

ADVENT REVIEW,



AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. XX.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 16, 1862.

No. 16.

The Advent Review and Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-Day Adventist Publishing Association.

TERMS.—Two Dollars a year in advance. One Dollar to the poor and to those who subscribe one year on trial. Free to those unable to pay half price.

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Trust in Jesus.

HAPPY, Saviour, would I be,
If I could but trust in thee!
Trust thy wisdom me to guide,
Trust thy goodness to provide;
Trust thy saving love and power,
Trust thee every day and hour;
Trust thee as the only light,
In the darkest hour of night;
Trust in sickness, trust in health,
Trust in poverty and wealth;
Trust in joy and trust in grief,
Trust thy promise for relief;
Trust thy blood to cleanse my soul,
Trust thy grace to make me whole;
Trust thee living, dying too,
Trust thee all my journey through;
Trust thee, till my feet shall be
Planted on the crystal sea;
Trust thee, ever blessed Lamb,
Till I wear the victor's palm;
Trust thee, till my soul shall be
Wholly swallowed up in thee.

Avenging of the Elect.

(Continued.)

A WORK DELAYED, YET SPEEDILY DONE.

WE now observe that the coming of the Son of man to vindicate his elect, and redeem them from their great adversary, has been the confident expectation and prayer of the saints in all ages and in all nations. And it was not understood by the primitive believers to be a merely temporal alleviation, as the usual interpretations of this and similar passages must necessarily imply, in respect to their primary intention. It is certain that the coming of the Son of man, referred to in these passages, is, 1. A coming for the general and complete vindication of the elect. 2. A coming which they have long looked for, and desired. 3. A coming which, through divine forbearance, is long delayed. 4. A coming which is regarded as specifically promised, when all the treasured-up and importunate supplications of the elect will be fully answered, and all their patient longings and hopes completely satisfied.

Now, all these conditions plainly meet in that personal advent of the Lord Jesus, at the close of the present dispensation, when he shall come forth from the holy of holies, having finished his appropriate work there, to judge the world in righteousness, as it is appointed. There is no inconsistency in attributing to him the work of judging and punishing then; for then he will come without a sin-offering for that very purpose. Then will come the "times"—not all at once the "restitution"—but then will come "the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began," "whom the heavens must receive until" those "times" shall come.

We observe again, that coming of the Son of man will be both to vindicate his chosen, and take vengeance upon their enemies. Both departments of this

work of final judgment are set forth by Paul in 2 Thess. i:

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you: and to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." Vs. 6-10.

And our Lord, in his great prophecy, as it is found in Matt. xxiv, thus represents this interposition in behalf of his elect:

"And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Vs. 30, 31.

We are now ready to consider more particularly the apparent contradiction in respect to the time and manner of vindicating the elect, as it is represented in the parable under notice.

It is not uncommon in the Scriptures to represent the day of judgment as being long deferred, through the longsuffering of God, that men may have opportunities for repentance. Thus 2 Pet. iii:

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul, also according to the wisdom given unto him, hath written unto you." Vs. 8-10, 14, 15.

And thus also, as a single specimen from Paul, Rom. ii:

"Or despisest thou the riches of his goodness, and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Vs. 4, 5.

We read of great events that must happen previous to the day of judgment, as, the great apostasy, the revelation of the man of sin, etc.

Then there are other passages that represent the day of the Lord as coming "quickly," coming "as a snare," coming as "the lightning," flashing through the heavens. "Behold I come quickly," said the Lord Jesus, in Revelation. "Looking for and hastening unto

the coming of the day of the Lord," as represented by Peter. As the flood came upon the old world, so suddenly that it swept them all away, as declared by our Saviour.

One class of passages appears to relate to the length of time during which God forbears with the ungodly, giving invitations and opportunities to repent and be saved. The other class seem to relate more to the unexpectedness [to the wicked] and suddenness of the day of judgment, when it shall finally arrive. There is no contradiction between these apparently conflicting passages: they exhibit different aspects of the same thing. The cup of iniquity may be for a long time filling up, and give no indication of the fearful issues that will result from the addition of the last permitted drop. But when the cup is filled, the judgment will be swift and sure. "A short work will the Lord make in the earth." The coming of the Judge will be as the lightning that flashes in a moment from one end of heaven to the other. When the time came to destroy the old world in the days of Noah, it did not require a long while to bring in the overwhelming flood. When the time came to destroy Sodom and Gomorrah, it did not take long to do it. And it may be well for us to remember that both of these examples of long-deferred yet speedy judgments, have been used in Scripture to illustrate the manner of the final catastrophe of the wicked world. And we repeat that they were both examples of judgments long delayed, yet, at the proper time, speedily executed.

After a few more preliminary remarks, in the present connection, you will be invited to examine more particularly the present question, "When the Son of man cometh, shall he find faith in the earth?" Whether this be an inquiry or an affirmation, is of no material consequence in the present use of it. In some old editions of the Bible we have noticed it printed as a question; in others equally ancient, it stands as a solemn declaration. If it be an inquiry, it would imply a doubt, as if there might be, and as if there might not be, faith in the earth at that time. If it be merely an affirmation, its connections would seem to indicate that there would be faith in the earth notwithstanding the difficulties that were foreseen to be in the way of preserving it. The connecting word, "nevertheless," would seem to imply the fact that faith would be maintained under difficulties, for, "nevertheless," it would not be entirely destroyed. Those who apply the subject to the country and times of the Jews, as a nation, usually regard the proposition as being decided in the negative, and therefore the extermination of that nation. Dr. Adam Clarke, the great Methodist commentator, who understood the subject as applicable to the Jews, gives this short, emphatic answer to the inquiry: "No! and therefore he destroyed that land." Now, if it can be shown that the subject does not and cannot apply to Jerusalem and the Jews, but that it must have its literal and primary application to the world, as the first impression invariably apprehends it, then why may we not be just as confident that the rareness of faith in the earth at the time of the second coming of Christ, was foreseen and intimated by our Lord in this manner? Is not the reasoning in one case just as good as in the other?

Now, since it has been shown that the application of the parable to the Jews is erroneous, and even, in some respects, absurd; since the way has been pre-

pared for its direct and primary—may we not add, exclusive—application to the state of the world at the second coming of the Son of man; is it not manifest that it becomes a question of fearful importance to the whole world? On a question of this magnitude and import, can any people, or any individual, be deemed excusable in the neglect to become informed in respect to this matter? And is it not painfully apparent that the people generally feel little or no interest in ascertaining, in respect to this, what is truth?

This parable of our Saviour introduces to us, as an appropriate subject of investigation, the state of faith in the earth when he shall come to avenge his elect. It is not a subject of mere speculation, to gratify idle curiosity, which men may or may not consider, just as they happen to please; and which it is of no practical importance whether they decide at all, or which way they may decide.

It is a question of vast practical influence—one which, rightly decided, or wrongly, will have much to do in preparing the world, or in keeping it unprepared, for the judgment of the great day. It is a question for all times and for all people; but especially a question for a people who desire to understand their Bible, and who manifestly live in the latter days of the present dispensation. To this momentous inquiry, "When the Son of man cometh, shall he find faith in the earth?" we now solemnly invite your attention.

SPIRIT OF THE QUESTION, "WHEN THE SON OF MAN COMETH, SHALL HE FIND FAITH IN THE EARTH?"

The spirit of the question seems to be this: God's covenant with his people includes, as an essential part, a pledge of their complete salvation, not only by delivering them from the persecutions of their great adversary, but also by conferring upon them all the honors and felicities that have been provided for them by their infinitely meritorious Redeemer. The saints, in all ages and everywhere, have received from the Lord the assurance that they would be perfectly saved, both in respect to their souls and their bodies, and eternally glorified with himself.

Abel received this assurance, undoubtedly, and died a martyr for the true faith. Enoch and Elijah were permitted to enjoy a demonstration of it, in advance of the appointed time, that specimens and first-fruits of the predestined harvest might be given to the church, in those early times of comparative obscurity in respect to life and immortality. Moses endured as seeing Him who is invisible, and acted with continual respect to the recompense of the reward which neither the former dispensation, nor the present, has secured for him. Those model believers of the ancient ages looked for a city which hath foundations, whose builder and maker is God. They expected a better country than Canaan—even a heavenly one. They looked for a better resurrection, as the result of their sufferings for God.

Now, all those saints, whose faith we are exhorted to contend for, experienced, as well as we, the common salvation from the guilt, power and pollution of sin. And yet it is said, "These all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." This perfection, which they could not receive without us, could not have related to their personal religious character, for, in respect to that, they could not have been dependent upon us. It is undoubtedly intended to apply to them collectively and corporately, as the elder members of the great family of God. And the intention must be, that without us, who are, so to speak, the younger children of the divine family, they—the elder members—cannot be made perfect by entering upon the possession and glory of the common inheritance, until all the members of the family come to age, so as to share it together.

It is a most important and a most affecting truth, which Inspiration has deemed it good to communicate to us, that all the members of the great family of God, being equally joint-heirs with Jesus Christ, the "first-born among many brethren," shall, at the same time come into full possession and enjoyment of the common family inheritance. This was Job's expectation, by which he was cheered in the midst of his distressing calamities: "For I know that my Redeemer liveth, and that he

shall stand at the latter day upon the earth; and though after my skin-worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

The New Testament teaches still more fully and frequently than the Old, that all the family of God shall be made perfect in their heirship and eternal redemption at the same time. One part of the family is not to have the precedency of any other. The same, Come, ye blessed, children of my Father, inherit the kingdom prepared for you from the foundation of the world, shall be heard by all at the same time; and "So an entrance shall be administered unto [all] abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," at the same time. When the period shall come for one to be finally redeemed and glorified, it shall come for every one. Thus Paul, 1 Thess. i: 10.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trumpet of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." Vs. 13-18.

The Bible everywhere points forward to the second coming of Christ as the time when the elect shall be avenged of their adversary, and receive the fulness of their heavenly inheritance. Hence it is said that Christ will come with all his saints; "Them that sleep in Jesus will God bring with him;" "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And thus our Lord represented it in his great prophecy, in immediate connection with his coming, and the signs which are to precede and accompany it: "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Then, giving the parable of the budding fig-tree, which shows when summer is nigh, he continued: "So likewise ye, when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand." Hence Paul's confident expectation when about to be martyred:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Vs. 6-8.

Hence the glorious consolations which he administered to the Ephesians in the first chapter of his epistle to them:

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Vs. 9-14.

Hence such exhortations as, "Patient waiting for Christ;" "Seeing that ye look for such things, be diligent, that ye may be found of him in peace;" and many more of the same import.

The inspired teachers in every dispensation, so far as life and immortality were brought to light, strengthened and comforted the church with assurances from God that he would in due time vindicate

his chosen, and raise them up to enjoy the bliss and glory of his heavenly kingdom. And this was always associated with the coming of the Messiah. Innumerable prophecies excited and justified this expectation. This hope and belief were most beautifully and feelingly exhibited by the father of John the Baptist, when informed that his own son was to be the harbinger of Prince Messiah:

"And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spoke by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant: the oath which he swore unto our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." Vs. 67-75.

The misimpression of the uninspired saints, so far as they have been misimpressed, was not concerning the fact that such a deliverance and such a reign as the good man expected, were implied in the covenant which God made with their fathers: their whole misimpression was in relation to the times when the restitution of all things which God had spoken by the mouth of all his prophets should take place. They supposed it would occur at that appearing of Christ. They had not learned to distinguish between the prophecies which relate to his first appearing in poverty and humility, to provide the way of salvation by suffering, and those which refer to his second advent in glory, to judge and to reign.

This misimpression in relation to the time when the promised restitution should take place under the Messiah, was undoubtedly the principal hindrance to the Jewish nation in acknowledging Jesus as the true Christ. He did not answer those prophetic descriptions of his second coming and glorious reign, which are to be fulfilled at a future period, but which they supposed would be accomplished as soon as he appeared in this world. They rightly understood the prophecies which unmistakably teach that this earth is to be the scene of the Messiah's triumph and dominion.

We must have noticed that even the apostles, previously to their plenary inspiration at pentecost, had the same erroneous impressions in respect to the "times of restitution" which had been foretold by all the prophets since the beginning of the world. They supposed it would be at that very period, while Christ was yet with them upon the earth. They could not receive his own explicit declarations concerning his death and resurrection. The "times and the seasons" of the long-predicted restitution had not been revealed to them.

Our Lord himself affirmed, "But of that day knoweth no man; not even the angels in heaven; but my Father only." After our Lord's resurrection, he continued with the apostles forty days, speaking of the things pertaining to the kingdom of God. But though he spake of the things pertaining to his kingdom for so long a time, giving, too, his farewell instructions, yet he did not reveal to them the time, whether it would be then or at some distant period. So, at the last meeting, just before he ascended to heaven, they asked him this question, "Lord, wilt thou at this time restore the kingdom again to Israel?" His answer was, "It is not for you to know the times and the seasons which the Father hath put in his own power."

This great event of Christ's appearing in behalf of his own people—of appearing without a sin-offering, to save them that look for him—this appearing to avenge his elect, and deliver them from their enemy, has been long promised, long prayed for, long expected, but long delayed. All anticipations and calculations have been disappointed. The church is yet suffering; Israel is yet unredeemed; the persecuting adversary yet triumphs; scoffers are yet mocking; infidels are yet disputing; Christian allegorists are yet doubting and speculating about it; and some who

call themselves Christians are confidently denying it. The Hope that looks for it has become greatly obscured; the Faith that prays for it has grown weary; until it has come to pass that Christians are very generally agreed that it will make but little if any difference whether he comes or not, if we can only obtain the common salvation which the saints in all ages have enjoyed, even while they were looking forward for better things, and died without receiving the things that were promised.

It is a bad state of things—a state of things that directly and fearfully discourages the simple, the child-like faith of former ages, when the saints believed in the *language* that Inspiration adopted, and confidently expected the things that were promised. In ancient times, to the eye of faith, the Redeemer of Israel appeared as on the mount of transfiguration, with his raiment all luminous, and transparent with the glory of his own person; and the saints of the olden time had no difficulty in discovering the person of the Messiah shining through the glistening drapery. But now, under the same bright cloud that overshadows us, we exclaim, with Peter, “Lord, it is good for us to be here;” let us make here *two* tabernacles: “one for Moses and one for Elias.” But, alas! we are so bewildered and dazzled with the gleaming drapery of Christ that we do not discover his person; and we would deem it out of place to say, Let us make here a tabernacle for *thee*.

The promise of the personal coming of the Son of man to avenge his elect, is usually interpreted to mean almost anything else than what it seems to mean, or than what it inevitably does mean, to every person who has not a previous and contrary theory to maintain.

It thus, in effect, becomes a question of God's veracity, or of his *Faith*, as the word is sometimes used in the Scriptures. “Will he fulfill his covenant with his people?” is the question. The long delay, and the present doubt and disputation, put the veracity of God to a severe test, and the faith of many has utterly failed.

“But what if some do not believe—shall their unbelief make the faith of God of none effect?” Has it not frequently, if not usually, been the case that God's word has been put to the test—if we may thus express it—in all his great interpositions in behalf of his people? Has he not in the same interpositions put to the test the faith of his people, until it seemed sometimes as if there would be none who would maintain his confidence until the time appointed for the promised deliverance? Is it not certain, from the frequency of this testing the faith of his people, that there must be a discipline of faith, as well as of other graces, in all the divine methods of exercising and perfecting the virtues of the truly pious? Not to pursue this thought beyond the present use of it, may we not safely conclude that in the final and greatest of all the interpositions of the covenant-keeping Lord, there will be a trial of the faith of the church, corresponding, perhaps, with the unusualness and eventfulness of the interposition?

But finally, after bearing long with the enemies of the church, after putting the faith of his people to a test even unusually severe, suddenly as the flashing lightning, while scoffers are yet mocking, while many are crying, “Peace and safety,” suddenly and irresistibly, as a “snare upon all them that dwell upon the face of the whole earth,” the archangel's trumpet-blast is heard, and the Son of man appears coming in the clouds of heaven, with power and great glory. “Unto them that look for him, shall he appear the second time without sin [sin-offering] unto salvation.” “Then shall he send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” The great work of avenging the elect, as a preliminary to the promised restitution of all things which has been spoken by all the prophets, now begins. Messiah appears in his kingly character, as described in those prophecies that foretold the latter-day glories and reign of Christ with his people. The harvest of the world will have come; the tares will be gathered and burned by the angel reapers; the wheat will be gathered and saved. The whole work will be done speedily. The living im-

penitent will be destroyed suddenly; the dead in Christ raised instantly; the living believers changed in a moment—in the twinkling of an eye. A short work will the Lord make in the earth. In the decisive events connected with the second advent, one day is with the Lord as a thousand years, and a thousand years as one day. The Lord in a very short time shows his faith with his people, by fully performing all his covenant engagements.—*Buck.*

(To be Continued.)

The Sinfulness of Sinners.

In the sixth plague Pharaoh had advantages which he had not before. The magicians, by their successful imitations of the miracles wrought by Moses, made it doubtful to the Egyptians whether Moses himself was not a magician, acting without any divine authority; but the plague of the boils, which they could not imitate, by which they were themselves afflicted, and which they confessed to be the finger of God, decided the business. Pharaoh had no longer any excuse, and must know that he had now to contend, not with Moses and Aaron, mortals like himself, but with the living God. How strange, then, that he should continue to resist! Many affect to be astonished at this, and think it must be attributed only to a sovereign controlling influence of God, which rendered it impossible for him to repent or take warning. But the whole conduct of God shows the improbability of this opinion: and is not the conduct of Pharaoh and his courtiers copied and re-acted by thousands who are never suspected to be under any such necessitating decree? Every sinner under heaven, who has the Bible in his hand, is acting the same part. God says to the swearer and the profane, “Thou shalt not take the name of the Lord thy God in vain;” and yet common swearing and profaneness are most scandalously common among multitudes who bear the Christian name, and who presume on the mercy of God to get at last to the kingdom of heaven! He says also, “Remember the Sabbath-day to keep it holy;” “thou shalt not kill;” “thou shalt not commit adultery;” “thou shalt not steal;” “thou shalt not bear false witness;” “thou shalt not covet;” and sanctions all these commandments with the most awful penalties: and yet, with all these things before them, and the professed belief that they came from God, Sabbath-breakers, men-slayers, adulterers, fornicators, thieves, dishonest men, false witnesses, liars, slanderers, backbiters, covetous men, lovers of the world more than lovers of God, are found by hundreds and thousands! What were the crimes of the poor half-blind Egyptian king when compared with these! He sinned against a comparatively *unknown* God: these sin against the God of their fathers—against the God and Father of Him whom they call their Lord and Saviour, Jesus Christ! They sin with the Bible in their hand, and a conviction of its Divine authority in their hearts. They sin against light and knowledge; against the check of their consciences, the reproofs of their friends, the admonitions of the messengers of God; against Moses and Aaron in the law; against the testimony of all the prophets; against the evangelists, the apostles, the Maker of heaven and earth, the Judge of all men, and the Saviour of the world! What were Pharaoh's crimes to the crimes of these? On comparison, his atom of moral turpitude is lost in their world of iniquity. And yet who supposes these to be under any *necessitating* decree to sin on, and go to perdition? Nor are they; nor was Pharaoh. In all things God has proved both his justice and mercy to be clear in this point. Pharaoh, through a principle of *covetousness*, refused to dismiss the Israelites, whose services he found profitable to the State: these are absorbed in the love of the world, the love of pleasure, and the love of gain; nor will they let one lust go, even in the presence of the thunders of Sinai, or in sight of the agony, bloody sweat, crucifixion, and death of Jesus Christ! Alas! how many are in the habit of considering Pharaoh the worst of human beings, inevitably cut off from the possibility of being saved because of his iniquities, who outdo him so far in the viciousness of their lives, that Pharaoh, hardening his heart against ten plagues, appears a saint when compared with those who are hardening their hearts against ten

millions of mercies. Reader, art *thou* of this number? Proceed no farther! God's judgments linger not. Desperate as thy state is, thou mayest return; and thou even *thou*, find mercy through the blood of the Lamb. *Clarke's Concluding Note on Ex. ix.*

The Conversational Voice.

THE comfort and happiness of home and home intercourse, let us here say, depend *very* much upon the kindly and affectional training of the voice. Trouble and care and vexation will, and must of course, come; but let them not creep into our voices. Let only our kindlier and happier feelings be vocal in our homes. Let them be so, if for no other reason, *for the little children's sake*. These sensitive little beings are exceedingly susceptible to the tones. Let us have consideration for them. They hear so much that we *have forgotten to hear*. For, as we advance in years, our life becomes more interior. We are abstracted from outward scenes and sounds. We think, we reflect, we begin gradually to deal with the past, as we have formerly vividly lived in the present. Our ears grow dull to external sound. It is turned inward and listens chiefly to the echoes of past voices. We catch no more the merry laughter of children. We hear no more the note of the morning bird. The brook that used to prattle so gayly to us, rushes by unheeded—we *have forgotten to hear such things*. But little children, remember, sensitively hear them all! Mark how at every sound, the young child starts, and turs, and listens. And thus, with equal sensitiveness, does it catch the tones of human voices. How were it possible, therefore, that the sharp and hasty word, the fretful and complaining tone, should not startle and pain, even depress, the sensitive little being, whose harp of life is so newly and delicately strung: vibrating even to the gentle breeze, and thrilling sensitively, ever, to the tones of such voices as sweep across it? Let us be kind and cheerful spoken, then, in our homes.—*Once a Month.*

A Common Meeting Place.

THE rich and poor meet together in the same moldering of the tomb. There is no difference down in that spot where the grave-worm has his banquet! Among the darkness, dust, and putrefaction, among dead men's bones, you can find nothing to minister to human vanity. The loftiest and the lowliest rest side by side and mingle their dust together in the bosom of their common mother, earth. Affluence seeks, indeed, an external distinction in the burial spot; but it cannot even seek for any other, and all it can do is only to rear some more imposing sepulcher, or more proudly sculptured marble, which may arrest for a little while the passing stranger. It is only for a little while. As time sweeps on his course, the chiseled marble gives way; the letters are worn off; the proud name is gone; the splendid tomb is crumbled down; the plowshare passes over the moldering heart, or the spade of the grave-digger flings up the dust and bones of the mighty as unceremoniously as those of the mean. In a few centuries after they have left the earth, the high and the mighty of Babylon, Tyre, and Egypt, of Nineveh, Rome, and Etruria, have not even a man left upon the earth; and if their sepulchers are known at all, they are only known as matters of curiosity to the antiquary, or to be rifled of their bones by the rude hand of some heartless barbarian! The decree has gone forth over all the walks of humanity alike, and will be everywhere executed just alike: Dust thou art, and unto dust shalt thou return.—*The late Dr. Spencer, Brooklyn.*

THE total valuation of the real and personal property in the United States in 1860, according to the census returns, was Sixteen Thousand Millions of Dollars. This calculation did not include the property of the General, State, and Territorial governments.

I WILL answer for it, the longer you read the Bible the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—*Romaine.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 16, 1862.

JAMES WHITE, EDITOR.

Thoughts on the Revelation.

CHAPTERS VIII AND IX.

THE first verse of the eighth chapter of the Revelation mentions the opening of the seventh seal. With this verse the prophetic chain under the symbols of the seven seals closes, and with the second verse another series of events is introduced. We suggest that a more proper division of the book, would put chapters vi and vii, and the first verse of chapter viii, in one chapter.

Verse 1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

In prophetic time, a day for a year, about half an hour would be a week's duration. This probably applies to the second advent of Christ, and marks the period from the time that Christ leaves heaven with all the angels, till he returns with all the saints resurrected and changed, to the "Father's house." All the heavenly harpers being absent, there is said to be silence in heaven.

The sixth seal does not reach to the second advent. It brings us to the voice of God, the results of which convince the wicked that the great day of the wrath of God and of the Lamb has come. The seventh seal brings us to the coming of Christ accompanied by all the holy angels. Thus the seven seals reach from the preaching of the gospel in its purity, by Christ's first ministers, represented by the armed warrior on the white horse, down through the sad history of the church to the coming of Christ with all the holy angels to raise the righteous dead and change the righteous living.

Verse 2. And I saw the seven angels which stood before God; and to them were given seven trumpets.

This verse introduces a new and distinct series of events. The seals open the history of the church during the Christian age. The trumpets, covering about the same period of time, relate to the wars of certain nations. Thus God has definitely pointed out in these series of prophetic events way-marks from the first advent down to the second, to show pilgrim travelers where they are upon the great high-way of time, and when the journey of human probation will end. This is the grand object of the book, hence it is called "The Revelation of Jesus Christ."

Verses 3-5. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake.

These verses do not relate to the trumpets, but to the ministration of Christ in the heavenly Sanctuary during the Christian age in which the seven dreadful trumpets are to sound. The trumpet angels are introduced in verse 2, then the scene is changed for a moment, and there is introduced the ministration of Christ, the hope of the church during the dreadful scenes of the sounding trumpets.

The entire ministry of Christ in the heavenly Sanctuary is probably here illustrated. There may be proof of this in the statements that to the angel was given much incense, to offer with the prayers of all saints. The angel's filling the censer with fire and casting it into the earth, may illustrate the close of Christ's ministration. There followed voices, and thunderings, and lightnings, and an earthquake, the same as under the sounding of the seventh trumpet, chap. xi, 19, and in connection with the seven last plagues of chap. xvi, 18. These all refer to the same event, which will transpire at the voice of God.

Verse 6 resumes the subject of the trumpets, which occupies the remainder of chapter viii, and the whole

of chapter ix. As we have not time at present to prepare to give anything like an exposition of the trumpets, the readers of the Review must excuse us in passing over them, and recommending as the best light at present, the work in the list of publications entitled, *The Sounding of the Seven Trumpets*.

Something New.

OUR style of mailing this week is new to many of the readers of the Review. It is something new, at least in this Office. We will here point out some of its valuable advantages.

1. By it each subscriber knows every week just how his or her account stands, which must be gratifying to those whose religious principles have sufficient influence over their conduct in life to lead them to promptly pay in advance, according to the terms of the Review.

2. By it the unpleasant job of printing, filling out, and sending, common bills of indebtedness, is dispensed with, as every week each delinquent has, exposed on the margin of his or her paper, a very significant bill of their delinquency, showing how far they are behind; while the prompt and true friends of the cause have exhibited on the margin of their papers every week the Vol. and No. to which they have paid, showing how far they have paid in advance.

3. By it those to whom the Review is sent free, or at half price, are notified of the fact every week.

4. Printed lists of subscribers, showing how each one's account stands, can be furnished to the officers of the different churches to enable them to ascertain who should have the Review at half price, and report to the Office, and how much to take from their treasuries to pay for those half-price subscribers who cannot themselves pay. And when advisable, ministers who travel and hold Conferences can have lists of whole States to assist them in collecting, and making out a report of those who among the scattered ones should have the Review free, or at half price.

It is expected that every church will pay the one-half price of all its members who cannot themselves pay, and that the scattered ones of this class will be paid, either by those who order the paper for them, or by donations from the liberal for the Review to the worthy poor. In this case the free list should be very small, not exceeding one hundred.

Several who were marked on the books half price, are put at full price, and some who were marked free, are put at half price. A few who were far behind, we have marked as paid to Vol. xviii, No. 1, the point of time when the Office books passed from us to the Association. We expect some changes will be made, and request all who think their circumstances demand that their account should be changed to half price, to notify the officers of their church without delay. The scattered ones will please state their claims for half price or free to some one of our acknowledged preachers with whom they are acquainted. If they are separated from churches, and are not acquainted with any of our preachers, they will please send their claims without delay to the Office.

The present autumn is a favorable time for delinquents to square up, and pay the next volume in advance. We design to have a clean list as soon as possible, and give this timely notice that at the close of the present volume, only ten weeks distant, we shall strike from the lists the names of all who owe for one volume or more, unless we hear from them. Those who wish a few weeks' more time can be accommodated by sending a request in season.

EXPLANATIONS. The letters and figures at the right hand of the printed name show the volume and number to which you have paid. The fraction $\frac{1}{2}$ indicates half price. The letters fr show that the paper is sent free of charge. The star shows that the paper is ordered and paid for by another.

It can hardly be expected that in transcribing so many names with the accounts, no mistakes should occur. All errors will be promptly corrected.

THE great power of the Gospel to me is its immediate application to my wants, to my soul's life, to my best desires, to my immortal prospects. That is the everlasting verification of it to me.—*Chapin*.

Our Duty in Reference to the War.

WE have been urged from every quarter to state an opinion as to the duty of our people in reference to the present war in case of drafting. After much reflection on the subject, we ventured to state that in case of being drafted it would be madness to resist military law. One object in this was, if possible, to check the fanatical rashness which many are liable to run into, and disgrace the cause of truth. One thing is certain, true believers in the third message would make poor soldiers, unless they first lost the spirit of truth. The Spirit of Christ and of the present truth can never mingle with the spirit of the present war. The sporting, swearing, and godless appearance of our military camps, is painful to those who truly fear God.

But what shall be done? We think there can be no general drafting at present, hence this is the time in a God-fearing manner to search out the truth, and learn our duty, and be ready to act unitedly. We have spoken frankly upon some points, and would now invite brethren S. Pierce, Hutchins, O. Nichols, Bourdeaus, Cornell, Andrews, Aldrich, Waggoner, Loughborough, Hull, Ingraham, Snook, Brinkerhoof, or any others, to give the brethren light upon the subject. We do not ask for strings of ingenious questions, and shall not be satisfied with a careless misapplication of scripture in an effort against our suggestions. We ask for a clear exposition of the subject which will harmonize the word, and bear criticism, or a candid and faithful review of our suggestions, showing them erroneous. Such articles at this time, on any side of the question, will be joyfully received, and will be given to the readers of the Review.

Let those who object to our suggestions on the subject, present a harmonious scriptural position upon which we as a people shall act.

Report from Mich. Tent.

WE pitched our tent for meetings on a beautiful spot of ground in the village of Lowell; but owing to the excitement of the present time, caused by the war and other things, the congregations were not usually very large. The interest manifested by those that came was very good, though it did not deepen into conviction and obedience. There are three, however, who have taken a decided stand on the side of truth; and the last two or three lectures wakened up a deep interest in a few others.

During the first week of our stay here, everything seemed to move on without jar or discord; but when the Babylon question was taken up, the scene changed. There happened to be a kind of "tableau-theatrical" performance in the Congregational meeting-house, gotten up by the ladies of that denomination to get money for some benevolent purpose, the evening before this subject came up. The circumstance was too good to be lost, and Bro. Hull referred to it in his remarks. The shot had its effect, and told upon one Eld. Eaton, formerly a minister of that denomination, who, as soon as meeting was out, began to accuse Bro. Hull of misstatements. But after some conversation the Eld. acknowledged that such things were performed in the churches, and resulted in no moral benefit to them.

A few days after this, while the Sabbath question was under investigation, and one evening after the testimony of the "Fathers" was presented, Eld. Clutz, a Baptist minister, thought we were teaching error to the people, and he tried to show them wherein we were wrong by taking the following position. Said he, "I believe the Sabbath institution to be binding throughout all ages, but the commandment enforcing such obligation is both moral and positive. That is, the institution is moral while the time is positive, and may be changed according to circumstances." He went on trying to sustain this position, when he was interrupted by a lawyer who said that the Eld. should not teach the people that Sunday was the Sabbath any more; for by his own argument he had made every day alike, and whichever we chose to keep would be fulfilling the command on our part. This showed the inconsistency of the Elder's position to the people so completely that there was no need of further comment on the subject.

The next evening Bro. Hull gave a discourse on the text: "O Israel, thy prophets are like the foxes in the desert." This aroused the lion from his den, who came out in the form of an Age-to-come preacher, who said that he could show in five minutes that the whole law of God had been abolished. He was invited to take the stand, which he did, and worked for about fifteen minutes like one determined to accomplish something. During this short speech he completely used up his own arguments by taking the following positions: 1. There was no Sabbath until after the departure of the children of Israel from Egypt. 2. All the law was done away at the death of Christ, and there is no precept in the New Testament obliging us to keep a Sabbath. And in almost the next breath he contradicted all he had said before by taking the third position, that the Sabbath was a perpetual institution, and is binding upon the children of Israel to-day.

Truly the fox was fully represented, and I trust the congregation saw the application of the text. He challenged Bro. Hull to discuss the question of the law with him, and said he would like to occupy at least one evening in reading Scripture on his side. But our appointments were out for every evening and Bro. Hull told him if he would come on Friday, they would hold two sessions and try the question. No, he would not do that; he wanted an evening when he could have a congregation. Finally he was offered the next evening, provided the people wanted to hear him. It happened that they knew the gentleman, and when a vote was taken to settle the matter, only one arose in his favor, while on the other hand nearly all arose to their feet.

The discussion between Eld. Hull and S. P. Leland was the next thing of importance in our meeting. This passed off very agreeably on both sides, except that Mr. Leland made a great many blasphemous expressions, which made those that had any reverence for the word of God turn away in disgust from what he said.

At the close of the discussion a nice Family Bible was presented, with an appropriate speech by Mrs. Dr. Eddie, to Eld. Moses Hull, "for his able defense of its contents against the blasphemous attacks of S. P. Leland." There was also another Bible presented to Eld. J. N. Loughborough in a similar manner. These were presented to them as tokens of respect, by the ladies of Lowell. This was a touching scene, and will long be remembered by the people of that place. Many eyes were filled with tears, and a feeling of deep solemnity seemed to pervade the audience.

I think our tent-meeting in Lowell has not been in vain. We leave many friends of the cause there, if not advocates of it, and hope that the seed sown may spring up and bear fruit to the glory of God.

I. D. VAN HORN.

Lowell, Kent Co., Mich.

Tent Meeting at Fairport, N. Y.

THE tent was pitched in the village of Fairport, nine miles east of Rochester, Friday, Aug. 15. We were permitted to hold our meeting in the yard pertaining to the Universalist meeting-house, and were freely tendered the use of that house in unfavorable weather, or indeed whenever we chose to use it. This act of courtesy is in strong contrast with the conduct of those churches who style themselves "orthodox," and yet do all in their power to prevent the people from learning their true character.

Our meeting continued until Sunday evening, Sept. 7. The whole period was one of the most intense excitement of the public mind relative to the war. We gave up our tent for two war-meetings in the evening, and also for one in the afternoon. Under the circumstances we found it impossible to gain the general attention of the people, yet quite a number attended all the meetings, and acknowledged their faith in the truths preached. We think that not less than twelve expressed their determination to observe the Sabbath of the Lord. We pray that grace may be given them to maintain that decision. Eight persons subscribed for the Review. We think that there may be an opening for good in this place should a measure of peace be restored to our nation. We were kindly entertain-

ed by those who were not identified with our faith. We trust that they will not lose their reward.

J. N. ANDREWS.
M. E. CORNELL.

Meetings in Indiana.

BRO. WHITE:—By invitation of Bro. M Kellogg, I held a series of meetings in the town of Portage, Porter Co. Ind. which continued every evening for two weeks commencing Aug. 20.

This was the first time this people had ever listened to our position. Bro. M. Kellogg and wife, with his father and mother moved here from Ionia, Michigan, a few months since. Many of the people in their neighborhood manifested an interest to hear, and six declared their intention to keep the Sabbath, so that there was a company of ten Sabbath keepers when I left, and they were expecting that some others who were deeply interested would join them. One was baptized.

Soon after our meetings commenced one of the congregation invited me to call on him. I called the next morning and found his wife on a sick bed, sorely afflicted. She had been told by her family about our preaching, and desired to hear me. Before praying with her, we conversed relative to our position and the importance of her commencing to keep the Sabbath, as the first step. She said that she had been convicted for some time, that the Seventh day Sabbath was the right one to keep, but she had not known how to get about it.

She continued, saying, I had a little book, on the subject of the Sabbath, sent me by my sister in York State, which convinced me, but she sent no letter with it to explain whether she was keeping the Sabbath herself, &c. But, said she, I will begin now, and keep it, for I know it is my duty. A daughter sitting by, who had attended our meetings, (whose husband had gone to the war,) said, I shall keep the Sabbath with my mother. After praying with them, the mother seemed much blessed and when I left the place, was so that she sat up a good part of the day. After this, her husband came to our Sabbath meeting, and confessed the truth, and said that he would keep the Sabbath; also another daughter.

I asked Mrs. McFarlin, (that is her name,) where her sister lived, and her name. She answered, Eliza Ann Ferren, wife of David Ferren, of Clarkson, Monroe Co., New York. The title of the little book is, "A Word for the Sabbath." I hope this statement will encourage others to send little books on the Sabbath, and other works to their relatives and friends, and tell them how deeply interested they are, in the doctrines they contain. It may be as likely to convince them as a three weeks' visit. And then how glad you will be. Moreover the angels in heaven will rejoice. And very likely, if by such a little winged instrument, they should be led onward to obtain eternal life, and you should be so happy as to be saved with them; how many ten thousand times your glad heart will leap for joy, on hearing that soul, ascribing honor, glory, and everlasting praise to Him who sits upon the throne, and to the Lamb, for moving you, their never-to-be-forgotten friend, to send them that little book.

Brother, sister, hurry, and mail the little books, that they may speed their flight, and reach your impatient friends, before the dreadful storm that is now gathering, shall sweep all the living away with wailings of unutterable anguish and despair, except those who are sealed with the seal of the living God.

I have been holding meetings in this place the past Sabbath and first-day. More soon.

JOSEPH BATES.

North Liberty, Ind. Aug. 1862.

Warnings!

We have also a more sure word of prophecy; whereunto ye do well that ye take heed.—2 PETER 1, 19.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast."

"For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall no more cover her slain."

"Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."

"Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it."

"For the indignation of the Lord is upon ALL NATIONS, and his fury upon ALL their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood."

"And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their hosts shall fall down, as a leaf falleth off from the vine, and as the falling fig from the fig-tree."

"For it is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion." "For the day of vengeance is in my heart, and the year of my redeemed is come."

"Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured by the fire of my jealousy."

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will gather them that are wicked to the sword, saith the Lord."

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth."

"And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of wateness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness."

"For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble."

"And the stone that smote the image became a great mountain, and filled the whole earth."

"Whosoever shall fall upon this stone shall be broken; but on whomsoever it shall fall it will grind him to powder."—N. Y. Independent.

Shall we set down the Independent as an "Advent" paper! How else can we account for the appearance in its columns, without note or comment, of the above compilation of texts, as scriptures containing warnings applicable to the present time? U. S.

Bold and True.

THE HON. THADDEUS STEVENS, Chairman of the Committee of Ways and Means in the present House, having been re-elected to said House in 1860 by the pretty decisive vote of 12,964 to 470 scattering, has just been unanimously nominated to the next House. On being notified of his nomination, he appeared and addressed the Convention as follows:

FELLOW CITIZENS: I have come for the purpose of thanking you and accepting your nomination. It is always gratifying to a public man to be assured of the continued confidence of those whose servant he is, but especially so in times like these when the wisest men differ on questions of policy. I had prepared to speak on those questions, and to criticise, not in a fulsome manner, but as I thought it deserved, the conduct of the war and the present policy of the administration; but in the last hour I have hesitated whether to speak as I had intended—whether it were proper to criticise now, in this hour of deepest gloom, when we know not where our armies are, but know that they are nowhere successful. But, whether we advise the Government, or find fault with it, we

must all do everything to strengthen the hands of our nation. Let us not despair; life is not all sunshine—it has gloom with joy, adversity with prosperity—nor is the victory always to the just—human energy and earnestness will often wrest from fate that which would seem to belong to justice alone. Possibly we have not yet suffered enough; but let no man falter in his loyalty to his Government, no matter how he may criticise its policy; for he who falters now is a traitor, not only to his country, but to humanity and to his God. I have not determined whether to speak as I intended; perhaps when we know the result of those few days, I may meet you and speak to you. I have protested against the present policy, not only to the people, but to the face of the President and his Cabinet, and on the floor of Congress, as those know who have done me the honor to read my speeches; told them that they were exercising too much lenity at the request of border statesmen—not one of whom, in my judgment, has loyalty in his heart. I have accused the prime minister to his face for having gone back from the faith he taught us, and instead of arming every man, black or white, who would fight for this Union, withholding a well-meaning President from doing so until, as we advance into their country and our armies dwindle away from miasma and disease, they spring up behind us, and retake what we have gained. They still hold the Mississippi, and threaten us even on the banks of the Ohio; all because the slaves at home are giving them no trouble—because we are, at the point of the bayonet, keeping them *loyal to their masters* instead of *to the Union!* I have told these things to the President and Cabinet, and they replied—“it may come to this.” “*Come to this!*” when two hundred thousand men have melted away, and two billion dollars spent: “*Come to this!*” when another half million lives shall have been lost, and a billion of dollars more laid upon you in taxation. *I cannot and will not stand this*—and if you elect me, I shall vote that every man be armed, black and white, who can aid in crushing the Rebellion; that every inch of Rebel soil be taken and sold to pay the debt of this war. I will not go with the President in paying for all the slaves—I did not vote for his resolution—I will not vote to pay for any slave of a *Rebel!* But I will uphold the Administration as far as possible—saying at the same time that it is all in vain unless they change their policy. Would it not be better that 15,000 armed slaves should lie unburied around the battle-fields near Manasses than that your friends and mine should thus be there? The Rebels might have slain them; they would have saved us, and our own men would have gone fresh into action and to victory. Yet at this sympathizers with treason at the north cry—“*Abolition!*” Abolition—yes! abolish everything on the face of the earth but this Union; free every slave—slay every traitor—burn every Rebel mansion, if these things be necessary to preserve this temple of freedom to the world and to our posterity. Unless we do this, we cannot conquer them. I have spoken thus in Congress—and in the last week, after a few remarks of mine the vote was 84 to 42, 84 agreeing with me, where a year ago not fifty could have been found; and if I go back there again, if we have any one left to fight by that time, *the whole nation* will be with me! Either we must pursue that policy, or the war will be disgracefully abandoned at last and our country divided—and he is a *traitor* who talks of separation on any terms! Again I thank you—I have said more than I intended when I began, less than I expected last night; but I have told you these things that, even if my principles be *wrong*, they shall *never be hidden*.—*N. Y. Tribune.*

PROGRESS OF EMANCIPATION.—Russia, before the year closes, will have abolished serfdom; Holland, through her Parliament, demands immediate emancipation in all her colonies; Brazil and the United States stand alone on this continent, as slaveholding countries; but Catholic Brazil is in advance of Protestant United States, for she forbids the selling of slaves at auction, or the separation of slave families.

A Christian in worldly company should be like a traveler in a storm; making haste out of it.

An Extract from a letter Written to a Distant Female Friend.

You speak of living among secesh. I am sorry that it is so. It is so strange that Northern men can sympathize with this terrible rebellion and the institution of slavery.

But have you never considered that there is a greater rebellion against God's government by the inhabitants of the earth, which is winked at? Satan was the first rebel. He is the great leader of all rebellions. He rebelled against the laws of God's government, framed by God himself, which were afterward written with his own finger upon tables of stone. Nearly all the human family have proved disloyal to the higher law, the ten commandments. We are laboring with all our energies to show the transgressors of God's law their danger, and bring them back to their allegiance to the higher constitution and laws. The world is given to idolatry, and they have forgotten God, their Maker and Preserver. They openly transgress his law, trample on the Sabbath, and in thus doing break the fourth commandment of the decalogue. Instead of keeping God's own rest-day, which he sanctified after he had rested upon it, and set it apart for man to observe and reverence, they honor a Papal institution. Oh, how the God of heaven has been insulted and despised. I pity the Sabbath-breaker who has soon to meet God over his broken law. No excuse will avail the transgressor then, for with the Bible and the almanac, every person of common abilities can tell just what day God sanctified and commanded him to observe, and when that day comes.

We have now an exhibition in our land of how serious a matter it is to lightly esteem, or rise up against, and prove disloyal to, the government or constitution of our land. And then consider how high a crime it must be to trample upon and despise the laws of God's government, and bow to, and reverence, an institution of Papacy, framed by the Man of Sin, who exalted himself above God, and who is the great enemy of God. Is not this the highest and most heaven-daring rebellion? Does it not deserve the highest punishment? Will God take to heaven, and into his own glorious presence, those who are living in open violation of one of the plainest precepts of the decalogue? No, no. It can never be that he will take those who are living in rebellion to his holy law to heaven, among pure angels who delight to do his will, and obey the laws of his righteous government, for there would be a second rebellion in heaven. The indignation of heaven is aroused at man's open and daring rebellion against God's holy law.

The signs are fulfilling which give us unmistakable evidence that Christ is at the door. And just before he shall come in his majesty and glory to take vengeance on the rebellious, that all may be left without excuse, he will cause a proclamation of his law to go forth that every disloyal subject may return to their allegiance to his government and laws. If they continue in their rebellion they can find no more place in heaven than Satan found after he rebelled.

You may plead that you cannot keep the Sabbath because your friends do not keep it. Such an excuse you will not dare to plead before Him who suffered so much to redeem you. Matt. x 36. “He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me.”

Luke xiv, 26. “If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”

Verse 33. “So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.” Many more passages of scripture I might refer you to, but you are acquainted with them. How many as they read these plain, close words of our Saviour, will pass them by unheeded! Others will look at them doubtfully, and turn away, saying, These are hard sayings; who can obey them? Did not our Saviour know that many would not obey his requirements? Did he who so loved us as to give his life for us, leave us any requirements or conditions of salvation which we could not obey? Oh, no, all his re-

quirements are reasonable and just, and we can obey them.

Hate referred to in Luke xiv, 26, means a less degree of love. We are to have supreme love to God, and our friends are to be loved secondarily. Our love for husband, wife, brother, sisters, father, or mother, must be inferior to our love to God. Our love for these dear relatives must not be blind and selfish, and cause us to forget God. When these ties of relationship lead us to prefer their favor by disregarding the truth, we love them more than we love Jesus, and are not worthy of him. In that fearful time when we need an arm to protect and shield us, stronger than any human arm, stronger than the arm of father, brother, or husband, and shall call upon him that is mighty to save, he will not hear us. He will bid us to lean upon those whom we preferred before him, whom we loved above him, whom we would not forsake for him. He will say, Let them deliver you, let them save you. I gave you proof of my love. I left the glory of my Father, and all my majesty and splendor, and came into a world cursed with sin and pollution. For your sakes I became poor, that you through my poverty might be made rich. I bore insult and mockery; and died a shameful death upon the cross, to save you from hopeless misery and death. Yet this did not excite your love enough to obey me, and lead you to prefer my favor above the favor of earthly friends, who have given you but feeble proofs of their love. I know you not; depart from me.

God will test and prove his people. One sacred truth after another will be brought to bear upon their hearts, close and cutting, until their faith will be purified and tried like gold, until all their dross will be purged away, and Jesus will present them unto his Father without spot, or wrinkle, or any such thing. We must overcome through trials and sufferings, as Jesus overcame. We must not shun the cross or the suffering part of religion. The language of the heart should be, Let me know the fellowship of the sufferings of Christ. Let me suffer with him that I may reign with him. ELLEN G. WHITE.

“Systematic-Labor” Calls.

FROM WRIGHT, MICH.

BRO. WHITE: At a meeting of the Seventh-day Adventist church of Wright, Mich., September 7, 1862, the following action was taken:

Resolved, That we feel willing, and it would afford us pleasure as a church, to sustain a messenger among us. We therefore pledge ourselves ready to provide a home, and care for such an one as shall be willing to take up his abode with us; and we will contribute to all his support according to the goods and ability God has put in our hands. JAMES SAWYER, *Clerk.*

FROM OWASSO, MICH.

BRO. WHITE: I have been requested by the churches at St. Charles, Chesaning, and Owasso, to respond to your suggestion under the head of “Systematic Labor,” in Review No 8, and request that some one of the messengers locate at, or in the vicinity of, Owasso, it being nearly a central point among five or six churches. Fourteen miles north is the church at Chesaning. Nine miles beyond them is the church at St. Charles. Twenty miles west is the church at Green Bush. South-west is the church at Woodhull, and southeast the church at Lock, each about twenty miles distant. Besides these are the churches on or near the rail road both east and west.

It is a point easily accessible from almost all parts, either by stage or rail road. It is proposed by the friends here to provide a home for any of the messengers that will come, also to provide as far as necessary for the wants of his family.

It is further requested that brethren Loughborough and Hull give a course of lectures in the city of Owasso at their earliest opportunity. Notice being given in season when they can come, the use of a large and commodious hall will be secured. The friends of the cause in this vicinity are becoming considerably stirred up by beholding the ominous signs of the times, and desire to put forth vigorous efforts that perishing souls may be brought to a saving knowledge of mercy's last

call, that they, with us, may be shielded from the storm that is now gathering.

Yours for the interests of Zion. E. S. GRIGGS.
Owasso, Mich.

The Sting of Death.

"DEATH is the sign of God's displeasure. Is this strong? It wears the frown of justice. It is God's blight upon a sinning race. It is the rod which sin has let fall upon us. It is the effect of poison which transgression has infused into our nature. 'Death has passed upon all men, for that all have sinned.' This is surely a sad, a revolting idea of death. In dying, then, we feel ourselves overtaken with the hand which reaches but to smite—we fall before the blight which divine wrath has breathed into our beautiful world. We become like the flower whose beauty and fragrance perish; an offense to those who loved us most. God's finger touches us and we wither. It were another thing to die had that sentence been spared, 'Death passed upon all men, for that all have sinned.' Knowing this, we are constrained to read in every instance of death God's wrath toward sin. It touches me, and that touch says, 'Thou hast sinned.' It recalls a life of sin. It is God's voice to our souls, reminding us of transgressions. But while as a man I feel thus, as a Christian I rise above all this, for faith whispers hope beside my dying bed, telling of Christ's submission to death that he might destroy its power, annul its curse, extract its sting. Religion then gilds even death's dark cloud with a cheerful light. Christ's passage through the tomb has left a permanent illumination on its sombre walls. He has abolished death and brought life and immortality to light. He has made death the gateway to his royal mansion—the soul's transition from a world of sin to a world of glory. Are you a Christian? Then death clothes you, not unclothes. *Death gives you new life.* It triumphs for a moment only that itself may die, and leaves you living and triumphant as you still exclaim in the victory of faith, 'O Death, where is thy sting?'"

In looking over the Cumberland Presbyterian not long since I found the above taken from the N. Y. Observer under the heading "The Sting of Death." In the first part of the article the writer makes out that death is an awful thing, and before he gets through he tries to show that it is a glorious thing. Let us notice the fallacy of this conclusion.

We are not transferred by death "from a world of sin to a world of glory," even if we are righteous. Job was a righteous man, but he did not expect to go to heaven when he died. On the contrary, speaking of death, chap. xiv, 12, he says, "So man lieth down and riseth not: till the heavens be no more they shall not awake nor be raised out of their sleep." Again he says, "For now should I have lain still and been quiet; I should have slept; then had I been at rest." Chap. iii, 13. He expected to lie there and rest in the grave till his change came. Chap. xiv, 14.

But it is said that Christ has made death the gateway to his royal mansions. Then we may infer that death was not the gateway to the mansions before; so that Job would be obliged to wait till his change came, and David till he should awake with Christ's likeness, Ps. xvii, 15, and the children of Bethlehem, Jer. xxxi, 15-17, till they were brought from the land of the enemy to their own border. But has death been made the gateway to the heavenly mansions? Does the New Testament say so? See John vi, 39, 40. "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up (from the death-bed to heaven? No, but) again at the last day." Verse 44. "No man can come to me except the Father which hath sent me draw him; and I will raise him up (not at death, but) at the last day." See verse 54. But, say some, the last day any one lives here is the last day. If that be the case, then there are as many last days as there are people who die; but the Bible speaks of only one.

But because "Christ's passage through the tomb has left a permanent illumination on its sombre walls," it is no sign that "death is the gateway to his royal mansions." What is it then? Why, by this we have the fullest assurance that there will be a resurrection.

See 1 Cor. xv, 12-20. Paul says, "For if the dead rise not, then is not Christ raised;" which shows that if Christ had not had a resurrection all the rest of the dead would never be raised, but are perished. We conclude then that death is the gateway to the grave rather than to the "royal mansions." The resurrection is one branch of the Christian's hope. Paul says, "I have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv, 15. See also chap. xxvi, 7, 8; xxiii, 6. It seems that at the present time people hope for death. Have they fallen in love with death, and hope for it more than the resurrection? Have they made a covenant with hell and death? Are they at agreement with them? But their agreement with them shall not stand. See Isa. xxviii, 15-18.

Christ has abolished death in one sense. But shall we infer from this that there is no more death. If death is abolished, has been taken out of the way, and there is no more death at all, then there is no gateway to heaven, if death is the gateway there. Death is only abolished prospectively. It will not be abolished till the new heavens and the new earth are made, not until the new Jerusalem shall be located on the new earth, and the wicked are destroyed, then there shall be no more death. Rev. xxi, 1-4.

We have no testimony that death clothes any one. When is it that we shall be clothed? at death, or the resurrection? At the resurrection. How? By putting on immortality. See 1 Cor. xv, 53, 54. "For this corruptible must put on incorruption, and this mortal must put on immortality. So then when this corruptible shall put on incorruption, and this mortal put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

"Death gives you new life." Here there is no difference between the so-called orthodox and Spiritualists. They are all worshipers of death. We have only a few short years to live here, then we die; but that is only a blessing; for we are "transferred from a world of sin to a world of glory." Those who believe in this theory should not resist death; yet they do. Whenever any one becomes sick, every means is used to avoid dying, and thus prolong the days of the soul in its prison. They seem to be in love with death when there are no effects of it at hand; but when the "king of terrors" comes near, they are terrified and affrighted, and try to shun the "sweet angel."

Where is the consistency of all this? Death is the "rod which sin has let fall on us;" it wears the "frown of justice;" but still it is the "gateway to the royal mansions." It is "a sad, a revolting idea;" but still it is the "way to heaven." It is the "effect of poison which transgression has infused into our nature;" it is "God's blight upon a sinning race;" it has passed upon all men because all have sinned; but still it is the pathway to life! Although it is "God's wrath toward sin;" although it touches us and that touch says, "Thou hast sinned;" although "it is God's voice to our souls, reminding us of transgression;" still it is the cause of our "souls' transition from a world of sin to a world of glory."

Let those who want to get to heaven not put their trust in death. Live godly and righteously in this present world, and we soon shall have a resurrection or a change equivalent thereto. We cannot sing in truth now, "O Death, where is thy sting? O Grave, where is thy victory?" but we can at the resurrection. "Blessed and holy is he that hath part in the first resurrection." Rev. xx, 6.

A. J. SMITH:

Libertyville, Iowa.

"The Borers Prepared the Way."

RECENTLY passing through a park in which several beautiful locust trees had been prostrated by the storm, we expressed our surprise at the effect of the brief though terrific blast that swept over the town. "Oh, the borers prepared the way for the tempest. Don't you see those dark lines through the heart of the tree," replied a friend. And there, unseen to the careless observer, were the traces of the destroying reptiles, while the green foliage waved in the sunlight, and the birds of song made music in the boughs.

And thus it is, we thought, with human character. Often communities and nations are startled at the sudden fall into open disgrace of a person in whom general confidence was reposed, and who, perhaps, was conspicuous for Christian activity and influence.

God had seen what man could not discern, the inward decay. The fatal worms of lust, avarice, and unholy ambition, had eaten away the moral principle, and even the strength of a noble manhood. And when the gale of strong temptation came, the victim fell, and ever after was a wreck by the paths of life, warning the wondering beholders of the danger of secret sins, and waiting only the final stroke of doom to consign it to "everlasting shame and contempt."

To all comes the solemn assurance of the living oracles, "Be sure your sin will find you out," either before the cross of atonement, or in the Golgotha of the second death.—*Tract Journal.*

THERE is nothing of any value but the love of God, and the accomplishment of his will; which is pure, substantial happiness; a joy that no man taketh from us.

MORE persons fall out concerning the right road to heaven, than ever get to the end of the journey.

THE Portland Company in Portland, Me., have made arrangements for casting guns of a large caliber, and have a Government contract for casting fifty 11-inch Dahlgrens.

LETTERS.

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

From Bro. Van Gorder.

BRO. WHITE: As the time for holding our State Conference, in October, is fast approaching, and the conference committee as well as the brethren generally are very much scattered, I take this early opportunity to inquire if you and Sr. White can attend our conference. I presume you are fully aware that we have no help for that occasion, and consequently look for help from abroad. Therefore will you (upon whom, all the oversight seems to devolve) inform us whether you can send us help or not. I suppose Bro. Cornell would come if no other door opens, but we leave the matter with you as you know our wants probably as well as any one else. We want the *pointed Testimony*. I fear Ohio is getting *sound asleep*. May something cause her to awake.

Will you please inform me by return mail, if you can possibly, who can come, as it takes considerable time to confer with the rest of the committee in regard to the matter, and we would like to have about three weeks' notice of the Conference in the Review, for the reason we do not always receive our papers promptly. Last fall the notice was so brief many did not know of the meetings until too late to attend; and our conference last spring had too brief a notice, some hearing of it only the eve before starting; and if it had not been for a letter Bro. Cornell, wrote to me, there would have been no Tent here nor preparation of any kind made. But providentially the letter was written, and all the arrangements made that were made, on short notice. It is to avoid such inconveniences that I address you thus early, if early it may be said to be.

Ohio would have been undoubtedly encouraged if two or three churches could have been raised up here this season; but the kind of encouragement we need the most is that which we receive by advancing in the cause of the third angel's message. We have concluded to encourage Bro. Baker and hope another season to secure the labors of an experienced messenger. May the Lord guide and direct to his glory and our good.

Will you please respond at your earliest opportunity.

In love and truth affectionately yours.

I. N. VAN GORDER.

Portage, O.

The more you think of yourself the less will wise and holy men think of you: you will find it hard to believe this: vain men would fain be wise.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 16, 1862

State Conferences.

If the time of State Conferences could be so arranged as to follow each other, one each week, and our brethren in the several free States were ready to take hold of organization right, and in earnest, and wished us to attend their conferences, we should be happy to do so.

Michigan State Conference.

THE brethren at Monterey have just built a commodious house of worship, forty feet by sixty, and are making preparations for a great gathering to the State conference. We hope they will not be disappointed.

The Association.

WE are glad to see the donation from the little church at Hundred Mile Grove, Wis., and from the little handful of brethren at Dartmouth, Mass., and from others.

Packages of Tracts.

FOR the accommodation of those who wish to scatter rays of light and truth everywhere around them with little expense, we put up packages of tracts, twenty-two in number.

Michigan State Conference.

THE next session of "The Michigan Conference of Seventh-day Adventists," will be held, according to resolution at its last meeting, in Monterey, Mich., Sabbath and first-day, Oct. 4 and 5, 1862.

Notice of the meeting is given thus early that all the churches may have ample time for the election and instruction of their delegates.

U. SMITH, Clerk.

Annual Meeting of the Seventh-day Adventist Publishing Association.

IN accordance with a resolution passed at the last meeting of the Association, held at Battle Creek, Mich., Oct. 4, 1861, the second annual meeting of the Seventh-day Adventist Publishing Association will be held in Monterey, Mich., on Sunday, the 5th day of October, 1862, commencing at 9 o'clock, A. M., for the election of officers, and the transaction of all other business pertaining to the interests of the Association.

- JAMES WHITE, G. W. AMADON, URIAH SMITH, E. S. WALKER, J. N. LOUGHBOROUGH, CYRENIUS SMITH, J. P. KELLOGG. Trustees.

If God is on your side, nothing can really hurt you if God is against you, nothing can really be a blessing to you.

SECURITY is frequently the forerunner of destruction. "Let him that thinketh he standeth, take heed lest he fall."

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 received pays.

- E. G. White for Mrs. M. C. Tapley, 0,75, xxii, 1. F. L. Sawyer 0,50, xxi, 16. P. Gould 1,00, xx, 22. Robt. Cowles 1,00, xxii, 16. John Kaph 1,00, xxii, 16. Martha Rice 3,00, xxii, 1. R. B. Delap 1,00, xxii, 16. W. B. Pringle 1,00, xxii, 16. C. E. Potter 1,00, xxii, 16. L. Hunt 1,00, xxii, 16. Jas. Perrin 1,00, xxii, 16. Joel Deland 1,00, xxii, 16. Wm. Sadden 0,50, xxi, 16. Jas. E. Titus 2,00, xxi, 1. Mrs. J. Ansley 1,35, xx, 17. Mrs. Jacob Smith 1,00, xxi, 14. W. D. Sharpe 1,50, xix, 14. H. J. Kettle 1,50, xxi, 14. H. Gardner 2,00, xxiii, 1. C. M. Coburn 1,00, xxi, 21. M. Hackworth 1,00, xxi, 16. C. M. Chamberlain 2,00, xxii, 1. Peter Hoffman 4,00, xxi, 1. J. C. Buck 1,00, xxi, 16. M. W. Stockwell 1,00, xxi, 7. S. Whitney 1,00, xxi, 13. Caroline Butler 1,00, xx, 14. Mary Poster 2,00, xxii, 1. W. Campbell 1,00, xxii, 16. J. H. Ginley 1,00, xxi, 1. Jane White 5,00, xviii, 1. D. W. Milk 0,50, xxi, 14. W. L. Saxby 1,00, xxi, 14. W. E. Price 1,00, xxi, 1. M. Losey 1,00, xx, 1. C. Webster 1,00, xxii, 16. E. H. Seaward 3,00, xx, 1. G. N. Collins 1,00, xxi, 1. R. C. Ashley 1,00, xx, 1. M. H. Collins 1,00, xxi, 1. J. T. Ashley 1,00, xxi, 1. C. J. Mack 2,00, xx, 1. Sr. Brackett for S. Hutchinson 1,00, xxii, 16. Ezra Odell 0,50, xxi, 16. J. Holloway 1,00, xxi, 1. I. M. Davis 1,00, xxi, 1. Robt. Sawyer 1,00, xxi, 9. H. A. Fuller 1,00, xxii, 5. Wm. Potter 0,63, xx, 17. L. Marsh 1,00, xxi, 16.

For Shares in Publishing Association.

- I. D. Van Horn \$20,00. Henry Gardner for Rachel Ann Sperry and James Byron Sperry, \$20,00. Eliza J. Waggoner \$10,00.

Donations to Publishing Association.

- Richard Godsmark \$10,00. Wm. F. Crous \$1,00. A friend in Steuben Co., N. Y., \$5,00. Church at Dartmouth, Mass., s. b., \$10,00. Church at Hundred Mile Grove, Wis., \$25,00.

Cash Received on Account.

- I. D. Van Horn \$10,61. M. Hull \$43,03. J. Bates 25c. S. B. Whitney \$2,68. N. Hodges \$5,00.

Books Sent By Mail.

- W. P. Potter 12c. Edwin Shipley \$1. S. P. Loder 28c. A. W. Smith \$2. J. A. Hayden 13c. P. W. Southworth \$1. S. J. Voorus 50c. M. R. Place \$1,13. Ann Whitmore 50c. C. W. Boynton 27c. A. H. Morrell 18c. Miss Louisa M. Gallop 15c. R. Alger 13c. L. L. Loomis 10c. C. H. T. St. Clair 75c. I. N. Van Gorder \$1. W. C. Lyon 40c. M. G. Kellogg \$1,96. M. C. Tapley 60c. Mary P. Foss 60c. J. H. Waggoner \$2,15. J. A. Scott 16c. Lucy A. Sargent \$1. J. A. Smith 20c. L. G. Bostwick \$1,50. Lucy Harris 62c. J. Chaffee \$1,00. Leonard Marsh \$1,00.

Books Sent by Express.

- Joel Gulick, Gaines, Mich. \$5,10.

PUBLICATIONS.

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more.

Table with columns: Title, Price, Postage. Includes items like 'History of the Sabbath', 'The Three Angels', 'Sabbath Tracts', 'The Kingdom of God', etc.

English Bibles.

We have on hand a good assortment of English Bibles, which we sell at the prices given below. The size is indicated by the amount of postage.

Table with columns: Bible Title, Price, Postage. Includes Diamond, Pearl, Nonpareil, Minton Bibles.

Bound Books.

The figures set to the following Bound Books include both the price of the Book and the postage. The Hymn Book, containing 464 pages and 122 pieces of music. History of the Sabbath, in one volume, bound Part I, Bible History Part II, Secular History. Spiritual Gifts Vol. I, or the Great Controversy between Christ and his angels, and Satan and his angels. Spiritual Gifts Vol. II. Experience, Views and Incidents in connection with the Third Message. Scripture Doctrine of Future Punishment. By H. H. Dobney, Baptist Minister of England. Home Here and Home in Heaven, with other Poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents. The Chart. A Pictorial Illustration of the Visions of Daniel and John, 20 by 25 inches. Price 15 cents. On rollers, post-paid, 75 cts.