the Lamb.

The Lion is an emblem of all that is courageous. The Lamb is a symbol of innocence, meekness, 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. The patience and gentleness of the Lamb without courage, would be only tame submission, and the patience and meekness of the Lion without courage, mingled with the patient innocence of the Lamb. The courage and gentleness of the Lamb without courage, would be only tame submission, and the courage and meekness of the Lion without courage, mingled with the patient innocence of the Lamb.

The Scriptures affirm that God cannot lie; can the fourth commandment be changed to support the resurrection, what scripture immediately settles the question? 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?

Inherent Immortality.

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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 it from the enjoyment of all life. 2 Thess. ii, 11, 12. But it is well that it be ascertained truly what is here:- 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.

"The Garden of Holy Serenity."

Weren't the footprints of yesterday,

Instance Galileo and Copernicus, little more than three centuries ago, pining in a prison for teaching that the world was round and turned around. Rome and her enthroned leader relented the law of day, 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 world upside down!" Scripture seteth another instance, 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 bear 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 say the wicked perish at death. And if it he declared 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.

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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." 17:14

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 that writing of yours, and I am glad to say that to-day I feel the stirrings of his Spirit with me. I still feel that some 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 hasteth 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 be one of those who 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, the arm that has fought so many daily battles who believes in Jesus and ishid on this arm. 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 meet 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 if it thus be." 

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, in my edness, that I may be found in good standing before the day of the Lord. Amen. 

"Come, let us return to the Lord; for he has dealt bountifully with us!" 31:12

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 a young girl. I remember when 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. Now since the time 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 busy in thinking of celestial glories referred to the heavenly world, while my lassitude 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 will remember the little consecrated place where I used to retire for secret prayer, and the very minutes I opened the door of that little chamber,Authorized me to the most holy of all places. So ordered much 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, the Bible was my only book, and I was free from care and worry from excessive labor, I would think that 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 would probably have no means to keep my knees suppliant, I could rest and be refreshed both in soul and body, and all ready to resume my labors. I delighted daily to converse myself anew to him, and plow 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. May I 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. 

Geynville, Illy.

IRENA G. CAMP.

From Sister Camp.

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 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 to do that which is right. I want to be found a humble servant of God, when Christ shall come to call his children home. Let us still pray on. Though few in number, we are all-sided, and no power in the heavens can prevent what God has ordained to be done. Praying that we may be guided in the ways of God, and in the path of his will. Amen. I am now holding meetings here. I have recently visited with a acause, and was brought down to the gates of death; and while the bond of the Lord was upon me I felt that under me was a power that was greater in the hand of God that 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 be strengthened to bear the cross of Christ, and to suffer in his service. Amen. Truly I feel it a pleasure to add my testimony to the great cause and love which Jesus has for those that trust in him. I realize that he has been good to me, and will do his best to carry me on in the straight and narrow way. Amen. 

BRO. WHITE: 1 feel that there will be a few more days of sickness and sorrow, and 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. Amen. 

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. Amen. 

L. G. BOSTWICK.

LEWISTON, CROFTON CO., WIS.

From Sister Richmond.

N. D. RICHMOND.

From Sister Stebbins.

AMELIA STEBBINS.

Gaysville, Vt.

From Sister Camp.

IRENA G. CAMP.

Crown Point, Brantford, Vt.

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Religion and Literature.

It should never cease to be remembered by those who are desirous to establish and consolidate our institutions, 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, the highest of pursuits, to anything else, however good or fair, is wrong and must be fatal in its results. The service of God is the highest possible pursuit of any scholar, the consuming of his life and soul. To excuse ourselves by observing, "We cannot give our children," lay our hand on our heart and say whether they ever knew an instance where God withheld his grace while they were in humble 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 Monday, May 20, at 9 o'clock, p. m.

The objects of this meeting, for the general good of the cause of the Bible truth and holiness everywhere, have been specified in the Recent Conference report. 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, may be represented by delegates or letters at their discretion.

For Share in Publishing Association.

H. F. $5.

Donations to Publishing Association.

L. Russell $4.

Dedication to Michigan.

Mrs. B. Crawford and Mrs. G. Veeder, each $0,50.

Books Sent By Mail.

WB. Gile $2.00.

To Battle Creek.

Polly Keyes $0.50.

A. B. Morton $1.

C. G. Hayes $2.60.

Mrs. L. Miller $1.00.

L. Russell $2.00.

C. Russell $2.00.

E. Willihite for L. Walker 0.90.

W. S. Higley $2.00.

J. H. Whitmore 20c.

W. W. Giles $2.50.

Mrs. L. Miller $1.00.

Books Sent By Express.

M. Holl, Berlin, Mich. $4.00.

W. H. Higley, Jr., Lapeer $16.50.

H. C. Blanchard, Galion $0.50.

Cash Received on Account.

L. G. Bostwick 8c. A. LaFarge $4.00.

T. M. Morris $5.00.

Books Sent By Express.

M. Holl, Berlin, Mich. $4.00.

W. H. Higley, Jr., Lapeer $16.50.

H. C. Blanchard, Galion $0.50.

Michigan State Conference.

A special session of the Michigan and Northern Indiana State Conference will be held at Battle Creek, Michigan, May 22d, at 10 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.

Provision for...