

Those opinions have been strengthened and intensified by fifteen years of observation and experience.

TWENTY SECOND ANNUAL REPORT OF THE PENNSYLVANIA ANTI-SLAVERY SOCIETY.

The ultimate object of this Society is the abolition of American slavery; its immediate end, the conversion of the people of Pennsylvania to anti-slavery doctrines.

This Commonwealth once enjoyed a proud eminence in her relation to the cause of human freedom.

The first organized efforts for the abolition of slavery in the United States were made in Pennsylvania.

In the year 1787, this Association was reorganized and placed on a broader basis, taking the title of the Pennsylvania Society for the Abolition of Slavery.

It having pleased the Creator of the world to make of one flesh all the children of men, it becomes them to consult and promote each other's happiness.

This protest is instructive, as indicating the public sentiment of the State, in its earlier and purer days, on the subject of prejudice against color.

For a quarter of a century, the Pennsylvania Abolition Society maintained a vigorous existence.

But the people of that generation passed away, and their spirit was not transmitted to their successors.

On a previous occasion, speaking of the failure of the South to send delegates to the Annual Abolition Convention at Washington, they say:—

This petition was signed by Benjamin Franklin, President of the Society.

Among the members of the old Pennsylvania Abolition Society, the records show such names as that of Hon. Richard Peters, Judge of the District Court, and of Rev. John Andrews, D.D., Provost of the University of Pennsylvania.

of 'immediate, not gradual, emancipation,' first advocated by Elizabeth Heyrick, in a pamphlet bearing that title, and subsequently adopted by Wilberforce and his coadjutors.

We conceive it to be our duty, and rejoice that it is in our power, to extend a portion of the freedom to others which has been extended to us.

Such was the spirit of Pennsylvania seventy-eight years ago, as expressed in her legislative action.

It is not to be inferred, however, that this was the feeling of the people universally.

The '2d' objection of the protest is thus expressed: 'Because, notwithstanding we approve and are sensible of the humanity of manumitting slaves in times of peace, we cannot think this the proper time, since the seat of war is likely to be transferred to the southward.'

'Because if the time were come when the slaves might be safely emancipated, we could not agree to their being made free citizens in so extensive a manner as this law proposes; we think they would have been well satisfied, and the Legislature would have sufficiently answered their main purpose, had these whiter people been enabled to enjoy the fruits of their labor, and have been protected in their lives and property in the manner white persons are, without giving them the right of voting and being voted into offices, intermarrying with white persons, and being witnesses in every respect during the limited time of their servitude,—which we fear in some instances may ruin families.'

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Randolph, then for the first time, were found to yield to the threats of the slaveholders, and betray the cause of freedom.

The triumph of the slaveholders in the Missouri contest gave a blow to the abolitionism of that day from which it never recovered.

In the meanwhile, the Colonization Society, a new organization, holding diametrically opposite doctrines, claimed and received public favor.

Such was the state of things when, in 1831, Mr. Garrison started the Liberator, demanding immediate and unconditional emancipation as the right of the slave and the duty of the master.

In 1832, Mr. Garrison gave to the world his 'Thoughts on Colonization.' This publication, following up, as it did, the eloquent testimony which had been previously borne against the Society by the colored people of Philadelphia, gave a blow to that unrighteous scheme which was the beginning of its end.

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furnished a larger number of votes in Congress than any other free State.

That Mr. Buchanan has redeemed the pledge thus given to the best of his ability, no one will question.

These facts indicate the present state of public feeling in Pennsylvania on the subject of slavery.

This is not saying much to be sure, especially in consideration of what remains to be done; but it is saying something, and something which, in view of the difficulties that have been overcome, deserves to be here recorded as a matter of encouragement.

In 1833, the American Anti-Slavery Society was organized, and Philadelphia was the place of its formation.

The history of the movement, as within the bounds of this Society, is familiar to you all.

In 1842, the last and most atrocious outbreak of popular violence that had yet occurred marked another stage in the progress of the cause.

In 1847, the Legislature of Pennsylvania, in answer to the prayer of the Abolitionists, passed an act repealing from statute-books of the State certain relics contained therein of the old system of slavery, and forbidding all State officers to aid in the capture of fugitive slaves, and prohibiting the use of their jails for the imprisonment of persons thus apprehended.

In 1850, Anti-Slavery had become so powerful, and had done so much to impair the tenure by which slaveholders on the border States held their property, that the aid of the Federal Government was invoked in the passage of the Fugitive Slave Law.

Regarding the colored man as our equal brother, we can have no fellowship with those Churches which allow him to be held as a slave, or which withhold from him any of the rights to which, as a man, he is entitled.

Our end being nothing less than the entire abolition of slavery, we cannot identify ourselves or take part with any political organization, the object of which is merely to localize or limit the atrocious system; or, on the contrary, we feel bound to combat and resist all such organizations as compromising the cause of freedom and retarding its triumph.

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He adjudicated, or rather decided, more cases under that law than any other magistrate in the free States; and he sent into slavery more alleged fugitives than he set at liberty by any other Judge or Commissioner.

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gother; and the temper of the discussions (at times very spirited) was admirable throughout.

Since the anniversary, I have lectured in Cleveland, once, and in Cortland, in this State, four times.

I am now partaking of the hospitality of my only and beloved friend, SAMUEL J. MAY, who intends to be with his friends in Boston next week, and who contemplates a voyage to Europe for his health.

A PIOUS SLAVE OVERSEER.

Although pious slaveholders are exceedingly common in the South, slave-traders by profession and plantation overseers rarely make this pretension.

Seeing their position apparently hopeless in this world, a large proportion of the slaves must be disposed of to rest and happiness in the way to come.

In a pen provided in the least comfortable and desirable part of the church, bearing the same relation to the slaveholder's pew that the 'negro quarter' does to the 'big house,' in which the slaves are allowed to hear the sermon which is addressed to the masters, and from which, on communion Sunday, they come down to receive the sacrament of the new white person has received it.

2. A few masters stately, and more, occasionally provide white preachers to address congregations of slaves.

3. Slaves are allowed to hold religious meetings of their own in the presence of two or more white people.

These three items constitute the entire new method of fact respecting the 'religious privileges' of the mass of the slaves, and these are the substance of the romantic stories that we hear about the tender mercies of the masters in the welfare of the souls of their slaves.

We read of a certain farmer, who, on receiving a long lecture from his minister on the impropriety of his customary absence from church, and the danger to himself of a pen invariably empty, was so wrought upon by the parson's zeal as to promise that he would certainly go next Sunday—or send a hand.

Of course, under such circumstances, the slave who hold the meeting felt obliged to treat these guests as welcome and honored guests, and to refrain from all allusion to their real character as spies, extending the meanness part of the master, and his disciples; course they must pray for the master, and his disciples; and his guests; and if any of them labor under the suspicion of meditated insurrection or escape, their responsive Amen's must be loud, their humility must be pious, and their ostentatious display.

Here, for example, is an account of one of these meetings, lately sent to the Observer by a plantation owner.

Capt. B. one of the largest planters on the St. Johns river, in Florida.

Had it not been for the black faces all around me, I should have been deceived into thinking that I was at a religious meeting of some sect or other.

The Liberator. NO UNION WITH SLAVEHOLDERS. BOSTON, OCTOBER 29, 1858.

LETTER FROM THE EDITOR.

SYRACUSE, Oct. 25, 1858. The anniversary of the Western Anti-Slavery Society having been notified to be held six weeks later in the season than usual, it was feared, by some that the attendance would be greatly lessened, as no mass meeting could be held out of doors; but, though the number present was somewhat diminished, it was too large to find accommodation in the town hall, which, on Sunday, was crowded to excess, and could easily have been twice filled.

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I should almost have imagined myself attending a...

The prayer of the slaves was brief and simple. I...

The most essential half of the slaveholders' work is...

At night we went up again; the house was crowded...

Of course there was heart there. The aspiration...

We have received several numbers of the "Gerrit Smith...

Albany too, has generous Anti-Slavery friends. There...

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MR. DALL'S LECTURES. We are glad to see the occasion given by Mrs...

Especially should every opponent of slavery sympathize...

If the demand for 'woman's rights' is ridiculed in...

the good fortune to hear Mrs. Dall's last year's course...

Rev. HENRY BLEBY, of the Wesleyan Mission in Barbados...

LETTER FROM SALLIE HOLLEY. GREENSBORO, Vt., Oct. 6th, 1858.

DEAR MR. GARRISON: This is our last stopping place in Orleans Co...

The stage route brought us directly through the old bed...

At the appointed hour, the meeting was called to order...

MR. REMOND MOVED THAT Mrs. A. H. Davis, Mrs. Curtis...

MR. REMOND then opened the discussions of the day by...

MR. SANBORN of Concord, the Secretary, rose to speak...

As to the immediate abolition of slavery, Mr. S. regarded...

MR. HEYWOOD, for the Committee, presented the following...

lar old-fashioned abolition lecture, such as I had given...

Among other places in the county where I have spoken...

Loch Katrina from her mirror blue Sends back her shaggy banks more true...

MIDDLESEX COUNTY ANTI-SLAVERY SOCIETY. The quarterly meeting...

It was moved by Mr. Remond that a Business Committee...

At the appointed hour, the meeting was called to order...

MR. REMOND MOVED THAT Mrs. A. H. Davis, Mrs. Curtis...

MR. SANBORN of Concord, the Secretary, rose to speak...

As to the immediate abolition of slavery, Mr. S. regarded...

MR. HEYWOOD, for the Committee, presented the following...

Resolved, That since American Slavery is a stupendous...

for all. He asked the Secretary what he would say if...

MR. BLISS, of Dover, began to speak on the resolutions...

AFTERNOON SESSION. The church was filled at 2 o'clock...

MR. PILLSBURY spoke of the degeneracy of politics, showing...

Resolved, That our Union was a crime in its formation...

Resolved, That the Anti-Slavery enterprise is not a political...

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Our New Hampshire friends will see among the Notices...

STANGER IN TOWN. We have been gratified by a call from...

MR. DOVER, N. H.—An Anti-Slavery meeting will be held...

MR. WEAVER, N. H.—PARKER PILLSBURY and CHARLES LEMOX...

MR. W. WELLS BROWN will hold meetings as follows:—

WOMAN'S CLAIMS TO EDUCATION. MRS. DALL'S LECTURES...

POPULAR SCIENTIFIC LECTURES. DR. SMITHSON'S new lecture...

DR. WISTAR'S BALSAM OF WILD CHERRY. The editor of the 'Flag of our Union'...

MOVEMENT IN VERMONT. The Green Mountain Freeman anticipates...

TO CORRESPONDENTS. A letter from S. C. of Lowell, testifying...

TO THE DEFORMED. Circulars containing details of many cases of Deformed...

IT IS NOT A DYE! MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER AND WORLD'S HAIR DRESSING.

THE ONLY PREPARATIONS THAT HAVE A EUROPEAN REPUTATION!!

REV. W. B. THORNELO, Prescott, Lancashire, says—Mrs. S. A. Allen's World's Hair Restorer...

REV. J. A. H. CORNELL, Cor. Sec. of A. A. Educ'n N. Y. City...

REV. J. F. GRISWOLD, Washington, N. H. 'Please inform Mrs. S. A. Allen's World's Hair Restorer...

REV. J. P. TUSTIN, Ed. 'South Baptist', etc., Charleston, S. C.

REV. W. M. PORTEUS, Stanwich, Ct. 'Mrs. S. A. Allen's World's Hair Restorer...

REV. J. M. MORRIS, Cross River, N. Y. 'I know a great many who have had their hair restored by the use of Mrs. S. A. Allen's World's Hair Restorer...

REV. A. M. BLANCHARD, Meriden, Ct. 'We think very highly of Mrs. S. A. Allen's World's Hair Restorer and Zybolosium.'

MRS. S. A. ALLEN'S World's Hair Restorer Depot, 99 Bowery, N. Y. C.

POETRY.

LITTLE BELL. [The following beautiful poem was, we believe, first published in the Boston Athenaeum. We shall be obliged to any correspondent who will give us the name of its author. Part of this copy is printed from memory, and we are not positive that it is, in all respects, accurate.]

He searcht well who loveth well
The black man and his beast.
Piped the Blackbird on the beechwood spray—
Pretty maid, slow wandering this way,
What's your name? quoth he,
What's your name? O stop, and straight unfold,
Pretty maid, with showery curls of gold!

'Little Bell,' said she.
Little Bell sat down beneath the rocks—
Tossed aside her gleaming, golden locks—
'Bonny bird!' quoth she,
'Sing me your best song before I go.'
Here's the very finest song I know,
'Little Bell,' said he.

And the Blackbird piped—you never heard
Half so gay a song from any bird—
Full of quips and wiles.
Now so round and rich, now so soft and slow,
All for love of that sweet face below,
Dimpled o'er with smiles.

And the while that bonny bird did pour
His full heart out freely, o'er and o'er,
'Neath the morning skies,
In the little childish heart below
All the sweetness seemed to grow and grow,
And shine forth in happy overflow,
From the blue, bright eyes.

Down the dell she tripped, and through the glade
Peeped the squirrel from the hazel shade,
And from out the tree,
Swung, and leaped, and frolicked, void of fear—
While both Blackbird piped that might hear—
'Little Bell!'—piped he.

Little Bell sat down amid the fern—
'Squirrel, squirrel!' to your task return—
'Bring me nuts!' quoth she,
Now away the frisky squirrel hies—
Golden wood-glories gleaming in his eyes—
And down the tree,

Great ripe nuts, kissed brown by a July sun,
In the little lap drop one by one—
Hark! how Blackbird pipes to see the fun!
'Happy Bell!' quoth he.

Little Bell looked up and down the glade—
'Squirrel, squirrel, from the nut-tree shade,
Bonny Blackbird, if you're not afraid,
Come and share with me!
Down came squirrel, eager for his fare—
Down came bonny Blackbird, I declare;
Little Bell gave each his honest share—
Ah! the merry three!

And while there 'trot the frolic playmates twain
Piped and frisked from bough to bough again,
'Neath the morning skies,
In the little childish heart below
All the sweetness seemed to grow and grow,
Shining out in happy overflow,
From her blue, bright eyes.

By her snow-white cot, at close of day,
Knelt sweet Bell, with folded palms, to pray:
Very calm and clear
Rose the praying voice to where, unseen
In blue heaven, an angel shape serene
Paused awhile to hear.

'What good child is this,' the angel said,
'That, with happy heart beside her bed,
Prays so lovingly?
Low and soft, oh! very low and soft,
Crooned the Blackbird in the orchard croft.
'Bell, dear Bell!' crooned he.

'Whom God's creatures love,' the angel fair
Murmured, 'God doth bless with angel's care.
Child, thy bed shall be
Folded safe from harm—love deep and kind
Shall watch around, and leave good gifts behind,
Little Bell, for thee.'

THE MOURNERS.

A little child, beneath a tree,
Sat and chanted cheerily,
A little song, a pleasant song,
Which was,—she sang it all day long,—
When the wind blows the blossoms fall,
But a good God reigns over all.

There passed a lady by the way,
Moaning in the face of day:
There were tears upon her cheek,
Grief in her heart too great to speak;
Her husband died but yesterday,
And left her in the world forlorn.

She stopped and listened to the child,
That looked to Heaven, then singing smiled,
And saw not, in her own despair,
Another lady, young and fair,
Who, also passing, stopped to hear
The infant's anthem, ringing clear.

For she, but few sad days before,
Had lost the little babe she bore;
And grief was heavy at her soul,
As that sweet memory o'er her stole,
And showed how bright had been the past,
The present drear and overcast.

And as they stood beneath the tree,
Listening, soothed, and placidly,
A youth came by, whose sunken eyes
Spoke of a land of misery;
And he, arrested like the twin,
Stopped to listen to the strain.

Death had bowed the youthful head
Of his bride beloved, his bride unwed,
Her marriage robes were fitted on,
Her fair young face with blushes shown,
And the destroyer smote her low,
And left her lover to his woe.

And these three listened to the song,
Silver-toned, and sweet and strong,
Which that child the live-long day
Chanted to itself in play—
'When the wind blows the blossoms fall,
But a good God reigns over all.'

The widow's lips impulsive moved;
The mother's grief, though unreprieved,
Softened, as her trembling tongue
Repeated what the infant sung;
And the sad lover, with a start,
Coined it over in his heart.

And though the child,—if child it were,—
And not a seraph sitting there,
Was seen no more, the sorrowing three
Went on their way resignedly,
The song still ringing in their ears—
Was 't the music of the spheres?

Who shall tell? They did not know,
But, in the midst of deepest woe,
The strain recurred when sorrow grew,
To warn them and console them too;
'When the wind blows the blossoms fall,
But a good God reigns over all.'

CONSTANCY.

Who is the honest man?
He that doth still, and strongly, good pursue,
To God, his neighbor, and himself, most true.

The Liberator.

A. BEHMON,
Delivered at Yardleyville, Bucks Co., Pa., Sept. 26,
BY LUCRETIA MOTT.
Reported Photographically.

'The kingdom of God is within us,' and Christianity will not have performed its work in the earth, until its followers have learned to respect the rights and privileges of conscience, by a toleration without limit, a faith without contention.

This divine illumination is called 'the spirit.' It is said that 'God breathed into man life,' a spirit, his 'own image,' which is spiritual, and he became a living soul. The after writers acknowledge this divine spirit—'Thou gavest also thy good spirit to instruct us.'

An idea has prevailed that the immortality of this spirit was not understood till about eighteen hundred years ago; but if we read the old scriptures intelligently, we shall find the acknowledgment of its eternity, as well as its divine nature.

So we see that the teachings of this divine spirit have been the same in all ages. It has led to truth, to goodness, to justice, to love. Love was as much held up among these old writers, these old religious teachers, and as clearly set forth, as in the later day.

We should come to understand the divinity of this spirit, and its teachings to us. I believe there is a growing understanding of it. It has been likened unto leaven, which was hid in the meal, 'till the whole was leavened'; and also to the little seed that was sown in the field, which became 'the greatest among herbs.'

All ecclesiastical history goes to assure us, that when there has been a sectarian standard raised, and a mere verbal-theology and ceremonial performances instituted, good works have invariably been lowered.

And so, down to the present time, we see the same tendency and the same results. We need prophets among us, bold non-conformists, to come forth and say, 'Verily, your baptisms are not the right tests; your communions are not the proper evidence of your union with the Father and with the Son.'

What have we to do with granting to another a point, a belief, a doctrine? It is assumption. It leads to deposition. It has led to crucifixion; and it leads in the same direction now, as far as the customs of the times will admit. The same is cast out now, just as much as ever. And why is it? Because there is a verbal creed set up. Because there are doctrines fixed upon as being the essential requirements of believers.

Goodness has been goodness in all ages of the world, justice, justice, and upright, upright. 'I will make all my goodness pass before thee.' This was a beautiful answer to Moses. This is the way that God manifests himself to his children. It has been so in every age. It is emphatically the case in the present day, which is marked by the advances that have been made in this generation.

The fast, then, that God has chosen is easily recognized. 'To loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke.' Jesus did not say, Blessed is the believer in the trinity; blessed is the believer in the popular scheme of salvation; blessed the believer in a mysterious divinity attached to himself.

The doctrines of Christianity are perverted in order to sustain the doctrine of total depravity. We take not to ourselves that which belongs to ourselves. The proper sense of the divine nature of man, in all its relations, first the animal, next the intellectual, and then the spiritual, is not properly understood.

When we thus appeal to the teachings of the divine spirit, we shall find it to exist in every human breast. This is the revealed religion, and it is time that it was claimed as such. It is time that that which is regarded as mere morality should be preached as the everlasting, divine truth of God; and as it is shining in the hearts and minds of the children of men, and they come to receive it, they will behold its glory, and it will be the glory of the only spiritually begotten of the Father, dwelling in them as full of grace and of truth. They overlook it because of its simplicity.

There is an acknowledgment of the regenerating power of the eternal, so far as we may call it regeneration by application to natural things, without basing it on the assumption that the first birth is evil. Jesus said, 'Except a man be born again, he cannot see the kingdom of God.' But he spoke to those dark Jews, who did, no doubt, need to be born again, to die out of their old forms and ceremonies. Well did he answer Nicodemus, who thought this such a miracle, 'That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again.'

We may all admit that if we receive the divine spirit, in its operations in our soul, there will be no mistake; it will be found a repower of evil; and if we obey it, it will be regenerating in its nature. It will make us understand that which is spiritual, and to discriminate between that which is spiritual, without underrating the natural. If we suffer the propensities to have the mastery over us, we must resist the consequences. Look at slavery in our country; look at war. Whence came wars? 'Come they not hence, even of your lusts that war in your members?'

very first act of the day of Pentecost was to declare that the time would come when the spirit should be poured out upon women. Phoebe was a minister of Christ. Priests had rendered the word so as to apply to man instead of woman. The degradation of the women of that day had its effect.

People should judge more intelligently than to take the practices of former times, and make them a test for practical Christianity of this day. 'The kingdom of God is within us,' the word is nigh, in the heart, and in the mouth; if any are so faithless as still to need outward corroborative testimony, they will find it in all ages, and from the earliest times, as recorded in the Bible. And this is the value of the scriptures among us.

It is impossible to hold any nation in slavery, when their minds shall be enlightened sufficiently to appreciate the blessings of liberty. When the sacred principles of truth come to be evolved to the understandings of the children of men, how will all your theologians sink before them! The rightful test, then, of the Christian character will be peace, and love, and justice, and a claim of greater equality among men. There will no longer be the lordly heel of a government trampling upon the children of men—no longer a high-bred aristocracy, exercising their exclusiveness—no longer an aspiring priesthood, bringing all under its spiritual domination.

Public sentiment is changing. What though the political horizon may lower, believe me, the time is near,—the kingdom of God, of justice and mercy, is entering, that will be for the salvation of the slave. Believe me, that the labors of a Beecher, a Chapin, a Furness, a Garrison, and many other advocates of the right and true of our day, preceded by those of a Hicks, a Clarkson, a Wilberforce, and their confederates of former days, have not been in vain.

The temperance movement is likewise prospering. It has given evidence of great advancement in this day. War, too, is falling from its original foothold in the earth. There is greater delight manifested in right doing. The power of moral-suasion is becoming better understood. These are good indications, and with many others, they point to a happier and better state of things, the fruits of the ushering in of the great and glorious gospel, that which was to level distinctions, cause the highways to be straightened, and institute equality among men.

The people flock more to hear moral discourses than to hear the preaching from the pulpit. This would not be the case were the preaching of the pulpit like that of Jesus. There is a quiet understanding in the fear of the Lord among the people, and I will trust the people. I have confidence in their intuitive sense of the right of the good. It is this great heart of the people we are to preach unto, to proclaim liberty and truth, justice and right unto; and let it be done.

The immediate teaching of God's holy spirit, inspiring love for the brethren, inspiring a desire for the promotion of good, is your mission. Oh, it is your heavenly call; obey it, and look not for any thing marvellous. Obey it, my young friends! Come ye unto the harvest, and labor truly. There is need of labor in a world lying in evil. There is need of preachers against the excesses of the age. There is need of preachers against the existing monopolies and banking institutions, by which the rich are made richer, and the poor poorer. Thou, oh man of God, flee these things, and follow that which is right! It is contrary to the spirit of this Republic that it should be so rich. Let this blessed Christian equality prevail. Let us have a Republic that shall be marked by its Christian principles; and by its Christian, I mean its universally right principles. These are eternal; divine in their origin, and eternal in their nature. Let us have faith in these, and then let us believe that the 'kingdom of God is within us,' and that Christianity will not have performed its office in the earth, until the believers have learned to respect its rights and privileges, by a toleration without limit, a faith without contention. That faith will fill the heart with holy joy. Thanksgiving will come up from such a heart, and there will be an entering into the joy of the Lord, acknowledging that he is good; that his mercy is everlasting; and that his truth endureth through all ages.

plagues that are around you. Here is where we need faith, to know that we must reap the reward of our doings.

I have nothing to do with preaching to you about what we shall be hereafter. We even now, by our obedience, come unto that kingdom which is righteousness, peace, and joy in the Holy Spirit. We know something of an inheritance into that higher life where there is that communion with the Father, so that we can understand, as far as is given us to understand, that we may elevate ourselves above that which is mortal to that which is immortal.

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Give them to some patient who has been prostrated with bilious complaint; see his bent-up, staring form straighten with strength again; see his longed-for appetite return; see his clammy forehead blossom into health. Give them to some patient whose food has burst out in acrid mucus, and whose skin is covered with eruptions, or who is afflicted with every evil that ingenuity could suggest. Give them to some patient who is afflicted with the scaly fall from his body, or who is afflicted with the scaly fall from his body, or who is afflicted with the scaly fall from his body.

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