

ADVENT REVIEW,



AND SABBATH HERALD.

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

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Eternal Life.

"I give unto them Eternal Life."—CHRIST.

I WANT to live alway, forever to stay,
With Jesus my Saviour, the Truth and the Way;
The few fleeting moments allotted us here,
Are given that we with our Life may appear.

I ask to live alway, yet fear not the tomb,
For the smile of my Lord disperses its gloom,
And soon His sweet voice would bid me arise
To meet him, my loved One, descending the skies.

I ask to live alway, to dwell with my God,
On the earth when redeemed—the saints' sweet
abode;
To range with delight o'er its glorified plains,
Where the King in his beauty eternally reigns.

I ask to live alway, and joyfully greet
The friends that I love, where in harmony sweet,
Our rapturous songs may unceasingly rise
To our Saviour and King, in sweet Paradise.

I ask to live alway, to mingle in song
With seraphs and angels—a bright happy throng;
To join in the shout that through Eden will ring,
Hosannah to Jesus our glorious King.

Avenging of the Elect.

(Continued.)

THE GREAT QUESTION.

Now comes the great inquiry, "When the Son of man cometh shall he find faith on the earth?" As he will have shown his faith with his elect, shall he find a corresponding faith in them? Will they continue to look for him, notwithstanding his long delay? Shall the faith that animated the ancient believers, and in which they joyfully died, be found in lively exercise among their spiritual descendants, when the covenant-keeping Redeemer appears to vindicate his elect? Or, on the other hand, shall the evil servant be found saying in his heart, "My Lord delayeth his coming," and be suddenly overtaken in the midst of his drunken revelry and unbelief?

Will the simple, original faith be preserved in the earth until that time? Or shall it be theorized and allegorized away until, in the interpretation of the Old-Testament predictions, the second coming of the Lord to judge, to triumph, and to reign, shall be explained to mean merely his present mediatorial reign in heaven, and the general triumph of his grace in the earth? Or, if these predictions of his coming be too manifestly judicial to mean a work of grace, shall the time finally come when they shall be interpreted to mean only, or, at least, primarily, the temporal judgments which divine Providence inflicted upon Jerusalem and the Jews?

Will the later teachers of the Christian church be generally misimpressed, in relation to the second advent of the Lord Jesus, as were the later teachers of

the Jewish church in relation to the first advent, and thereby, as the Jewish teachers did, unintentionally, and yet fatally, mislead their followers? Is this the reason why that day shall come upon men unawares, "as a snare upon them that dwell upon the face of the whole earth?" And from this are we not obliged to infer, however unpleasant the inference, that at the time of his coming the true faith, in respect to that event, will not be the general faith? There will be faith in the earth; but it will be the exception, and not the general state. So, in consequence of this general misimpression—notwithstanding all the admonitions of apostles, prophets, and of our Lord himself—as the predicted deluge dashed over the antediluvian world, while they were eating and drinking, marrying and giving in marriage; as the threatened fire-storm fell upon the Pentapolis, while they were reveling in their beastly lusts; as the midnight thief breaks into unguarded house while the unfaithful watchmen are sleeping; as the master returns unexpectedly from the festival, and surprises his undutiful servants in a drunken brawl; so the coming of the Lord Jesus will overtake men unawares." "The day of the Lord will come as a thief in the night." This is the usual Scripture representation.

Now, this unpreparedness for this expected event appears very surprising, when we consider several material and indisputable facts: 1. That the second, personal, visible advent of the Lord Jesus is a frequent and prominent topic of the Old and New Testament prophecy; and is likewise a cardinal doctrine in every orthodox creed. 2. That it would be at the close of a definite series of temporal events, which authentic testimony shows to have been filling up the history of the last two thousand years. 3. That in no place in the Scriptures is there ever, in any manner or measure, directly or indirectly, either by word, figure, or symbol, any indication—much less any declaration—that a long period of time shall elapse between the termination of the present passing series of events and times, and the second advent of Christ. That, so far from there being any indication of such an interval to separate present events from that event, the coming of Christ is uniformly represented as suddenly arresting and terminating the formerly predicted but now historical series of events, and bringing upon the wicked world its ultimate catastrophe. 4. And this unexpectedness of the expected event (excuse the paradox) appears still more surprising when we consider how frequently and how distinctly the wide-apart beginning, and yet rapidly-converging lines of serial prophecy have been drawn in the Scriptures, so as to meet at the only vanishing point, where the Son of man is seen coming in the clouds of heaven, to terminate the present dispensation and to introduce the new. To instance only a few of the many examples of this kind, we notice how the great symbolic image in Nebuchadnezzar's dream descends historically from the golden head to the silver breast and arms; thence to the belly and sides of brass; thence to the legs of iron; and finally to the toes of iron and clay. And there is the vanishing point—then and there—not previously, nor anywhere else; not on the head of gold; not on the silver breast; not on the body of brass; not on the iron legs; not on the feet of iron previously to their tenfold division, and the development of the toes of iron and clay; but specifically and most indisputably upon the feet with

their toes of iron and clay. When the historic image has descended to its last extremities, and there is nothing more to be added, and nothing of the same kind beyond, then and there—not anywhere else, neither afterward nor before—but then and there the stone that is cut out of the mountain without hands must come into contact with the image and grind it to powder, so that it shall fly as chaff before the wind, and never have any further development, while the stone becomes a mountain and fills the world.

And this must prove irresistibly, to all who are not warped in judgment by a previous and opposite theory, that the prediction does not relate to the beginning of the mediatorial dominion of the Lord Jesus, or to the introduction of the gospel dispensation, which came into contact with the symbolic image, without destroying it, and without preventing its further development, before united Rome was divided into its eastern and western empires, and several centuries before the development of the feet and toes of iron and clay.

Again, the little horn of Daniel's vision continues to persecute and wear out the saints, until the Son of man comes in the clouds of heaven, and the judgment begins.

Paul's man of sin continues until he is consumed by the judgment flames, at that very coming of Christ, of which he is treating when he associated with that event the resurrection of the saints and their final gathering unto Christ.

There are many, very many, other prophecies which like the foregoing, have their perspective lines drawn to this common vanishing point, at the second advent of the Son of man. Many of our Lord's parables illustrate the whole period of time from the beginning of the gospel dispensation until its termination by the judgment, which forever separates the opposite characters, and admits the righteous into the everlasting kingdom; and this judgment is uniformly represented as taking place when the Son of man comes the second time. In reading the parables, we cannot fail to discover that the state of things which they represent, in describing the intermixture of the evil and the good, continues so to the end. There is no indication, and, indeed, there is no possible place, for an interval between the general prevalence of evil and the second advent that introduces the new dispensation.

The distinct impression that the parables make upon the unperverted mind, if not in every case, yet in such a vast majority as to leave no doubt of the original intention of the parables—the distinct impression made is, that the state of things illustrated as now passing will continue without essential change [except for the worse] to the end of the world. Take, for example, the parable of the tares and the wheat, as it is recorded in Matt xiii:

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Vs. 24-30.

Then follows the explanation by our Lord himself; and we should remember that he never gave one parable to explain another. The explanation is an explanation, and is intended for that specific purpose:

"Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Id., vs. 36-43.

Must it not be admitted by all, 1. That this parable was intended to illustrate the state of things from the time that the Son of man began to sow the good seed in his field? Must it not also be admitted by all, 2. That the state of things here represented has continued until now, without any essential alteration, so far as the mixture of the wheat and the tares is concerned? Must not all admit as indisputable, 3. That our Lord has in the plainest and most unequivocal manner, affirmed that the same state of things will continue "until the harvest?" And has he not directly declared that the "harvest is the end of the world?" Is there any possible excuse for not understanding this explicit affirmation of the Lord Jesus? Or can any one show any indication, however indistinct, of an interval elapsing between the state of things thus represented and the end? Would not the parable indeed lose its entire point and force as an illustration, by the supposition of such an interval of universal holiness in the world, previously to the end? Is it not absolutely indispensable that the parable, and especially the explicit and minute interpretation and application of it by our Lord himself, was intended to produce the impression that the world would continue wicked without intermission until the end?

The parable of the nobleman who "went into a far country to receive for himself a kingdom, and to return," shows the same state of things, and the same ultimate result, in a little different form, and unmistakably illustrates the fact that the evil servants will continue, without any essential change, until the Master, "having received the kingdom," returns to judge them all. See Luke xix.

The parable of the servants and their talents, Matt. xxv, teaches the same truth, so far as it respects the continuance of the present condition of things, until the return of Christ to sit in judgment upon the world. And it is hazarding nothing to affirm that there is not in one of these parables, which our Lord gave for the express purpose of showing the present state of things, and their final result, the least intimation that a millennium of holiness should intervene between the state of things thus represented, and the coming of the Judge to introduce a new order of things.

Now, taking into consideration all these things, and many others equally illustrative, it seems surprising that the second advent of Christ should be represented as coming [to the many] unexpectedly. After all the admonitions to be looking for it, and preparing for it, as an event that would transpire while the present state of things should continue, so that that great event would interpose to terminate what is now exhibited, and has been from the beginning, it would seem as if the many, and not the few, would be found awake, and watching for the coming of the Lord; whereas, that day will come "as a snare upon all them that dwell upon the face of the whole earth." And does not this irrefragably prove, that a radical

error in theory and exegesis will be generally prevalent previous to the second coming of Christ? Otherwise how can we account for the predicted and certain fact that that day will take the world by surprise? Let us anticipate a little, by supposing that just previous to the termination of the present dispensation by the coming of Christ, the notion obtains that there must be an interval of a thousand years between the present prevalence of wickedness and the coming of the Lord, so that people—whatever they may try to do or profess to do—do not in fact expect the Lord while the present state of things continues, because that would be contrary to their theory; and let us suppose, furthermore, that the Lord will come—not as that theory teaches but just as he himself teaches—while the present state of wickedness continues, and that he comes for the purpose of terminating the present state of things; would not this be a sufficient explanation of the predicted facts in the case? Would not this, indeed, be the only explanation? In this treatise we assume that this is the true *rationale* of this momentous question. Our reasons for arriving at this conclusion will be given in subsequent chapters.—*Buck.*

(To be Continued.)

Letter to the President.

[The following letter from Mrs. Lydia Maria Child to the President of the United States, sheds a strong light upon the present aspect of the great political struggle through which this nation is now passing. It shows the forces which the President has to resist, in following his present conservative, not to say suicidal, policy. He has to stand up against the "enthusiasm for freedom" which reigns in nearly twenty millions of hearts in the free North, and against the prayers of four millions of oppressed and suffering slaves. If he continues to resist all these, in refusing to take those steps which a sound policy, the principles of humanity, and the salvation of the country, demand, it must be from an infatuation akin to that which of old brought Pharaoh to an untimely end.—v. s.]

It may seem a violation of propriety for a woman to address the Chief Magistrate of a nation at a crisis so momentous as this. But if the Romans, ages ago, accorded to Hortensia the right of addressing the Senate on the subject of a tax unjustly levied on the wealthy ladies of Rome, surely an American woman of the 19th century need not apologize for pleading with the rulers of her country in behalf of the poor, the wronged, the cruelly oppressed. Surely the women of America have a right to inquire, nay, demand, whether their husbands, sons, and brothers, are to be buried by thousands in Southern swamps, without obtaining thereby "indemnity for the past and security for the future."

In your appeal to the Border States, you have declared slavery to be "that without which the war could never have been," and you speak of emancipation as "the step which at once shortens the war." I would respectfully ask how much longer the nation is to wait, for the decision of the border States, paying meanwhile, thirty-two millions a day, and sending thousands of its best and bravest to be "stabbed, shot, and hung, by the rebels, whose property they are employed to guard. How much longer will pro-slavery officers be permitted to refuse obedience to the laws of Congress, saying, "We shall continue to send back fugitives to their masters until we receive orders from the President to the contrary." What fatal spell is cast over your honest mind, that you hesitate so long to give such orders? Be not deceived; God is not mocked. Neither nations nor individuals sin against his laws with impunity. Hear the old Hebrew prophet, whose words seem as if spoken to us: "Thou shouldst not have stood in the crossway to cut off those that did escape; neither shouldst thou have delivered up those that did remain in the day of distress. For thy violence against thy brother, shame shall cover thee, and thou shalt be cut off forever. The pride of thine heart hath deceived thee, saying, who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord."

The American people have manifested almost miraculous patience, forbearance, and confidence in their

rulers. They have given incontrovertible proof that their intelligence, their love of country, may be trusted to any extent. They are willing to sacrifice their fortunes and their lives, but they very reasonably wish to know what they are sacrificing them for. Men, even the bravest, do not go resolutely and cheerfully to death in the name of diplomacy and strategy. The human soul, under such circumstances, needs to be lifted up and sustained by great ideas of justice and freedom.

President Lincoln, it is an awful responsibility before God to quench the moral enthusiasm of a generous people. It wastes thousands of precious lives, causes an unutterable amount of slow, consuming agony, and tarnishes our record on the pages of history. Again I respectfully ask, How much longer are we to wait for the Border States, at such a tremendous cost and with such a fearful risk? When a criminal is on trial, it is not deemed prudent to try by a jury who are interested in the crime. Slavery is on trial, and the verdict is left to slaveholders in the Border States. The report of their majority shows them to be slaveholders in heart and spirit. The process of reasoning and entreaty has been very properly tried with them, and the people of the Free States have waited long and patiently for some obvious good result. They are getting restive; very restive. Everywhere I hear them saying, "Our President is an honest, able man, but he appears to have no firmness of purpose. He is letting the country drift to ruin for want of earnest action and a consistent policy." This is not the utterance of any one class or party. It may be heard everywhere: by the wayside, in the cars, and at the depots. Nor can I deny that some speak with less moderation. Shall I tell you what I said when cold water was thrown on the spark of enthusiasm kindled by brave, large-hearted Gen. Hunter? I exclaimed, with a groan, "O, what a misfortune it is to have an extinguisher instead of a Drummond Light in our watch-tower, when the Ship of State is reeling under such a violent storm, in the midst of sunken rocks, with swarms of unprincipled wreckers everywhere calculating on the profit they may derive from her destruction." The crew are working at the pumps with manly vigor, and almost superhuman endurance. They look out upon a prospect veiled by dense fog, and their cry is, "O God, let us know whither we are driving. Give us a clear, steady light to guide us through the storm."

I trust you will not deem me wanting in respect for yourself or your high position, if I say frankly that you seem to trust too much to diplomatic and selfish politicians, and far too little to the heart of the people. You do them wrong, irreparable wrong, by stifling their generous instincts, and putting an extinguisher on every scintillation of moral enthusiasm. Are you not aware that moral enthusiasm is the mightiest of all forces? It is the fire which produces the steam of energy and courage, and the motion of all the long train of crowded cars depends on its expansive power. In the name of our suffering country, for the sake of a world that needs enfranchisement, I beseech you not to check the popular enthusiasm for freedom! Would that you could realize what a mighty power there is in the heart of a free people! No proclamation, no speeches, have stirred it to its depths as did the heroic and kindly Gen. Banks, when he gave the weary little slave-girl a ride upon his cannon. I hail this omen of that suffering little one riding to freedom on the cannon of the United States. It is impossible to estimate the benign, far-reaching influences of such an action. They cannot be arranged in statistics, and will therefore be neglected by political economists. They cannot be brought up for electioneering purposes, and therefore men called statesmen attach no importance to them. But they will run through all the patterns of our future, though history will be unable to trace to their origin in the web those golden threads that here glow in the heart of a flower, and there light up the eye of a bird. Gen. Banks was not aware of the magnetism in that simple act of humanity. It owed its magnetic power to the fact that

"What within is good and true,
He saw it with his heart."

And so it wakened a responsive thrill in other kindly, generous hearts, who all remember the words, "In-

asmuch as ye did it unto the least of these, ye did it unto me." Such potency was there in it, that it proved an Ithuriel's spear to disguised forms of selfishness and treason. When it touched the toads, they started up devils.

In thus entreating you to trust to the impulses of the people, I by no means overlook the extreme difficulties of your position. I know that the pro-slavery spirit of the land is a mighty giant, characterized by unscrupulous selfishness and exceeding obstinacy. But I also know that all the enthusiasm is on the side of freedom. Despotism has its ugly Caliban of obstinate pride always at work for mischief. But enthusiasm is the swift and radiant Ariel, always prompt in the service of freedom. These two agents are in active competition. Choose which of them you will trust.

That you sincerely wish to save the Republic, the people do not doubt for a moment; and your scruples about Constitutional obligations have commanded their respect. But events have educated them rapidly, and they now deny that any Constitutional obligation exists toward rebels who have thrown off the Constitution, spit upon it, and trampled it under their feet. If you entered into partnership with a man who robbed you of your funds, set your house on fire, and seized you by the throat with intent to strangle you, should you consider yourself still legally bound by the articles of partnership? I trow not. But it is urged that some slaveholders are loyal. I apprehend that their name is not legion, nor their loyalty always of a kind that will stand much wear and tear. The course that some of them have pursued recalls to my mind the words of the same old Hebrew prophet, "The men of the confederacy have brought thee even to the border. The men that were at peace with thee have deceived thee. They that eat thy bread have laid a wound under thee."

Much has been said concerning the inhumanity of arming the blacks. All war is necessarily inhuman. But I cannot perceive why there is any more inhumanity in a black man's fighting for his freedom, than in a white man's fighting for the same cause. Doubtless long years of oppression have brutalized many of the slaves, and darkened their moral sense almost as much as it has that of the slaveholders. If, wearied out with their long waiting in vain for help, and goaded by the increase of their sufferings, they should resort to insurrection, indiscriminate cruelty might be the result. But this danger would be averted by organizing them under the instruction and guidance of officers who would secure their confidence by just treatment. They are by nature docile, and have been trained to habits of obedience. There seems no reason to apprehend that their passage through any district would be accompanied with more devastation than that of other troops. As for bravery, they would be stimulated to it by the most powerful motives that can act on human nature; the prospect of freedom on the one hand, and the fear of falling into their masters' power on the other.

I need not speak of emancipation as a measure of policy. Enough has been said and written to prove that enlightened self-interest requires it at our hands. But there is one aspect of the question which seems to me very important, though generally overlooked. I mean the importance of securing the confidence of the slaves, of making them feel secure of their freedom, if they serve the United States. One of the "contrabands" at fortress Monroe, said, "We want to work for the United States, but we can't work with *heart*, because we feel anxious about what the United States means to do with us when the war is over." I often see suggestions about impressing the negroes and compelling them to work for us. Last night's paper states that orders have been given to employ them in some of the camps, and pay wages to those who are *free*. In the name of justice, what right have we to force *slaves* to work without wages? What right have we to recognize *slaves* in persons working for the United States? Have we gone so far in this struggle without learning yet that *heart-labor* is of infinitely more value than compulsory labor? It is our duty, as well as our best policy, to deal justly and kindly by the poor fugitives who toil for us, and to stimulate their energies by making them feel *secure* of their freedom. *Your* word, of-

cially spoken, alone can do this. So long as you delay to utter it, one officer will scourge them and send them to their masters to be again scourged, while another will protect them. The poor creatures whose minds are darkened by ignorance, and perplexed by falsehood about the Yankees, become bewildered, and know not whom to trust. Their simple declaration, "We want to work for the United States, but we can't work without *heart*," seemed to me very significant and pathetic. Is not the *heart-service* of these loyal thousands too valuable to be thrown away? If their masters, in desperation, should promise them freedom as the reward for fighting *against* us, they would doubtless accept the offer as the best bargain they could make; because, alas, they have been unable to find out what the United States means to do with them. What candid person could blame them for such a course? Should we not do the same under similar circumstances?

O, President Lincoln, God has placed you as father over these poor, oppressed millions. Remember their forlorn condition! Think how they have been for generations deprived of the light of knowledge and the hope of freedom! Think of the cruel lashes inflicted on them for trying to learn to read the word of God! Think of their wives polluted, and their children sold, without any means of redress for such foul and cruel wrongs! Imagine them stealing through midnight swamps, infested with snakes and alligators, guided toward freedom by the north star, and then hurled back into bondage by Northern blood-hounds in the employ of the United States! Think how long their groans and prayers for deliverance have gone up before God from the hidden recesses of Southern forests! Listen to the refrain of their plaintive hymn, "Let my people go!" Above all, think of their present woful uncertainty, scourged and driven from one to another, not knowing whom to trust! We are told that uncounted prayers go up from their bruised hearts, in the secrecy of their rude little cabins, that "God would bless massa Lincoln." Is there nothing that touches your heart in the simple trust of these poor, benighted, suffering souls? In view of it, can you still allow the officers of the United States to lash them at their pleasure, and send them back to their masters, on the plea that the *President* has given no orders on the subject? Shall *such* officers go unrebuked, while Gen. Hunter is checked in his wise and humane policy, and when the great, honest soul of Gen. Phelps is driven to the alternative of disobeying the convictions of his own conscience, or quitting the service of his country? If you *can* thus stifle the moral enthusiasm of noble souls; if you *can* thus disappoint the hopes of the poor, helpless wretches, who trust in you as the appointed agent of their deliverance, may God forgive you! It will require infinite mercy to do it.

I can imagine, in some degree, the embarrassments of your position, and I compassionate you for the heavy weight of responsibility that rests upon your shoulders. I know that you are surrounded by devils that have squeezed themselves into the disguise of toads. I pray you to lose no more time in counting these toads, and calculating how big a devil each may contain. Look upward instead of downward. Place your reliance on *principles* rather than on men. God has placed you at the head of a great nation at a crisis when its free institutions are in extreme peril from enemies within and without. Lay your right arm on the buckler of the Almighty, and march fearlessly forward to universal freedom in the name of the Lord!

Pardon me, if in my earnestness I have said aught that seems disrespectful. I have been impelled to write this because night and day the plaintive song of the bondman resounds in my ears,

"Go down, Moses, go down to Egypt's land,
And say to Pharaoh, 'Let my people go!'"

That you may be guided by Him who has said, "First righteousness, and then peace," is the earnest prayer of

Yours, respectfully, L. MARIA CHILD.
[National Republican.

"A CHRISTIAN in the world," says John Newton, is like a man transacting his affairs in the rain. He will not suddenly leave his business because

it rains, but the moment that business is done, he is off. As is said in the Acts, respecting the Apostles, "Being let go, they went to their own company."

Policy.—Leniency and Protection to Rebels.

From every quarter, by army letters published and unpublished, we hear that some of our generals employ their soldiers in guarding rebel property and sometimes in returning fugitive slaves to their masters. Their men are dying with the scurvy for want of fresh provisions; these provisions are constantly before their eyes, but they may not touch them on pain of being shot. The rebel owners are in the rebel army; their wives and slaves at home will not sell, and every chicken is under a guard of soldiers. The very water of their wells and springs is forbidden to the famishing men of the Federal army. We hear most of this sort from the divisions of Grant in the South-West and McClellan in the East.

In our view the whole country ought to protest against this war policy.

We have the very highest esteem for the amenities of modern civilized warfare, and we hope our army will never infringe them. Leave the barbarities of savage warfare to the rebels alone.

But, amenities should not make war a farce. If we must fight, or have no country and no liberty, then let it be *such* fighting as means something and does something.

We wake up from our long cherished aversion to war, almost startled to find that our soberest, solid convictions are demanding a far more stringent policy than Grant and McClellan are pursuing. But our convictions on this point are firm as any convictions can be. *Why?*

1. We believe a stern and strong war policy is the truest mercy. It will soonest end the war, and with the least sacrifices of life and treasure in the end.

When Napoleon had occasion to put down a fearful mob in Paris, he ordered his gunners to charge his cannon with ball cartridges the first shot. Consequently one fire sufficed. Other men would have blown at them with powder only, till the mob had become tenfold stronger, and then been compelled to send balls at last.

If there must be war, it should be made fearful—else it avails nothing.

2. This policy sickens the soldiers; would drive them home if they could get home; and stops enlistments.

3. It drives loyal Southern men into the rebel ranks. It has done so until over large districts scarce one is left.

The reason is obvious. Rebels are always safe; loyal men are really safe nowhere. The rebel army shields rebel citizens, of course; our army shields them too. Hence rebels are safe, and whoever wants safety soon learns how it is to be had.

But the rebel arms rob and murder Union men without mercy. Our army affords them but a doubtful protection. This policy, therefore, has proved terribly fatal to the Union cause. It has mostly suppressed all utterances of Union sentiment. It has postponed peace far away into the unknown future, and has involved thousands of families with the fortunes of the rebels, and in whatever disasters may be necessary to bring them to their place in the Union.

4. This policy fails of the very purpose for which it is adopted. It does not conciliate the rebels a particle. It only exposes the Federals to their contempt. The Union leaders seem to have forgotten that they are fighting *slaveholders*—men who respect physical force and nothing else—men who are lost to all magnanimity and to all amenity, and to all justice and right. It is most unfortunate for any good results of this war that the policy of not touching the slaves, of not damaging the property of rebels, and, in general, of not hurting anybody very much, has pretty thoroughly lost us the respect of the rebel States, and has been adding to their courage and resources for this war every month since it began.—*Set.*

The pebbles in our path weary us and make us foot-sore more than the rocks.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 23, 1862.

JAMES WHITE, EDITOR.

The Sealing.

THE angel of Rev. vii, 2, 3, having the seal of the living God, cries to the four angels to whom it is given to hurt the earth and the sea, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." This indicates a time of comparative peace during which the work of sealing will be accomplished. When the servants of God shall be sealed, the winds will blow unrestrained.

Jer. xxv, 31-38: "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 give 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. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord. He hath forsaken his covert as the lion; for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger."

The above is doubtless a prophecy of the unrestrained blowing of the four winds, after the work of sealing shall have been accomplished. The dreadful scourge of war shall go forth from nation to nation. The winds of political strife and war will rage with such fury as to be here represented by the prophet, by a great whirlwind being raised up from the coasts of the earth. Terrible day of slaughter! From one end of the earth to the other will be the slain, unlamented, ungathered, unburied. And this is to be followed by the seven last, dreadful plagues, which, judging from their description in chap. xvi, will far exceed in anguish the slaughter of the battle field.

Then the false shepherds, who have been teaching that there was no cause for the alarm given by the Seventh-day Adventists, and have been proclaiming peace when God hath not spoken it, and have been teaching that the nations were soon to cease to learn war, will be dreadfully exposed to the desperate anger of the people whom they have deceived. They will, howl, and cry, and fall like a pleasant vessel.

But before all this, the faithful watchman, seeing the sword coming, has given the alarm, and stands clean from the blood of souls. He has obeyed the prophetic injunction, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel ii, 1. He has not only heralded the near coming of that day, but has also set forth the necessary preparation in order to stand in that day; namely, the keeping of the commandments of God and the faith of Jesus. Under this preparatory message the servants of God are sealed.

The seal preserves the servants of God in the day of wrath from the seven last plagues. The first plague falls on those who have the mark of the beast. Rev. xvi, 2. From this we may suppose that those who have not the mark of the beast, but have the seal of the living God, will not suffer from this and the succeeding plagues. The prophetic language of the Psalmist is most applicable. It inspires the mind with confident trust in God, and lights up the dark future to those who make the truth their shield and buckler.

Ps. xci, 1-10. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely

he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

The vivid illustration of the prophet Ezekiel, chap. ix, 2-6, also shows the safety of those who have the seal or mark of God:

"And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughtering weapon in his hand; and one man among them was clothed with linen, with a writer's ink-horn by his side; and they went in and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's ink-horn by his side. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city and smite; let not your eye spare, neither have ye pity. Slay utterly old and young, both maids and little children, and women; but COME NOT NEAR ANY MAN UPON WHOM IS THE MARK.

Those whose eyes are opened to the sins of the age, who sigh and cry for the abominations that are done in the land, receive the sacred mark, and are safe in the day of slaughter. Those who are at ease in Zion, lulled to sleep by the song of peace and safety, dreaming of worldly prosperity and happiness upon the very threshold of the day of unmingled indignation of the Almighty, will not receive the mark, but will fall in the slaughter which follows the work of marking.

Dear reader, seek for the truth, and be sanctified through it, and soon, when all earthly hopes are perished, it will be your shield and buckler. Now is the time for humiliation and prayer before the God of high heaven. The mark is placed upon the foreheads of those who in the sealing time, sigh and cry for the abominations done in the land. Do not let these precious moments pass, and you be left in hopeless anguish when the sealing work is finished, to pay your devotions to rocks and mountains. Rev. vi, 15-17.

Micah and Joel on the War.

BOTH of these prophets speak of war, and it is evident that both refer to our times. See Micah iv, and Joel iii, 9-16. Micah speaks of the implements of warfare being turned into utensils of agriculture; and those looking for a temporal millennium suppose that God by the prophet really declares that this shall be, and that the nations are to cease to learn war. But what shall be done with Joel. He speaks of utensils of agriculture being turned into implements of war, and that the men of war are to be aroused. Before admitting that those two prophets contradict each other, let us examine their testimony more closely.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: and nation shall not lift up a sword against nation, neither shall they learn

war any more." Chap. iv, 1-3, Read also Isa. ii, 2-4.

Here we learn that it is not God who had spoken peace; but "many nations" join in the prophecy that in the last days implements of warfare are to be turned into agricultural utensils, and that men are to cease to learn war. It is evident that Micah prophecies of the wide-spread, deep-rooted, delusive doctrine, so popular among Christian nations, that the gospel is to triumph over all forms of error, and all nations of the earth be so brought under its influence, that the soldier will engage in tilling the soil, and military schools be closed for ever.

And let it be borne in mind that this doctrine of peace and prosperity,—this false prophecy so popular among many nations—goes forth in the last days, when the mountain of the Lord's house shall be established in the top of the mountains, or when the religion of the meek and lowly Jesus is, through worldly policy, exalted to the pinnacles of worldly governments.

The prophets describe the last days as dreadful in the extreme. Jesus declares them like those of Noah and of Lot. Paul says they will be perilous, and that in them many will depart from the faith. The doctrine of human progress to a state of perfection and holiness, as held all the way from the most prudent, down to the extravagant Spiritualist—that the golden age is soon to open—we regard as Satan's master-piece to bring the mind of the Christian world into an unprepared state to meet the impending dreadful crisis, described by the prophet Joel. By this prophet the Lord speaks as follows:—

"Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plow-shares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about, thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Chap. iii, 9-14.

The preparations for war, both in expenditure, and dreadful engines of slaughter, never equaled the present time. The men of war are awake. Armies are mustering and moving to the battle fields. Hundreds of thousands are leaving agricultural pursuits and are taking up arms. Our nation is not alone. All Europe is getting ready for the general slaughter.

The Lord by the prophet Joel describes the close of the present dispensation as it will be witnessed in dreadful reality. By the prophet Micah he foretells the delusive hopes of popular religionists, of peace and prosperity, while standing at the threshold of the day of slaughter. Hence Micah is not against Joel, nor Joel against Micah.

Our Duty and the Nation.

OUR brethren have generally desired to be as harmless as doves; there is also a commandment connected with this, to be as wise as serpents. It strikes me that this wisdom is very much needed at the present time. While men's hearts are failing them, it is not surprising that the minds of God's people should be strongly exercised in our present critical position. That our position is a critical one I need not argue, though I fear some have not sufficiently realized this, as they seem to think and act as if the crisis was sprung upon them unawares. Such are usually tried with Bro. White's position on the nation. I must confess that at first sight I was somewhat startled by his article; but on carefully reading it I freely expressed my opinion that it would result in good to the cause, and this opinion has been greatly strengthened both by reflection and observation. That it brought relief to many minds, none can deny; and some who oppose its position have yet freely used it, by showing it to opposers to silence their opposition. To such I would ask, If the position is unlawful, can it be lawful to avail ourselves of its benefits?

That there is a principle involved in this question, none will deny; but where does it tend? Will it lead

us to resist the present action of the government? I think not. I fear our feelings in this crisis have been too selfish—quite too destitute of gratitude toward those who are exerting themselves for our good.

It is possible for us to work our minds up to feel that we are martyrs, where no wrong or oppression has been intended; but to do so would be highly fatal, and result in our shame. One freak of fanaticism, at such a time as this, would work more injury to the cause than could be undone in years, and we have no time to spend in correcting such a work now. Let all be careful, and endeavor to keep the unity of the Spirit in the bond of peace. Divisions will weaken and destroy us. That we should feel *grateful* toward our government and rulers, instead of denouncing their action, is evident to my mind from several considerations:

1. A draft is not an act of oppression, but of necessity. All human governments depend on the war power for their existence. Our government is doubtless, in some respects, the best on earth, but it is no exception to the above declaration. It is now reduced to the necessity of making a desperate struggle for existence, and that it should call on the militia of the States to act in defense of our common rights, is certainly no strange thing.

2. The *design* of the government in drafting, is not to oppress, but to defend. We should remember that the efforts of our rulers, and of the thousands of men on the field of battle, who are toiling, bleeding, and dying, are all made in *our defense*. They are doing all to perpetuate the privileges that we have all our lives enjoyed, and still enjoy. This certainly presents a wide difference between their actions and those of persecutors, such as are noticed in Dan. iii and Acts v. Those who find a parallel here must lose sight of *motives*, without which *moral actions* cannot be truly measured. All objections that I have yet heard urged are fully met by this consideration.

It has been urged that some have volunteered under the influence of Bro. White's article. This is a great mistake, because the article *cannot* be so construed as to exert any such influence. I think in all such cases there is but a revulsion of fanatical feeling; and I am the last to deprecate anything that will separate between the *true* and *pretended* friends of the cause of God.

I heartily concur in Bro. White's remarks on petitions. At a special session of the Legislature in Iowa, a general bill has been passed exempting from military service those who are conscientiously opposed thereto, on their payment of \$100,00 as an equivalent. This may be all right, and the intention of the Legislature may have been good, yet I cannot refrain from astonishment that any should regard this result as an answer to prayer. My present conviction is that I would sooner suffer the result of a draft, and trust in God for the consequences, than to accept a \$100,00 valuation of my conscience. I consider it not only doubtful in principle, but inefficient as a practical measure of relief. Not over one in one hundred, if so many, could avail themselves of its provisions, while the poor, the great mass of our brethren, whose consciences are as tender and as valuable as those of the rich, stand precisely where they would stand without it. Beyond this, it divides the interest of the brotherhood; for some will rest secure on this provision, and thus their sympathies be in a measure withdrawn from the trial of their poorer brethren. "Let brotherly love continue." Were I a citizen of that State, such a law would bring no relief to me; but if it would, I would scorn to accept relief on a money consideration, while our poor brother was oppressed because of his poverty.

There are some considerations that have cheered me up under the thought of impending trials and dangers. The third angel's message is the work of God. His hand has been in the work all along; and I do not believe he has called us out so far, and led us by his truth and his Spirit, to leave us in the wilderness to perish at such a time as this. And he has chosen his own instruments to do his work, and guided them according to his will; and we who love this truth have seen too much of God's leading in the past to falter and distrust his fatherly care now. We want

"A faith that shines more bright and clear
When tempests rage without;
That, when in danger, knows no fear,
In darkness feels no doubt."

We want union. Division is Satan's choice work. Let us beware, for "rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry." May the Lord spare his people, and bring not his heritage to reproach. J. H. WAGGONER.

Burlington, Mich., Sept. 21, 1862.

Is the Nation Guilty?

FAR be it from my wish to become involved in fanaticism; nor would I attempt to run clear of the censure of what is commonly called conservatism. If I err in setting forth the relation that the United States hold to the institution of African slavery, let it be an error of ignorance.

Many of our ancestors came to America on account of the religious persecution in the Old World. They early watered the holy plant of our religion here on the Western continent. The rock-bound shores of New England received the feet of the Pilgrim Fathers, and North America became an asylum for the oppressed. Even while the principles of religious liberty became widely disseminated, the colonists were loyal to Great Britain. They contributed as faithful subjects to the maintenance of the crown.

But Great Britain became outrageously oppressive by her acts of parliament. The colonists appealed to the court of heaven for a redress of grievances. They promised God they would be just. They entered into a solemn compact or covenant with the great Jehovah in 1776, after this manner: "We hold these truths to be self-evident, that all men are created free and equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness," &c. Then the mother country waged a cruel war to force them to submission. She wished to exercise tyranny over them. They promised God if he would deliver them from this yoke of bondage they would be just, and sustain human rights and civil liberty. God did deliver them.

Ten years passed, and the representatives of a happy people met to decide upon a plan of government. Among the names of the delegates to that federal convention are found those who stood high in point of virtue, sound sense, and science. With others alike eminent, were assembled Washington, Randolph, Franklin, Hamilton, and Madison. After a session of three and a half months a constitution was adopted.

Great was the struggle to digest an instrument fraught with so few verbal errors. Its terms sounded well on the American ear, but its intention opened unto intrigue. One portion sacrificed justice to another's self-interest, and another left an opportunity of doing well for a system of expediency. The constitution called all human beings *persons*, but it meant that a *part* should be slaves. It was a lamb in its words, and a dragon in its meaning.

Luther Martin, a delegate from Maryland to the convention which drafted the constitution of the United States, says,* "The delegation from Georgia and South Carolina said their States would never agree to a system which put it in the power of the general government to prevent the importation of slaves. A committee of one from each State was chosen by ballot to take this part of the system under consideration, and endeavor to agree upon some report to reconcile those States. The staple and commercial States had a proposition referred to the same committee, to wit: No navigation act shall be passed without the assent of two-thirds of the members present in each house."

He further says, "This committee, of which I had the honor to be a member, met and took under consideration the subjects committed to them. I found the Eastern States, notwithstanding their aversion to slavery, were very willing to indulge the Southern States, at least with a temporary liberty to prosecute the slave trade; provided the Southern States would in their turn gratify them by laying no restriction on navigation acts. The committee agreed upon a report that the general government was to be prohibited from preventing the importation of slaves for a limited time. This report was adopted, but not without considerable opposition. It was argued in that convention in language like this: "That we had appealed to the Su-

*The quotation from Luther Martin is found in Debates of the Federal Convention, pp. 63, 64.

preme Being for his assistance as the God of freedom who would not but approve our efforts to preserve the rights which he had imparted to his creatures; that now when we had scarcely risen from our knees from supplicating his aid and protection in forming our government—a government formed pretendedly on the principles of liberty—in that government to have a provision not only putting it out of its power to restrain and prevent the slave-trade, even encouraging that most infamous traffic, by giving the States power and influence in the Union in proportion as they cruelly and wantonly sport with the rights of their fellow creatures, ought to be considered a solemn mockery of, and insult to, that God whose protection we had then implored, and could not fail to hold us up in detestation, and render us contemptible to every true friend of liberty in the world. It was said it ought to be considered that national crimes can only be, and frequently are, punished in this world by national punishments, and that the continuance of the slave-trade, and this giving it a national sanction and encouragement, ought to be considered as justly exposing us to the displeasure and vengeance of Him who is equally Lord of all and who views with equal eye the poor African slave and his American master."

Allowing the slave-trade, introduced the most inhuman system of traffic. The government itself afterward declares the African slave-trade piracy. But slave-traders often escaped the vigilance of national war-vessels. Judge ye whether the nation became hypocritical then.

Imported slaves had soon increased so that more territory was required for their propagation. This exigency called for another sacrifice at the shrine of slavery; and what is now the State of Missouri was given to strengthen that peculiar institution which perverted phraseology sanctions in the ninth section of the first article of the Constitution of the United States. Many dreaded the consequences of that compromise. The contest for freedom was terrible, but not in blood. But government yields. A broad expanse of territory is consigned to serfdom.

The serpent which has its coils now around the body begins to crush. Those persons that constitutional interpreters called property, began to run away from their masters. How plausible that a nation should protect the property of her subjects. Revenue Cutters, United States marshals and magistrates, must take care of our property, cries one section of the country. You shall have our care, responds all sections. The serpent now begins to push its fangs into its victim. One section say their property gets among the Indians and are sheltered in the swamps and secret hiding-places in Florida, and nothing but blood-hounds and arms will avail us. The government responds by getting back the slaves at the expense of millions, and then advises the Indians to move further westward. Do not the annals of my country vouch for the assertion? Ye of ready memory, deny it if you can.

The serpent which now enjoys one victim, gets hungry and seeks another. Texas, of large dimensions, helps stop its insatiate maw.

The serpent now gets aggravated because another (Mexico) interferes, and wallows in the blood of a new victim. Shall we drop the curtain now? Shall we tell of it in Gath? Other shames are too common. Withhold them not. This nation's sins must rise up in judgment against her. Shall a private citizen withhold the warning? Where are the watchmen? Do they know the hour of night?

Supreme judges get charmed, and the whole area of freedom is bartered away to a sort of servile despots. The unalienable rights of my sable friend must not be protected. Men must go hungry, the naked must not be covered. They crucify my Saviour. Conscience must be bound. A fugitive-slave law clogs me with fines, confinement, and a dungeon, when my hand is raised in support of the compact our ancestors entered into with Almighty God.

That awful day of national punishment will surely come. Are you ready for the conflict? Are your loins girded for battle? Who is your deliverer? Is God your pavillion? Are his arms your mighty battlement? The hosts of hell shall not prevail against you then.

But is there no mercy for the government? None but in repentance toward God. The nation must withdraw her aid from the system of slavery. Other iniquities are registered against her, but a sorrow for that alone may allay the indignation for a little moment.

Statesmen and politicians may assert that the people of the North are not responsible for the monstrous growth and curse of slavery; they may say that England forced it upon us, &c. Is that more than a fable to lull their hardened consciences? Trust it not.

Great men of this mighty republic have required the full amount of brick with no straw save the stubble from the field—like the taskmasters of Egypt. Ye have forgotten your brother in bonds as bound with him. Ye have cast your suffrages for ambitious men who have hugged the delusive monster of slavery, and now you must grapple with the victim yourself. Will you be humbled? Let your garments be sackcloth. Pray for a little respite until the servants of God be sealed, and then as loyal subjects you may enjoy everlasting fruition in the kingdom of our Lord and his Christ.

JAS. SAWYER.

Coopersville, Mich.

The Christian's Refuge.

WHEN overwhelmed with grief
Thy chastening hand I feel,
I would not murmuring bow,
But humbly, meekly kneel:
And reverent bless the tender love,
Which kindly chides me when I rove.

When friends from my embrace
By death's relentless hand
Are torn, I'll bow in hope
To thy all-wise command.
Dear Lord, my anguished heart shall feel
Thy smile hath balm each wound to heal.

When Satan's active power
Defies my boasted strength,
And proves how frail I am,
Where should I turn at length
But unto thee, if strength I'd claim,
And find it, Lord, in thy dear name.

Nor would I thee forget
When blessings thicken round.
In gladness or in gloom,
I would, oh Lord, be found,
Where every joy may tempered be,
And sorrow finds a balm in thee.

Oh yes, I'd ever crave,
Nor for one moment cease,
Wisdom and grace to guide
In wisdom's paths of peace.
Till thou shalt say, Receive thy crown,
Thy toil is o'er, thy warfare done.

J. A. DAYTON.

Chesaning, Mich.

Liberal.

I WISH to say that none of the friends who so liberally donated for n. w. s. have accepted my offer to return to them the amount of their donations. Fearing that a burden would fall upon me in this matter, friends have sent to me the sum of ten dollars to assist me in refunding what might be called for. The following is from the church at Grass River, St. Law. Co., N. Y.:

"Whereas, Sister White, in her love to God's cause and his servants, has done what she could to procure a home for E. W. Shortridge, and

"Whereas, Said E. W. S. has proved himself unworthy of such help, which has thrown a heavy trial upon sister W., therefore,

"Resolved, That we as a church do deeply sympathize with sister W. in this additional trial, and we do hereby promise, if sister W. shall have to refund the sums paid to her for E. W. S., to pay our share of the whole amount to her again.

"After reading the Supplement, I drew up the preceding preamble and resolution, and presented them to the church in this place at our church-meeting last Tuesday night, when they were unanimously adopted. It was also voted to send \$5 in advance to you.

"Your unworthy brother. H. G. BUCK."

I would express my thanks to the liberal friends of the cause of truth, who have manifested so much sym-

pathy and liberality in assisting me to bear the burden of this unpleasant affair. The ten dollars sent to me I shall apply to the Association.

It is a painful reflection that those who wish to honor the Lord with their substance, cannot assist those who appear to be true objects of Christian liberality without, in at least three cases out of four, being stung with proofs that it is unworthily applied. These things should teach us all caution for time to come.

ELLEN G. WHITE.

The War! The War!!

I HAVE been very anxious to know duty respecting the war, not so much for fear of the draft, as because I want to see treason receive its just deserts.

Consequently, I have written to Bro. White, to know if it would be allowable for us to go into the ranks.

I have had my fancy full of Gideons, and Jephthahs, and fighting Davids, and loyal Barzillais.

I have thought of brave Joshua, and the mighty men of war that arose to deliver the Israel of God, from time to time.

I have thought of Daniel as he supervised the affairs of Babylon, of which the military interest composed a chief part.

Often as I have thought of the baseness of slave treason, and how it hinders the message from moving forward, how it instigates Kansas raids, how it prompts to fugitive slave laws, and Dread Scott decisions, how it separates families, how it does violence to innocence, how it tars and feathers, and hangs, innocent travelers, pedlars, school-masters, &c., how it makes the soil barren, and the government corrupt, how it tantalizes, how it tyrannizes, how it traduces, in fact how it sums up in itself every horrid crime, how it brands every good patriot as a fanatic, I have wished sometimes that I had it where Joab had Absalom, and almost fancied that the time might come when a regiment of Sabbath-keepers would strike this rebellion a staggering blow, in the strength of Him who always helped his valiant people when they kept his statutes.

Last winter I had the war fever so high, that it injured me somewhat. I am well aware, that I felt too deeply on the matter, and when I mentioned my feelings to a judicious friend, he warned me of my danger.

But I find as I look to God for light, he does not seem to frown upon me for my hatred to treason.

Well I know, that the North has sinned, and this is the greatest of our sins. We have not abhorred the deeds of the bloody deceitful southern tyrants, but have bowed, and scraped, and truckled meanly to the monstrous system of slavery.

While I have been going probably somewhat to an extreme in my hatred to treason and oppression, I see that on the other hand, many are whining lest they might be drafted.

Now brethren, let us all stop pestering Bro. White on this subject, and go to God for guidance.

I have no doubt that when the time for drafting arrives, God will shed light on the path of the S. D. Adventists.

We have the gift of prophecy, and if we look to God, he will guide our leaders, and they will walk in the light. Praise the Lord.

For one, I am, willing to abide the counsel of the Lord. Either to stand still and see his salvation, or to fight till my sword cleaves to my hand, or to march around treason as the hosts of Israel did around Jericho.

I do not expect the full destruction of slavery; but the south must be humbled, else the slave cannot get the present truth.

Still we must be patient, for we at the North have sinned by our cowardly submission to the monster in years past, and must meet our punishment. After that, let southern traitors tremble.

JOSEPH CLARKE.

Special Request.

Bro. WHITE: My mother Mrs. Amy Dartt has been sick for the past four weeks and now lies at the point of death.

We think she is beyond human aid; but we know God is able to save her, and we wish to ask for the prayers of the church in her behalf.

We do not feel as if we could give her up, as we three, mother, a younger sister, and myself, are all the Sabbath-keepers in this place, and we know of no one we could call upon to comfort us, and pray with us for her recovery.

She feels that the prayers of the church may prevail in her behalf, as they have done in many instances, and she yet be spared to her family and the church of God.

Oh pray for her! We do not yet feel strong enough to do without her counsel and advice. Pray that with her returning health, (if God in his mercy should see fit to spare her,) we may all have more grace given us to take a firmer stand for God and the truth.

M. E. DARTT.

Baraboo, Wis.

Light and Gladness.

It is recorded by the sweet singer of Israel, in Ps. cxvii, 11, that "light is sown for the righteous, and gladness for the upright in heart." Again, "Thy word is a lamp unto my feet and a light unto my path."

Interspersed throughout God's blessed book, are exceeding great and precious promises. These are surrounded by a halo of light and glory. And what is the design of all these? Let Peter answer: "That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. i, 4. Then follows that sum in Christian addition: "Giving all diligence, add to your faith, courage [Macknight], and to courage, knowledge, and to knowledge, self-control [Whiting, and Wakefield], and to self-control, patience, and to patience, piety [Sawyer], and to piety, affection [Wakefield], and to affection, universal love [Wakefield]. How beautiful is this catalogue of Christian graces. Surely light is sown for the righteous like autumn leaves. Happy they who have these graces,

"Planted, growing in the mind."

The following which was related in my hearing from an authentic source will be in point here. A pious boy sat by the wayside reading. A proud infidel passing accosted him thus:

What are you reading my boy?

The Bible sir.

INFIDEL. How do you know it is the Bible?

Boy. (Pointing to the sun), What is that?

I. The sun.

B. How do you know?

I. I see its light and feel its warmth.

B. Well, I know this is the book of God, for I see its light and feel its warmth.

The infidel was silenced. Is not this the experience of every child of God, who searches for the truth as for hidden treasures? For one I can say with all my heart with David, "The entrance of thy words giveth light."

"If the way to heaven," says Bishop Beveridge, "is narrow, it is not long, and if the gate be straight, it opens into endless life." Yes, praise the Lord, the prospect brightens as we draw nearer home. How sweet the words of the poet,

"The road may be rough but it cannot be long,
I'll smooth it with hope and I'll cheer it with song."

The sure word of prophecy assures us that this long dark night of sin and woe and death is almost past. The day is at hand. Let us therefore cast off the works of darkness and let us put on the armor of light. Rom. xiii, 12. Press together. Watch over each other for good. Provoke unto love and good works. Says the beloved disciple, He that loveth his brother abideth in the light. "Awake," says inspiration, "thou that sleepest, and arise from the dead, and Christ shall give thee light." "How stands the case with me?" should be the earnest inquiry of every heart in this truly solemn time. Am I walking in the light, as He is in the light? Have I a tender affection for my brother in the Lord? Am I living and letting my light shine so that others are being led to glorify our Father in heaven? Has the blood of Jesus cleansed me from all sin?

These are times which try men's souls, and perils are thickening fast, and none will be able to stand but those who have God for their refuge, and their feet firmly planted upon the rock Christ Jesus. Let every man prove his own work. Then shall he have rejoicing in himself alone and not in another. Gal. vi, 4.

"Let your lamps be burning bright,
In God's word is beaming light,
Live by faith and not by sight,
Crowns are your reward."

GEORGE WRIGHT.

Lapeer, Mich.

The Sword vs. Fanaticism.

"He beareth not the sword in vain." Rom. xiii, 4. Many have supposed because Christ has said "Return good for evil," that this is a rule to be carried out without qualification, and that all law and order must now be sustained by means mild and bloodless.

Let such as suppose that the New Testament has stigmatized the military powers of earthly governments (in the rightful exercise of said power), as murderers, read Rom. xiii, 1-7, especially the 6th verse; "For they are God's ministers, attending continually upon this very thing." How emphatic! See the centurion Cornelius, how devoted and zealous, yet how acceptable to God.

Did not God will that Satan should be driven out of heaven? Was there not war in heaven?

While we admit that it is peculiarly the calling of ambitious and worldly men to fight upon the battle field, yet we see at times that the best and purest and most humane of our race have been called to jeopardize their lives for their laws and common rights.

It is a fact that we live in a world of disorder, and the firm, stable government, existing amid such a state of things, must ascribe its firmness and strength to Him who is the author of all good.

Shall the Christian, then, who is so greatly indebted to the government for its sheltering care in the past, shall the Christian forsake his country in her hour of peril? Think of it. Is it murder to hang or shoot a traitor? No! no! When men rebel against just and good laws, death is their just due, and the executioner is clear. Does not the army of Mr. Lincoln stand between us and a military despotism worse than Pharaoh's? Shall we, then, shrink from the requisition of a military draft? Are we Christians, yet have no love to the country that has fostered us? I much like Bro. White's remarks on this point? We would not shame the memory of Washington and other heroes whom God blessed upon the field of battle.

When our government exists itself in a bad cause, and sets itself in opposition to truth and justice, then it will be time to talk of disobedience; but while engaged in a crusade against traitors, let us like good and true men, render strict obedience to the laws.

Did not God help the British navy in chastening and destroying the Spanish Armada? Where would have been the liberty of Protestants had that Armada been successful? Were those men murderers who sent the balls thick and fast into the hulls of those monstrous ships, sinking them with their armies on board, armies all sworn to the interests of the Papal See?

What chance would there be in our own country for the progress of present truth if that Armada had succeeded in its intentions? So we might say of the revolutionary war, and other just wars. Were Joshua and David murderers? Let us lay aside fanaticism and act like men.

JOSEPH CLARKE.

THERE is a remarkable article in the last issue of Wilkes' *Spirit of the Times*, entitled "The Philosophy of the Crisis; high treason in our Camp." It is destined to attract wide attention, and if we mistake not, will produce a profound sensation on the public mind. Wilkes declares "that when the President was dragged by the assumed clamors of the soldiers, and in opposition to sentiments of the intelligent and patriotic classes of the people, to re-instate the man that lost the Peninsular campaign, and whose minions sacrificed Pope, the civil liberties of this poor country passed beneath the sword, and a virtual military dictatorship was inaugurated, the end of which no man can foresee."

LETTERS.

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

From Sister Worden.

BRO. WHITE: After reading so many precious letters in the Review, from brethren and sisters, I cannot well resist the desire I have to say a few words, notwithstanding my brief experience in present truth. Under the teachings of Brn. Loughborough and Hull at Charlotte, Mich., I was led to behold the slender platform on which I had built my hopes of a future existence, and on which I had rested for so many years. But I praise God that mine eyes have at last been opened, that the mystic cloud of darkness has been removed, and the glorious truths of the Bible have been presented in their true light, and that now I can behold, even near at hand, the "pearly gates of the New Jerusalem." I no longer roam through a dark wilderness with the anticipation that my spirit will soon take its flight to God, but now I know that "though after my skin-worms destroy this body, yet in my flesh shall I see God." There will I sing the song of Moses and the Lamb. There will I forever bask in the sunshine of a Saviour's love. There shall I dwell forever where the radiating rays of the Redeemer will ever be felt.

Language is inadequate to express the gratitude I feel to God, that I was ever privileged to hear the sound of the third angel's message, and that I ever heeded its warning call. It is my constant and fervent prayer, that he will soon establish a people here, that will give glory and honor to his name.

The Review is all the companion I have here, whose sentiments are in unison with mine, and its weekly visits are hailed with as much delight as an Inn to a weary traveler. I meet with much opposition, am ridiculed for keeping the holy Sabbath, am accused of belonging to a people who believe in "Free-loveism"; yet with all of these to contend with, with the book of God for my guide, the Review for my helper, and God's continual presence, I fear them not. Pray for me brethren and sisters that I may with you be in readiness for that day when the Deliverer shall come to make up his jewels.

"O glorious day! O blessed hope!
My heart leaps forward at the thought—
When in that happy, holy land,
We'll no more take the parting hand."

ROSE A. WORDEN.

St. Clair, Mich.

From Sister Rice.

BRO. WHITE: I feel very thankful for the privilege which I have of reading the Review. It is truly a welcome messenger to me from week to week. Much light and truth has been presented to my mind through its columns, for which my heart has been made to rejoice in the Lord; also, the many and stirring epistles from the brethren and sisters scattered abroad, have been to me as food to a hungry soul; and I would that I might drop one encouraging or comforting word in return, to the tried, the tempted, the sorrowing, or afflicted ones. I feel that I would share in the trials and afflictions of God's children, that their sorrows may be my sorrows and their joys my joys. I feel in unison with them and glad to see them striving to come to the unity of the faith.

The apostle Paul, in writing to the church at Corinth, says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." The people of God united will stand, and I for one want to be with that people, and I think the time is soon coming when all God's children will be united. Then peace, love, and joy, will prevail, truth will triumph; God will be honored and glorified. O then let us try to come to that unity which God requires of his children.

It is nearly five years since I commenced keeping the Sabbath, and I can say I still hail its hours with delight, and have been led to say with the Psalmist many times, "O how love I thy law! it is my meditation all the day." I do not feel like giving up, but I do feel like pressing my way on to the heavenly city. I long to see my Saviour coming in his beauty.

"I long to be delivered from this vain world of sin, [in.]
And with my blessed Saviour drink endless pleasures

I have trials and troubles to encounter, and often feel that the enemy would get power over me, but my trust is in the Lord who has said, "My grace is sufficient for you." To those who are tried and afflicted; I would say, Trust in the sure promises of God. Cling to them by living faith. The Lord will never leave nor forsake those who put their trust in him. The Lord will be the hope of his people. David has said, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." I desire to so live that I may be prepared for what is coming on the earth, and for an entrance into the coming kingdom. O who will be inheritors of that glorious land? "He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity."

MARTHA RICE.

North Hartland, Niagara Co. N. Y.

Extracts from Letters.

Sister C. Tosh writes from South Wright, Mich.: I feel so overjoyed that I have received the third message, that I know not how to express my feelings. I have tried to live a Christian for a number of years; but now I think I have found the truth, and I am trying to practice it. I am now keeping the ten commandments and the faith of Jesus to the best of my ability. I esteem the Sabbath a delight, holy of the Lord. I am entirely alone, there being no Sabbath-keepers within five miles of me. Bro. Cramer brought the light to me by lending me books. I have never heard any of the messengers preach since the first message. I hope some may come here after the tent season is closed; for the harvest is great. I have honest neighbors who I think would see the truth if presented to them by the living preacher.

Bro. E. Styles writes from North Liberty, Ind., Sept. 14, 1862: "The church here wants a messenger to come and make his home here. We will furnish him a house, and whatever he may need. Can Bro. Hull come and labor in Indiana?"

Bro. T. M. Steward writes from Mauston, Wis., Sept. 8, 1862: "I want to say that Bro. Waggoner's views on General Conferences meet my mind exactly. I think we need some system of operation that we can all understand and co-operate together.

"I am still trying to hold on, and work for the Master as opportunity presents itself. When we received the little extra sheet speaking of Bro. S., of Iowa, it pained my heart, and I felt to pity you and sister White, to see the burdens that are thrown upon you. I much regret that I ever caused you any trouble. I hope you will forgive me, and I trust the Lord will forgive me. I intend in the future to labor for unity of faith, concentration of action, and union of principles."

OBITUARY.

FELL asleep in Jesus, near Fremont, Sandusky Co. Ohio, Aug. 9, 1862, sister Susan S. Kittle wife of H. James Kittle, aged 52 years wanting 2 days. Her disease was bilious fever. Her sickness lasted nine days, during which time she suffered much, and there seemed to be nothing done that could arrest the disease until it had accomplished its work.

Her attention was first called to the claims of God's law, during the fall of 1856 by Bro. Jesse Dorcas; and in the winter of 1856 and 7, Brn. Holt and Cornell came to our place and preached the present truths of the Bible in the demonstration of the Spirit, and she with six others embraced the truth, and bowed submissively to God's law and were excluded from the Baptist church because they loved the law of God better than that organization.

She was ready to embrace truth as fast as it was presented. It was her delight to not only read but study Sr. White's visions, and heed their admonitions as coming from the Lord. When the subject of organization came up she was one of the first to embrace and love it. She was anxious that the church in this place should adopt systematic benevolence, and when they neglected to do so, she said to me, we can adopt it as a family if the church does not; and we adopted it from the time of the conference at Lovett's Grove.

Her family and friends deeply feel her loss, but we mourn not as those who have no hope, for we believe that all of us who are so happy as to have part in the first resurrection will meet her.

"She sleeps in Jesus, soon to rise,
When the last trump shall rend the skies,
Then burst the fetters of the tomb,
To wake in full immortal bloom."

H. JAMES KITTLE.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 23, 1862

RECEIPTS for the Review will hereafter be acknowledged by changing the volume and number in connection with the subscriber's address, forward as far as the remittance pays.

To the Brethren in Ohio.

Your call for help, and a Conference this fall, we shall lay before the Michigan State Conference, and probably a preacher from this State will be sent to Ohio, who can make the necessary arrangements for a Conference in your State.

The War.

It will doubtless be gratifying to the readers of the Review for the brethren to speak out freely through the Review on the present war, and the duty of Seventh-day Adventists in relation to it, provided their articles are free from that blind prejudice which has been ready to attack every advance which we as a people have made.

Bro. Ingraham writes from Monroe, Wis. Sept. 13, 1862:

"I wish to say that what you have written on the subject of drafting is satisfactory to my mind, and I wonder how any one could find fault with your position. It is not the intention of this government in this war to crush any man's religious faith, but to wipe out this unholy rebellion.

Bro. A. G. Carter writes from Rubicon, Wis., Sept. 18, 1862:

"It would seem most natural to me, from 2 Cor. x, 4; Rom. xii, 19-21, that the followers of Christ should not use carnal weapons, nor avenge. But how shall we understand Rom. xiii, 1-4? 'Let every soul be subject unto the higher powers, for there is no power but of God.'

"Shall we understand this in an unlimited sense, or as referring to righteous rulers only? In verse 4 we read, 'For he is the minister of God to thee for good.' It does not seem to me that such a ruler would require God's children to do that which would be the means of breaking any of the ten commandments.

"I acknowledge that I am a right-out-and-out coward when I am required to go into the carnal war, and if the same law was to be binding on us that was on the Jews, I would surely show my heels. See Deut. xx, 8. 'And the officers shall speak further unto the people and say, What man is there that is fearful and faint-hearted, let him go and return unto his house, lest his brethren's heart faint as well as his heart. But let me have a place in that war whose weapons are not carnal, and I will stick as close as a brother.'

Sept. 18. "You say in Review No. 15, under the caption, To Correspondents, 'Well-written articles, harmonizing the Scriptures on the subject, will be thankfully received.'

"I can say such articles will be thankfully read by A. G. Carter. I was interested and comforted while reading what was written in last week's Review, 'To Correspondents.' I am anxious in such times as these to fully understand our duty to the rulers. I freely confess that I do not fully understand the Scriptures on that subject."

Doings of the Brethren in Western N. Y.

At a monthly meeting held in Parma, N. Y. Sept. 12-14, the following resolutions were passed unanimously:

Whereas, The war excitement at the present time seems to hedge up the way for further operations with the tent this season; and,

Whereas, Labor is evidently much needed among the various churches throughout the State, and the present opportunity seeming to be favorable for the tent messengers to perform such labor; therefore in behalf of this monthly meeting, and the brethren in Western New York,

Resolved, That we recommend and authorize Brn. Andrews and Cornell to make a tour throughout the State, and hold meetings with the several churches, and perform such labor among them, as in their judgment may be for their good, and the best good of the cause at large.

Resolved, That we recommend them, as soon as may be consistent with their duties, as set forth in the foregoing resolutions, to appoint at some central and convenient place, a State conference; and that they invite Br. and Sr. White to attend the same.

Resolved, That we now heartily invite Brn. Andrews and Cornell to remain and labor in this State and locate among us with their families.

J. M. LINDSAY, Chairman. J. M. ALDRICH, Secretary.

P. S. In behalf of the tent committee, a majority being present, I am authorized to request all churches and individuals whose pledges to the tent fund are yet unpaid, to pay the same to the treasurer, M. E. Cornell, when he comes along; and in no case delay payment of the same beyond the time of the State conference. Brethren let there be promptness in this matter. Those who have not yet subscribed, nor given according to the scripture rule, see 1 Cor. xvi, 2, are cordially invited to respond as duty may dictate.

Next monthly meeting at Bro. Buckland's, Carlton, N. Y. Second Sabbath in Oct. J. M. A.

A Cheerful Atmosphere.

LET us try to be like the sunshiny member of the family, who has the inestimable art to make all duty seem pleasant; all self-denial and exertion easy and desirable; even disappointment not so blank and crushing; who is like a bracing, crisp, frosty atmosphere throughout the home, without a suspicion of the element that chills and pinches. You have known people within whose influence you felt cheerful, amiable, hopeful, equal to anything! Oh, for that blessed power, and for God's grace to exercise it rightly! I do not know a more enviable gift than the energy to sway others to good; to diffuse around us an atmosphere of cheerfulness, piety, truthfulness, generosity, magnanimity. It is not a matter of great talent; not entirely a matter of great energy; but rather of earnestness and honesty, and of that quiet, constant energy which is like soft rain gently penetrating the soil. It is rather a grace than a gift; and we all know where all grace is to be had freely for the asking.—Country Parson.

BUSINESS DEPARTMENT.

For Shares in Publishing Association.

Asahel C. Smith \$10. John Bostwick \$8. Viletta Kerr \$10. Sarah Kerr \$10. F. Howe \$1.

Donations to Publishing Association.

D. Curtis 50c. Martin W. Rathbun \$2. A. G. Carter \$2. J. W. Burtis \$8. C. Woodman \$10. Ch. at Wright, Mich. \$40. Ellen G. White (from friends) \$10.

Books Sent By Mail.

Eliza Burbee 12c. Lewis Henry Ells \$1. C. S. Clarke \$2.48. Harlow C. Burt 19c. Martha A. Higley \$2. L. G. Bostwick 19c. A. B. Williams 30c. T. J. Clement \$1. Eli Wick 60c. Thomas Demmon \$1. G. Barrows 10c. Philetus C. Truman \$2. W. M. Graves 25c. O. Munn 19c. G. W. Eggleston 10c. Jesse Dorcas 75c. A. E. Tyler 40c. Mary Stephens \$1.37.

Books Sent by Express.

N. N. Lunt 119 Brackett-st., Portland, Me., \$5.

Cash Received on Account.

John Bostwick 81c. A. S. Hutchins \$8.

PUBLICATIONS.

The law requires the pre-payment of postage on all transient publications, at the rates of one cent an ounce for Books and Pamphlets, and one-half cent an ounce for Tracts, in packages of eight ounces or more. Those who order Pamphlets and Tracts to be sent by mail, will please send enough to pre-pay postage. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

Table listing various publications with prices and postage rates. Includes titles like 'History of the Sabbath', 'The Three Angels', 'Sabbath Tracts', 'Hope of the Gospel', 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 listing English Bibles with prices and postage rates. Includes titles like 'Diamond, Marg. Ref.', 'Pearl, Ref. after verse', etc.

Bound Books.

The figures set to the following Bound Books include both the price of the Book and the postage.

Table listing bound books with prices and postage rates. Includes titles like 'The Hymn Book', 'History of the Sabbath', 'Spiritual Gifts Vol. I', etc.