

ADVENT REVIEW,

AND SABBATH HERALD.

21

"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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Address ELDER JAMES WHITE, Battle Creek, Michigan.

Sabbath Days.

EMBLEMS of heavenly rest—fair buds of bliss,
In heavenly flowers unfolding week by week;
The next world's gladness, imaged forth in this—
Days of whose worth the Christian heart can speak.

Eternity in Time—the steps by which
We climb to future ages—lamps that light
Man through his darker days, and thought enrich,
Yielding redemption for the week's dull flight.

A milky-way marked out through skies else drear,
By radiant suns that warn as well as shine;
A clue which he who follows knows no fear,
Though briars and thorns around his pathway twine.

Days fixed by God for intercourse with dust,
To raise our thoughts and purify our powers;
Periods appointed to renew our trust—
A gleam of glory after six days' showers.

Foretastes of heaven and earth—pledges of joy,
Surpassing fancy's flight and fiction's story—
The preludes of a feast that cannot cloy,
And the bright out-courts of immortal glory.
[Vaughan.]

Perpetual Observance of the Sabbath.

[We extract the following from an article in the American Theological Review, of April, 1862. It is an argument in favor of the institution of the Sabbath in Eden, and its primeval observance, in reply to Dr. Hessey, of England, who, in a recent publication, has taken opposite ground.—v. s.]

The Sabbatical value of the declarations made in Gen. ii, 2, 3—using the term Sabbatical merely as descriptive of a weekly day of hallowed rest—is not dependent upon the decision of the questions, whether or not the patriarchs kept a Sabbath, or whether the Mosaic cosmogony was in any form disclosed to mankind before Genesis was written. The passage has an intrinsic weight which is sometimes lost sight of in attending to subordinate questions. Experience shows that periodic seasons of rest and devotion are a human necessity. That certain periods are too long, and others too short, may also be determined by the light of nature. What is the best cycle, in the absence of conclusive natural proofs, may well be made matter of divine revelation. We claim that the passage before us affords perpetual light upon this subject; and since the light is that of the divine example and promise, it has not only illumining, but directing, power. It reveals to men, as long as the present natural economy lasts, the path of duty and happiness. The fact of the divine rest upon the seventh day, whenever disclosed to mankind, and to whatsoever subordinate uses appropriated, must ever remain one of universal interest. It stands in the record of the creation, not of Palestine, but of the world; not of Jews, but of man. It speaks not of the rest of Jehovah, but of Elohim. It announces not

merely the divine cessation from creating, but distinguishes a period, gives to it a distinctive character, and sets apart one day for special duties and the communication of special favors. Though such a cycle is beyond clear and certain discovery by man as the one best fitted to his complex nature and doubly related life, still experience is competent to affirm its wisdom and worth. As really, if not as obviously, do mankind need the Sabbath rest, as that of night. Its physical benefits, moreover, which candid men universally admit, are best secured when it is most sacredly kept in accordance with its higher ends. As piety is conducive to morality, so is the spiritual Sabbath to the physical. The better we become acquainted with human nature, the more significant are the words, "the Sabbath was made for man." We can accept the declaration in Genesis as meaning no less than that a weekly day of hallowed rest enters into the plan of creation. The idea of such a day is shadowed forth in divine acts, which, no matter when revealed, themselves are of universal interest and susceptible of universal application.

And what meaning can naturally be obtained from these words, "God blessed the seventh day and sanctified it," in the connection in which they stand, but this: that the divine example teaches men, all to whom it is revealed, that such a day is one on which it may be expected that Heaven's choicest favors will be bestowed, and grateful, holy worship will ascend in return? What less can be understood, than that it is a day incumbent upon man as a sanctified day? In what sense can God be said to bless the day, save that of blessing it to man? or to sanctify it, save that of setting it apart for hallowed and holy observances? Much of the religious instruction communicated to the old-world fathers (as Dr. Fairbairn has shown in a work characterized by sound learning and good judgment) was in all probability made known by divine acts. The time for full and formal legal institutes was not at the beginning. As we have already remarked, however, for our present purpose it is not necessary that we should be able to show, as matter of fact, the observance of a primeval Sabbath; or the possession by men, before the days of Moses, of the facts he published respecting the creation. All that we claim is, that a declaration like that before us, incorporated into the creation-narrative, and exhibiting the divine example, indicates to man the divine will—the lesson that, in the natural and moral economy which the Creator has established, there is a necessity created, and a provision made, for a Sabbath.

The Hebrew word for Sabbath is not found in the texts we have been considering, neither is there any direct proof that it was ever on the lips of the patriarchs. As they may be said not to have known the name of Israel's covenant God, so may they be said not to have had the Sabbath. It does not follow that they had not the promises of Jehovah; nor that they had no stated times of worship; nor that, in some form, the substance of Moses' narrative of the creation, and of the Paradisaic state, may not have been in their possession. There is one fact which favors an affirmative decision of such points. We refer to the fact of the early knowledge possessed by the worshippers of the true God, and by nations with whom they may be supposed to have come in contact, of a septenary division of time. The manner in which this cycle is re-

ferred to, indicates that it was in familiar use long before the days of Moses. There is even a slight suggestion of it in the narrative of the offerings of Cain and Abel. How far and how early it spread over the earth, is involved in deep obscurity. Some have asserted that it was in use with every nation of antiquity. Others, that it was restricted to the Jews, and to the families from whom they claimed descent. Each of these positions is probably equally wide of the truth. The present opinion which, according to Arago, [Popular Astronomy, Eng. Trans. vol. ii. p. 722] "has obtained the greatest number of adherents," is that, besides the Jews, it was in use only among the ancient Chinese, Arabians, Chaldeans, and Egyptians. The question arises, How is the origin of this cycle to be explained? Several attempts have been made without reference to the *no* of which we have knowledge through the Mosaic cosmogony. The most popular one, at present, is that which Dr. Hessey, we are surprised to see, affirms that he accepts "without hesitation." "The course of the moon," he remarks, "and especially the appearance of the new moon or *νομηνία*, would suggest a division, roughly stated, of twenty-eight days. This, perhaps, would be the first and most prevalent division. It certainly was all but a universal one, for it is found even where weeks were unknown, and where they are still unknown—among the aborigines of the New World" [pp. 141, 142]. Having on the two preceding pages affirmed that "it is only in the East that anything like a septenary division is found to prevail," and that "it is not true that it (a septenary division) was ever general in the heathen world," our author, it will be noticed, proceeds to prove that the division of twenty-eight days was all but *universal*, because found where weeks were unknown! But letting this pass, what does the existence of the lunar division *without* the weekly, and that down to the present day, show, if not this, that the two are not necessarily, nor even easily, connected? This is evident upon other grounds. The present value of a synodic revolution is more than twenty-nine days and a half. The time between two new moons is not a number of days of which seven is a factor. The hebdomadal cycle is not a natural cycle, like that of years, or months, or days; it is artificial and arbitrary so far as our mere knowledge of natural laws carries us. "The object of the natural divisions," says the distinguished astronomer before referred to, "has been to indicate with convenience and precision the dates of events. . . . The week indicates the regular succession of days of labor and rest." This is an established distinction, and we submit that it is much more philosophical to look for the origin of the week in the line of its idea, even if it constrains us to fall back upon divine revelation. It is evident that if, in any form, the fact recorded in Gen. ii, 2, 3, was communicated to mankind at the beginning, the hebdomadal cycle recognized in the subsequent narrative, and also the seemingly symbolical use of the number seven, are facts easily and fully explained.

Our author, however, urges, "if the septenary division is found *out of Scripture*, without the Sabbath, why may it not occur in *Scripture* without it?" Page 141. The possibility of this we concede. We are not anxious to show that the original idea of the week was always preserved. Once instituted, it might continue, although the world forgot the Creator, and lost all care

for the hallowed rest. Dr. H. is at pains to convey the impression that the extension, among the nations, of the hebdomadal period, was not great. He does not seem to be aware that in so doing, he limits the likelihood of this cycle's having had the origin which he unhesitatingly accepts; nor that the fidelity with which the descendants of Shem adhered to this division, when other nations so easily lost it, favors the idea of its religious origin and associations. The more he succeeds in diminishing the evidence of its heathen use, the more closely does he link it with its scriptural explanation and character. That a day holy to the Lord should be lost by those who forget God altogether, is no marvel. "A highly spiritual ordinance like the Sabbath," Mr. Gladstone has recently well remarked, "was one little likely to survive the rude shocks and necessities of earthly life; while it could not, like sacrifice, derive a sustaining force from appearing to confer upon the gods an absolute gift profitable to them, and likely to draw down their favor in return."

But if Noah and Abraham had a Sabbath, it is objected, they, or some of the old-world fathers, would have been noticed as keeping it. We scarcely need remark how unsafe is such a process of reasoning. We may point, in illustration of its inconclusiveness, with the eminent scholar and statesman just quoted, to the designs upon the shield of Achilles, intended to represent the standing occasions of Hellenic life, yet giving no hint of religious observances. Or we may refer, with others, to the silence of the Scriptures respecting the rite of circumcision, from the time of the entrance of the Israelites into Canaan, down to the days of Jeremiah—a shorter period, indeed, yet all the more strong for our purpose, inasmuch as the records are so much more extensive and minute, thus increasing, by a double ratio, the probabilities of allusion. Indeed, the case may be put more strongly, if the statement is correct that no account of the observance of this rite occurs from the days of Joshua to those of John the Baptist. A yet more conclusive reply is, that there is no mention whatsoever in the ante-Mosaic history, of any stated occasions of religious worship. Dr. H. refers approvingly to Hooker's remark that "even nature has taught the heathen, first, that festival solemnities are a part of the exercises of religion; secondly, that praise, liberality, and rest, are as natural elements whereof solemnities consist." Does he suppose, from the silence of Scripture, that the patriarchs had not as clear a knowledge of religion as the heathen? Does he suppose there were no days of praise, liberality, and rest, until the Jews gathered manna in the wilderness, especially when, according to the common interpretation, we are taught that, as early as the days of Enos, there began to be the formal observance of social worship?

Further occasion for disconnecting the idea of a day of rest from that of the weekly cycle Dr. H. finds in the record of the giving of manna, in the sixteenth chapter of Exodus. Very different conclusions have been derived from this narrative by competent scholars, and these conflicting results may well suggest a less confident statement than our author gives. The facts in the case are undisputed; their significance is often determined by previously-adopted conclusions.

The facts upon which Hengstenberg, as quoted and endorsed by our author, relies in the attempt to derive from this chapter an account of the origination of a weekly day of religious rest, are: 1. The astonishment of the elders at the double portion of manna gathered on the sixth day; 2. The disobedience of some of the people to the command to rest on the day which they had been told was a Sabbath; 3. The absence of any reference by Moses to an existing Sabbath ordinance. These considerations, it is claimed, leave "no doubt" that the Sabbath, not the Jewish Sabbath, but the sacred observance of the seventh day, was then first instituted. We will examine them in their order.

1. The perplexity of the elders. To render the argument from this fact conclusive, it must appear that no other explanation of the perplexity can be given, save that of entire ignorance of a sacred septenary institution. So far is this from being the truth, that the narrative itself supplies another explanation. Astonishment and perplexity, it should be noticed, are words a little highly colored for the simple statement, The rulers

came and told Moses. They came in doubt. They came for information. This they might well need. Exploit command had been given that a prescribed amount of manna should be gathered, and any attempt to preserve it from day to day had been prohibited. "And it came to pass on the sixth day, they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses." We may suppose them to have come either to inquire if the people had done wrong, or to know what should be done with the surplus, or for both objects. The reply of Moses favors the supposition that they had some knowledge of the seventh-day rest: "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake," &c. There is no record of the communication to Moses of these words. It is possible the verse is to be divided differently from the manner in which it is punctuated by our translators. Moses then would say, "The fact you state has been divinely ordered. I was told there would be given a double portion on the sixth day. The import of this miracle I will explain, and the use to be made of the double portion of the manna." We prefer, however, the common interpretation. Moses, then, is to be understood to communicate, as by divine authority, the fact that the next day was to be kept as a Sabbath. This implies a previously unsettled life; either that, as Philo was of opinion, the Sabbath fell into desuetude in Egypt; or that it was observed there as well as circumstances allowed, but not with entire rest. But what decisive, or even probable, evidence is there that here is an account of the absolute institution of a day of worship? Not a word is said in explanation of the meaning of a Sabbath to the Lord. The term seems to have explained itself. New provisions, stricter regulations, were to be enforced. But there is no evidence that these were wholly strange words to the elders—"the rest of a holy Sabbath unto the Lord; eat that to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is a Sabbath, there shall be none."

2. The disobedience of the people. This does not prove that the institution was a new one. Sabbath-breaking, we must believe, is not yet extinct, any more than the Sabbath. Notice, also, that some disobeyed the explicit command, "Let no man leave of it till the morning."

3. The silence of Moses respecting any existing ordinance. The fact may be pointed either way. It is at least offset, for our author's use, by Moses' equally striking silence respecting the nature of the remarkable day he is said here to institute. The most probable explanation of both phenomena—the silence respecting a previously-existing sacred day, and respecting the import of the words, the rest of a holy Sabbath—is, that the chapter gives us an account of the revival of a day which had somewhat lost its proper position, and which was to be invested with new guarantees, and enhanced importance. If we are still referred to the statement, "See, for that the Lord hath given you the Sabbath," the reply is easy. This is not said to the elders, but to the people, through Moses, after the sin of those who transgressed. It refers to the preceding narrative, and follows its interpretation. That the words intrinsically and necessarily signify no more than the revival, or new and more impressive inculcation, of a custom previously known is clear from Neh. ix, 13, 14: "Thou camest down also upon mount Sinai, and madest known unto them thy holy Sabbath." Yet the day, in the theory of those who quote this and kindred passages, in proof of its exclusive Jewish origin, had been previously made known.

The chief difficulties, however, to which Sabbatarian tenets have given rise, it is of some consequence to observe, have sprung from misconceptions of the Sabbath as a religious day. The Sabbath of the fourth commandment has been too much regarded as only a part of a system of Sabbaths, and in its connection with the civil and ceremonial law. It has also been interpreted in the light of Rabbinical and Pharisaic traditions, rather than that of holy Scripture. It should never be forgotten that our Saviour's example is a commentary on the Sabbath of the decalogue.

Sufficient allowance has doubtless not always been

made for the physical necessities of men in the use of such a day. Much has been said, also, contrary to Christian charity and to Christian liberty. Excesses inevitably lead to reactions. Yet the greatest danger lies at present in a sundering of gospel from law, of the new covenant from the old, of Christianity from principles of righteousness which are the pillars of religion. It cannot be too often insisted, that Christian liberty is freedom in law, and has its fruit in holiness, and that restriction is still a schoolmaster indispensable in the spiritual training of the race.

Foreign Intervention.

A CORRESPONDENT of the Boston Journal, under date of Nov. 8, writes;

"The feeling in Europe is described by Mr. Cameron as strongly savoring of intervention, and this feeling is strongly increased in consequence of the continued inactivity of the Federal arms. In England it is thought that no active intervention will take place until Parliament meets. The success or failure of the present campaign will probably decide the matter, and only decided victories on our side will dispel the idea, in his opinion. It is generally understood in England that a rebel naval attack on our Atlantic cities is in preparation. Three immense iron-clad steam rams, the most powerful ever constructed, are building in English ship-yards, and with these it is supposed that the rebels will attack our Northern cities. They have an especial desire to make a dash at New York, and even if the enterprise were but partially successful, the presence of rebel war-vessels in New York harbor, if only for an hour, would have a great effect abroad.

"There is a secession club in Liverpool numbering three hundred members, who provide funds to furnish vessels to run our blockade. No individual member of this society is allowed to know what any other member contributes.

"The sympathy in England for the rebels is daily increasing, and a delay in a Federal advance is interpreted as a tacit admission of our inability to cope with the enemy.

"Mr. Cameron thinks that the fortifications of New York should be at once attended to, and is surprised that the danger of an attack on our city is not more fully appreciated here."

State of Things in Europe.

THE political aspect of Europe is far from being encouraging. Revolutionary war-clouds look more and more threatening. All are preparing for a terrible storm, but each government seems unwilling to begin the bloody scene. It is now the hour of "preparation." All the men of war appear to be awake, and girding on their armor for the bloody conflict. The following is from The Catholic, of Nov. 15, 1862:

"The elements of disunion which are at work in Europe cannot much longer be directed or controlled. A general war seems imminent, in which England will not be on the side of France. This may stay the progress of the revolution, but we fear its day of success must come. To use the words of an attentive observer, 'Europe is honey-combed with secret societies.' These are an element whose influence escapes all calculation, and renders nugatory all speculations based on ordinary grounds of policy. God alone can give peace and quiet to perturbed society."—*Crisis*.

God's Message to the Nation.

"Let my people go." Ex. ix, 1.

A YEAR ago God gave this message to our nation. We have driven our war-chariots over it up to the rebel Capital. To-day he takes up this trampled message and traces it in lightning on the skies. The events of the fatal week are "a strategic retreat," say our generals. "We must have 300,000 more men," says the President. "Give us new men and measures," say the politicians. "Let my people go," saith the Lord.

It is because we have not listened to this word that our armies are not in Richmond to-day—that our young men lie heaped in slaughter, while tens of thousands

are borne in bleeding agony to our cities to die, or if they live, to spend crippled and helpless lives.

It is because we have not obeyed this voice that our treasures have been poured out by hundreds of millions, and that foreign powers are tempted as never before to thrust themselves into our national affairs.

The duty was laid upon us at the beginning of the war, to open the house of bondage, because then we had the right and power. What the Constitution did not give us the power to do, treason gave us; God thus uses the wrath of man. With the power and the right came the responsibility and the duty. It is we now who are responsible for the continuance of slavery. There are no such perils of servile insurrection as are usually associated as inseparable from emancipation. More than 100,000 soldiers would, ere this, have enlisted in our cause—100,000 men more would have been efficient workmen in the Federal service.

By a striking coincidence, the very day that the columns of sickening defeat were read in Congress, and the President's call was sent forth for 300,000 men, Hunter's famous letter was read. How will the country respond, till they know how the President will respond to this letter? Will they send their sons, when they know that twice that number are ready to die in defense of their liberties and our own, and when our present policy says to the slave, You shall not help us, but you must stay and help the enemy who is slaying our sons? God has put the key of the house of bondage into our hands, and held them to the key, and kept us standing at the door for months, saying to us, "Let my people go."

We refused to open the door, and refused to have it opened. Fremont, Phelps, Hunter, have been recalled, superseded, or their orders countermanded.

When the inmates of this house of bondage opened the door, we have thrust them back. God has treated us as he did Pharaoh. Halleck drove the contrabands from his lines, and after infinite labor to make the enemy's escape impossible, he had the satisfaction to find that Beauregard's army had gone, and left no footprints or tidings of their destination. If information had been welcomed from the slaves, the rebel army might have been captured or cut to pieces. But it had leisure to make its way to Richmond, and, two to one, the rebellion launched its forces upon us, and drove us back eighteen shameful miles in that terrible and fatal week. God has bound up our interests in the same bundle with those of his oppressed people. Shall we say, We will conquer the rebels, and bring them to terms by opening the house of bondage? But the experiment of waiting has already cost us too much. It may yet appear that we have hardened our hearts one day too long. Our army may be cut to pieces. France and England may be upon us. Let the word of God be obeyed before the hour of a death-bed repentance. If you will not in the name of God and justice, then in the name of our national life, smite slavery down, smite it speedily. If we do not slay it, it will slay us. Say to the President, Take the 300,000 men you call for. Yet give him 300,000 besides; but tell, entreat, him, "Let my people go."

We thank God that the President is neither Pharaoh nor a king. He is only waiting for your voice. He would have opened the house of bondage long ago if you had said so.—*Sermon by Dr. Swain, of Providence.*

A Smoking Minister.

Yus, a smoking minister. On last Monday evening by previous engagement we called upon a clergyman, the pastor of one of the largest and most influential churches in the city of ——. He dwells in a splendid parsonage, and has a splendid salary; no doubt preaches splendid sermons, and prays long and splendid prayers. But what was our reception? Cold, of course. How could it be otherwise? for in one hand was his segar, and the other hand, oh, how slow it was to come forth to greet us. With a slow unwelcome tone he bade us be seated. His manner was so frigid that a blind man could almost see the icicles upon his heart. We were seated, and what then? Why, his Havanna was again re-lighted, and this divine once more seated in his free and easy chair, commenced puffing, puffing, puffing. But what was he doing?

Puffing, puffing, puffing away his self-respect. Puffing away his religion. Puffing all the love from his heart. He was preaching a sermon; a sermon, I fear, that will not soon be forgotten. Even the youngest of our company, a little mute girl, could understand such preaching as that. Could you have seen those poor deaf and dumb children as they left that splendid mansion, and beheld the disgust depicted upon their countenances; could you have understood their gestures, you would have said that was a sermon indeed. "Puffing, puffing, puffing," said the poor little mute girl by her silent gestures, "puffing, puffing, filthy, filthy, clean not; holy man not; God loves smoke not; bad man loves black deaf and dumb not; deaf and dumb loves puffing man not." All the language in our possession was not sufficient to convince that poor little mute child that that man was a minister of God. To speak of him as a holy man was disgusting to her. If I called him a good man, she would shake her head violently, "No, no, he was not good; tobacco was not good; puffing was not good; the tobacco was bad; the smoke was bad; the man was bad."

Oh! what were our feelings when this poor little mute continued repeating by her gestures, bad, bad, bad. Here was a professed ambassador of the meek and lowly Jesus; that pure and holy Jesus; that God of infinite love, here in the presence of this little mute, he stood condemned. In her little unsophisticated mind tobacco was filthy, and every man that would defile his lips with it was filthy. Any man that would puff, puff that filthy smoke into her face was not only filthy, but wicked.

Could I reverse all the thoughts of her mind, and try to teach her that this was a holy man of God? Could I tell her that Jesus loved that nauseous weed? that he would roll the filthy tobacco quid under his tongue? that he would puff that stenching perfume from a filthy segar? Or could I insist that Jesus, the type of holiness and purity, would sanction the use of this filthy weed? To do this would be only to condemn myself, for I knew that this poor little mute child knew what every one must know, that tobacco was filthy, and that no one could by any means use it without making himself filthy. Oh! when, when shall we have the gospel preached by pure lips, from clean hearts, when tobacco-smoking and tobacco-chewing ministers shall not be heard of in all this land?

But what was the reply of this clergyman when we wished to plead the cause of the blind, of the deaf, of the dumb, and the unfortunate, in his church? Turning to these poor little dark-faced ones he said, "We would not allow our lectures or meetings to be disturbed by such as those."

The question instantly arose in our minds, How could Jesus permit himself to be so much disturbed as to stop in the street and open the eyes of a poor blind man? Or how could he utter such words concerning little children? "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." The query arises whether there were any of these that were blind, or dumb, or black, of whom this great Teacher was speaking? Did he mean to say, Suffer all little children to come unto me except the black ones? Would he have taken his filthy segar and sat down in the presence of poor little deaf, mute, and blind children, and after puffing, puffing, puffing that filthy, noxious tobacco smoke into their faces, would he have thus indignantly turned them away with the reply, "We will not have our meeting disturbed by such as those?" May it not be possible that these poor, black, blind, and mute children may yet rise up in judgment to the condemnation of some who now thus spurn them from their presence and drive them from the house of God?—*Mute and Blind.*

Live the Life of Jesus—All else is Nothing.

SUCH were the dying words of the excellent and devoted Jean Louis Rostan, the companion and fellow-laborer of the faithful Felix Neff. When asked by the friend who stood by his bedside, a witness of the triumph of his closing hours, "Have you any personal counsel or advice to give me?" he replied, "Live the life of Jesus: all else is nothing."

Memorable words! How deeply should they be im-

pressed on the memory and heart of every one of us! The life of Jesus! How much is comprehended in those four short words! Humility, self-denial, benevolence, earnestness, constant converse with heaven, entire consecration to God, unwearied effort to do good to men—all these rise to our view as we think of the life of Jesus!

But to live his life, we must come to him with full faith in him as the only and all-sufficient Saviour; giving up all that we have and are to him and his service; asking, as the one great question, "Lord, what wilt thou have me to do?" confessing his name, obeying his laws, cherishing his spirit, imitating his example, laboring for the extension of his kingdom, aiming in all things at the advancement of his cause and the promotion of his glory. Like the apostle to the Gentiles, we must be able to say, "The life which I now live in the flesh, I live by the faith of the Son of God." "For me to live is Christ."

Such a life indeed is the only one worth living. It is the only life that can satisfy the sober judgment, or meet the demands of conscience, or fulfill the requirements of God; the only life that has peace and self-approbation in its progress, and joy in its end; the only life that is worthy of a rational being; the only life that will bear the test of the final judgment, and prepare for endless blessedness in heaven.

"All else is nothing."

Live for fame, and even if you gain its plaudits, they are not sure for a moment. The "Hosanna" of to-day may be the "crucify him" of to-morrow.

Live for pleasure, and though it may gratify for a season, you will find it like poisoned food, satisfying a present hunger, but leaving death behind.

Live for wealth, and in the very aim you will "fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," and be in danger of "erring from the faith, and piercing yourself through with many sorrows." And even if you are successful, and gain the riches you desire, you can hold them but a little while, and cannot bear them with you to eternity; and if misimproved, "your gold and silver will be cankered, and the rust of them will be a swift witness against you, to eat your flesh as it were fire."

Live for the world in any form, and what shall it profit you though you gain it all, if you lose your soul?

Live, then, the life of Jesus, for all else is nothing.

The Value of Religion.

FRIENDS are highly appreciated. Wealth, if rightly used, serves an admirable purpose. Both make us easily and pleasantly situated. But friends may forsake us in the hour of adversity, or not be able to render needed assistance. Property may be suddenly destroyed. Friends, having smoothed the pillow, or cooled the fevered brow, cannot calm a troubled breast, or heal a broken heart. Wealth may secure us a soft bed, purchase the soothing antidote, obtain kind and skillful nurses, erect a splendid tomb, and draw a large concourse to the grave; but it cannot buy the healing balm for the soul, secure the attendance of heavenly watchers, or obtain a title to a mansion on high.

Where these are most clearly seen to fail, there religion comes to our relief. In adversity it is a sure support, in the sick chamber a desirable companion, in life a guide and protector, at death a source of great joy. Earthly things last only through time. They are like the flower opening with the rising sun, closing with the day, and falling from its stem in the night.

Religion springs and buds in life, opens its fragrant leaves at death, and leaves its fruit in perfection through eternity. It gives us a righteous claim to the lawful things of earth, makes the heart peaceful in the duties of the world, quiets the rising passions, and gives us permanent homes in heaven—mansions in the city of God. Nothing is equal to it. It is more precious than gold. It is the "pearl of great price"—a boon given from on high to be lived on earth and enjoyed in heaven.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 2, 1862.

JAMES WHITE, EDITOR.

Thoughts on the Revelation.

CHAPTER XVI.

This chapter gives a description of the seven vials of the unmingled wrath of God, and the effects that follow as they are poured upon the earth. Concerning these plagues there is a difference of opinion among Bible readers. Our first inquiry therefore is, What is the true position in reference to their character and chronology? Are they symbolical and mostly fulfilled in the past, as some contend, or are they literal and all future, as others no less confidently affirm? A brief examination of the testimony will, we think, settle conclusively these questions.

Verse 1. And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. 2. And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image.

This description of the very first plague sets us on the track of their chronology; for it is poured out upon those who have the mark of the beast, and who worship his image—the identical work against which the third angel now warns us. This is conclusive proof that these judgments are not poured out till after this angel closes his work, and that the very class who hear his warning and reject it, are the ones to receive the first drops from the overflowing vials of God's indignation. Occasionally a believer in the third message has inclined to the position that these plagues are in the past, with the exception of the seventh; but such evidently did not see the bearing this position would have upon other portions of present truth. So connected is this system, so like clock-work do all parts bear upon each other, that not even a pin can be removed, without destroying the harmony, if not working destruction to the whole system. Thus, if these plagues are past, the image of the beast and his worship are in the past. If these are past, the two-horned beast which makes this image, and his work are in the past. If these are past, then the third angel's message which warns us in reference to this work, is in the past; and if this is past, that is, ages in the past where this view locates the commencement of the plagues, then the second and first messages which precede that, are also in the past, and we are found to be wholly in error in our application of all these things. Thus by removing this single link, small and unimportant as it may at first appear, the golden chain is broken, and the whole fabric of truth thereon suspended falls in ruins to the ground.

But there are other reasons for locating them in the future and not in the past:

1. Under the fifth plague, men blaspheme God because of their sores, the same sores, of course, caused by the outpouring of the first plague. This shows that these plagues all fall upon the same generation of men, some being no doubt swept off by each one, but yet some surviving through the terrible scenes of them all: a fact utterly subversive of the position that they commenced far in the past, and occupy centuries each in their fulfillment; for how then could those who experience the first plague be alive under the fifth?

2. These plagues are the wine of God's wrath without mixture, threatened by the third angel, chap. xiv, 10; xv, 1. Such language cannot be applicable to any judgments visited upon the earth while Christ pleads between his Father and our fallen race. Hence we must locate them in the future, when probation shall have closed.

3. Another, and more definite testimony as to the commencement and duration of these plagues, is found in chap. xv, 8: "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled."

What is the temple here introduced? Evidently that which is mentioned in chap. xi, 19, where it says, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." In other words, we have before us the heavenly Sanctuary. The testimony is then that when the seven angels with the seven golden vials receive their commission, the temple is filled with smoke from the glory of God, and no man can enter into the temple, or Sanctuary, till they have fulfilled their work; there will therefore be no ministration in the heavenly sanctuary during this time; consequently the close of the ministration of the tabernacle above, marks the time for the commencement of the outpouring of the seven last plagues. Christ is then no longer a mediator: mercy, which has long stayed the hand of vengeance, pleads no more; the servants of God are sealed. What could then be expected but that the "storm of vengeance should fall," and earth be swept with the besom of destruction?

Having now shown the chronology of these judgments, that they are just before us in the near future treasured up against the day of wrath, we proceed to inquire into their nature, and what will result when the solemn and fearful mandate shall go forth from the temple to the seven angels, saying, Go your ways, and pour out the vials of the wrath of God upon the earth. Here we are called to look into the "armory of the Lord," and behold the "weapons of his indignation." Jer. l, 25. Here are brought forth the treasures of hail, which have been reserved against the time of trouble, against the day of battle and war. Job xxxviii, 22, 23.

THE VIALS AND THEIR EFFECTS.

"And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image."

Is there any reason why we should not regard this as strictly literal? We know of none. These plagues are almost identical with those which God inflicted upon the Egyptians as he was about to deliver his people from the yoke of bondage; and the literality of those we have never heard called in question. God is now about to crown his people with their final deliverance and redemption, and his judgments will be manifested in a manner no less literal and terrible. What the sore here threatened is, we are not informed. Perhaps it may be similar to the parallel plague which fell upon Egypt. Ex. ix, 8-11.

Verse 3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. 4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

Such is the description of the terrible retribution for the "blood of saints," which will be given to the enemies of God's people. And though we can hardly conceive of the horrors of that state of things, when the pools and fountains and rivers of water shall be loathsome and stagnant blood, the justice of God will stand vindicated, and his judgments approved. Even the angels are heard exclaiming, Thou art righteous, O Lord, because thou hast judged thus; for they have shed the blood of saints and prophets. Even so, Lord God Almighty, true and righteous art thy judgments.

It may be asked how the last generation of the wicked can be said to have shed the blood of saints and prophets, since the last generation of saints are not to be slain. A reference to Matt. xxiii, 34, 35; 1 John iii, 15, will explain. These scriptures show that guilt attaches to motive no less than to action. And no generation ever formed a more determined purpose to give the saints to indiscriminate slaughter, than the present one will, not far in the future. See chap. xii, 17; xiii, 15. In motive and purpose they do shed the blood of saints and prophets. The term, prophets, shows that the spirit of prophecy will be revived, and that there will be prophets in the remnant church.

It would seem that not one of the human race could

survive a long continuance of a plague so terrible as this. We hence conclude that this one may be limited in its duration, as was the similar one on Egypt. Ex. vii, 17-21.

Verse 8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. 9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory.

It is worthy of notice that every succeeding plague tends to augment the calamity of the previous ones, and heighten the anguish of the guilty sufferers. We have now a noisome and grievous sore preying upon men, inflaming their blood, and pouring its feverish influence through their veins. In addition to this they have, to allay their parching thirst, putrid blood; and, as if to crown all, power is given unto the sun, and he pours upon them a flood of liquid fire, and they are scorched with great heat. Here, as the record runs, their woe first finds utterance in horrid blasphemy.

Verse 10. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, 11. And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

An important fact is established by this testimony: It is that the plagues do not at once destroy all their victims; for some who were at first smitten with sores, we find still living under the fifth vial, and gnawing their tongues for pain. An illustration of this vial will be found in Ex. x, 21-23. It is poured upon the seat of the beast, the papacy. The seat of the beast is wherever the papal see is located, which thus far has been Rome. "His kingdom," probably embraces all those who are subjects of the pope in an ecclesiastical point of view.

Verse 12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. 13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty. 15. Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

What is the great river Euphrates, which is the object of this vial? One view is that it is the literal river Euphrates in Asia; and another is, that it is a symbol of the nation occupying the territory through which it flows. We incline to the latter opinion for the following reasons:

1. No end would be gained by the drying up of the literal river; for that would not offer an obstruction at all serious to the progress of an advancing army. And it should be noticed that the drying up takes place to prepare the way of the kings of the east, that is, regular military organizations, and not a promiscuous and unequipped crowd of men, women, and children, like the children of Israel at the Red Sea, or at the Jordan. The Euphrates is only about 1400 miles in length, or about one-third the size of the Mississippi. Cyrus, without difficulty, turned the whole river from its channel at his siege of Babylon; and notwithstanding the numerous wars that have been carried on along its banks, and the mighty hosts that have crossed and re-crossed its stream, we have never read that it had to be once dried up to let them over.

2. It would be as necessary to dry up the river Tigris as the Euphrates, the source of the former being only fifteen miles from the latter, in the mountains of Armenia, and it running nearly parallel with, and but a short distance from, the latter throughout its whole course. Yet the prophecy says nothing of the Tigris.

3. The literal drying up of rivers we understand takes place under the fourth vial, when power is given to the sun to scorch men with fire. Under this plague occur beyond question the scenes of drouth and famine so graphically described by Joel, chap. i, 14-20, and as one feature of which, it is expressly stated that "the rivers of waters are dried up." The Euphrates will probably be no exception to this; hence, not

much would remain to be literally dried up under the sixth vial.

4. These plagues, from the very nature of the case, must be manifestations of wrath and judgments upon men. But if the drying up of the literal Euphrates is all that is brought to view, nobody is hurt, and the plague turns out to be no serious affair, after all.

These objections existing against its being taken literally, it must be understood figuratively as symbolizing the power holding possession of its territory, which is the Ottoman or Turkish empire.

1. It is so used in other places in the scriptures: see Isa. viii, 7; Rev. ix, 16. In this latter text, all must concede that the Euphrates symbolizes the Turkish power; and being the first and only other occurrence of the word in the Revelation, it may well be considered as governing its use in this book.

2. The drying up of the river in this sense would be the consumption of the Turkish empire, accompanied with more or less destruction of its subjects. Thus we should have literal judgments upon men, as the result of this plague, as in the case of all the rest.

Then, it may be objected, notwithstanding you contend for the literality of the plagues, you would nevertheless make one of them a symbol. We answer, No. A power is introduced, it is true, under the sixth vial in its symbolic form, just as it is under the fifth, where we read of the seat of the beast, which is a well-known symbol; or as we read again in the first plague of the mark of the beast, his image and its worship, which are also symbols. All that we contend for is the literality of the judgments that result from each vial, which are literal in this case, as in all the rest.

Again, it may be asked how the way of the kings of the East will be prepared by the drying up or consumption of the Ottoman power? The answer is obvious. For what is the way of these kings to be prepared? Ans. To come up to the great battle. Where is the battle to be fought? At Jerusalem. See Joel and Zephaniah. But Jerusalem is in the hands of the Turks. They hold possession of the land of Palestine and the sacred sepulchres. Here is the bone of contention. On these the nations have fixed their covetous and jealous eyes. But though Turkey now possesses them, and others want them, it is nevertheless thought necessary to the tranquility of Europe that Turkey should be maintained in her position, in order to preserve, as it is called, the "balance of power." Her office therefore at present seems to be merely like that of a great and distended shell, which so long as it can be kept from collapsing, keeps at distance belligerent and hostile powers. Therefore the four allied powers of Europe are pledged to sustain the integrity of the Sultan's throne. By them alone it is now maintained, and when they shall withdraw their hands, and leave it to itself, as we believe they will do under the sixth plague, that symbolic river will be clean dried up, Turkey will be no more, and the way will be all open for the nations to rush to the holy land. The kings of the East, the nationalities, powers, and kingdoms lying east of Palestine, will act a conspicuous part in the matter; for Joel says in reference to this scene, Let "the heathen" be wakened and come up to the valley of Jehoshaphat.

Another event to be noticed under this plague, is the issuing forth of the three unclean spirits to gather the nations to the great battle. And as we have taken the position that the agency now already abroad in the world, and known as modern Spiritualism, is the means to be employed in this work; or rather, as we have applied this scripture, Rev. xvi, 14, to the modern manifestations of spirit power, the question has been asked, how we could think that a work was designated by it, which was already going on, when the spirits are not introduced into the prophecy until the sixth plague, which is still future.

We answer that in this, as in many other things, the agencies which Heaven designs to employ in the accomplishment of certain ends, are being for a while trained to the part which they are to act. Thus before the spirits can have such absolute authority over the race as to gather them to battle against the King of kings and Lord of lords, they must first win their way among the nations of the earth, and cause their teaching to be received as of divine authority, and their word as law. This work they are now doing: and

when they shall have once got the multitudes of earth under their influence, what fitter instruments could be employed to gather them to so rash and hopeless an enterprise?

To many it may seem incredible that the nations should be willing to engage in such an unequal warfare as to go up to battle against the Lord of hosts; but it is one province of these spirits of devils to deceive; for they go forth working miracles, and thereby deceive the kings of the earth that they should believe a lie.

The sources from which these spirits issue, denote that they will work among three great divisions of mankind, represented by the dragon, beast, and false prophet, or, Paganism, Catholicism, and Protestantism.

But what is the force of the exhortation in verse 15? Probation must have closed, and Christ have left his mediatorial position, before the plagues begin to fall. And is there danger of falling after that? It will be noticed that this warning is spoken in connection with the working of the spirits. We infer therefore that it goes back and is applicable from the time these spirits begin to work, to the close of probation; that by an interchange of tenses, common to the Greek language, the present tense is put for the past; as if it had read, Blessed is he that hath watched and kept his garments, as the shame and nakedness of all who have not done this, will at this time especially appear.

"And he gathered them." Several translations read, And they gathered them, &c., referring to the spirits. To Armageddon, the valley of Megiddo, the place of the battle.

Verse 17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18. And there were voices, and thunders, and lightnings; and there was a great earthquake; such as was not since men were upon the earth, so mighty an earthquake, and so great. 19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 20. And every island fled away, and the mountains were not found. 21. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Thus has inspiration described to us the last judgment which God has appointed to rebellious man in his present state. Some of the plagues we have seen are local in their application; but this one is poured out into the air. The air is a universal element; hence we may conclude that this plague will envelop equally the habitable globe. It will be universal. The air will be tainted.

The gathering of the nations having taken place under the sixth vial, the battle remains to be fought under the seventh; and we here find brought to view the instrumentalities with which God will plead with all flesh. At this time it may be said, "The Lord hath opened his armory, and brought forth the weapons of his indignation."

There were voices. Above all will be heard the voice of God. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake. But the Lord will be the hope of his people, and the strength of the children of Israel." Joel iii, 16. See also Jer. xxv, 30; Heb. xii, 26. This will cause the great earthquake such as was not since men were upon the earth.

And thunders and lightnings. Allusion again to the judgments of Egypt. See Ex. ix, 23. The great city is divided into three parts; that is, the three grand divisions of the false and apostate religion of the world (the great city), Paganism, Catholicism, and Protestantism, seem to be set apart each to receive its appropriate doom. The cities of the nations fell. A universal desolation of the earth, when every island shall flee away and the mountains not be found. And great Babylon came in remembrance before God. Read her judgments more fully in chap. xviii.

And there fell upon men a great hail out of heaven. This is the last instrumentality brought to bear upon the shelterless heads of the wicked—the bitter dregs of the seventh vial. God has solemnly declared to the wicked, saying, "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall

sweep away the refuge of lies, and the waters shall overflow the hiding-place." Isa. xxviii, 17. See also Isa. xxx, 30. And he asks Job if he has seen the treasures of the hail, which he has reserved against the time of trouble, against the day of battle and war. Job xxxviii, 22, 23.

Every stone about the weight of a talent. A talent, according to various authorities, as a weight, is about fifty-seven pounds avoirdupois. What could withstand the force of stones of such an enormous weight falling from heaven? But mankind, at this time, will have no shelter. The cities have fallen in the mighty earthquake, the islands have fled away, and the mountains are not found. Again the wicked give vent to their woe in blasphemy; for the plague of the hail is exceeding great."

And there came a great voice out of the temple of heaven from the throne, saying, It is done! Thus all is finished. The cup of human guilt has been filled up. The last soul has availed itself of the plan of salvation. The books are closed. The number of the saved is made up. The final period is placed to this world's history. The vials of God's wrath are poured out upon a corrupt generation. The wicked have drunk them to the dregs, and sunk into the realm of death for a thousand years. Reader, where do you wish to be found after that great decision?

But what is the condition of the saints while the "overflowing scourge" is passing over? They are the special subjects of God's protection, in whose hands not a sparrow falls to the ground. Many are the promises which come crowding in to afford them comfort, summarily contained in the beautiful and expressive language of the psalm, which alone we have space to quote:

Ps. xci, 2-10. "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."

Spiritual Gifts.

We have reason to be encouraged as we see the brethren and sisters in different parts of the field uniting on the subject of the gifts, as well as on other portions of present truth. The subject of the gifts is so plain that it is not necessary to get up a labored argument to explain it to the satisfaction of the honest and unprejudiced.

We see the gifts of the spirit in full exercise this side of the cross; and as God is no respecter of persons, we may safely conclude that it was his will that the gifts should remain in the church, for the work of the ministry, for the edifying of the body of Christ, for the unity and perfection of the saints, till that which is perfect is come—till the last saint is prepared to receive his reward. See 1 Cor. xii, xiii; Eph. iv.

If we believe that we belong to the remnant church, we must acknowledge that we belong to a people that are connected with the gifts. For the remnant church is represented by the prophet as having the testimony of Jesus, which is the spirit of prophecy; Rev. xii, 17; xix, 10; and when the testimony of Christ is confirmed in them, they will come behind in no gift, waiting for the coming of the Lord Jesus Christ. 1 Cor. i, 6, 7.

But there are objections urged by some against the gift of prophecy that is now in exercise among us, which I will here notice.

Obj. 1. Some parts of the visions are hard to be understood. If the visions were of the Lord, they would be so plain that all could understand them.

Ans. This objection can be urged with equal force

against the Bible. For who claims to understand the whole Bible? In regard to Paul's epistles, Peter says, "In which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also other scriptures, unto their own destruction." 2 Pet. iii, 16. The Bible contains the "deep things of God," "which none of the princes of this world knew," and which Paul spoke to them that were perfect. But must we for this reason reject the Bible? We must if the above objection is valid. It is a true saying that men abuse reason when they decide against doctrines because they are too deep for their comprehension.

Obj. 2. The Bible says that young men shall see visions; but it says nothing about women having visions.

Ans. The Bible truly says that young men shall see visions; but it also says, "I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy." Acts ii, 17. Here is a plain declaration that the daughters shall prophesy as well as the sons. But how does the Lord communicate to those who prophesy? Let him answer: "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. xii, 6.

Obj. 3. The visions teach that it is the duty of women to speak in public; but Paul says, "Let your women keep silence in the churches." "I suffer not a woman to teach." 1 Cor. xiv, 34; 1 Tim. ii, 12.

Ans. If the injunction, "Let your women keep silence in the churches," admits of no qualification, then women should not even sing or pray in religious meetings. But if our sisters refrained from singing in the assemblies of the saints, they would deprive themselves of a privilege which holy women of old enjoyed, and which the gospel grants to the Christian church. Moses' sister and other women sung to the Lord, because he had delivered the Israelites from Pharaoh and his host. Ex. xiv. "And God gave to Heman fourteen sons and three daughters. And all these were under the hands of their father for song in the house of the Lord." 1 Chron. xxv, 5, 6. "And in the days of Ezra there were among the servants and maids of the congregation, two hundred singing men and singing women." Ezra ii, 10. See also Neh. vii, 67.

Again, Paul says to the church of Colosse, which was composed of men and women, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Col. iii, 16. It is very evident that those in whom the word of Christ dwells richly in all wisdom, will not forbid the sisters to sing in the church. To do this would be placing upon them a yoke which the Lord never required them to bear.

We understand that Paul's injunction in regard to women is qualified, or limited in its sense, by the scope of declarations in which it is used. In 1 Cor. xiv, Paul dwells on the nature and exercise of the gift of prophecy, and the gift of tongues; and in the latter part of the chapter he thus speaks in regard to prophets: "Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion (Greek, tumult or unquietness) but of peace, as in all churches of the saints." Verses 29-33.

In these verses the principles of order and submission are brought to view. Then follows our text, in which the same principles are carried out: "Let your women keep silence in the churches; for it is not permitted for them to speak; but they are commanded to be under obedience, as also saith the law."

It is no more lawful for women to manifest a lack of subjection to those who speak according to the dictates of the Spirit and the teachings of God's word, than it is for men. In fact, they have an additional reason why they should be submissive. They are commanded to be under obedience, or in subjection, as also saith the law, "Women should be subject to their husbands and to their brethren in Christ, as Christ is subject to God the Father. For the head of the woman is

the man; and the head of Christ is God." 1 Cor. xi, 3. Read also Eph. v, 21-24.

These remarks of the apostle are a standing rebuke against those unquiet and self-sufficient women who are unwilling to submit to their husbands in the Lord, and have a disposition to take the lead in meetings, in the presence of brethren who are qualified to rule the church. It is a shame for women to thus lead out. "If they would learn anything, let them ask their husbands at home."

But in the same chapter we have an instance in which men should keep silence in the church. This is when they speak in an unknown tongue, and there is no interpreter. Verses 27, 28. But who will say that they may not sing and pray and exhort in their own tongue? Just so in the case before us. Women are commanded to keep silence in the churches; and who will take the position that they should never say a word in religious meetings?

Kindred to the text under consideration is 1 Tim. ii, 9-12, which reads, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety. . . . Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve."

Here again we have the idea of subjection. Paul does not suffer a woman to teach, or to usurp authority over the man; and we do not learn from the Scriptures that women were ever ordained apostles, evangelists, or elders; neither do we believe that they should teach as such. Yet they may act an important part in speaking the truth to others. That we are correct we think will appear from the following texts:

"Help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life." Phil. iv, 3. "Greet Priscilla (a woman) and Aquila (her husband) (my helpers in Christ Jesus)." Rom. xvi, 3. "And he (Apollus) began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." Acts xviii, 2, 26. "The aged women likewise, that they be in behavior as becometh holiness (or holy women margin), . . . teachers of good things." Titus ii, 3. "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." 1 Cor. xi, 5. It is clear that this praying and prophesying is before others. The very nature of the subject, and the connection, prove this. See verses 16-18, and chap. xiv, 23-31.

Philip, the evangelist, had four daughters which did prophesy. Acts xxi, 8, 9. Now the work of a prophet may properly be called a public work. For a prophet is called upon to receive messages from the Lord, and deliver them vocally to the people. Please look at the history of the ancient prophets. "He that prophesieth," says Paul, "speaketh unto men (plural) to edification, and exhortation, and comfort. . . . He that prophesieth, edifieth the church." 1 Cor. xiv, 3, 4.

But we have more testimony: Anna, a prophetess, served God with fastings and prayers night and day, and spoke of the Lord in the temple to all them that looked for redemption in Jerusalem. Luke ii. And Paul thus speaks to those who should see the day of Christ approaching: "Not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Heb. x, 25.

Thus we see that it is lawful for women to speak in meetings, and that our position in regard to the gift of prophecy that is among us, is not invalidated. Like the Sabbath, it survives all the attacks of those who would destroy it.

Many have written in favor of our position, and scores of Sabbath-keepers are prepared to use their pens in defense of the visions, and show that they are in harmony with the Bible. These productions have been a source of encouragement and consolation to thousands of Sabbath-keeping brethren and sisters, and have, in several instances, led unbelievers to embrace the truths of the Bible. The most pious and consecrated among us testify that they have been blessed under their influence; that the same influence that attended the word that converted them, attended the visions, and that their confidence in the visions is

proportionate to the confidence they have in the Bible.

We have these productions which we consider as sacred, and before we consent to reject them, our opponents will have to present palpable proofs that they are spurious.

D. T. BOURDEAU.

Report from Bro. Fuller.

BRO. WHITE: As it has been some time since I have written to the dear saints through the Review, I conclude to give you a brief report of my labors, and the state of the cause. I have labored considerably in Allegany Co., N. Y., to try to bring the church into the unity of the faith. We have had to work against a distracting influence; but victory has turned on the side of truth, and our labor has not been in vain in the Lord. We are trying to carry on the work of organization in the different churches in Pennsylvania, knowing it is our only remedy for a state of confusion and distraction into which we have been thrown by following our own counsel against the counsel of God.

Organization is doing that for us which nothing else could. Those who think more of their filthy habits, and superfluities of dress, vain ornaments, and those things that dishonor God, grieve his holy Spirit, and those angels which are sent to minister to those that shall be heirs of salvation, than they do of the blessed hope, the company of the dear saints, the commandments of God and testimony of Jesus Christ (which is the spirit of prophecy), or eternal life in that blessed world where there is no more death, can have their choice. It will be said, They are "joined to their idols, let them alone." If they will sell their birthright for a mess of pottage, God will let them; but by and by they will find no space for repentance. But our object should be to get rid of those things that displease God, and save the honest.

I attended the State Conference at Roosevelt, and there met our dear Bro. J. N. Andrews for the first time, and a number of others whom I have long desired to see. Trust our meeting was not in vain. Bro. Andrews has been doing a good work in Central N. Y. He has had a baneful influence to contend against in this part of the State. Some feel their wrongs and are trying to make amends. Others confess because they see there is no other way to get the approbation of God, and of his people, but at the same time do not see the depth of the wounds they have made in the cause of Christ, and get the sympathy of those who are against the order and work of God. This is the very way that leads to darkness, and if pursued, God will leave them in strong delusion.

I am astonished at the course of some who say they have unshaken confidence in the first and second angels' messages, and that the third, last and solemn message is now going to the world, and say it soon will end, probation will end with it, and then turn and oppose and fight against those that are carrying forward what they acknowledge to be the last message of mercy to a perishing world; try to distract, scatter, and destroy those churches God is gathering by the solemn voice of the third angel. O, what heaven-daring sin! Out of their own mouths God will judge them. They are described in Jude 18-19. O, may each of us look well to our ways, and see that we are not found fighting against God and his truth.

I gave seven lectures at East Genoa, Cayuga Co., N. Y., on my return. Those who came out to hear gave good attention. One Eld. Crandal undertook first to smooth it over by saying that he had preached the coming of the Lord twenty-five years, and believed it as much as I. But anything that would get his neighbors converted he would say amen to. But still he failed to see that it was near at hand; thought it was many, many years in the future; thought it was our duty to prepare for death, and not trouble ourselves so much about the coming of the Lord.

I applied Matt. xxiv, 48-57, "But and if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth."

When I introduced the prophecies, he was silent. But when the law of God and Sabbath were introduced, it stirred the spirit we so often meet. The last evening he was there, he talked until several young lads, and some not so young, went into the entry and made the whole house ring with their boots on the floor, and others rapped on the windows, and two spoke out and told him they did not want to hear such abuse. Those that spoke were professors of religion.

I had but a few books with me. They were all taken that evening, and more spoken for. The harvest truly is great, and the laborers are few. Are God's people prepared to take hold of the work in good earnest? If so, let us organize, so as to be one, east, west, north, and south, and as one man, push forward this last and solemn message. Let us unitedly take hold of the plan of systematic benevolence, that there may be means to carry forward this great and glorious cause.

I have just returned from Smithport, McKean Co., Pa., where there is great need of order in the church. Unless the church is brought into order in that county, there will be no more growth of spirituality. After the subject of the unity of the church was presented, a vote was taken and carried almost unanimously, that the church should be one. Will the brethren in that county take hold of this work in good earnest? If so, they shall have all the aid I can give them, promptly.

I see a lack in regard to reading matter in families. Brethren, can you not take the Review? You certainly can. You can raise two dollars; if not, you can have it for one. Every thorough Sabbath-keeping family can be supplied with this organ of truth on the terms given in the paper. Young Sabbath-keepers get much discouraged when they see how dilatory those are who have long professed the faith. How long shall they be so? O God, stir thy people to a new engagedness in this glorious cause! is my prayer.

Your brother in Christ.

N. FULLER.

Ulysses, Pa.

I will Come Again.

Of all the precious promises that fell from the lips of our blessed Lord, from his sermon on the mount to his last prayer on the cross, none are sweeter to my soul, or administer more comfort to my heart amid the varied vicissitudes of life than this. I go and prepare a place for you. I will come again and receive you unto myself, that where I am there ye may be also. John xiv, 3.

To the way-worn pilgrim in this vale of tears while pressing on to his native country, how cheering is the thought that this sweet promise will soon be realized by the visible, literal, personal coming of the Son of God. Then will these poor, vile bodies, so subject to disease and death, be changed and fashioned like the glorious body of that dear Saviour who is now interceding for us. Then shall the righteous shine forth in the kingdom of their Father. I fear that many of us are sleeping at our post, and few are fully awake to the impending judgments that are about to burst upon a world lying in wickedness. Anon the storm will come, and who will be able to stand? is the solemn question. Let the Lord by his prophet answer: Say ye to the righteous, it shall be well with him. Yes, a covering will be provided for them. Fear not, little flock, says the Saviour, it is your Father's good pleasure to give you the kingdom.

How vividly does the apostle Peter describe the closing scene. 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. Seeing then that all these things shall be dissolved, ye ought by a holy and pious course of life to expect with eagerness the presence of the day of God. Wakefield's version.

Dear brethren, let us double our diligence to make our peace, calling, and election sure. Let the watchword be, The Lord is coming. Let us strengthen each other's faith by conversing, writing, praying with and for each other, about this glorious event.

I love the Advent doctrine. It is dearer to me than all this mortal life can bestow. Having been associated directly and indirectly for the last eighteen years with the Advent people, I can say, Their joys are mine; their sorrows are my sorrows; their hope is my hope; and I expect if faithful to share with them in the glory soon to be revealed. Let us heed the exhortation of the beloved disciple, And now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming. 1 John ii, 28.

"Christ, the Lord, will come again,
None shall wait for him in vain,
I shall then his glory see,
Christ will come and call for me."

GEO. WRIGHT.

Lapeer, Mich.

Christ Blessing the Bread.

ONWARD it speeds! the awful hour
From man's first fall decreed,
When the dark Serpent's wrath shall bruise
The woman's spotless seed;
The foe He met—the desert path
Triumphantly He trod;
But now a darker, deadlier strife
Awaits the Son of God!

Soon shall a strange and midnight gloom
Involve the conscious heaven,
While in Jehovah's inmost fane
The mystic veil is riven!
Soon shall one deep and dying groan
The solid mountains rend,
The yawning graves shall yield their dead,
The buried saints ascend!

And yet, amid his little flock,
Still Jesus stands, serene,
Unawed by suffering yet to be,
Unchanged by what hath been.
Still beams the light of love undimmed
In that benignant eye,
Nor, save his own prophetic word,
Aught speaks him soon to die!

He pours within the votive cup
The rich blood of the vine,
And, "Drink ye all the hallowed draught,"
He cries, "This blood is mine!"
He breaks the bread; then clasps his hands,
And lifts his eyes in prayer,
"Receive ye this, and view by faith
My body symbolized there!"

"For, like the wine that crowns this cup,
My blood shall soon be shed;
My body broken on the cross,
As now I break the bread;
For you the crimson streams shall flow—
For you the hand divine
Bears the red sword, although the heart
That meets the blow, be mine!"

"And oft your willing vows renew
Around the sacred board,
And break the bread and pour the wine
In memory of your Lord!
To drink with me the grape's fresh blood
To you shall yet be given,
Fresh from the deathless Vine that blooms
In blest abodes of heaven."

[T. Dale.

LETTERS.

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

From Bro. Morton.

BRO. WHITE: Permit me to say to the brethren that organization has proved a blessing to the church in this place. We organized last winter, with seventeen members, and we now number thirty-two. The church are being more and more united, and I hope the time is not far distant when every jar and discord will be done away from among God's people, and we be a building fitly framed together, an holy habitation of God through the Spirit. I fully believe that organization is the plan that God has chosen to unite the hearts of his people, and better fit them to engage in the great work that is before us. And when we are fully united in this plan as a people, we shall be prepared to work more effectually for the young in our midst.

The Lord has heard the prayers of his people in this place, and has moved upon the hearts of some of the

young to take hold of the truth. Ten have taken a decided stand on the side of truth. May the Lord help them to hold out unto the end. We hope the rest of the young here, and not here only, but throughout the remnant church, may see the importance of taking hold of this work in earnest, and with right motives, that God may be glorified and they secure eternal life. And while the servants of God bear the strait testimony, we will endeavor so to live as not to get between it and them, but with our prayers and good examples help lead them into the truth.

Yours in the blessed hope.

J. D. MORTON.

Burlington, Mich.

From Bro. Martin.

BRO. WHITE: It is still a pleasure and comfort to me to read the Review and Herald. I thank God for the privilege of hearing from the dear brethren scattered abroad. I feel truly to sympathize with you in your arduous labors. May the Lord give you grace and strength equal to your day. A short time since, I came across the first paper you printed, No. 1, Vol. i, of the Present Truth. I laid it up as a choice treasure. I felt to say, What hath God wrought! God has truly been merciful to his people in these last days.

I still love the truth, and rejoice in it; but I do feel that I need a deeper work of grace in my heart. The time of trouble such as never was is just before us, and those only who have pure hearts and clean hands will be able to stand. May God revive his work among us, is my prayer.

I have the privilege of meeting the dear saints at West Wilton occasionally, and the Lord blesses us abundantly. Two weeks ago last Sabbath we had a refreshing, comforting time there, waiting upon the Lord. Bro. Huntley, our elder, is faithful, and we have blessed, happy union among us. May the Lord increase our faith, and add to our numbers such as shall at last stand on mount Zion.

We have you and sister White in kind remembrance. May the Lord bless you abundantly, and all his dear people at Battle Creek, and all through the wide field, and may he soon come and save us.

Yours in love and hope.

LEWIS MARTIN.

Bennington, N. H.

Extracts from Letters.

BRO. A. PIERCE writes from Eldora, Iowa: I am still trying to hold on to the truth of the gospel of these last days, as is taught by the third angel's message. But oh how hard to keep the mind calm and composed amidst the excitement that prevails at the present day.

The war cry is up. Our friends and neighbors are taken from us, and many of them are slain in battle, while others are called to fill their places. It appears that the mighty men are waking up, and all the men of war are drawing near. The weak also appear to be saying, I am strong; and it almost seems that we are entering the time when men's hearts will fail them for fear of those things that are coming on the earth. But notwithstanding all the circumstances, I still feel that I want to make my way forward. I feel that it is death to go back and give up. No, I must go forward. I must see the inside of the New Jerusalem.

BRO. H. W. DODGE writes from Stoddard, N. H.: Were it not for the Review, I might have remained in darkness concerning the third angel's message; but I feel thankful for the light of present truth. I feel that time is short, and there is none to waste, for,

"On just yonder, O how cheering,
Bloom forever Eden bowers."

To know Him who is the Way, the Truth, and the Life, is the sum and substance of Christian faith. To be like unto Him, who left us an example that we should follow his steps, is the perfection of Christian practice. In this Christian country, blessed be God! the lay members of our church have full opportunity of knowing these things; and happy are they if they do them."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 2, 1862.

THE approaching season is a time when many of the readers of the Review have more leisure than in any other part of the year. It will be a good time to let the mind dwell on the solemn and startling truths of the present day and write out your thoughts for the paper. Let the paper give evidence that there are working hands all over the field, and that the believers in the third message are willing to contribute not only with their means, but with their pens, for the advancement of the glorious cause of Bible truth.

To the Brethren

WHO DESIGN TO ATTEND THE MEETING AT
ROCHESTER, MICH.

By request of Bro. Hough I would state to the brethren the misfortune that has befallen him. Last night he lost his store, and all the houses connected with it, by fire, except his small dwelling-house. He expected to keep about twenty-five or thirty of the brethren and sisters who might attend the meeting, but now he can keep only about ten. Therefore he wishes them to bring all the blankets, &c., that they can, for the brethren are widely scattered.

Any of our brethren coming from the south-west will please give due notice, and there will be an extra stage for them at Royal Oak. Those from the north-west will meet with a team at Pontiac if they will give us notice.

J. J. SHEPLEY.

Rochester, Mich., Nov. 24, 1862.

Love for Souls.

WHAT frivolous excuses we make to our consciences for our neglect of perishing souls! We would consider it too inconvenient and too much trouble to go half across our village, or a dozen blocks in the city, to converse with an impenitent friend about his spiritual danger.

We let a guilty diffidence or irresolution prevent us from speaking a word for Jesus, even when in the immediate society of some thoughtless sinner, though a fitting opportunity offers.

We think it too cold, or too warm, or otherwise too unpleasant for us to go to the prayer-meeting, where wrestling Jacobs assemble to plead for a dying world. What a rebuke to our lukewarmness and our unwillingness to make even trifling self-denial for our Master, is the example of some of the devoted Moravian missionaries!

APPOINTMENTS.

Quarterly Meetings.

THE Michigan Conference Committee appoint Quarterly meetings as follows:

Lapeer,	Dec. 6, 7.
Rochester,	" 13, 14.
Tompkins,	" 20, 21.
Hanover,	" 27, 28.
Parkville,	Jan. 3, 4.
Where Bro. Harvey, Ind., may appoint,	" 10, 11.
Charlotte, Eaton Co.,	" 17, 18.

One or more of the Committee will be in attendance at these Quarterly meetings. Should any changes be necessary in the appointments, they will be made in season to save disappointment.

JAMES WHITE, } Michigan
J. N. LOUGHBOROUGH, } Conference
JOHN BYINGTON. } Committee.

PROVIDENCE permitting, we will hold meetings with the brethren as follows:

Tyrene, Mich., Wednesday evening,	Dec. 17.
Locke, Sabbath and first-day,	" 20, 21.
Woodhull, Monday evening,	" 22.
Grand Ledge, Friday evening,	" 26.
Oneida, Sabbath,	" 27.

The time of some of these appointments is simply the time for commencing the meetings. It is our design to hold the meetings in Woodhull each evening until Thursday evening. We shall try to have meetings with our brethren at these appointments day-times.

J. N. LOUGHBOROUGH.
JOHN BYINGTON.

BUSINESS DEPARTMENT.

Business Notes.

L. Bean: There are still 50 cts. due on P. L. Cross' Review.

W. S. Moon: We have no bound Testimonies 1-8 on hand at present. Expect to have some more soon.

L. Hackett: There are \$3.00 due on T. D. Everett's Review at half price.

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. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

T. S. McDonald 2,00,xxi,11. J. Collis 2,00,xxiii,1. I. Dompier 2,00,xxii,1. E. M. L. Corey 1,00,xxii,1. W. Martin 4,00,xix,19. W. W. Wilson 1,00,xxii,1. H. C. B. Blanchard 1,00,xxii,1. L. Haskell 2,00,xxii,1. Edson Dow 2,00,xxii,1. W. W. Miller 1,00,xx,1. Church at Norfolk, N. Y. for Mary Hall 1,00,xx,19. Mary B. Cady 2,00,xxiii,1. John Berridge 3,00,xxii,1. Amos Prescott 1,00,xxii,1. Mary H. Lyon 1,00,xxiii,1. L. Martin 1,00,xxii,1. S. Martin 1,00,xxii,1. C. Osborn 0,50,xxii,1. G. M. Burnett 0,88,xx,16. P. L. Cross 2,00,xx,12. S. W. Bean 1,00,xxi,1. E. Stevenson 2,00,xxiii,1. M. H. Brown 3,00,xxi,9. Mrs. E. A. Brown 2,00,xxiii,9. Elisha Dean 1,00,xxi,6. S. T. Fowler 2,00,xxiii,1. W. Grant 1,25,xx,18. L. Griswold 2,00,xxii,1. A. Taber 2,00,xxii,1. W. S. Bedient 2,00,xxiii,1. W. E. Caviness 3,00,xxii,1. Joel Gulick 2,00,xxii,16. Geo. Crownheart 2,00,xxi,11. E. A. Davis 2,00,xxii,2. B. Hostler 2,00,xviii,1. G. A. Gilbert 1,00,xxiii,1. P. Robinson 2,00,xxiii,1. W. S. Moon 2,00,xxiii,1. H. H. Bramhall for Mrs. S. Bramhall 1,00,xxiii,1. H. H. Bramhall 1,00,xxii,1. W. E. Chesebro for E. Whistons 2,00,xxiii,14. W. E. Chesebro 2,00,xxiv,10. C. G. Daniels 2,00,xxii,1. J. Tillotson 2,00,xxii,1. R. E. Copeland 1,00,xx,1. G. W. Newman 1,00,xxii,1. H. Miller 2,00,xxiii,1. A. H. Clymer 4,00,xxiv,1. J. Burbridge 2,00,xxiii,1. M. W. Porter 4,00,xxii,1. W. F. Crous 1,00,xxi,18. C. G. Saterlee 1,00,xxii,1. Melinda Slayton 3,00,xxi,1. A. H. Robinson 1,50,xxi,1. E. O. Fish 4,00,xxii,1. T. S. Harris 2,75,xxiii,1. W. Harris for Mrs. C. Pixley 1,00,xxi,1. D. A. Babcock 4,00,xxii,22. D. Kellogg 0,50,xx,14. M. S. Kellogg 0,50,xx,14. J. Stover 2,00,xxii,9. C. M. Holland 0,50,xxii,1. M. W. Hargrave 2,00,xxii,21. L. Pinch 1,00,xxi,7. S. H. Burlingame 1,00,xxii,1. R. Gorsline 2,00,xxiii,1. L. Carpenter 2,00,xxiii,1. M. & L. Dickenson 2,00,xxiii,1. E. Goodwin 2,00,xxiii,1. E. B. Saunders 2,00,xxiii,1. J. S. Matthews 5,00,xv,1. E. S. Bennett 2,00,xx,1. E. Vedder 2,00,xxi,1. O. F. Guilford 1,00,xix,1. M. H. Irish 2,00,xxiii,1. C. H. Tubbs 0,50,xxii,1. S. E. Merrill 0,50,xxii,1. E. S. Decker 2,00,xxiii,1. Maria Fifield 2,00,xxiii,1. D. Hewitt 1,00,xxii,1. Mary Ricker 2,00,xxiii,1. S. Chase 1,50,xxii,14. I. Camp 0,50,xxii,1. E. D. Cook 1,00,xx,1. H. D. Corey 1,00,xxii,1. Mrs. A. Ridgeway 1,00,xxiii,1. A. Adare 3,00,xx,18. E. Tarbox 2,00,xxii,1. D. Richmond 2,00,xxiii,1. J. Heth 1,00,xxiii,1. N. Beister 1,00,xxiii,1. M. Dains 1,00,xxiii,1. S. I. Starmer 1,00,xxiii,1. N. Ward 2,00,xxiii,1. E. A. Hillis 1,00,xix,1. A. Whitmore 0,50,xxi,1. J. Saxby 2,00,xxiii,20. P. Stone 1,00,xx,15. G. G. Dunham 1,50,xxi,14. C. H. Barrows 1,00,xxi,1. J. Stover 2,00,xxii,9.

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Donations to Publishing Association.

W. E. Chesebro (s. b.) \$25.00. H. M. Chesebro \$1.10. A. H. Clymer \$5.00. J. B. & M. R. Taber \$1.

Cash Received on Account.

O. Hoffer \$3.00. John Towns for I. D. Van Horn \$2.00. W. E. Chesebro 30c. Robert Andrews \$1.00. L. Lathrop \$2.00. A. C. Bourdeau \$10.00.

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Michigan Tent Fund.

G. G. Dunham \$3.00.

Michigan Conference Fund.

RECEIVED FROM CHURCHES.—Church at Battle Creek, \$20.00. Convis \$9.00. Charlotte \$4.00. West Windsor \$1.00. Parkville \$12.00. Oakland \$3.00. Milford \$2.50. Otsego \$23.00. Lapeer \$5.00.

RECEIVED FROM INDIVIDUALS.—G. W. Strickland \$5.00. H. D. Corey \$1.50.

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.

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