



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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American Slavery—The Prophecy.

THESE lines copied for Review from the "Christian Press" were written in Europe several years ago by Mrs. Henrietta W. Boate, in answer to a slaveowner's family, who invited the authoress to travel in North America. It is strikingly accurate except where it caters to the popular and delusive hope of a good time coming.

You tell of a bright land far over the sea,
But ah! can you call it the land of the free?
Where the image of God, for a handful of gold,
Like a beast of the field, in the market is sold;
Where the child from the mother's fond bosom is torn,
Where the father is chained, leaving orphans forlorn;
Where the maiden is bartered like merchandise ware,
Then doomed to the lash, and the groan of despair.

Woe! woe to thee, fair land, far over the main;
For the canker of death, dark slavery's stain,
Shall gnaw to thy vitals, while every sigh
From the victims who writh, mounts for justice on high,
And He, the great Lord of the universe wide,
Shall smite thee to earth in thy strength and thy pride;
For vengeance must fall, for foul cruelties done
On the beings redeemed by His own beloved Son.

The sound of the war drum shall thrill thee at night,
As thy sons and thy brothers are borne to the fight;
The slave and the cotton shall stab thee with pain,
And the North and the South be divided in twain;
And brother 'gainst brother shall strike in the fight,
And battles be fought in the dead of the night,
And the white maid and widow in sorrow shall mourn,
And the flags of thy freedom in tatters be torn.

The North in her might like a whirlwind shall rise,
And the notes of the cannon be borne to the skies;
And though the warm blood of her heroes be shed,
The light of her freedom shall never be dead;
The stars and the stripes an Excelsior shall be,
Proud Liberty's banner by land and by sea; [scorn,
And the Union, though spurned by the slaveholder's
Shall be guarded by Northmen for ages unborn.

Avenging of the Elect.*

THE STATE OF FAITH IN THE WORLD AT THE SECOND COMING OF CHRIST.—THE IMPORTUNATE WIDOW AND THE UNJUST JUDGE AS AN ILLUSTRATION OF THE GENERAL SUBJECT.

IN this book it is proposed to treat, in the first place, of "The Avenging of the Elect;" in the second place, of The State of Faith in the world at the Second Coming of Christ." It will be found, on examination, that these two subjects are intimately associated in the Scriptures. Our Lord himself was accustomed to speak of them as kindred topics; and there are innumerable other portions of the Bible in which these two subjects are plainly connected. In order to introduce the two-fold theme understandingly, we will invite the reader's attention to the parable of the importunate widow, as it is recorded in Luke xviii:

*From a small work on this subject by D. D. Buck.

"And he spake a parable unto them to this end, that men ought always to pray and not to faint, saying, There was in a city a judge, which feared not God neither regarded man. And there was a widow in that city; and she came unto him, saying, Avengeme of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Vs. 1-8.

It may be expedient now to give a brief exposition of the parable, and then consider more particularly the import of the inquiry, "When the Son of man cometh shall he find faith on the earth?" The parable appears to have one principal design—to show the ultimate result of importunate prayer. The particular instance given is the avenging of God's elect. The manner of avenging them seems to be contradictory: it is represented as being long delayed, and yet being done speedily. The time of doing it is evidently associated, not only here, but elsewhere, with the coming of the Son of man. The state of the world at that time, in respect to faith, is introduced and left as an open question, as if on purpose to incite us to the investigation.

In the parable we have, first, the character of the judge, "who feared not God nor regarded man." He seems to have been an utterly unprincipled man. Next we have the suppliant: she was a widow. Her legal protector was dead. She seems to have had no friend to undertake her cause; hence, unaided and alone, she appealed in person to the judge—with how many misgivings, and how little of hope, we are left to infer. She had been persecuted and wronged by an unprincipled adversary. As the original word, *antidikos*, usually means an antagonist at law, we may reasonably suppose that this forlorn widow had been persecuted with a vexatious litigation by one who had taken advantage of her lone friendlessness, and had treated her with cruel injustice. Having no other resort, she applied directly to the judge, and besought him to take her case in hand, according to the summary customs of oriental judicature, and avenge her of her antagonist. Perhaps it was a case of appeal from the lower tribunals, where she had been persecuted and wronged.

The appellant's importunity was remarkable: once she came, and the judge denied her; and again she came, and was again denied. But she continued to come, however, and continued to urge her request, until the judge became convinced that she would give him no rest unless he yielded to her supplication, and took her case in hand; so he reluctantly yielded, and avenged the persevering suppliant. But he did not do it from any conviction of the equity of the case: he was himself perfectly conscious of being utterly selfish in yielding to the suppliant's prayer. It was merely to rid himself of the troublesome importunity of the persevering appellant.

Then we have our Lord's own application of the teaching of the parable: "Hear what the unjust judge

saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh shall he find faith on the earth?" He applies the parable to the avenging of the elect; and he evidently refers to his own coming again, as the time when it shall take place. And now, in respect to this application, we should observe that there is a comparison by contrast: First, That judge was unjust. He was not prompted by a conviction of the righteousness of the poor widow's cause. Second, He neither feared God nor regarded man. He did not consent to do right from any pleasure in doing so, or from any fear of the consequences of not doing so. Third, he had no regard for the suppliant herself, and did not avenge her wrongs from the impulse of kindly affection. If he had been the poor widow's friend, he would not have so long refused to befriend her. And again, so far as appears from the statement of the case, he had never agreed to avenge her. It is likely that he felt under no obligation to do so. His reasons were wholly of the selfish kind.

Then our Lord asks the question, "And shall not God avenge his own elect, which cry day and night unto him?" If such a man as that unprincipled judge, having no affection for the suppliant, having no regard for either God or man, if such a man could be prevailed upon to undertake the poor widow's cause, and avenge her, will not God be prevailed upon to vindicate his own elect?

We may consider how much more likely God will be to avenge his chosen, by reason of his being so unlike the unjust judge in character and relation. First, God is just. His church has been cruelly persecuted and wronged by her wicked adversary, and all the power of infinite love of justice will prompt him to vindicate his church. Second, God has an infinite affection for his church. She appears to him most beautiful and lovely; and all the promptings of his heavenly affection will move him to undertake her vindication. Third, The adversary that she complains of is *his* adversary. Her enemy hates and injures *her*, because he is full of hatred toward *him*; and God regards the wrongs inflicted upon her as having been intended for himself. The Lord, then, undertakes his own cause, when he interposes in behalf of his church. Fourth, He has promised to avenge her. His own veracity, as a covenant-keeping God, cannot be maintained if he refuses to interpose in behalf of his chosen. He has, in addition to his affection for her, his own self-regard—the honor of his own name—to incite him to take her case in hand and avenge her. Fifth, His church painfully feels her forlorn condition in this world, and comes to him as her only friend and hope. She throws herself upon his pledge of love and protection, and appeals to his affection and faithfulness. Finally, She cries day and night unto him. She gives him no rest. She pleads her helplessness, and utter dependence upon him. She reminds him of all his promises, and how she has forsaken every other trust but him. Now, if the unjust, unaffectionate, unprincipled judge, was prevailed upon to avenge the poor widow, in the circumstances supposed, will not the God of love, truth, and justice vindicate his own elect, who cry unto him day and night? Here is the force of comparison by contrast.

At this point we meet with two difficulties: 1. God

is represented as avenging her speedily, and yet deferring it for a long time. 2. Then, using a word that keeps up the connection, our Lord makes the inquiry or affirmation concerning the state of faith in the earth when the Son of man cometh—thereby connecting the subject with his own second advent.

In consequence of this association of these two events, and in consequence also of the common impression that the bearing long with them is, perhaps, a little less definite and emphatic than the, "I tell you that he will avenge them speedily," those who have failed to obtain the true idea of this illustration have been sometimes led to doubtful methods of interpretation, so as to avoid the apparent contradiction which appears in the manner of representing the case. The bearing long with them, is somehow made to apply to the elect, and not to the adversary. Efforts are made to show that the translation is imperfect, or that the original word should be slightly modified. As a specimen we quote Dr. A. Clarke's comment: "*Though he bear long with them. Rather, And he is compassionate toward them, and consequently not at all like to the unrighteous judge. Instead of 'makrothumon,' and be long suffering, as in our translation, I read 'makrothumei,' he is compassionate, which reading is supported by ABDLQ,* and several others. The reason which our Lord gives for the success of his chosen is,*

"1. They cry unto him day and night.

"2. He is compassionate toward them."

Then, having got rid of the apparent contradiction, and prepared the way for showing how the avenging will be done speedily, the next thing undertaken is to show that the coming of the Son of man refers somehow to the destruction of Jerusalem, and would occur very soon. And this view must then essentially modify the finding faith in the earth. Thus: "When the Son of man cometh to require the produce of the seed of the kingdom, sown among this people, shall he find faith in the earth? Or rather, shall he find fidelity in this land? Shall he find that the soil has brought forth a harvest proportional to the culture bestowed on it? No! and therefore he destroyed that land."

The intention of this treatise does not make it necessary to express formally, and at great length, the palpable error and manifest absurdity of such expositions of such passages as this. The reader must be left to make his own deductions, after he has contemplated the whole subject, as it is proposed to be done in this volume.

CONNECTION OF THE AVENGING OF THE ELECT WITH THE COMING OF CHRIST.

We will now consider more particularly these two events, as our Lord has associated them in the passage under notice. That the avenging spoken of will take place at the coming of the Son of man, that is referred to, is so evident that all classes of commentators are constrained to admit it. But the coming of Christ here mentioned is usually referred to the judicial visitation of Providence, by which Jerusalem and the Jewish nation were overthrown. By those who believe that Christ will come again at the end of the world, and yet maintain that the advent here spoken of was somehow connected with Jewish affairs, it is generally supposed that our Lord here referred primarily to the destruction of Jerusalem, and remotely, perhaps, to his personal advent at the end of the world.

A careful examination of all the passages relating to the coming of the Son of man, has fully convinced the author of this treatise that there is not an instance in the whole Bible in which the coming of Christ is ever, as an event, in any degree associated with the destruction of Jerusalem. It is manifest that these two topics are associated intimately and frequently, just as many other separate and distinct themes, referring to various periods and things, are associated for various purposes. The deluge and the coming of Christ are associated as topics of discourse, but never as similar or kindred events, in the Scriptures. If this distinction between topics and events had been more particularly attended to, our world would not now be quite so much mystified and at variance in reference to questions so vital to true theology as the one under consideration.

*Ancient MSS. of note.

The terrible desolation of the nation and capital of the Jews, must be admitted to have been a judicial visitation of divine Providence, just as other desolations of other people, for other reasons, at other times, and by other means, must be admitted to have been judicial visitations of God. But why should that visitation of judgment upon the Jews be called the coming of the Lord Jesus Christ, any more than other wars, sieges, captivities, and desolations, that were previously or subsequently inflicted upon that nation, or upon other nations?

It has been affirmed by some that there was, in some manner, a revelation of Christ in connection with these Jewish calamities. In what way the manifestation was made, writers who favor the idea are not agreed. But as some manifestation or coming of Christ in connection with Jewish calamities, is absolutely indispensable to their theory of interpretation, suppositions and confident affirmations to that effect abound in commentaries of this class. For example, Newton, on the Prophecies, thus confidently affirms: "The destruction of Jerusalem would be as ample a manifestation of Christ's power and glory as if he was himself to come visibly in the clouds of heaven!"—an affirmation which, in whole or in part, has been extensively copied and endorsed by late commentators, and which is, nevertheless, without a shadow of proof, either from history or reason. Indeed the bold affirmation, by whomsoever originated, and by whomsoever copied and endorsed, is diametrically opposite, both to the known facts in the case, and to the rational convictions of unprejudiced men.

Besides, in Matt. xxiv, and its parallels, where the destruction of Jerusalem, as a topic, is associated with the coming of Christ, the coming is distinctly represented as being "*after the tribulation of those days,*" and not antecedently nor in connection with it. And yet, if the invasion and ravages by the Romans, as God's instruments of vengeance, were what our Lord intended when he spake of his own coming, he certainly would have represented it as previous to the fall of Jerusalem, because the city was besieged, taken, and demolished *after* the Romans invaded and ravaged all other portions of the land. The cause must always be anterior to the effect. The coming of the Romans was, under divine Providence, the cause of those calamities. If, as is usually represented by commentators, the coming of the Roman armies was the coming of the Son of man, that is spoken of in connection with that judicial visitation—if, in other words, it was virtually the same event, then of course it must have transpired at the same time. Is there any possibility of avoiding this conclusion? What rational excuse, then, can intelligent men render for affirming that the coming of Christ, which was to be "*after the tribulation of those days,*" was in fact *before* that tribulation, as both reason and history perfectly demonstrate, if it be assumed that the coming was by means of the Roman armies?

Is it not absolutely undeniable that our Lord described the tribulation of those days, as including the siege, the taking, the overthrow of the city, and the slaughter and dispersion of the surviving inhabitants? And did he not, likewise, as represented by Luke xxi, 24, describe those days of tribulation as lasting while Jerusalem continues to be trodden down by the Gentiles, until the times of the Gentiles shall be fulfilled? And are not all impressed that this fulfillment of the times of the Gentiles is an event that has not yet been accomplished? What then shall we say of this now fashionable method of associating the coming of the Son of man with the coming of the Romans, as being similar, or synchronous, or even, virtually, the same event? What shall we say of this method of interpreting this plainest of all the prophecies which speak of the second advent of Christ—this method which has not a known fact to authorize it—which has no primitive example or opinion to justify it—which is flatly opposed to the words of the Lord Jesus,—which has never been adopted as the first impression produced by the language of inspiration upon any mind—which, of necessity, essentially modifies, and even in some instances, reverses the most literal and unmistakable of the many other passages which relate to the coming of Christ? What shall we think of such a system of interpreta-

tion, which the primitive church knew not, and which has been discovered or invented in these last days of darkness and confusion on the subject of the second advent of the Lord Jesus?

Again, in reference to this point, we ought not to imagine that the overthrow of the Jewish nation was in answer to the importunate supplication of the saints, as we must do, if we suppose that it was in this way that the elect were avenged. Where is there upon record a single wish or prayer that was ever uttered by the primitive saints, that God would take vengeance upon the Jewish nation? We have records of many of the sayings and doings of the first Christians; but have we a single specimen of such a kind? We have, instead, such prayers as these: "Father, forgive them for they know not what they do." "Lay not this sin to their charge." "Spare thy people, O Lord, and give not thy heritage to reproach."

Besides this impossibility, from the very nature of pure Christianity, we observe further, that we not only have no record of any such prayers as the case implies, but no evidence whatever that the saints were in any proper sense delivered from their adversary, or avenged in consequence of the destruction of Jerusalem. Almost immediately after that event, the world-wide and tremendous power of Roman persecution fell upon the church, and many thousands of the saints watered the earth with their blood. He who can find upon record any general deliverance to the saints, resulting from the overthrow of the Jewish nation, can find what we have earnestly sought, but have never yet beheld. Let the record be produced. Is it not, after all, a pure question of fact? And can it be possible that so important a fact as the one indicated in the parable, as the chief event for which the elect are longing, looking, and importuning—can such an event as that have escaped the minute history and multifarious traditions that swell the volumes of primitive Christian history?

But we have a still more serious objection to urge against the application of this parable to the destruction of the Jewish people: we intend to prove that it involves a fatal error in evangelical theology. We design to show that this method of interpreting this and similar portions of Scripture, not only does violence to all the original convictions of Bible readers—not only ignores all the ascertained facts in the case—not only makes affirmations flatly at variance with such facts, but undeniably contradicts the plain words of the Lord Jesus himself, in reference to the relative order and times of the associated events—not only of necessity implies a disposition to personal vengeance in the ancient saints, and thereby misrepresents the whole genius and spirit of Christianity, but—and this is our principal objection—it necessarily introduces into Christian theology such views of the relations and appropriate offices of the Lord Jesus, as are fatal to true Bible theology just in proportion to the influence and extent of the new views. The objection, in brief, is this: during this dispensation the Lord Jesus is the mediator for the human race, and appears in heaven as our interceding High Priest, pleading for all sinners, as the world's only Hope and Redeemer. Now, it was no part of the official work of the high priest to inflict or to pray for calamities upon those for whom he prayed as their representative and intercessor. His whole work was intercessory and merciful. And God, with wonderful care and particularity, appointed the Jewish high priest, in all things essentially pertaining to his office, as a living type of the great High Priest of the human race, during the present mediatorial dispensation. As a brief statement of this great truth, will this representation ever be denied? We have never heard it called in question. If it ever should be, we shall be impressed that those who do so are fearful of the consequences to some fondly-cherished doctrine or theory. To apply the subject to the case in hand—Christ came into the world to save sinners—"God did not send his Son into the world to condemn the world; but that the world through him might be saved." This, then, was the object of our Lord's first advent. He came to save sinners; he labored to save them; he prayed and consecrated himself to save them; he suffered and died to save them; he rose from the dead to save them; he ascended up to heaven to save them;

and he ever liveth to make intercession, in order that they may be saved. This is his unceasing, appropriate, only official work, while his present relation continues.

Sinners may reject him, as did the Hebrews, and die, notwithstanding all his desires and efforts to save them; just as a sick man may reject his only physician and die, in spite of all that the skillful and kind-hearted physician may endeavor and offer to do for him. But would it be rational and truthful to say that the physician was displayed in the unnecessary and undesired death of that obstinate and even insane patient? Or can it be wise and just to represent that the Lord Jesus, the sinner's only Physician and Hope, was displayed in the fearful calamities that obstinate sinners brought upon themselves, in consequence of rejecting their heavenly Intercessor? As sinners among the Jews did, so sinners among the Gentiles do now: they reject the Lord Jesus and perish, some in one way, and some in another. Shall we say that the divine Redeemer is now revealed from heaven, in the case of those who perish now, as it is usual to represent it in the case of those who rejected and perished when Jerusalem was overthrown? How much better it is to remember and repeat such blessed truths as this: "He is exalted to be a Prince and a Saviour, for to give repentance to Israel, and the remission of sins!" Our glorious High Priest ever lives before the throne of mercy, to finish the work he came into our world to begin.

These observations, while they have a general relevancy to the general subject, are intended more particularly for that specific and vital point which affirms that the Son of man then came; that he was revealed from heaven; that he was seen coming in the clouds of heaven; that, in connection somehow with the Roman armies, he came through the length and breadth of the land, as the lightning that cometh out of the east, and shineth even unto the west; that then all the tribes of the earth saw him coming, and mourned at the sight of him. It is very easy to affirm anything, and very natural to make the wish the parent of the thought. But to prove a matter, which, in the nature of the case, must be susceptible of proof if it ever occurred—to bring the record and point out the demonstration—is not so very easy, if the thing that is affirmed as a fact was never known to have occurred. Now, notwithstanding the confident affirmation of Bishop Newton, and all who copy and endorse him, "that the destruction of Jerusalem was as ample a manifestation of Christ's power and glory, as if he himself was to come visibly in the clouds of heaven!"—notwithstanding the learned annotations of Dr. A. Clarke and those from whom he copied, and those who endorse and copy from him, when he gives this exposition of the verse relating to all the tribes of the earth seeing him coming in the clouds, and mourning at the sight of him: "That the destruction of Jerusalem will be such a remarkable instance of divine vengeance, such a signal manifestation of Christ's power and glory, that all the Jewish tribes shall mourn, and many will, in consequence of this manifestation of God, be led to acknowledge Christ and his religion!"—notwithstanding all this, and a multitude of other speculations and assertions of a similar kind, it will be entirely safe to challenge the host of commentators, and their followers who take this view, to produce the first word of proof, either from the Bible, or from any other authentic record, that "then all tribes of the earth," or even of the land of Judea, beheld the Lord coming in the clouds of heaven, either literally, mentally, or spiritually, and mourned at the sight of him.

Some have suggested, as an explanation of the matter in question, that the Lord Jesus was seen, in a certain sense, then coming in the clouds of heaven, because his predictions of those events were all remarkably fulfilled. He appeared figuratively in the fulfillment of his predictions! To say nothing of the suspicious novelty of such an exposition, its inexcusable folly may be exposed by extending the same principle only a little further. For example, the same things were foretold by Moses, Daniel, Isaiah, Jeremiah, etc. Why not affirm then, that these were all seen at that time coming in the clouds of heaven with power and glory proportional to the obscurity or plainness of their respective predictions? Yes, and why not say also that they are still perceived all the time coming,

since their predictions are all the time yet being fulfilled? Why shrink from the application of the same principle to other persons or other things? Is the fulfillment of prophecy the appearing or coming of the prophet? Well then let us say that the coming of the false Christs was the same as the coming of the true Christ, because the true Christ most plainly foretold that the false Christs would come!

Reader, can you be satisfied with such unwarrantable speculations in the divine revelations to men?
(To be Continued.)

The Mission of the Old Testament Prophets.

ONE of the duties of their mission is liable to be overlooked, viz; *their rebuke of great national sins.*

It is pleasant to think of them as ministers of consolation to God's mourning children in their wilderness of darkness and calamity. We love to ascend with them those sublime heights they sometimes reached when their prophetic eye pierced through to the glories of Messiah's distant reign. But foregoing whatever is pleasant and sublime in those aspects of their work, it may be especially profitable to us to think of them as doing a work of no less radical utility in exposing the nation's guilt, in rebuking kings for righteousness' sake, and in bearing fearless testimony for God when his name was deplorably forgotten and shamefully set at nought.

There was Elijah, battling with strong hand and heart against the overwhelming current of idolatry that swept through the land from the throne and court of Ahab. We sometimes wonder that Elijah should be so sensitive to the threats of Jezebel; but we probably do not realize so fully as he did, how demoniac her hate when thoroughly aroused. We do not see her as Elijah did, a tigress robbed of her whelps, her eyes flashing fire over all the hills and valleys of her kingdom. Her history is but another illustration of the power for evil of one bad woman of indomitable will, tremendous daring, and sagacity to match.

It was no small matter to stand up well for God against such a Queen. Yet this was part of Elijah's mission.

Micajah, son of Judah, had some of the trial of living as a prophet of God, during that wicked reign. He was known at court as a prophet of the Lord. It was not Ahab's choice to call him out for counsel from Jehovah in pending questions of great moment; but Jehoshaphat, with some real faith in the true God, had him called. Ahab would have ruled otherwise—saying, "I hate him; for he doth not prophesy good concerning me; but evil." The court sought to coax him to give an acceptable response from his Lord; but he had only one answer; he did not make those responses and must deliver them as God gave them. A prison with "bread and water of affliction" were his lot. It cost something to be true to Jehovah then.

Isaiah and Jeremiah had seen this side of the true prophet's life, before they heard God's call to this work. Hence they shrunk back. How can I, said they, stand up before my wicked king and his wicked princes, and deliver to them God's awful message? They knew they should be denounced for disloyalty; disowned by the greater part of their countrymen, and traduced as bad men. But the Lord gave them to understand that he could not excuse them, but could and would anoint them for their mission, so that "as their days, their strength should be." And by his grace their rebukes of popular sin were fearless and unsparing.

It is quite essential to a just view of their case to remember that the sins God called them to rebuke were not some obsolete iniquities of former generations—sins without champions to defend them—sins that, however much rebuked, could stir no living man's wrath. It is commonly very easy to speak against such sins; but such a mission as this the Lord did not think would pay. He never sent his prophets on such an errand.

No; the sins which God sent his ancient prophets to rebuke were those of then living men;—aye, and the sins of princes too and of kings—of men in power throughout the land.

Hence its peril. Hence for their fidelity to Jehovah, one went down into a deep dungeon where his feet stuck in the mire; another, according to very ancient tradition, was sawn in sunder, after having in a long life uttered and written more burning rebukes for sin, and more thrilling prophecies of Zion's glory than have fallen from any other human lips.

Hosea and Amos show by their writings that flagrant sins were rife in their time, and that they had a keen sense of their enormity of guilt. We cannot suppose their mission to have been a sinecure—a benefice without a cross.

Let us note that these testimonies were altogether essential to the honor of Jehovah and to the salvation of the land and the people. They were God's agencies to act on the heart and consciences of the people, to recall them from their idolatries to repentance. Doubtless they often availed to avert his impending judgments and to prolong the nation's life.

The people of this age have their great national sins. It cannot be well that these should pass unrebuked. We need not expect God will commission a second Jeremiah or Amos to testify against our national oppression—doubtless for the reason that he has revealed the principles of his government so fully that he can properly leave the nation with this light and no other, to see their sins, take warning, and avert his impending wrath.

If therefore, the Lord has any faithful servants, true to his name and wakeful for the salvation of their country, to them goes forth his trumpet call, "Cry aloud; and spare not; show my people their transgressions and the house of Jacob (the church and the nation) their sins."

O might the mantle of Elijah fall on many a faithful Elisha! May the spirit of wisdom to know the sins that do most provoke God's wrath, and the spirit of protest and rebuke against those sins, rest largely on all good and true men of the pulpit and the press, if so be, the nation may turn unto the Lord, and his fierce wrath pass away that we perish not!—*Sel.*

FROZEN KINDNESS.—The world is full of kindness that never was spoken, and that is not much better than no kindness at all. The fuel in the stove makes the room warm, but there are great piles of fallen trees lying among rocks and on the tops of hills, where nobody can get them; these do not make anybody warm. You might freeze to death for want of wood in plain sight of all these fallen trees, if you had no means of getting the wood home and making a fire with it. Just so in a family, love is what makes the parents and children, the brothers and sisters, happy; but if they take care never to say a word about it, if they keep it a profound secret, as if it were a crime, they will not be much happier than if there was not any love among them; the house will seem cold even in summer, and if you live there, you will envy the dog, when any one calls him "poor fellow."—*Dr. Holland.*

Our Own Faults.

LET us not be overcurious about the failures of others, but take account of our own; let us bear in mind the excellences of other men, while we reckon up our own faults, for then shall we be well pleasing to God. For he who looks at the faults of others, and at his own excellences, is injured in two ways: by the latter he is carried up to arrogance, through the former he falls into listlessness. For when he perceives that such a one has sinned, very easily he will sin himself; when he perceives he has in aught excelled, very easily he becomes arrogant. He who consigns to oblivion his own excellences, and looks at his failings only, while he is a curious engineer of the excellences, not the sins of others, is profitable in many ways. And how? I will tell you. When he sees that such a one hath done excellently, he is raised to emulate the same; when he sees that he himself hath sinned, he is rendered humble and modest. If we act thus, if we thus regulate ourselves, we shall be able to obtain the good things which we are promised through the loving-kindness of our Lord Jesus Christ.—*St Chrysostom.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 9, 1862.

JAMES WHITE, EDITOR.

Thoughts on the Revelation.

CHAPTER VII.

The Sealing.

THE sixth chapter of the Revelation closes with the sixth seal. The entire seventh chapter, in which the sealing of the 144,000 is introduced, is parenthetically brought in between the sixth seal and the seventh, mentioned in chap. viii, 1. Why is this? Answer. Because the sealing, and the events connected therewith, take place after the fulfillment of the signs in the sun, moon, and stars, of the sixth seal. This is evidence that the sealing of the 144,000 is between the opening of the sixth seal and the seventh.

Verses 1-3. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east having the seal of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

On the above we briefly comment as follows:

1. The four angels we understand to be four of those heavenly messengers which excel in strength, into whose hands God has given the control of the four winds.

2. The four corners of the earth may refer to the four points of the compass, embracing the whole.

3. The four winds represent the elements of political strife and war.

4. To the four angels it is given to hurt, as well as to hold.

5. The hurting, by the blowing of the four winds, relates only to the results of war. See Dan. vii, 2; Jer. xxv, 32, 33. The seven last plagues constitute no part of it, as they are given into the hands of seven angels, chap. xv, 1, 6, 7; xvi, 1; xxi, 9, and this work into the hands of four.

6. The ascending angel represents a special message; and as his work comes in after the signs of the second advent of Christ, mentioned under the sixth seal, the conclusion is natural that the sealing angel also represents the work of the third message of chap. xiv, 9-12.

7. The seal of the living God, as shown in another article in this number of the Review, is the Sabbath of the fourth commandment.

8. The angel bearing the seal ascends from the rising of the sun. Whiting's translation. We do not suppose that locality is here meant; but that the message, represented by the ascending angel, would come up like the rising sun. The rays of the morning sun seem powerless. As it rises its heat increases until it reaches the heat and dazzling power of the noon-day sun. The third message, bearing on its front the Sabbath of the Lord, arose in obscurity, its first teachers being penniless, uneducated men, and the positions taken by them were exceedingly unpopular and crossing. But the work has gradually moved on, gaining strength by every effort put forth by its true friends, and its future power, light, and glory, are symbolized in chap. xviii, 1-5.

9. Let it be observed that the sealing is in the same territory as the hurting by the blowing of the four winds. This is seen in the fact that the four angels are invoked not to hurt till the servants of God are sealed. This scene at present applies to our own country. To apply the hurting to the French Revolution of 1848, and the Crimean war of 1854, and then locate the sealing work in North America, is absurd. Here, in our own land, the hands of the four angels seem loosening, and the winds of war and strife are blowing. Should this war continue and increase, the proclamation of the third message would be seriously hindered. Already our brethren in several States have been forced to suspend tent labor in consequence of the military excitement.

10. The blowing of the four winds hurts the earth,

the sea, and the trees. The present war threatens to seriously affect the agricultural interests of our country, Joel iii, 9, 10, also the naval. Again we see the hurting of the earth, the sea, and the trees, in the destruction of property by the land forces, and by the navy. While this work goes on, thousands are called into the army who would otherwise listen, at least, to the voice of truth; and those who remain at home are to such a degree excited as to the welfare of their sons, husbands, and brothers, in the service, and their country, that they are unprepared to listen to, and investigate, the great facts of the message.

11. There must be a time of comparative peace in which the sealing work will be accomplished. How soon that will be—how far the Southern rebellion will be pushed in fury, and the North rise in its strength and greatness—to what extent military movements are to hinder the proclamation of the message in this and other countries—is known only to Him who has the destiny of nations in his hands. It may be the purpose of God to humble the nation, and greatly humble his people, that in the time of peace they may readily receive the message, and in unity and love obey it. The hurting angels hold the four winds that the servants of God may be sealed. When a time of comparative peace shall come, then will the sealing work move on, in earnest. The message will forget its feebleness, and will swell into the loud cry.

Verses 4-8. And I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simcon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

Some do not see how those of the twelve tribes can be sealed in our time. We inquire, Is it not as difficult for them to see why James should address his epistle to the twelve tribes and call them his brethren; chap. i, 12, or why the names of the twelve tribes should be on the twelve gates of the New-earth city? Rev. xxi, 12. Paul's figure of grafting, Rom. xi, may help them to see how these things can be. The tame olive tree represents believing Israel. The twelve branches were broken off because of unbelief. Through faith in Christ the wild olive branches are grafted into the tame olive stocks, and thus the twelve tribes are perpetuated. We now look in vain for anything on the earth to point out the distinct tribes of the Israel of God. Let us look up to heaven, where the work of organizing the great army of heaven is going on. There is the city on whose gates are the names of the twelve tribes. That is not a Jewish, but Christian, city, for in its foundations are the names of the twelve apostles of the Lamb. There is the sanctuary, and service, and records of all who are grafted into the great olive tree of the faithful, in twelve grand divisions.

A soldier belongs to company A., of such a regiment, of such a division, of such an army. Here is but a faint representative of the order of the organization of the great army of heaven during the present dispensation, which in the immortal state will stand upon the sea of glass, and in twelve vast columns march through the twelve gates into the city of God.

Verses 9-12. After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

This vast company are probably the saved from every nation, kindred, people and tongue, raised from the dead at the second coming of Jesus Christ.

Verses 13-17. And one of the elders answered, say-

ing unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Here, we think attention is again called to the 144,000. It is said of these that they came out of great tribulation, which, probably, could not be said of all who have a part in the resurrection of the just at the second coming of Christ. Those who suffer with Christ will reign with him. All who possess pure Christianity will suffer either mental or physical agony; but this falls below the great tribulation of the 144,000. These will know most by experience of the sufferings of Christ, hence are represented as being nearest to the slain Lamb. They will be to him a special treasure. These will be next to the throne. The Lamb shall lead them. In chapter xiv, 4, they are spoken of, after their redemption, as following the Lamb whithersoever he goeth.

The Seal of the Living God.

In a series of events the chronology of which locates them unmistakably in the present generation, as is elsewhere shown, an angel is seen ascending from the east having the seal of the living God. So important is his work and so imperative his message that the restraining hand of Omnipotence is laid upon the angry and surging nations, till he shall have accomplished his mission. His work has immediate respect to the people of God: "Hurt not!" cries he, "till we have sealed the servants of our God in their foreheads." Being thus intimately connected with this work, it is certainly proper for these "servants" to inquire what this seal is with which it is so important that they be sealed, that the events of earth and the nations themselves are held in waiting till it be accomplished.

As the next event after the sealing of the people of God, we behold them before the throne clothed with white robes and palms of victory in their hands. The sealing then is the last work accomplished for them prior to their redemption. In the time of trouble such as never was, the scenes of carnage and confusion which shall close up the drama of earth, the saints will be scattered here and there over the land, but every one will be delivered. Dan. xii, 1. How will they be delivered? If we may reason from God's dealings in the past, they will be provided with some distinguishing characteristic from the wicked who are falling around them. When death was visited upon the first-born of the Egyptians, the Israelites were saved by the blood of the paschal lamb which was struck upon the lintels and door-posts of their dwellings. Seeing this, the destroying angel passed them by.

A similar regulation is brought to view in Eze. ix. We do not here labor to show that this chapter refers to the same time and applies to the same work as Rev. vii, 2-8, though it might be done. A person is here brought to view whose special work it is to go forth and set a mark upon those who sigh and cry for the abominations done in the land. These then are the people of God. Immediately after him follow six men with slaughtering weapons in their hands, who slay utterly old and young, all upon whom they do not find the mark. Returning to the sealing angel of Rev. vii, the only conclusion we can draw is that the people of God are not ready for the perils and troubles which he calls upon the four angels to restrain, and that his work is to place upon them a distinguishing mark that will entitle them to exemption when "the pestilence that walketh in darkness and the destruction that wasteth at noon-day" are abroad in the land. Let the reader then note this as

Conclusion 1. The seal of God is some characteristic of his people which distinguishes them from the wicked around them.

Our next inquiry is, What will be the distinguishing mark of God's people at the hour of their deliver-

ance? We have a view of them again just before this event in Rev. xiv, 9-12. Here are two classes brought to view just before the appearance of the Son of man on the white cloud, namely the worshipers of the beast and the saints of God. How are they distinguished? The one class have the mark of the beast, the other *keep the commandments of God*. None can deny that these are the distinguishing characteristics of the righteous and the wicked. We may then set down the following as

Conclusion 2. The distinguishing mark of God's people in the last days is found in the commandments of God.

From the two conclusions already drawn, we may deduce another, namely, The seal of the living God is found in the commandments of God. We have now only to inquire in which commandment his seal is found, and how it performs that office. This we can determine by inquiring into the nature of a seal, and the purpose for which it is used.

A seal is defined to be an instrument of sealing, that which "is used by individuals, corporate bodies, and States, for making impressions on wax, upon instruments of writing, as an evidence of their authenticity." The original word in Rev. vii, 2, is defined thus: "A seal, i. e., a signet ring; a mark, stamp, badge; a token, a pledge. The same word is used in Rom. iv, 11, which will be noticed again. Among the significations of the verb are the following: "To secure to any one, to make sure; to set a seal or mark upon anything in token of its being genuine or approved; to attest, to confirm, to establish."

It is evident that the seal of any person in authority is what makes valid, or authentic, whatever laws or decrees he may promulgate. The Scriptures present several instances of this: 1 Kings xxi, 8, where Jezebel "wrote letters in Ahab's name and sealed them with his seal." Esth. iii, 12. "In the name of king Ahasuerus was it written, and sealed with the king's ring." Also chap. vii, 8. Dan. vi, 17. And any document from any earthly monarch to be valid, must possess his name and title of royalty, by which his subjects will know who it is that demands obedience, and by what right he demands it.

This reasoning we may apply to the law of God. God has given a law to men. In order for it to be valid it must declare who he is, contain his title of royalty, the extent of his dominion, and his right to reign; and whatever portion of the law does this, by a just and appropriate figure may be called "his seal," "the seal of the law." And no one can point to anything which may be called the seal of God, independent of his law.

This leads us to an examination of the ten commandments. Do we find the true God pointed out in those commandments? We do; but it is in the fourth only. The word, God, occurs in the first three, but there is nothing to show who he is. We come to the fourth, and find that we are reading the requirements of Him who made heaven and earth and all things therein. We realize at once that the Maker of heaven and earth, is the Supreme Ruler over all his works; that the extent of his dominion is the extent of his creation; and that he has a right to demand obedience from all his creatures. We see the heavens and earth spread out before us; we know that they have been created; to the being who made all these, we can intelligently direct our worship. This commandment brings to view his title of royalty, the extent of his dominion, and his right to reign. Strike out the fourth commandment from the decalogue, and with the remainder of that law in my hand, I can bow down and worship a wooden idol of my own carving, and no man, however enlightened or christian, can condemn me by it for so-doing. But does it not read, "Thou shalt have no other gods before me?" "thou shalt not make unto thee any graven image?" "thou shalt not take the name of the Lord thy God in vain?" Very well, I can reply, this object which I am worshiping is my God, and these are his requirements.

Confirmatory of this position is the significant fact that whenever the sacred writers would point out the true God in distinction from false gods of every description, an appeal is made to the fourth command-

ment. See 2 Kings xix, 15; 2 Chron. ii, 12; Neh. ix, 6; Ps. cxv, 15; cxxi, 2; cxxiv, 8; cxxxiv, 3; cxlvi, 6; Isa. xxxvii, 16; xlii, 5; xlv, 24; xlv, 12; Job ix 8; Isa. li, 13; Jer. x, 10-12; Ps. xcvi, 5; Jer. xxxii, 17; li, 15; Acts iv 24; xiv, 15; xvii, 23, &c., &c.

With the following questions, this part of the argument is submitted: 1. When we speak of the seal of any one in authority, do we not *always* understand by it, that which gives authenticity to his enactments? 2. Can we speak of the seal of God in any other sense? 3. Is there any thing which points out the true God, except the fourth commandment, and expressions derived therefrom? 4. Is it not, then, in this sense his signature and seal?

But the Scriptures bear direct testimony on this point. The Sabbath is emphatically called a sign between God and his people. Ex. xxxi, 13. "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Eze. xx, 12, 20. Here the very object of their keeping the fourth commandment, and observing the Sabbath, is declared to be that they might *know* that he was the Lord. But does the word *sign* here have the same signification as seal? That it does, is proved by the following quotations. Gen. xvii, 11. Circumcision "shall be a token of the covenant between me and you." (Abraham). Rom. iv, 11. "And he (Abraham) received the sign of circumcision, the seal of the righteousness of the faith," &c. By these quotations, we see that the words, *token*, *sign*, and *seal*, are all applied to the same thing. The word rendered seal in Rom. iv, 11, as we have before noticed, is the same as in Rev. vii, 2; and the word rendered sign in Ex. xxxi, 13, as we learn by the Septuagint, is the same as that so rendered in Rom. iv, 11. This brings us to

Conclusion 3. The particular commandment in which the seal of God is found, is the fourth.

Another point demands a moment's consideration, and that is the location of the seal. It is placed in the forehead. In Rev. xiv, 1, John has another view of the identical 144,000, said in the seventh chapter to have been sealed with the seal of God in their foreheads. This scene is located at the moment of their redemption, and here they have in their foreheads, the very same place, the *Father's name*. Is the Father's name the seal of the law, and synonymous with the fourth commandment? Yes: inasmuch as his name is contained in the seal of the law, which is the fourth commandment. Wherever the Lord established his law, there he is said to have placed his name. For proof that this was so regarded, see Deut. xvi, 6: "But at the place which the Lord thy God shall choose to place his name in, there shalt thou sacrifice the passover," &c. What was there where they sacrificed the passover? There was the sanctuary, having in its holiest apartment the ark with the ten commandments; and the fourth one of those commandments declared the true God, and contained his name. Wherever this was, there God's name was placed.

Thus we have found,

1. That the seal of God is some distinguishing characteristic of his people.

2. That that distinguishing mark is found in the commandments of God.

3. That, according to Rev. vii, 3, compared with chap. xiv, 1, the Father regards his name as his seal.

4. That in the fourth commandment, and there only, the Father's name is found, so that wherever that commandment is placed, there the Father's name is said to be.

5. That if the observance of the ordinance of circumcision could be a seal of the righteousness of the faith between God and Abraham, the observance of the true Sabbath may be the seal of God in reference to his people.

6. That the Sabbath is explicitly declared by God to be the sign or seal between himself and his people.

The fourth commandment is the only one of the ten on which there is a difference in faith and practice between the people of God and other religious professors; hence no other commandment but this can form the distinguishing characteristic of his true people. The

observance of this becomes at once a prominent mark' as nearly all the religious world are engaged in the observance of the papal institution of Sunday, instead of the Sabbath of the Lord.

The prophetic command now obligatory upon the true church is, "Bind up the testimony, seal the law among my disciples." Isa. viii, 16. Seal the law: restore to it the seal that has been wrested from it by the Man of Sin. Restore the fourth commandment to its rightful position. Replace upon the law the name, the royal title, the signature of royalty, of the great law-giver, which has been removed therefrom. And to this command the people of God are now rendering a joyful obedience. u. s.

The Sabbath in the Arctic Regions.

I AM not about to give account of any in the frigid zone who are keeping the Sabbath; for I do not know of any there who do keep it, or who have any desire to keep it. The object of these lines is only to show that the people of that region might keep it if they should chose to do so. It is necessary to show this, because there are some here in the temperate zone who decline keeping the Sabbath, unless it can be shown that it can be kept in the arctic regions!

What reason they have for this—whether they intend ever removing to that delectable portion of the globe, or whether they choose to make the Esquimaux and Laplanders their standard of obedience, refusing to keep any command of God which these tribes might find it difficult to obey, it is perhaps not the province of this article to endeavor to determine. Their objection however is this: If the termination and commencement of the day is determined by the setting of the sun, and the seventh day thus designated is the Sabbath, how can the Sabbath be kept in those northern regions where for weeks together the sun is above or below the horizon—where in summer there are several weeks of continuous day, and in winter a like period of continual night?

This objection is used for two purposes: By some it is used as an objection to the observance of the Sabbath at all. With such we care not to contend. Their controversy is between themselves and God, who has given a command which is unmistakably binding upon all habitable parts of his globe in all time. With the life-long and futile task upon their hands of endeavoring to harmonize their theory with his justice and wisdom, we leave them in their unenviable position.

By others it is used as an objection to commencing the day at sunset, and in favor of commencing it at 6 o'clock. But how a 6 o'clock arrangement would help the Sabbath-keeping Laplander, does not seem to us quite so evident. In this case the day must be determined by accurate time-pieces; but in the absence of direct testimony on the subject, it would be safe to conclude that among the rude tribes inhabiting those desolate regions, those appendages of civilization known as clocks, would be about as scarce as their daylight in winter; and hence practically they must determine the day in some other way, or not at all.

But suppose, which of course might be possible, that they had clocks in Lapland and Greenland. There is still a difficulty. Clocks are dependent for their regulation upon the sun. No time piece could be regulated were it not for the sun. Now if nothing can be determined by the sun, in the arctic regions, in relation to time and the succession of days, people there would have nothing by which to regulate their clocks, and hence *their clocks would be useless*; and thus the poor Laplander would be left in spite of both nature and art in the most hopeless bewilderment.

But hold! We are borrowing trouble for these poor people of which they themselves never dreamed. It would be well if people would wait and let statements of difficulties come from those who are actually involved therein. On every other subject but the Sabbath men would perhaps be content to pursue this course; but here, such is their anxiety to avoid its claims, they will imagine that somebody else, three thousand miles away, would get into difficulty on trying to observe it, therefore they will not keep it.

Away with these quibbles. The truth is, the Sabbath can be kept without difficulty in the most north-

ern latitudes. The commencement and close of each day can be determined with sufficient accuracy for all practical and religious purposes. Fortunately we have the experience and observations of one who has passed a portion of both a summer and a winter in that region, and who has borne testimony on this very point.

Bayard Taylor, the distinguished American tourist, describes the close of one, and the commencement of a new, day, in mid summer. Writing from the steamer Gyller, Arctic Ocean, July 27, 1857, he says:—

"It was now 11 o'clock, and Sværholt glowed in fiery bronze luster as we rounded it, the eddies of returning birds that had been frightened from their roosts by the firing of the steamer's gun, gleaming golden in the nocturnal sun, like drifts of beech leaves in the October air. Far to the north, the sun lay in a bed of saffron light over the clear horizon of the Arctic Ocean. A few bars of dazzling orange cloud floated above him, and still higher in the sky, where the saffron melted through delicate rose color into blue, hung light wreaths of vapor, touched with pearly, opaline flushes of pink and golden gray. The sea was like a web of pale slate color, shot through and through with threads of orange and saffron, from the dance of a myriad shifting and twinkling ripples. The air was filled and permeated with the soft, mysterious glow, and even the very azure of the southern sky seemed to shine through a net of golden gauze. The headlands of this deeply indented coast—the capes of the Laxe and Porsanger Fiords, and of Mageroe—lay around us, in different degrees of distance but all with foreheads touched with supernatural glory. Far to the northeast was Nordkys, the most northern point of the mainland of Europe gleaming rosily and faint in the full beams of the sun, and just as our watches denoted midnight, the North Cape appeared to the westward—a long line of purple bluff, presenting a vertical front of 960 feet in height to the Polar Sea. Midway between those two magnificent headlands stood the Midnight Sun shining on us with subdued fires, and with the gorgeous coloring of an hour for which we have no name, since it is neither sunset nor sunrise, but the blended loveliness of both—but shining at the same moment, in the heat and splendor of noonday, on the Pacific Isles.

"This was the Midnight Sun as I had dreamed it—as I had hoped to see it.

"Within fifteen minutes after midnight, there was a perceptible increase of altitude, and in less than half an hour the whole line of sky had changed, the yellow brightening into orange, and the saffron melting into the pale vermillion of dawn. Yet it was neither the colors, nor the same character of light as we had had, half an hour before Midnight. The difference was so slight as scarcely to be described, but it was the difference between evening and morning. The faintest transfusion of one prevailing tint into another, had changed the whole expression of heaven and earth, and so imperceptibly and miraculously that a new day was already present to our consciousness."

Such is the testimony of a stranger in those latitudes. No doubt with those who dwell in those regions, and who have consequently made these distinguishing features their study, the "new day" would be more immediately "present to their consciousness," than it could be to that of any stranger.

It appears that in that season of the year when the sun is above the horizon for weeks together, it describes one continuous circle in the heavens. At midday its altitude is the highest; at midnight, so to speak, it is lowest. Consequently each time it reaches the point nearest the horizon, it marks a revolution of the earth and the expiration of a day; and this point is no less observable to the dwellers there than sunset is to us here.

U. S.

WHAT Christ procured at the expense of his labors, sufferings, and death, we are invited to come and receive "without money and without price."

Those who are not afraid to sin, will be sure to suffer; the former produces the latter.

If Christ had our whole hearts, if we were entirely his, we should be more peaceful, happy, and holy.

To Correspondents.

DEAR BRETHREN: Many of you have written in reference to your duty in case of military draft. This trial has unexpectedly come upon you, and be assured it has been to us a most perplexing subject. Your communications have occupied much of our time. And, probably, when many of you have been enjoying refreshing sleep, we have been in anxious meditation and prayer over this subject. Some of you have urged us to take a position, but we waited, fearing we might err. And we knew, from the experience of the past, that whatever position we might take, we should suffer censure. Some have tried to draw us out with series of ingenious questions, requesting an answer to each, yea or nay. We have been pressed on this subject with the prophetic inquiry, "Watchman, what of the night?"—a question more easily answered than to tell what every man's duty is, at this dark hour of the night.

We finally ventured to briefly state our position under the caption, "*The Nation*," a few weeks since. Some of those who seemed most anxious for light on the subject, now object to that article, and speak against it with positiveness. We inquire, Did they ever feel their need of light on the question? If they did, how have they obtained it?

Some write as though they thought we were pleased with all our laws, officers, and the manner in which the present war has been conducted. In this they do us great injustice. Let them read that article again, free from the fever of excited prejudice, and they will not mistake our position. We have spoken against slavery and the rebellion in the most unsparing terms. We have taught that slavery would exist till the second coming of Christ, and that the prosperity of the nation was gone forever. We have never encouraged any one to join the army, and have trembled for those who have voluntarily put themselves in a position to break the Sabbath. Some, in their reckless fanaticism, will never be satisfied unless they can drive us to oppose enlisting, denounce the government, and bring upon our people the brand of secession, and unnecessarily expose life and property. We can cheerfully resign our position in the cause, but never yield to any man's fanaticism, and bear the responsibility of disgracing the Seventh-day Adventists, and the truth they hold. In reference to misunderstanding our position, Bro. R. F. Cottrell speaks in the following:

BRO. WHITE: Last sixth-day morning I wrote to you an inquiry respecting the duty of our people in case they should be drafted for the war, whether they should refuse, and lay down their life rather than go. At evening of the same day I received your answer in the Review. I have nothing to object to your position; but hope you have the mind of Christ. All we want to know is, how the Lord would have us act. We can well afford to trust in God when we know we are doing his will.

But I am satisfied that your article will be wrested from its evident meaning by some of military propensities, who will claim that it is right, voluntarily, to put themselves in a position to break God's commandments. Your words, I say, will be wrested by some, notwithstanding no such idea is contained in them, but the reverse. I trust you are right in what you have written, and it will be a relief to some minds that were inclined to think it would be duty to die rather than become a soldier.

God is able to deliver his people in any way he chooses. He can save them from being drafted, which I trust he will. I think it is his pleasure to save his decided, honest children from being forced to break his commandments.

Bro. M. E. Cornell also writes—

"I was glad of your remarks on the present crisis, in the last Review. I have feared that some of our people would bring upon themselves unnecessary trouble by their rashness in speaking or acting in these perilous times. While we would be 'harmless as doves,' we must not forget to be 'wise as serpents.'"

Some get up Daniel in the lion's den, and the three Hebrew worthies in the fiery furnace, as parallels to being drafted. If the war was against Seventh-day Adventists, this might do. The events of Rev. xiii,

15-17 are doubtless a parallel to the above-named cases. In reference to the Sabbath, may not the position of the Hebrews in Egypt be a parallel to drafted Sabbath-keepers in the army? They could not keep the Sabbath, neither could these. God did not, so far as the record is concerned, hold them responsible for doing what they could not help. Would he these? Would God have been honored by their resisting unto death? Could he thus be honored in these?

We have not been expecting to see our brethren drafted into the service at present. God has affairs in his hands yet. If we humble ourselves before him, and send up our united petition for this evil to be averted, instead of giving way to excited prejudices, he may have mercy upon us.

One thing we have noticed: those who have been most highly tintured with the fanaticism growing out of extreme non-resistance, are generally the most clamorous against our article. Should we give all that we have received since the appearance of the article, all sides would be argued, and we should have what might be called a war-chowder.

One thinks the article all right. Another thinks the American war of the Revolution right, but to fight in the present war would be a violation of the sixth commandment. Conclusion. It was right to violate the sixth commandment then, but not now.

Query. If what is called civilized warfare be a violation of the sixth commandment, then did not God in the former dispensation require his people to break the sixth commandment?

A third starts off with the text, "Resist not evil," and after showing the evils of the requirements of the present war, concludes that we must not resist, but go. However, we question the use made of the text. A fourth gets up Paul and Silas forbidden to speak in the name of Jesus, and makes their case parallel to a military draft, and concludes with their declaration, "We ought to obey God rather than men." A fifth says, if government compels us to go to the seat of war, we should willingly go, and further, if possible, and quotes as proof the words of Christ, "Whosoever shall compel thee to go a mile, go with him twain." And so we might multiply novel positions.

A man who will take a few texts, and, regardless of the context, run them in sustaining his views till he blindly runs them across the plainest Scripture facts, is not a safe expositor of the sacred Scriptures. When the Word is correctly understood, a harmony will be seen. Well-written articles, harmonizing the Scriptures on the subject, will be thankfully received.

Report from Bro. Waggoner.

We started from Marion on first-day, Aug. 3, on our way southward, in company with the brethren from Marion and Warren counties. We had much wet weather on the road, and a very tiresome journey, as there were ten of us with one wagon. I was led to reflect on the toils and expense of this meeting at Lisbon; so many Brn. taken from their fields at that season of the year was a great sacrifice, besides the hindering of our labors with the tent. A fearful responsibility rests upon the authors of this trouble.

On the way we were suspected of being a company of secessionists going south, and some persons followed us ten miles. They overtook us at the village of Pella; there they got a citizen to reconnoiter and ascertain our character. The person sent proved to be acquainted with most of our company, so the affair turned off with a laugh at the expense of our pursuers.

Our first meeting was at Knoxville. It would have been a relief to my mind if the report of the Lisbon meeting could have been before this meeting, and I think it would have been attended with good results; however, we tried to do our duty, and feel that the blessing of the Lord attended our efforts. Sympathy with error has been the destruction of many in that place, and jealousy (especially against the Review and its conductors) has proved the highway to ruin for others. But they would not be warned, and the consequences have come upon their own heads. Twenty-six members enrolled their names, and we expected others to come in. A few requested baptism.

At Sandyville we had some labor with the disorderly.

Some were brought to make humble confessions, and some were obstinate and were set aside as stumbling-blocks; and so the church went free. Ten were baptized on Wednesday the 13th. This was one of the most solemn occasions that I ever experienced in administering this sacred ordinance.

On Thursday we started for Decatur City, where we arrived before the Sabbath. On the Sabbath we designed our testimonies to be practical and timely, and therefore we dwelt mostly on the purity of the message, with a decided testimony against the filthiness of tobacco using. This was rejected by some; others would not accept the gifts; some would not confess their wrongs; and thus the number of those who were willing to receive the whole truth was reduced to eight, and these mostly of those who had been considered the weakest of the church. This poor people had been under the worst of influences. They would doubtless have stood much better had they been left to themselves, and not been misled by *leaders* who set before them the debasing example of tobacco chewing. Some said they had not been decided on the subject of the gifts as they knew nothing about the visions given to the church in the third angel's message. When Bro. Snook advised them to read them, Mr. Hanner appealed to them not to be led away from the Bible to visions, though he well knew that neither the visions nor ourselves ever led away from the Bible; certainly not so much as his example and precept in favor of a filthy practice. We were happy to express our thanks that the testimonies of God's Spirit and tobacco do not go together.

The committee entrusted to us the correspondence referred to in the report of the Lisbon meeting, with instructions to require confessions for the ill-timed complaints and unchristian and abusive expressions used toward us in letters from Decatur City. But instead of receiving suitable confessions, additional criminalations and unworthy insinuations were thrust upon us. In this however we were not much disappointed, for they who so long resist the truth on points of duty are left in darkness.

On Sunday afternoon we went to Ocoola, and were there informed that it was the intention of some to prevent our going further. This we could scarcely credit, yet found it to be true. On the morning of the 18th, the deputy sheriff informed us that he had authority to forbid us leaving the place. As we were entirely ignorant of the nature of his "authority," and knew nothing of the instructions under which he was acting, it placed us for a while in a state of very disagreeable suspense. We found friends, however in some gentlemen of the legal profession, who succeeded in convincing the official that his zeal was not according to knowledge. But as there was very much excitement in that part of the State, we were willing to heed the advice of our friends, and make our way homeward as soon as possible, or at least find some one authorized to give us a pass. Our friends in Ocoola who were ardent Union men, passed a somewhat severe judgment on the action of those who stopped us. Though we were willing to allow the honesty of their intentions, the fact that inquiry was made while we were at Decatur when we would return, and that the statement was made that we would be arrested when we returned, looked rather suspicious. For surely if they knew before that they had authority to prevent our traveling when we returned, they must have known that they had authority to stop others before we returned. The experiment was commenced on us, though others suffered a like detention at the same time.

This little difficulty was the means of preventing our meeting with the friends west of Ocoola. We mostly regretted this on account of the influence that had been exerted there by some professed friends of the message. The cause has deeply suffered in Decatur and Clarke Counties by the deadly influence of self-called messengers. All those who understand this work know that there is *order* in its operations; and that our organization is efficient. These self-called preachers, who have a message out of their own hearts to proclaim should not be for a moment countenanced by the friends of the cause.

Though I made diligent inquiry, I could not learn that any officers were appointed or authorized to issue passes of whom I might obtain permission to leave the

State. Thus I was diverted from my appointed course, and obliged to go to Iowa City to get a pass of the Governor. We stopped over the Sabbath at Dayton, which served to be providential for that church. Duty had there been neglected, and wrongs were going unconfessed; the church was bound. By setting aside stumbling-blocks light was restored: but this church, as well as others, must learn to be more prompt in dealing with wrongs, or expect to be in darkness.

There has been a feeling averse to discipline in most of the Western churches. In consequence of this their sympathies usually extend toward the erring more than toward the injured. The honor of the cause is not so dear to some as the feelings of individuals. There must be a reform in this respect before there can be a healthy growth in the truth.

Monday 25th inst. I parted with Bro. Snook at Iowa City, he taking the stage and I the cars for our homes. I am happy to say that our labor together was a pleasure to me; and, though others pressed trials and burdens upon us that we should not by right have borne, our short season of lecturing was a bright spot in my experience, especially as compared with that of last year.

J. H. WAGGONER.

Burlington, Mich., Aug. 31. 1862.

No Room for Jesus.

BECAUSE there was no room for them at the inn.—Luke ii, 7.

In this great caravansary, that forms man's resting place on his way from eternity to eternity, there is room for every interest but religion—for every friend but Christ—SERMON.

Ah! little knew they of the guest immortal,
Who sought the inn at Bethlehem that day,
When, from the cold inhospitable portal,
The virgin mother sadly turned away.

The Roman's pride, the Pharisee's ambition,
Soldier and priest, might easy entrance win,
But Christ in vain entreated for admission—
There was no room for Jesus in the inn.

No room for Jesus! and the same strange story
Is spoken still by the same human race;
Still dying sinners meet the Lord of glory
With homes and hearts too full to give him place.

Minds, in whose spacious chambers, earthly learning
Usurps the kingdom heavenly wisdom claims;
Majestic wills, that endless glories spurning,
Chain down their energies to trivial aims.

Hearts, large enough to taste seraphic pleasures,
Created God's eternal love to gain,
That pour upon the world unworldly treasures, [vain,
These are the thresholds where Christ stands in

No room for Jesus! There is never wanted
Room for the high, the wealthy, or the great;
Unasked, unsought, a place to them is granted—
Only Emanuel must knock, and wait.

No room for Jesus, when the hope of heaven
Enters no door his foot-prints have not trod,
When he alone to mortal man has given
Room in the holy Paradise of God!

No room for Jesus! Let the world take warning,
Lest it be called to hear its final doom,
And in the solemn resurrection morning,
It stands at heaven's gate to find "no room."

No room for Jesus! Lord, assert thy power—
Cast out all claimants that oppose thy grace;
We would not live without thy love an hour—
Earth is a desert, till thou show'st thy face.

O! only Saviour, all our idols leaving,
We yield Thee room within our fullest love;
Thy gracious word of promise still believing,
That Thou preparest room for us above.

No room for Jesus! Terrible and dreary
Would be a life, a death, by Thee unblesed.
Dwell in us here, and give our spirits weary,
Room with Thee, Lord, in thy eternal rest.

Indian Troubles in the West.

WE wish to state to our brethren abroad; that to the best of our knowledge, we can say none of our brethren have been killed by the savages in the late uprising, though some have fled from their homes, leaving their crops, herds, and household effects, subject to

destruction. The depredation committed by the lawless tribe, the Sioux, is very great. Entire settlements have been murdered and the region west of the upper Minnesota laid desolate. Several closely contested battles have been fought in which the Indians manifested courage and desperation; in one instance killing 30 of our fighting men. The enemy has been driven and is believed to be on the retreat for the plains. Prompt measures are being taken to suppress the outbreak, and no fears are entertained that the foe will penetrate any farther toward the older portion of the State. It is generally believed that Missouri Traders have excited the Indians to rebel, and have furnished them with arms for this purpose. We have hitherto felt secure from the immediate horrors of the Southern rebellion, but we now find that we are not. The wild and barbarous tribes of Indians, led by rebels, may be regarded with terror even by those who are surrounded by the protection afforded by an old settled State. We are but 20 miles from a band numbering 1800 to 2000. We have lately visited their Reservation, and believe there is no danger from them; as they have but few arms, are well guarded, and entirely friendly.

Our trust and hope is fixed in God. We feel assured that he cares for us, and is mighty and able to save, in this our time of extreme distress. We request the prayers of our brethren.

In hope of final deliverance,

W. MORSE.

F. W. MORSE.

Deerfield, Minn. Aug. 29th 1862.

Resolutions and Inclinations.

MEN resolve and re-resolve, and thus resolutions are broken repeatedly, until (very often) the person who makes them becomes discouraged and gives up trying to reform. His mind has been enlightened, he sees he must conform to the word of God or be lost; he resolves, and, full of courage, he is sure he shall keep his vows. But temptation comes, and his resolutions are swept away as the winter floods sweep the floating ice, once so firm and solid. Again he resolves, and again, and again, until often he sinks in despair, or runs madly in what he terms the sphere fate has allotted to him.

Why is this? Ah, his mistake lies in this: when he made his vow to reform, he either forgot, or overlooked, the fact that inclination was stronger than resolution. He did not consider that the inclinations or affections of the heart, strengthened by habit, were as much stronger than the resolutions of the understanding, as the floods which swell the waters of the mighty stream are stronger than the ice with which the frosts of winter have encased it.

A man will, in the end, follow his inclinations, or affections; for the present, circumstances may hinder him, or fear, or interest, may lead him to deny his darling sin; but according to the laws of nature he will eventually follow the bent of his inclinations.

The Scriptures truly teach that the carnal mind *cannot* become subject to the law of God; and here in a nutshell is the whole doctrine of man's moral inability, about which men called divines have wasted much paper, ink, lungs, and temper.

Well, then, what shall the poor man do, who has resolved, and re-resolved, again and again, until he has lost all respect for himself, and almost lost his hope in God?

Why, the case is plain: let him (if he has become fully convinced of his own utter helplessness) cry to God to change these unwholesome inclinations, these vile, perverted affections, and set up Jesus Christ in the heart. Let him cry to God that Jesus may be formed within him the hope of glory; or let him cry to God as David did, "Create within me a clean heart, and renew within me a right spirit."

Now he has got the clue, (the secret of the Lord is with them that fear him), he needs no new and oft-repeated, oft-broken resolutions now. No, for with his newly-formed acquaintance, the pure Spirit of God dwelling within him, he runs with joy in the way of God's commandments, the law written on his heart has reversed his inclinations and affections; the knot is untied, the mystery solved.

J. CLARKE.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 9, 1862.

The Association.

THE receipts look well this week. Bro. Palmer, as is his custom, sets a good example in making up the \$2500. Battle Creek church makes a second strike for shares receipted in this No. to the amount of \$350, besides the donation from S. B. of \$50. This church has taken stock in the Association to the amount of \$1150, about one-seventh of the entire amount raised. Our brethren, east, west, north, and south, who are in union with the work, will esteem it a pleasure to manifest a corresponding zeal in removing all debt from the Association. Let it be done before the Conference. Should it fail to be done, we shall at once make a third strike for stock.

Systematic Labor.

We are glad to see our brethren waking up to the subject of systematic labor. Let our preachers be comfortably and happily situated in different parts of the field where they can be more easily supported and where they can labor to the best advantage. There is too much room in the wide field for them to labor under the disadvantages of treading on one another's heels, and many liberal, free, warm-hearted friends in different parts of the field to attract them out where room is plenty. Here comes a call from Ionia:

BRO. WHITE—"After reading the article on systematic labor in No 8 present Vol. a large majority of the brethren living in and about Ionia, while attending the tent meetings, came together to consider the matter set forth in the above article, and unanimously invited Bro. J. N. Loughborough, to come and locate in the village of Ionia, Mich. We now wait to hear from Bro. Loughborough, and also for organization that property may be legally held by the churches before taking any further action in the matter.

In behalf of the brethren. E. M. DAVIS.

Ionia, Aug. 26th 1862.

The brethren at Green Bush, Clinton Co., Mich., call for a preacher to settle among them. Also brethren Howland and Lunt call in behalf of the brethren in that State, to settle in Maine. Send in your calls, brethren, before Conference.

Petitions.

It may be inferred that the ascending angel's cry to the four angels of Rev. vii, 2, to hurt not the earth, neither the sea, nor the trees, symbolizes the united petition of God's loyal people to the court of heaven, for the winds now blowing to be held. Whether this inference be warrantable or not, existing facts certainly call for such a petition—not to the President nor to the Legislature that may be now in session; but to Him who has "this nation in his own hand, and will suffer no victories to be gained faster than he ordains, and no more losses than he sees fit." Such a petition, offered in the name of Jesus, will be respected and heard in heaven, while it is almost certain that our friends of the World's Crisis, and our brethren in Iowa, who are petitioning to other sources, are to be disappointed, and make themselves objects of unnecessary ridicule and suspicion. So great a lack of faith could hardly be expected in any that bear the Advent name. In times of peril, true faith stands forth with calm and fearless trust in God.

General Conference.

AGREEABLY to the wishes of the brethren at Monterey, we will say that the first religious service will be the dedication of the new house of prayer, Sabbath, Oct. 4, at 10 o'clock, A. M. It is expected that the meeting of the Association will be adjourned to second day, and that there will be two discourses on first-day.

It is hoped that the brethren will arrive on sixth-day in season to find their homes for the night before sunset. Those who design to go in company with the Battle Creek teams, will please arrive in season to start on

sixth-day morning at 5 o'clock. If any come by railroad, they should stop at Kalamazoo; but be sure to address L. M. Jones, Allegan, Mich., in season to reach him one week before the time of meeting, that he may know just how many to provide carriages for. The distance from Kalamazoo to Monterey is thirty miles. Brethren can be taken from and to the cars in farm-wagons for a reasonable price.

IN consequence of the sickly season, war excitement, fear of the Indians (doubtless groundless), excited feelings over our article entitled, "The Nation," and the General Conference so near, requiring extra labor in the Office, we shall not be able to fill our appointments at Orange, Ionia, Greenville, Vergennes, Caledonia, and Wright. Bear with us, brethren, the right time has not come yet.

Meetings in Vt. and Canada.

BRO. WHITE: Sabbath Aug. 19th, I met with the few commandment-keepers at Fletcher Vt. The meeting was encouraging. I was happy to see that the truth had accomplished a good work among the honest. Since the close of the tent meetings the ministry of the place have made a labored effort to oppose the truth, especially on the subjects of the Sabbath, and Life and Death; and three or four individuals, having seen the weakness of their arguments, and the consistency there is in the truth, have taken a decided stand among commandment-keepers. I believe that others will soon join with them in keeping all the commandments of God and the faith of Jesus.

Last Sabbath, I had the pleasure of meeting with the brethren and sisters in Sutton, C. E. A goodly number came to hear the word. The Lord gave much freedom in proclaiming the pointed truth. It is hoped that the good resolutions which were made will not be forgotten. A mere profession will never save any one. Says James, "Be ye doers of the word, and not hearers only, deceiving your own selves." James i, 22.

On first-day I attended a meeting in S., held by Eld. Chapin, of Shefford, C. E. The people came together *en masse* expecting to hear a discussion on the subject of the Sabbath. Eld. C. refused to discuss then. In his lecture he made the following statements: "There is no love in the law of ten commandments." "The command for keeping the first-day of the week as the Sabbath, is in the new covenant, on the fleshly tables of the heart." "God rested at creation, on the first-day of the first week, of the first month, of the first year of time."

The candid Bible reader has no need of any note or comment to show him the fallacy and inconsistency of these statements.

There will be a discussion between Eld. Chapin and myself in North Sutton, C. E., commencing on Thursday, Sept. 18, at 1 o'clock P. M.

The proposition agreed upon for discussion is as follows: Do the Scriptures teach that the seventh-day Sabbath was made at creation, and that the Sabbath observance of the seventh-day of the week is obligatory upon Christians? I will affirm. Eld. C. will deny.

A. C. BORDEAU.

West Enosburgh, Vt. Aug. 28, 1862.

APPOINTMENTS.

On the first Sabbath in October, 1862, there will be a meeting of Seventh-day Adventists in Cass, Ohio. We invite the brethren of the different churches of Ohio, as many as can, to attend, as we design to attend to the church ordinances. We hope the brethren will come with a spirit of prayer. We want to see the cause moving forward. JAMES BAKER.

I would give notice that the next quarterly meeting of the Seventh-day Adventist church at Marquette, Green Lake Co. Wis. will be the second Sabbath in September at Marquette. We cordially invite the brethren and sisters from abroad to come up to the meeting and may the Lord meet with us and bless, and we be furthered on toward heaven and immortal glory.

A. THOMAS.

Marquette, Green Lake Co. Wis. August, 25, 1862.

I appoint to commence meetings in Charlotte, Mich., Thursday evening, Sept. 18, where the brethren may appoint, and remain over Sabbath and First-day. MOSES HULL.

Providence permitting the Minnesota Conference of Seventh-day Adventists will assemble at Deerfield Steele Co. Minn., the first Sabbath and first-day of Oct. 1862, according to a vote at the last session. A general invitation is extended to the brethren and friends throughout the State to meet with us on this occasion. Come prepared to care for yourselves in part. WASHINGTON MORSE. JNO. BOSTWICK.

NOTE—It has been proposed that some laborer of experience attend State Conferences. We hereby request that some one come to our aid at this meeting. Especially do we urge this request if Bro. White is not coming to Minnesota this fall. We are in great need of assistance. Cannot some one respond to our call? We will pay the expense of the journey here. We would also improve this occasion to state to the brethren here, that on account of the confusion resulting from the Indian outbreak, the oldness of the tent, and existing trials, the tent will not be pitched again this season. W. M. J. B.

Vermont State Conference.

Providence permitting, the first session of the Vermont yearly Conference of Seventh-day Adventists, will be held at Wolcott, Vt., Sabbath and first-day Oct. 4 and 5, 1862. Let the churches be fully represented by delegates agreeably to action taken at the last Vt. Conference. See REVIEW Vol. xx, No. 5. It is hoped there will be a general gathering of the brethren and sisters from Vt. and C. E. at this meeting. The object of this Conference is to advance the cause of God in our midst by seeking for a greater degree of Bible union and Bible holiness, to take into consideration the tent enterprise for the year 1863, and to transact other business thought proper when met. Dear brethren and sisters our time to work for the Lord is brief, and fast passing away. To all who realize this and desire to receive or impart good, by coming to worship the Lord of hosts at this Conference we say, Come. It is desired that all should come prepared to take care of themselves as far as possible.

A. S. HUTCHINS, } Conference
A. C. BORDEAU, } Committee.
D. T. BORDEAU, }

BUSINESS DEPARTMENT.

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.

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S. B. Warren \$1. J. D. Hough \$2,50. R. C. Hunnewell \$1. Church at Battle Creek, Mich., \$50. A. G. Carter \$3.

Cash Received on Account.

I. C. Vaughan \$2,20. S. H. King, by J. N. Loughborough, \$9,12.