



## AND SABBATH HERALD.

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

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### THE THOUGHTS OF GOD.

God's thoughts, not man's—  
Be these thy heritage;  
They, like himself, are ever young—  
Untouched by time and age.

God's words, not man's—  
Be these thy gems and gold;  
Be these thy never-setting stars—  
Still radiant, as of old.

Great truths are great  
Not once, but evermore!  
Theirs is an everlasting youth—  
A spring-bloom never o'er.

The stars that shine  
To-night in these calm skies,  
Are the same stars that shone of old,  
In primal Paradise.

The sun that once  
At a man's voice stood still,  
Is the same sun that nightly sets  
Beyond yon western hill.

Man and his earth  
Are changing day by day;—  
Truth cannot change—less ever grow  
Feeble, and old, and gray.

[Bonar.]

### REVIEW OF A. N. SEYMOUR.

(Continued.)

"38. If the church is under obligation to her first husband, Moses and the law, that being still alive, which is the faith of some; and if the Christian church is married to Christ, which no man can doubt, then I ask in all candor if the church has not been living in adultery for the last eighteen hundred years? Christ is the lawful husband of the church; the former one, Moses and the law, being dead. See Rom. vii, 1-6. Hear him, says Father. Will you listen to him?"

If your "father," Eld. S. teaches what you here assert, my former opinion as to his identity seems to be fully confirmed. John viii, 44. I therefore choose not to "listen to him," for in the question before me I too plainly see the sad effects of so doing. It is evident from the false assertions and the false reasoning contained in the foregoing, that the child is faithful to the teaching of the sire. The plea of "all candor" is only a disguise; it is a family trait, and only makes the deception all the more apparent. Another family characteristic is also noticeable in the fact of the proneness of Eld. S. to get up a contention in regard to the condition or whereabouts of Moses. Jude 9. And doubtless, the reply given by the archangel to the head of the family, is equally applicable to the junior member: "The Lord rebuke thee."

Moses is indeed dead, friend S., as you affirm! The Scriptures inform us that he died in the land of Moab! Therefore I shall take no issue with you on this point. But that the law is dead of which Paul spake in the 7th of Romans, is quite another thing. Paul does not

say so, the Scriptures nowhere affirm it, nor will a common sense interpretation of the chapter in question admit of such a verdict. Neither does Paul say, or even intimate, that "Moses and the law" is the first husband of the church. This, like the former assertion, is without proof. In fact, Paul makes no allusion whatever, in the 7th of Romans, to Moses, or the Mosaic law that was nailed to the cross. This is evident, from the fact that he speaks of a law that is *operative*, and gives the effect of the same upon himself, which therefore cannot be the law that "ceased its obligation upon the world" several years previous to the time of his conversion, and religious experience. But we are not without positive proof on this point. In the 7th verse, the Apostle clearly identifies the law of which he is speaking. It is the law of ten commandments.

But Eld. S., if your theory be true, I would also ask, in all candor, what has been the condition of the church for the last eighteen hundred years? I affirm that *adultery* is chargeable to your theory, rather than ours. Let us see. If the law of which Paul speaks is the first husband, and the law is dead, as you affirm, then indeed is the church living in adultery; *not being married at all*; there being no law to bind her to the second husband. But let us look at the matter in the light of truth and common sense. Let Paul's illustration have a *natural* application, and all is clear. To illustrate the great and important truths involved in the work of Scriptural conversion, inspiration has chosen the simple yet very appropriate figure of marriage. In the illustration, four characters are prominently brought to view; the woman, the law of marriage, the first husband and the second husband. In making an application of the figure, we must be careful not to lose sight of the characters brought to view. We should also bear in mind that death is spoken of, only with reference to the first husband, and that the death of the husband can in no way affect or change the law of marriage; but simply operates as a release to the woman from its binding power, so that she is at liberty to marry another husband. And though she marries the second husband, it is not by virtue of a new law, but by authority of the same law that solemnized her former marriage. Now for the application. 1st. What is represented by the woman? Since the woman must be married to the second husband, to make the figure complete, and since the second husband represents Christ, as all concede, it follows that the woman represents such as shall finally be saved by virtue of a union with him. Then of course she must represent those who "shall be heirs of salvation," or candidates for eternal life, for only such become legally joined to Christ, the second husband. 2d. The law of marriage represents the law of God. 3d. What does the first husband represent? Here is where Eld. S. does not see clearly. Let him apply the "eye-salve." Let it be remembered that in the figure, it is the first husband that *dies*, and so makes the second marriage lawful. Then in the application we must have something to correspond with the figure. But what is the *modus operandi* of Scriptural conversion? What must *die* before a legal union with Christ can be effected? All will say the *carnal mind*; or as Paul has elsewhere expressed it, "the old man which is corrupt." Then it is very clear that the first husband represents the *carnal mind*, or the old man; and the second husband, the

new man, which is our Lord Jesus Christ. The following texts are in harmony with this view, and speak to the point: "That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which, after God, is created in righteousness and true holiness." Eph. iv, 22-24. "Lie not one to another, seeing ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him." Col iii, 9, 10.

Whatever may be said of the impracticability of making certain parables or figures stand on "all fours," here is one that stands thus *literally*, and needs no propping. The apostle's conclusion is also in harmony with the foregoing view. "Wherefore, my brethren, ye also are become dead to the law (quite different from saying that the law is dead,) by the body of Christ, that ye should be married to another, even to him who is raised from the dead," verse 4. "But now we are delivered from the law, that being dead wherein we were held," verse 6. This expression is claimed by some—Eld. S. particularly—as proving the death and abolishment of the law. This is a great mistake. In the figure, deliverance from the law of marriage was effected in consequence of the death of the first husband. So in the application, deliverance from the law of God, i. e., from its condemnation; or what is the same thing, released from the power of sin and made free to be united with Christ; is brought about in consequence of the death of the old man, or subjugation of the carnal mind to the will of God. Hence, being "delivered from the law," in the sense in which the apostle uses the expression, can not possibly be construed to mean the abolition of the law. Nor does the expression "that being dead wherein we were held," mean the death of the law; for the word "that" does not relate to the law, but to that state or condition in which the person is held by the law previous to the death of the first husband, which was a state of sin or carnal mindedness; or as Paul has it, "Sold under sin," verse 14. Then instead of the death of the law, the foregoing expression means the death of sin or carnal mindedness; for therein "we were held;" and the language of the text is, "that being dead wherein we were held." The marginal reading perhaps is better, "being dead to that wherein we were held," i. e. being dead to sin or carnal mindedness. This is in harmony with other scriptures. "How shall we that are dead to sin, live any longer therein?" Rom. vi, 2. Also verse 11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." Also, 1 Peter ii, 24, "That we being dead to sin, should live unto righteousness."

Such, in my judgment, is the natural, consistent and truthful view of the 7th of Romans.

"39. Where is there one jot or tittle of testimony in the second will, or testament, or law of the Spirit, or of faith, or of liberty, denouncing any one as a sinner, who violates the fourth commandment, during the Gospel dispensation? Is there no penalty for the violation of so important a command, if binding? What, and where is it?"

The above question, in substance, is but a repetition of several former ones, therefore demands but a passing notice. The law of liberty, to which reference is

made in the foregoing question, is composed of the ten commandments. James ii, 11, 12; therefore the fourth commandment is embraced therein. And James in commenting on this law, in the 10th verse, informs us that whosoever offends in one point, is guilty of all; or as expressed in the 11th verse, "becomes a transgressor of the law." And another apostle informs us that the transgression of the law is sin, 1 John iii, 4. The "penalty" that is enquired for, may be found in plain language in Rom. vi, 23. "The wages of sin is death." Here then is a "jot or tittle of testimony," which is all that friend S. calls for.

"40. Does not the union formed between Jews and Gentiles by the cross of Christ, constitute the new man? If so, did the Gentiles constitute any part of the 'man' that existed previously, for whom the Sabbath was made? See Rom. ii, 1, 3, 17. James i, 1; ii, 20. Eph. ii, 15. 1 Pet. ii, 10. Rom. ix, 25, 26. Hosea i, 9, 10."

Possibly Eld. S. may have had a definite idea in his mind, when he penned the foregoing; but if he had, I greatly doubt whether any of his readers have been able to perceive what it was, either from the question asked, or from the proof texts given. I infer that the foregoing questions and texts are designed as an argument against the Sabbath, *only* from the fact that they are numbered among the "fifty." Were it not for this fact, I should not have the least suspicion that such was their design. But the foregoing reasoning, if such it may be called, is evidently defective. Eld. S. makes a great mistake at the outset, in confounding the term "the new man," with another term, "one new man." The former occurs only in Eph. iv, 24 and Col. iii, 10, and is there used in connection or contrast with its proper antithesis, "the old man." The latter occurs only in Eph. ii, 15, and is there used in no such sense or connection as the former expression. There is indeed, a wide difference in the Scriptural signification of the two expressions. But, if it be insisted that "the union formed between Jews and Gentiles by the cross of Christ, constitutes 'the new man,' of Eph. iv, 24, and Col. iii, 10, then the antithesis therein brought to view, 'the old man,' must be the disunion that existed between Jews and Gentiles before the cross of Christ! Therefore, the Sabbath being made for man before the cross of Christ, it must have been made for the old man, that 'existed previously,' i. e., for Jews and Gentiles, in their state of disunion! I submit that such is the logical conclusion of our friend's theory. Is he satisfied with it? Perhaps not. I will therefore produce an "unanswerable argument" that he cannot fail to appreciate. Christ said, "the Sabbath was made for man, and not man for the Sabbath." Mark ii, 27. Paul said, "Neither was the man created for the woman, but the woman for the man." 1 Cor. xi, 9.

Now then I ask, if "the union formed between Jews and Gentiles by the cross of Christ, constitutes the new man," "did the Gentiles constitute any part of the 'man' that existed previously for whom the 'woman' was made? Friend S. have you a wife? How dare you—being a Gentile—appropriate such a boon to yourself?

"41. How much of the law was Israel required to keep in order to salvation? Let James answer, "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." What is embraced in the whole law? Ans., the five books of Moses. The expressions, "as the Lord commanded Moses," or similar ones occur 80 times in Exodus, 40 times in Lev., 101 times in Num., and 63 times in Deut. Will any one have the audacity to say that they keep the whole law, when they only pretend to keep ten specifications, which are only a prominent fraction of the entire law? Who then are guilty and under condemnation continually? Let those who have the mind of Christ, answer. James ii, 10. Gal. v, 1-9. Ps. xix, 7. The whole law will convert a soul; but a part never will.

I am surprised, Eld. S., at the doctrine you advocate under the foregoing number. Heretofore, you have said much about Moses and the law being dead—nailed to the cross—expired by limitation—ceased its obligations upon the world, &c. But now, strange as it may seem, we find you advocating the perpetuity of the "whole law," which, according to your view, embraces not only the ten commandments, but all "the five books of Moses." And though you have often appealed to the teachings of the Apostles for the proof that the

"whole law" is dead, we now find you bringing to your aid the apostle James, and attempting to make him teach the obligation of "the five books of Moses!"

I cannot think it is your intention to take a position so contrary to that which you have held heretofore; but such is the fact, for if the five books of Moses are embraced in the "whole law" of which James speaks in the 2d chap. of his epistle, then in the most emphatic manner, the apostle teaches their obligation; for he there teaches the obligation of the "whole law," informing us that whosoever offends in one point is guilty of all; and illustrates his teaching thus: "If thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." And John says that the transgression of the law is sin. It should be remembered that James wrote for the benefit of the gospel dispensation, and that he does not undertake to say "how much of the law" the Jews were required to keep in the former dispensation; but rather how much Christians are required to keep in the present or gospel dispensation, which, as before shown, is not a part but the whole, and which if you are correct, is the five books of Moses. Again, you give the most powerful reason that can be given in proof of the perpetuity of the "whole law," or, as you term it, the five books of Moses, viz., "The whole law will convert a soul, but a part never will." If it be a fact, that it requires the five books of Moses to convert a soul, then indeed is the controversy ended! Let us all go to keeping the Mosaic law in earnest! In thus inadvertently sustaining the five books of Moses, you of course sustain the Sabbath, and have, therefore, raised no issue with me on that point. But really, friend S., what sad work you make in wielding the "sword of truth!" Reader, can you not plainly discover his blunder? It is all from the fact that he makes no distinction between the moral and the ceremonial law.

"42. How much of the law does God acknowledge to be his? Considerable capital has been made out of the expressions, "my holy day," "my Sabbaths," as though there was some thing peculiarly remarkable in them, that the author was nearer related to that sentiment than others contained in the same category. But God not only says my Sabbaths, but my Statutes, my Judgments, my Commandments, Lord's Passover, my Offerings, my Feasts, my Sacrifices, my Covenant and my Law. So, you discover, the relation is just as near to one as the other; they are all lawful, holy and spiritual children, bearing the same identity as regards relative importance. So let Sabbath-advocates twist and turn which way they will, and "run to each avenue and shriek for help, yet they shriek in vain." God's holy word meets them at every turn and twist, unsheathed, and cuts their theory on every side."

With due modesty, Eld. S., I venture to repel your charge, by saying that, twisting and turning is not the work of "Sabbath advocates." The word of the Lord in regard to the Sabbath, is too plain to require that kind of practice. But the man that undertakes to prove that the law of God is abolished, or that the Lord's Sabbath is blotted out therefrom, will doubtless find the art of twisting and turning peculiarly adapted to his business. "Judge ye!" "Thou art the man!" As to running to various avenues and shrieking in vain for help, I have only to say, that the latest specimens of that kind of shrieking are brought to notice, remarkably, in the tract before me, by A. N. Seymour.

In regard to the "considerable capital," that you say has been made by the expressions, "My holy day," and "My Sabbaths," I can assure you, that it is "capital" that the Lord has furnished. And it is consoling to know that he has left an abundant capital to the disposal of all such as desire to take stock in his truth. When you seek to identify the weekly Sabbath of the Lord, with the annual-sabbaths of the Jews, or to place them upon the same footing, as to duration and importance, it is enough to show that the Lord has regarded them in a different light, and that he has made a wide distinction between them. The above forms of expression are important items of the "capital" that is furnished for this purpose. The Lord instituted the one as a weekly memorial of his rest from creation; the others were given as annual memorials of certain events connected with the deliverance of the Hebrews from Egypt. Therefore the one is very appropriately designated by such expressions as "My holy day," "My Sabbaths," "the Sabbath of the Lord," &c., whilst the others are termed, "Your Sabbaths," "Her

Sabbaths," &c. Compare Ex. xx, 10; xxxi, 13; Isa. lviii, 13, with Lev. xxiii, 24, 32, 39; Lam. i, 7; Hosea ii, 11.

Surely the above "shriek" cannot be regarded as an "unanswerable argument against seventh-day Sabbath keeping."

"43. Did the apostle Paul preach on the seventh-day Sabbath? Yes. Did he preach 78 or 84 Sabbaths? Yes. Was this his custom? Yes, yes! Why did he do all this? Paul, stand up here and answer for yourself, and give these Judaizers a plain strait-forward, thorough-going, penetrating, Holy Ghost answer. "For though I be free from all men, yet have I made myself servant unto all that I might gain the more, and unto the Jews I became as a Jew; (What for, Paul?) That I might gain the Jews;—to them that are under the law, as under the law; (What for, Paul?) That I might gain them that are under the law; to them that are without law, [being not without law to God but under the law to Christ;] (What for?) That I might gain them that are without law, [these are Gentiles;] to the weak, became I as weak; (What for?) That I might gain the weak; I am made all things to all men." (What for?) That I might by all means save some." Now Paul, thou sent of God, what did you do all this for? have you a valid reason? Hear him! "This I do for the Gospel's sake, that I might be a partaker thereof with you." There thou ever faithful and venerable apostle, you have driven the nail in a sure place, and more than clinched it if possible.—1 Cor. ix, 19-23.

"O shame, where is thy blush!" "Paul, stand up here and answer for yourself!" To say nothing of irreverence, modesty should have suggested the use of language more respectful, at least. Were the great apostle only conscious of the smart-little-school-boy catechising that Eld. S. has given him, he would, no doubt, consider himself exceedingly flattered! and especially so, in view of the school-boy praise that is so lavishly bestowed upon him, for having so well recited his task!

As a reply to the foregoing, it would be enough to say that the language of Paul, quoted above, (1 Cor. ix, 19-23,) is not given by him as the reason for his custom of preaching on the seventh-day Sabbath. Seymour gives it as such, but Paul does not. But if Eld. S. is willing to receive the foregoing language of Paul as the reason for such custom, I will also receive it as such. Let us then examine the argument. This, I think we shall discover, is extremely leaky! It is admitted that Paul preached on the seventh-day Sabbath. It is also admitted with an emphatic "yes, yes," that this was his custom. The question then asked by Eld. S. is, "Why did he do all this?" Paul, after being commanded to "stand up," proceeds to answer, and gives four specific reasons, as follows:

1st. Unto the Jews, he became as a Jew; i. e., preached on the seventh-day Sabbath. Very clear indeed, says Eld. S. But Paul is here answering for himself, and we must hear him through. He has three reasons yet to offer. 2d. Unto them that are under the law, he became as under the law; i. e., preached on the seventh-day Sabbath. But hold, says Eld. S., this needs explanation! This is not so clear! Here, indeed, is where his argument begins to leak. But, don't dodge, Eld. S., for if the first reason is good, the second, third and fourth are also good. They are all locked together, and the same key fits every lock. 3d. Unto them that are without law, (the Gentiles) he became as without law; i. e., preached on the seventh-day Sabbath. Another bad leak, surely. But if the argument is good, that preaching on the Sabbath made Paul a Jew when among Jews; then it is equally good, that preaching on the Sabbath made him a Gentile when among Gentiles; and in fact, the language must be so construed, otherwise, Paul's "thorough-going, penetrating, Holy Ghost answer," does not answer the purpose for which it was introduced; viz., to show the reason for his custom of preaching on the Sabbath. 4th. Unto the weak, he became as the weak; i. e., preached on the seventh-day Sabbath. But now, to make the matter doubly sure, Paul is asked if he has a "valid reason" for doing all this; i. e., for adhering to his custom of preaching on the Sabbath. Paul replies, "This I do for the Gospel's sake;" i. e., I preach on the Sabbath to Jews, to those that are under the law, to those that are without law, (the Gentiles) and to those that are weak, all for the "Gospel's sake," Amen! What stronger reason need we ask for the obligation of the Sabbath in the Gospel dispensation! If Paul has



"driven the nail in a sure place," Eld. S. has certainly "clinched it."

J. M. ALDRICH.

(To be Continued.)

### GROWTH IN GRACE.

ONLY living things grow. A dead tree has no growth; and if you observe a maple before your door, or an elm on your lawn, that does not answer to the roll-call of May by putting forth its leaves, you may conclude that it is as dead as the pro-slavery rebellion.

1. In the church of Christ, spiritual life is indispensable to spiritual growth. We mean the life of God in the converted soul—a life united to Christ's infinite being by the vital union that exists between himself and the believer. Is it surprising that many a church-member has made no advance in Bible knowledge or in personal godliness, when he has no real *hunger* after either of them? Can a moral mummy grow? Can the man who never prays aright receive the Spirit? Can a spiritual corpse breathe out heavenly aspirations, or reach out an arm to save the sinner, or open with its skeleton finger a purse to give to God's treasury? Can it do anything but *decay*, with pestilential odors filling the moral atmosphere around? No; and without a genuine work of regeneration in the soul, let no man flatter himself that he is a living Christian, much less a growing one.

If he be a true Christian, he *will* grow—and "grow in grace." This phrase (as Peter employed it) is comprehensive of all graces. It includes love, and joy, and peace, and patience, and long-suffering, and temperance, and faith, and charity. In a word, it means *Christian character*—that possession and exhibition of moral excellence that is learned in the school of Christ—that impression received from Christ, which, in turn, makes prodigious impression upon others. Into the construction of this character enter all the qualities that make a man courteous, brave, magnanimous, delicate, pure-minded, honest, humble, devout, and holy. Into it enter all the Gospel ingredients. Into the formation of this character comes the divine Spirit with his transforming, beautifying, sanctifying power. Every day's experience leaves its touch on this character. Every failure teaches deficiency, and awakens humility and contrition. Every moral victory inspires courage and grateful exultation. It is not perfection that the most successful Christian reaches—the Luther, the Edwards, the Brainerd, the Frelinghuysen, do not reach perfection; but if not *equal* to his Master, he becomes like him, and unlike his own former self. This character which the growing Christian gains is the source of his *power* in the community. It is his influence—his moral momentum to carry his point with others—his might to convince gainsayers—his persuasiveness more eloquent than the most captivating words that ever fell from the lips of eloquence itself. It is *just what he is* by the making of God's grace. And this side of heaven there is nothing that unfolds such beauty, carries with it such influence, and commands such genuine homage, as athletic, consistent Christian character.

2. The more symmetrical this character is, the better. "The finest specimen of a Christian," says Guthrie, "is he in whom *all* the graces, like the strings of an angel's harp, are in the most perfect harmony." No one grace outgrows and belittles the rest. The man is not brave at the expense of humility—or zealous at the expense of justice or magnanimity. He does not let study interfere with devotion, or devotion interfere with philanthropy. We may sacrifice the duties of the closet to outdoor labors of Christian charity. On the other hand, "like a lark that goes singing up to heaven while the hawk is rifling her nest below," we may spend our hours in devotional flight and in heavenly communions, when we should be down here, fighting Satan; redressing human wrongs; breaking human fetters; drying tears on sorrow's scalded cheek; reforming the vicious, and rescuing lost souls from the verge of hell. The head should have its share of time and thought; the hand its share; but the lion's share should be given to the *heart*, for out of it are the issues of life. Thus by developing the whole man we shall broadly, and efficiently, and symmetrically grow in grace. We shall reach up every day nearer to "the measure of the stature of the fullness of Christ."

3. As a third hint, let us remind you, Christian brother, that the true measure of your growth in influence and usefulness will be your *interior growth in holiness*—in living, loving-likeness to the Saviour. All external improvement in character is proportioned by this inward state of heart-holiness. In short, the growth is from within. Just as soon attempt to increase the dimensions of a tree by padding round its trunk with clay or cotton, and splicing out its boughs by stray bits of stolen timber, as to increase the volume of a godly character by mere heaping-on of observances, or of intellectual acquirements, or external forms of devotion. These only swell the bulk of a man's religion; they do not add to its vitality or power. If a tree is dead, it is past all increase; if it is *alive*, it will pump its own sap in April-time, put out its own foliage, and battle its own way up toward the firmament. The reason why that sturdy oak on the village green grew from the tiny acorn that a school-boy could carry in his pocket until it has become the "pride of the village" in the summer, and able to wrestle with the wildest hurricanes of winter, is simply that underneath that shaggy bark is a stout inward life. Its growth is from within.

You may heap on whatever of sacred knowledge you will—whatever of rituality—whatever of external forms—whatever of subscriptions to creeds and confessions—whatever of slavish obedience to law, and if there be no life of God in the soul, you have but a stupendous effigy of religion without one spark of vitality. But if there be in that soul only a germ of true godliness, there is hope of growth. By the quickening aids of God's Spirit, the seed will become the blade—the blade the ear—and at last when prayer has brought down the sunshine and the rain from the celestial throne, then cometh the full corn in the yellow ear. Then there will be increase of character by the expansion of the inward life. The soul will take in and digest truth—good books, good sermons, and good examples. The soul will assimilate these truths and build them into its spiritual texture. It will take up the nourishing qualities out of them, as a robust man takes up the nourishment of a wheaten loaf or a loin of venison. The spiritual character enlarges—beautifies—solidifies. The young convert grows in strength. He becomes athletic. He is at length equal to bearing huge loads of responsibility—equal to grappling with strong temptations. He becomes an overmatch for the devil. The recruit of yesterday is at length the veteran with the dust of a thousand conflicts on his armor, and the light of a thousand victories on his helmet's plume. *He has grown in grace.*—Cuyler.

### PRAYER.

By prayer we obtain true peace of mind, that peace to which those who never pray are utter strangers. This peace is a calm and entire resting upon God for the supply of every necessity, of body and soul for time and eternity. It is casting all our burden, whatever it be, upon a kind, compassionate, almighty friend, who willingly sustains it, and relieves and comforts us. "Casting all your care on him for he careth for you." Let the Christian follow the apostle's direction, "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God," and he may fully expect the effect which the apostle describes—"and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." How calm and composed may he be, amid all the storms and distractions of this world, who has daily and hourly communion with the Creator, Ruler, and Preserver of all things. The Christian falls below his true happiness in this life, if he does not enjoy constant peace of mind. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusted in thee." With peculiarly filial confidence may those approach him when they are in trouble, whose habit of mind, whose continual practice, whose whole life is a continual drawing near to God. The command and the promise belong to them, "Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me." Indeed what Christian has not found in his own experience, the truth of the declaration, "God is our refuge and strength, a very present help in

trouble." When no other ear could hear but His, no other arm save, no other power relieve or help; when we were destitute and almost in despair, then his ear heard, and through his mercy we were delivered. Prayer, like the precious metal, comes most pure from the heated furnace. Are you depressed under your guilt, your weakness, your ignorance or ingratitude? You may spread your distress as Hezekiah did his letter before God, and you need not fear but that God will help you. And what a comfort it is that we can never come unseasonably to him. A great man or a friend may be so circumstanced that we cannot interrupt him, or he may soon be wearied with our repeated application, or he may be so distant that we cannot gain access to him. But our God is very nigh unto us—he is always with us; "a very present help in trouble." Other friends, if willing, may not be able to help us—but He has both the will and the power to give the greatest blessings. Even our guilt when confessed becomes a plea for relief, and the worst condition becomes the strongest reason to pray—all that is given being given not for our merits, but for Christ's sake. The following affecting anecdote is related us of a poor colored woman. She was a pious slave in the West Indies, and was forbidden by her master to attend public worship and threatened with severe punishment if she did. The only reply she made was, "I must tell the Lord that," a reply that so affected her owner, that he no longer refused her liberty to go. What a view does this give us of the blessedness of prayer, that a poor friendless outcast may thereby obtain the aid and grace of the great Governor of the universe.—Sel.

### JOY IN HEAVEN.

You remember the occasion when the Lord met with thee. Oh, little didst thou think what a commotion was in heaven. If the Queen had ordered out all her soldiers, the angels of heaven would not have stopped to notice them. If all the princes of earth had marched through the streets, with all their jewelry and robes and crowns, and all their regalia, their chariots and their horsemen—if the pomp of ancient monarchs had risen from the tomb; if all the might of Babylon and Tyre and Greece had been concentrated in one great parade, yet not an angel would have stopped in his course to smile at these poor tawdry things; but over you, the vilest of the vile, the poorest of the poor, over you angelic wings were hovering, and concerning you it was said on earth and sung in heaven, Hallelujah, for a child is born to God to-day.—Spurgeon.

GORDON, THE SLAVE TRADER.—The life and melancholy end of this man who was cut off by the hand of the executioner, in the flower of his manhood, contains some very important and suggestive lessons to both children and parents.

He was taken in the commission of a crime which the laws of nations hold as piracy; he was tried, found guilty, condemned, and after every device had been exhausted which legal skill and learning, on the part of his counsel, could invent, was executed on the 21st of February last. He was thirty-five years of age, at the time of his execution; was a husband and a father; and has left a heritage of sorrow to his wife and of shame to his child.

At the age of fifteen—that age full of peril to the young; when they stand, as it were, at the forks of two great highways of life, one of which leads up and the other down; when the boy and girl are beginning to chafe under the wholesome restraint of home, and think that they know as much, and can judge as well for themselves as their parents can—at this age young Gordon was seized with a desire to go to sea, against the wishes of his parents. "But the boy"—such is the narrative, "already the ruler of the domestic circle, was determined, and to sea he went."

What a page does this one sentence open, of this young man's early history; and what an ill-omened prophecy was it of his subsequent career of crime, and of his fearful and untimely end!

This is the first lesson which his life teaches—the *fruits of early disobedience*. This was the beginning of a life which ended on the gallows. Parent and child were both no doubt guilty in this, and how terrible the penalty which both have brought upon themselves!

# THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 24, 1862.

JAMES WHITE, EDITOR.

## THOUGHTS ON THE REVELATION.

### CHAPTER IV.

#### The Heavenly Sanctuary.

Verse 1. After this I looked, and behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

In the first three chapters we have the vision of the Son of man. John gives a description of his person, and writes the words he heard from him. But this chapter opens with a new scene which has reference to the heavenly sanctuary. A door is opened in heaven, and John hears a trumpet-voice saying, Come up hither, and I will show thee things which must be hereafter. Compare with chap. i, 1. The presentation of future events is the great object of the book of Revelation.

Verses 2-5. And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunders, and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

In chap. i, 10, John says, I was in the Spirit on the Lord's day. He was in vision on that day. Again he says, chap. iv, 2, And immediately I was in the Spirit. Hence we conclude that chap. iv commences a second vision. The illuminating influence of the Holy Spirit came upon John gradually. He first sees a door opened in heaven, then hears a trumpet voice, then immediately, in close connection, is lost to all earthly things, being wrapped in a vision of things in heaven. He entered the first apartment of the heavenly sanctuary, and saw the throne of God, and describes the appearance of him that sat upon it. Before the throne of God were seven burning lamps of fire.

The candlestick, with its seven burning lamps, was in the first apartment of the earthly sanctuary. Ex. xxv, 31, 32; xxvi, 35; xxxvii, 17-23; xl, 24; Lev. xxiv, 4; Num. iv, 9; viii, 2; 1 Chron. xxviii, 15; 2 Chron. iv, 20; xiii, 11. These burning lamps in the earthly and in the heavenly sanctuaries, during both dispensations, represent the Holy Spirit in all its operations, here called the seven Spirits of God.

The four and twenty elders, we conclude, were selected from the multitude of captives, of the good and holy of past ages held captives by death, but raised from the dead at the resurrection of Christ, Matt. xxvii, 52, 53, and taken up to heaven at his ascension. Eph. iv, 8, margin: This multitude were raised for some wise purpose, and they doubtless have an important part to act. And the fact that the four and twenty elders are represented in chap. v, 8, as every one of them having golden vials full of odors, which are the prayers of saints, may justify the conclusion that they are assistants in the priesthood of Jesus Christ.

Wesley, speaking of the four and twenty elders, says:

"Clothed in white raiment] This, and their golden crowns, show that they had already finished their course, and taken their places among the citizens of heaven. They are never termed souls, and hence it is probable that they had glorified bodies already. Compare Matt. xxvii, 52."

Verses 6-11. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the

throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

In reference to the word *beasts*, A. Barnes says:

"This is a very unhappy translation, as the word *beasts* by no means conveys a correct idea of the original word. The Greek word—ζῷον—means properly a *living thing*; and it is thus indeed applied to animals, or to the living creation; but the notion of their being *living things*, or *living creatures*, should be retained in the translation. Prof. Steward renders it, *living creatures*."—Barnes' Notes.

Scott, in the Comprehensive Commentary, says:

"It is indisputably manifest that the four living creatures join in, or rather lead, the worship of the Lamb, as having redeemed them to God; and this proves beyond controversy, that part of the redeemed church is meant by this emblem; and not angels, whose worship is next described, but in language evidently different."

The four living creatures, with the four and twenty elders, probably embrace all those who rose with Christ, and ascended up to heaven with him. These resurrected saints were upon the sea of glass. And we see no reason why the sea of glass should not be as literal and tangible as the redeemed beings upon it. This may be the very foundation of the Sanctuary and City, and may even extend as a border round about the City.

It is here called a sea of glass like unto crystal. Chap. xv, 2. And I saw a sea of glass mingled with fire. Chap. xxi, 21. And the street of the city was pure gold, as it were transparent glass. These are the beautiful figures which represent the foundation of the Sanctuary and the City, where beings redeemed from the grave stand, and where the overcomers of chap. xv, 2, will soon stand, having the harps of God.

## REPORT FROM BRO. WAGGONER.

AFTER a tiresome ride on the cars I arrived at Eddyville, Iowa, on Thursday, the 5th. Here I was met by Bro. Whitney, and the remaining thirty-five miles of my journey were made with a lumber wagon, heavily loaded over a very hilly road. This did not promise well for the interest of the coming meeting; but I was much refreshed and encouraged by meeting Bro. Snook at Knoxville. I was informed at Eddyville that Bro. Luke would be at the meeting; therefore I did not go to see him, as it was about five miles out of the way. But, to my great disappointment, he did not come. I learned that he was owing some, and had taken a school to raise means. I fear Bro. L. erred in not attending this meeting. The brethren are anxious to have him try his gift in the field, and would be glad to aid him if he proved his calling of God; but they do not now feel any duty to bestow means where they have no assurance that it will be for the glory of God. All of our efficient preachers have, through deprivation and hard labor, struggled into the work. I pray the Lord to guide in this matter.

I had almost determined, in coming to Iowa, to devote myself entirely to the tent, and have nothing to do with the churches, leaving them to the care of the local laborers. My reason for this was, that I had seen a disposition to throw off the testimony given them, and I judged it prudent to leave that work to those who were here to sustain their testimony by their presence. But when I arrived at Knoxville I found Bro. Brinkerhoof almost crushed under the trials of the church. There was great wrong in the church, and some, whom I had almost esteemed as pillars, sympathized with the wrong-doers, and were even busy to destroy Bro. B.'s influence, impugning his motives, and talking constantly about his "prejudice." Had not the wrongs been flagrant, and many of them open, there might have been some excuse for their course; but as it is, I do not think our labors and testimonies have produced the full effect desired. I shall have no hope that the blessing of God will return to such till they make full amends by hearty confessions to Bro. Brinkerhoof, and to the church.

After laboring hard to free the church from sin and prevailing darkness, we went to Rusau to assist them.

On Tuesday morning eight were baptized, six of them from Knoxville. By invitation we had left an appointment at Knoxville to assist them in perfecting their organization, they having commenced the work. But from the commencement of the meeting we saw that we had to labor against a mountain of prejudice. We judged that there were not over half a dozen who realized that they needed any assistance, after all the labors of the meetings. This was discouraging. So we adjourned, satisfied that it is useless to labor against the feelings of a church, and leave them to complain of us, and undo all that we have done. We count our time and strength too precious to be spent so uselessly. When the churches of Southern Iowa put away the spirit of jealousy and causeless murmuring, and realize and acknowledge that God has the charge of this work, and will bless the means and instruments of his own choosing, then may the servants of the Lord hope to effect something in their behalf. Of one thing they may feel assured: that God will not lay upon them the burden of the management of the Review Office, or of Bro. White's duties, till they prove that they have the willingness and ability to manage their own affairs with discretion, and to occupy their own places in their own churches. A consideration of this important fact might relieve the minds of some of a great deal of unnecessary care and trouble.

Bro. Snook having come to co-operate with us, it was considered proper to hold one meeting in this section, and then move east and north. The brethren about Indianola have had the promise of a tent-meeting here; and we concluded to commence here, as we should have lost another week of tent labor to have commenced at a more remote point.

Our meeting is now in progress, with fair congregations, though it is impossible to judge of the prospect yet.

J. H. WAGGONER.

Indianola, Iowa, June 16, 1862.

## TENT MEETING IN WAKEMAN, HURON CO., OHIO.

This meeting held over two Sabbaths, the interest remaining to the close. Many acknowledged the truth and a few resolved to obey it. Several were eager for the books, and are reading with interest. The result of this effort might have been more permanent, had not my voice failed. I found that I was not able to do all the preaching in the open air, necessary for a full course of lectures. Many of the scattered Sabbath keepers in this part of the State came to this meeting, and were much revived.

An intelligent young man came up from Oberlin on the last day of the meeting, and heard three discourses. He had been keeping the Sabbath a short time, but never heard any preaching on the subject before. He had been to Cleveland to get some books of Bro. Stewart, and read them by night when others were asleep. It was truly encouraging to us all, to see how rejoiced this brother was to hear preaching on the present truth. He reports that there is some interest to read among the students at Oberlin, and we fitted him out with some tracts, books, and double numbers of the Review to scatter among those interested.

I regret the necessity of laying by the Ohio tent, but I find it is not possible for me to endure the labor alone. I trust the friends in Ohio will be free to excuse me under the circumstances. I can see no other light now but to join with Bro. Andrews in N. Y. The Ohio tent funds now in my hands, I will soon return to the treasurer. After much prayer, I feel very clear about going to N. Y. The field is the world, and the cause is one, and we should rejoice in its prosperity anywhere.

M. E. CORNELL.

## FROM THE MICH. TENT.

BRO. WHITE: We are still here in Charlotte, striving to do our duty. We are all well, and our courage good. The people are becoming more and more interested as the truth is presented to them from evening to evening. Bro. Loughborough and Hull have given sixteen discourses, which have set the people to searching their Bibles, and investigating the subjects that have been presented. Last evening, though the weather was quite cold, almost uncomfortable, the tent was literally filled with hearers, who very attentively lis-



tened to Bro. Hull while he presented to them the subject of the mark of the beast and seal of God. There were as many as nine hundred present. A few have already determined to keep the Sabbath of the Lord. The ministers of the several denominations in the place are hurrying to and fro, watching their members for fear they will lose them. Some of the members of the M. E. church have already commenced keeping the Sabbath. May the Lord speed on the work, that there may be a company raised up here that will keep all his commandments and the faith of Jesus.

I. D. VAN HORN.

Charlotte, Eaton Co., Mich.

#### THE CAUSE IN WESTERN N. Y.

BRO. WHITE: It affords me much pleasure to report for the encouragement of the brethren at large, that there are omens of good for the cause in Western N. Y. It seems evident that the Lord is about to do a great work for his people here. That such is to be the case, I think all must believe who attended our last monthly meeting at Bro. Buckland's on the 18th-15th inst. At this meeting it was plainly manifest that there was an unusual earnestness on the part of the church to come up to the help of the Lord. The Lord was pleased to meet with his people and pour out his blessing upon them at the very commencement of the meeting on Sabbath evening. Prayers were fervent, and testimonies prompt and pointed.

On Sabbath morning the Lord again met with us in the social meeting, and gave his blessing in still greater measure. He suffered a chord to be touched that seemed to vibrate to the very heart of the church.

The children of the remnant were the burden of this meeting. Request after request was made for the prayer of faith in behalf of the children. The flame caught from heart to heart, until there seemed to be a unanimous determination that the children should be borne along to the kingdom; that not one of them should be left behind. Christ gives assurance that where only two are agreed as touching anything they shall ask, their requests shall be granted. Then surely, there being so many heartily agreed as touching this one thing, viz., the salvation of the children of the remnant, may we not have reason to expect that the Lord will do a work here for them? The Lord grant it.

Three sermons preached on the Sabbath by Bro. Cottrell were interesting and profitable; but the best meeting of all was on first-day morning, when we met to ask the Lord for a parting blessing. This indeed was a "one accord" meeting. Acts ii, 1. The meeting continued full four hours, and the time was well occupied. The cups ran over. 'Twas sung,

"There are angels hovering round."

No one doubted it. We expect to have another such meeting at Lyndonville, the second Sabbath in July.

J. M. ALDRICH,

Somerset, N. Y.

#### GENERAL CONFERENCES.

BRO. WHITE:—I wish to agitate a subject that has been much on my mind, especially for a few months past. I refer to General Conferences. This subject was introduced in the conference address of 1861, (spring conference,) which was endorsed by the Brn. generally, but this part of it has been suffered to pass out of notice. I do not believe that we shall ever fully realize the benefits of organization till this matter is acted upon. The necessity of such action has been very apparent in making arrangements for this season. Let me give my own experience in the matter.

Last spring I received urgent calls from Ohio and Iowa. I could give no reply to Ohio, as Bro. Cornell had received calls from Ohio and New York. He had given a conditional promise to Ohio, which left me in suspense. The action of the Northern Iowa Conference did not commend itself, and the management of Southern Iowa was left, to a great extent, in inexperienced hands. I could see no probability of two tents running in Iowa. It was evident to my mind that other arrangements, such as have recently been made, would have to be made, but that which should have been deliberately effected two months ago, is now hastily done after the tent season has properly commenced.

Every one can see at a glance that such a state of things greatly cripples us, and if a remedy can be applied, it should be done immediately. The remedy is in co-operation. If every conference or State had its own laborers, the case would be somewhat different; but while there exists the necessity for one State or conference to call upon another for laborers, steps must be taken to shut out this confusion. Without urging the matter further, I propose the following plan:

That a General Conference be appointed to convene at or near the time of the annual meeting of the Publishing Association. That every conference of Seventh-day Adventists send a delegate or delegates to the General Conference; and that a General Conference Committee be appointed, with whom the State conferences may correspond, and through whom they shall present their requests for laborers.

This may answer to begin with. If any have better suggestions to make I shall cheerfully co-incide with them. Who feels interested in this matter?

J. H. WAGGONER.

#### CONGREGATIONAL SINGING.

Seems to be most in accordance with the worship of God, and a few hints here may not be out of place, as to its practice. How glorious, how elevating, to hear the full melody of hundreds of voices, all tuned aright, all consecrated, ascending to heaven! But to bring the voices of many into harmony, is not the work of a day; and one discordant voice may mar the harmony of the sweetest song, though it may seem to be drowned in the full swell of many well-tuned voices. The blind person cannot entertain us with fine reading; the deaf cannot entertain us with song; so the uncultivated ear may well stand in doubt of its own perceptions, just as the blind stands in fear of stumbling.

But it is a sad accompaniment of incapacity, that, as in the moral world, people are often confident of life, and future peace, and present purity, so here the mistake is sometimes made of self-confidence, without sufficient grounds.

What shall be done then? Shall we say that a part may not sing? certainly not. But how shall large collections of people manage to sing in harmony? For instance, a familiar tune is chosen, here is a cluster of people who have sung it at home, rather slowly; those of another locality are accustomed to a quicker motion; and others have learned the tune with some variations from the usual mode of singing it. Now what course shall each pursue? Simply this: Let every ear be on the watch for the voices of those nearest the leader, and let every word and sound and enunciation be distinct and clear, marking especially the time of the leader, or those nearest him, always noticing the voices of the most correct, rather than one's own; avoiding any attempt to make prominent one's own voice, (unless it be those who are certain of correctness, for the sake of calling in the straggling voices,) then, rather seek to blend your voice with the general harmony, as the different hues of the rainbow blend themselves.

Uncultivated voices and ears, and those afflicted with deafness, may well use great care, always keeping the voice where it will not sway or mangle the correct chords, as it often happens that good lungs, and uncultivated ears go together.

But let no one who can see, and hear, and speak, say, I will let others do the singing. No, all can improve, and with due taste, caution and care, the music may be much amended.

JOS. CLARKE.

#### THERE IS REST FOR THE WEARY.

"Come unto me, all ye that are weary and heavy laden, and I will give you rest." Ye weary, sorrowing ones, hear the cheering words of our blessed Saviour, who in all our afflictions is afflicted with us, and knows how to comfort his weary children. O, hear the sweet invitation, Come unto me; come with all your griefs and cares. Though you feel ever so unworthy, Jesus' arms are stretched out waiting to receive you. O, think of the great love manifested to us poor sinners. Jesus left the realms of glory, came down to earth and freely shed his precious blood to save to the uttermost all that will come unto God

through him. Come then to the great Physician of souls, who has a balm for every wounded heart.

Does earth look dark and drear? Have loved ones been torn from our fond embrace? Have fondly-cherished hopes been suddenly blasted by the stormy wind and tempest? Hear the blessed promise, "Blessed are they that mourn; for they shall be comforted." Come to Jesus and he will comfort your mourning heart. He can give "the oil of joy for mourning, and the garment of praise for the spirit of heaviness." He will enable us to rejoice even in the midst of affliction, and to bless God for trials; for we shall be made perfect through suffering. Our blessed Saviour while here upon earth was a man of sorrows and acquainted with grief, and had not where to lay his head; and shall the servant be above his Master? Come to the dear Saviour and he will give you rest.

O, bless the Lord, there is rest, blessed rest, for the weary. What a cheering thought as we journey through this vale of tears, that there remaineth a rest for the people of God, and that even here while tabernacling in the flesh, we may have a foretaste of that heavenly rest. Let not unbelief hinder us from coming to Jesus the fountain of life and true happiness. Let us say as did the psalmist, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise him who is the health of my countenance, and my God." Ye lonely, sorrowing ones, lean on the strong arm of the Lord. Cast all your cares and burdens upon him and he will sustain. He will give you grace according to your day. He has promised to be a present help in every time of trouble, yea, the shadow of a great rock in a weary land. Earth has no sorrow that heaven cannot heal.

"Breast the wave, Christian, when it is strongest,  
Watch for day, Christian, when the night's longest,  
Onward and upward still be thine endeavor,  
The rest that remaineth will be forever."

Let us be encouraged by the many precious promises in his holy word, and sorrow not as those without hope; for our dead loved ones shall come again from the land of the enemy. Jesus will burst the bands of death, and his saints shall come forth in newness of life. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am ye may be also." Let us go forward, ever remembering that only a little while longer shall we "these many woes endure." Jesus will come and will not tarry. Let us gird up the loins of our mind, and press forward toward the prize. The glories of that better land will richly repay us for all we are called to suffer here; though we come up out of great tribulation. O, let us keep the glorious prize in view, and we shall never be discouraged in the narrow pathway that leads to glory, honor, and immortality. Although Satan is working with great power in these last days because his time is short, and endeavoring to make our trials appear very great, so as to enshroud our minds in darkness, yet if we look to the Lord continually for help, he will drive back the power of darkness. He will cause light from the heavenly sanctuary to shine into our minds, and enable us to rejoice and be exceeding glad that we are counted worthy to suffer with him that we may also reign with him in glory. O, to be an heir of heaven, a joint-heir with Christ to that purchased possession, that glorious inheritance! The thoughts of such amazing bliss should stimulate us to great zeal and activity in the cause of Christ. Let us not linger to weep and mourn over the fading and transitory joys of this poor world. We should take joyfully the spoiling of our treasures here, and count it gain if we but win Christ. O, there will be no more sorrow and sighing, no more grief and tears, no more bleeding, broken hearts, no more Rachels weeping for their children, and the inhabitants of the land shall no more say, I am sick. These vile bodies shall be changed into his most glorious image. O, happy change to leave this dark earth to enter into that glorious "city which hath no need of the sun, for the glory of God doth lighten it, and the Lamb is the light thereof." We shall drink of that river, the streams whereof shall make glad the city of

our God, and we shall partake of the fruits of life's fair tree, and dwell with the King in his beauty forever.

"Pilgrims, on! there's rest in heaven,  
Rest from every anxious care,  
Rest in Jesus' smiles, forgiven,  
Peaceful and eternal there.  
O, 'twere sweet to toil in sadness,  
O, 'twere well the cross to bear,  
If at last in joy and gladness  
We may rest forever there."

L. E. MILLNE.

*Chesaning, Mich.*

#### VAIN WORLD.

THE more I view this boasted earth,  
The more its emptiness I know;  
What seemed so fair in early youth,  
Hath proved but vain, deceitful show.

Distance alone its joys enhance,  
And pleasures are not what they seem,  
They dim and fade as we advance,  
And mock us like a fitful dream.

Here sorrow blends with every joy,  
Some blight the fairest fruit may spoil;  
The purest gold conceals alloy,  
And evil springs from every soil.

Vain world, whose only use can be  
To prove and purify the heart,  
I hasten to be done with thee,  
And yet desire to bear my part.

The Just made perfect by his pain,  
His hardships and his sufferings here;  
Shall I, his servant, then, complain,  
My burden with my Lord to share?

The bitter mingled with the sweet,  
My cup a wholesome draught will prove,  
And when my trials are complete  
I'll know that all was dealt in love.

E. W. DARLING.

*Beaver, Minn.*

#### THE HOUR OF HIS JUDGMENT.

GRAND and awful thought! Momentous time! When every act is to pass in quick succession before our Judge. Decisive hour! And shall we be careless and unconcerned? When the Saviour has said that for every idle word we must give account, shall we join in idle or unprofitable conversation? When we are told that by our words we shall be condemned, and by our words be justified, can we insult the Majesty of heaven in trifling away our last moments in foolish and inconsiderate language! While we are told that by patient continuance in well doing we shall receive glory, honor, eternal life, shall we by murmurings, or disputings, or the neglect of duty, forfeit all right to heaven? Rather let us arise and renew our covenant with God, heed the faithful admonitions given, get in the place where we are continually approved of our heavenly Father, live by faith on the Son of God, and thus be prepared for the refreshing which is so soon to fall upon God's waiting people, pass through the time of trouble and see the King in his beauty, and finally, with all the redeemed, inherit the kingdom prepared for them from the foundation of the world.

SUSAN ELMER.

#### LETTERS.

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

From Bro. Hebner.

BRO. WHITE: I have not lost my hope, but am strong in the third angel's message. The signs of the times fully indicate the time near when all the dear saints will meet in a better clime than this. My heart beats in union with all the dear saints, and in love to God that he ever showed me the last message of mercy ever to be given to the world. O how thankful I am that the Lord sent Bro. Bates to Canada to show us the truth of the third angel's message, that teaches the commandments of God and the faith of Jesus.

Dear brethren and sisters, my desire is that I may live near to God, and be a perfect overcomer through the blood of Christ. I feel lonely, there being no one here of like precious faith; but I praise God for his truth that unites the hearts of God's people together as the heart of one man, waiting the coming of his Son.

Yours truly, waiting for redemption through the blood of our Lord and Saviour, Jesus Christ.

J. HEBNER.

Whitby P. O., C. W.

From Bro. Barr.

BRO. WHITE: Believing it to be very important in confessing faults to have the confession as extensive as the faults, I would ask for a place in the Review in order to reach some that I could not otherwise. In the first place I wish to say to the saints East that as my former confessions may not have reached all, I refer to some of them again.

I confess with deep regret the time and means I so unwisely spent in my hasty travels from place to place, much of which was worse than lost. I also confess my error in judgment, and lack of heavenly wisdom in my efforts to right the wrongs that have existed in the church, having thereby failed of accomplishing the desired object, leaving some in a worse condition than before. I deeply regret that I lived in these perilous days so much in the dark as to receive impressions as from the Lord when they were not, and more especially do I grieve for having countenanced the same in others. And I have to confess to the saints wherever I have been, that occasionally I have made remarks in public that were not sanctioned by the Spirit of God, and in private have failed greatly of having my words seasoned with grace at all times, so as to keep uppermost in the mind the solemn time in which we live.

And now, brethren, while for a long time I have sorrowed over the errors of my past life that have injured my own influence and that of others, I still feel determined to learn obedience and be wiser by the things I have suffered, and if possible work out my own salvation with fear and trembling, trusting wholly in that God who gives mercy to those that confess and forsake their sins. Forgive me as he for Christ's sake hath forgiven you.

E. L. BARR.

P. S. I wish also to avow my perfect confidence in the gifts of the Spirit, and the testimonies given thereby, and likewise the present arrangement made by those to whom God has given charge of the work of righting up his church, and leading out his people for translation.

E. L. B.

From Bro. Macomber.

BRO. WHITE: I am quite anxious that the brethren in this section of the country, Rhode Island and Massachusetts, meet in general conference at some place where the brethren may appoint, that is, where there is a church of Seventh-day Adventists, or where there are a number of brethren. Will the brethren of the above-named States come up to the help of the Lord against the mighty? The cause of our dear Redeemer demands our faithful and mutual co-operation. Let him who despises the day of small things, so considered by the world, consider for a moment the words of Jehovah: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

Come then, dear brethren, let us arouse and come up and meet together, and exhort one another, and so much the more as we see the day approaching.

You who feel interested in this, please address me, or make an appointment through the Review and Herald, as soon as convenient. Let us in the name of the Lord attend to it.

E. MACOMBER.

Newport, R. I.

From Bro. Crandall.

BRO. WHITE: I would say to the dear brethren and sisters scattered abroad, that I am striving to live out the glorious truths of the third angel's message. It is necessary for us to obey this message if we would be prepared to stand in that holy throng who have the Father's name written in their foreheads. I love to hear from the messengers of truth from time to time, and the success of the message, and also from the dear saints scattered abroad, and I want my heart to be all engaged in the work, that I may bear some humble part here, and when Jesus comes be found among the translated ones.

Dear brethren and sisters, the exhortation is to us to prove faithful; for yet a little while and he that shall come will come, and will not tarry. Heb. x, 36, 37.

DE WITT CRANDALL.

Lyons, Wis.

From Bro. Wilcox.

BRO. WHITE: The Lord is blessing his people here in Mannsville. One reason is, we are advancing in the work of organization, which is according to Bible and reason. A company is being brought together, firmly united in all the truth, and love abounds. One great reason of the lack of union here for two years past, has been a difference of views with regard to the visions. For one I did not understand their exalted position with this people, hence I was left to oppose those that placed them where they belonged in the church. Therefore my influence, as far as I had any in the church, tended to hinder the work of the Lord. For this I am heartily sorry.

In the providence of the Lord I attended the conference at Roosevelt. After hearing Bro. Cornell go through with the subject of the gifts, the scales fell from my eyes. I now see that the testimony of Jesus, which is the spirit of prophecy, is to be held forth just as prominent as any part of the third message. The supper is ready, the table is spread, and upon it are the rich bounties of the third angel. I do see and feel that if ever I go through to the kingdom it will be by partaking of the truth as brought to us by the third angel. It is the commandments of God and the testimony of Jesus. But as to the testimony, for two years in the past I have taken what I supposed to be middle, or neutral, ground. I wish to say now that there is no such ground to take. We are either for or against.

More has been accomplished since the conference to effect union and brotherly love than for two years past. The work is truly of the Lord. The testimony of Jesus is being confirmed. The gloom and darkness that have long enshrouded God's people begin to pass away like the dew before the rising sun. To the Lord be all the praise.

Yours in love.

H. H. WILCOX.

Mannsville, N. Y.

#### Extracts from Letters.

Sister E. A. Nutting writes from Clermont, Iowa: "I think I know how to appreciate the Review. I love to read the letters. It is cheering to know there are some who are trying to be prepared for the coming of our blessed Saviour. I desire to be one of that little company. May we be faithful, and receive the crown which he will give to all that love his appearing. I want to come out from the world and be separate, and follow my Saviour through evil as well as good report. I think it is a great thing to be a Christian. As such we should be a peculiar people, zealous of good works, and holy in our conversation; and our adorning should be a meek and quiet spirit, which in the sight of God is of great price. I want on the Christian armor, that I may be able to quench all the fiery darts of the wicked."

Sister H. M. Caslar writes from Delta, Ohio: "I feel very thankful for the light of present truth. Whereas I was blind I now see. What a privilege it is to understand the third angel's message! It is two years next July since I first heard the proclamation of present truth. The Ohio tent was pitched in our little village. It was a great mystery to me what kind of people they could possibly be, connected with it. At all events I thought I would go and hear one lecture. I went, and never before in my life heard so much solemn truth in one discourse. I attended every lecture but one, embraced the truth, and feel determined by the grace of God to go through to the kingdom. These indeed are perilous times. Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. Dan. xii, 10. O for a thorough furnishing unto all good works."

Bro. A. G. Carter writes from Rubicon, Dodge Co., Wis.: "While the people of this vicinity are very much interested in the war news of our nation, believing it will result in christianizing the nation, and will also result in great peace and prosperity, I am very much interested in the war news from the Lord's army, whose 'weapons of warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bring-



ing into captivity every thought to the obedience of Christ," &c. 2 Cor. x, 4, 5; Eph. vi, 12-17. Our heavenly Father says, "If his (Christ's) children forsake my law, and walk not in my judgments: if they break my statutes, and keep not my commandments, then will I visit their transgressions with a rod, and their iniquity with stripes." Ps. lxxxix, 30-32. We should not only heed the Testimony for the Church, to escape the rod, but because it is for our best interest, as it will help us to repent and become right in the sight of God."

Bro. J. Larock writes from Ely, C. E.: "I love to hear from the dear brethren, although I have seen but few of them. I rejoice that the time is soon coming when we shall all meet, if faithful, where parting will be no more. I love to know how the cause is advancing. I feel thankful to the Lord for the light of present truth, and that he gave me a disposition to try to obey it."

Bro. H. C. S. Carus writes from Walled Lake, Mich.: "I feel that I cannot well do without the little messenger, the Review, as it is laden with golden treasures that cannot be obtained elsewhere. I am yet, notwithstanding many conflicts, trying to live a Christian and keep all the commandments of God and the faith of Jesus. He has cared for me heretofore, and done all things well. Therefore I am resolved to trust him for what is to come. I ask the prayers of God's people that I may live right, and do right, and have at last a right to the tree of life."

Bro. O. Chipman writes from Richmond, Iowa: "My heart beats in union with the Seventh-day Adventist church. We feel strengthened in the truth and the near advent of our blessed Lord. We love the truth. I hope and pray that those truths may ever find a resting place in our hearts. I would also say to the dear brethren abroad, that I am striving to keep all of the commandments of God, and I am sure that they are not grievous, and the burden (if it can be called such) is light. I hope to meet all the dear brethren and sisters in the kingdom. O let us be diligent, sober, watching unto prayer, ever pressing onward and upward, growing in grace daily, making sure work for the kingdom, is the prayer of your unworthy brother."

#### THE SABBATH.

Why do men love a false tradition  
Far better than God's holy laws?  
Why follow men of high ambition,  
And strive to gain the world's applause?

Ye proud and rich of every land  
Why do ye teach the laws of men?  
Why will ye skip the fourth command  
When God himself spake all the ten?

I know you cry, Old Jewish laws,  
Given long ago on Sinai's hill;  
But they were graven on stone, because  
God meant they should be binding still.

Now if I rightly understand,  
There is a curse pronounced on them,  
Who break or change God's least command,  
And teach instead, the laws of men.

I care not what the world may say  
If God will only care for me.  
My Saviour kept the Sabbath-day  
I want no better Judge than he.

H. M. NEWMAN.

SEVEN GOOD MAXIMS.—To gain a permanent reputation—Endeavor to BE, rather than to APPEAR good.  
To gain extensive usefulness—Seize the present opportunity, great or small, and improve it to the utmost.  
To govern children (and men too)—Commend them oftener than you blame them.

To be a successful reprover—First convince men by substantial deeds of kindness that you love them.  
To have influence with the public—Take a positive rather than a negative position.

To be always contented—Consider that you will never in this life be free from annoyances, and that you may as well bear them patiently as fret about them.

To enjoy all that this world has to give—Set not your heart upon it, but make God your portion.

#### FAIR-WEATHER CHRISTIANS.

WHAT a multitude of fair-weather Christians we have in this age! Many Christians resemble the nautilus, which, in fine, smooth weather, swims on the surface of the sea in a splendid little squadron, like the mighty ships; but the moment the first breath of the wind ruffles the waves, they take in their sails and sink into the depths. Many Christians are the same. In good company, in evangelical drawing-rooms, in pious parlors, in chapels and vestries, they are tremendously religious; but if they are exposed to a little ridicule, if some should smile at them, and call them . . . some name of reproach, it is all over with their religion till the next fine day. Then, when it is fine weather, and religion will answer their purpose, up go their sails again, and they are as pious as before.—*Spurgeon's Sermon on Faith*, p. 378.

#### LOVE TO THE CREATOR.

THIS constitutes the most noble, the most sublime, and the most heavenly of all the passions that actuate the human breast. That Being whom the heaven of heavens cannot contain, is emphatically pronounced *Love*; from which we may infer that this is the most holy and blissful attribute of Deity, and the only true source of happiness to men and angels.

The exercise of this passion constitutes happiness, while its opposite passion, anger, constitutes suffering. There is, therefore, no passion which exercises such a healthful and important influence as pure celestial love. It is a fact which has been confirmed by thousands, that the most inveterate and dangerous diseases, such as have baffled the skill of physicians, have been removed by the influence of that love which has followed the pardon of sin; while anger, on the other hand, has brought on fatal and incurable diseases. There is, therefore, the highest incentive for us, both in a temporal and spiritual point of view, to be brought under the influence of this love.—*Dr. W. Beach*.

#### AN ANTIDOTE.

THE tried Christian should never dwell on his troubles. Trouble comes to furnish him with a message to the Lord, and to drive him out of his present state and condition; therefore many of the Lord's people have found great relief in trouble, by actively engaging in the Lord's service. My tired friend, go if thou canst, to the chamber of the sick, and speak of Jesus to them. Go to the desolate home of the widow, and endeavor to dry her tears. Take her fatherless children by the hand, and speak loving words to them of a Father in heaven. Go to the poor laborer's cottage, where there are many wants and few comforts, and present Jesus there, speaking of him and acting for him. Look at the sufferings of others, and try to relieve them.—Look at the wants of others, and try to supply them. Look to the ignorance of others, and endeavor to instruct them. It is by doing good, that we get good. Be active for thy Saviour, and thou shalt be comforted by thy Saviour. The way to increase sorrow is to dwell upon it; and the way to obtain relief from sorrow is to act for Jesus notwithstanding it. The action of fresh air on the nerves, the action of God's truth on the mind, and the action of another's sorrow on the heart, will relieve, re-animate, and restore to comfort those who go forth as messengers of mercy; while those who confine themselves at home, dwelling on their griefs and woes, will continue depressed and sad. While therefore, you rely on the Lord's promise, be active in the Lord's service. "The hand of the diligent maketh rich, but the slothful soul shall suffer hunger." This is as true in spirituals as in temporals.—*Strong Tower*.

HOW IT IS DONE.—We yesterday visited a Chinese tea-dealer's establishment, where they were engaged in finishing up green teas for the market, and drying and re-dressing black tea which had been wet by the flood at Sacramento. The black teas were simply dried rapidly over a charcoal fire upon broad circular trays with bottoms of finely split and braided cane. While drying, it was re-curved by hand, and was then ready for repacking. The green teas were dried in the same way, and then finished up with a preparation of Prussian

blue and Glenfield starch, giving it a beautiful pearly-green color. A substance was also added, the name of which we could not learn, to give it the fine "bouquet" or aroma so valued by tea fanciers. We took up some of the fine compound, and said to John, who stood politely at our elbow:

"Do you know that this is poison?"

"Oh, yes!" was his reply, "me know him poison, but Melican man want him zis color!"

And such is the fact. There is poison enough in a single ounce of this green tea to kill a man, if taken at once. "Tea tasters employed in Custom Houses soon sink into the grave from the effects of this slow poison." *San Francisco Morning Call*.

GOOD RULES FOR ALL.—Profane language is abominable. Loud laughing is impolite. Inquisitiveness is offensive. Tatling is mean. Telling lies is contemptible. Slandering is devilish. Ignorance is disgraceful, and laziness is shameful. Avoid all the above vices, and aim at usefulness. Never be ashamed of honest labor. Pride is a curse. Keep good company.

THE WORTH OF TIME.—"What is time worth?" asks Dr. Young; and then adds, "Ask death-beds, they can tell." Yes, "they can tell." "Millions of money for an inch of time," was the exclamation of Elizabeth, England's vain and ambitious Queen, as she lay on her dying bed.

The Bible is a window in this prison of hope, through which we look into eternity.

NOBLE ANSWER OF A MARTYR.—"Do you love your wife and your children, and will you not regret for all these?" said an Inquisitor, in the time of the Netherlands persecution, to a poor schoolmaster who had been arrested for Bible-reading. "God knows," answered the poor schoolmaster, "that were the earth a globe of gold, and the stars all pearls, and they my own, I would give them all to have my wife and children with me, though I must live on bread and water, and in bondage; yet neither for life, nor wife, nor earth, nor stars, can I renounce Jesus, my Redeemer." Was the heart of the Inquisitor moved? No! He only racked his victim till he died.

SAFETY OF SILENCE.—I beg you to take to heart one maxim, which for myself I have ever observed, and ever shall—it is, never to say more than is necessary. The unspoken word never does harm; what is once uttered cannot be recalled, and no man can foresee its consequences.—*Kossuth*.

God pity the man who has nothing to do—idleness is the mother of more misery and crime than all other causes ever thought or dreamed of by the profoundest thinker, or the wisest theorist.

#### OBITUARY.

DIED near Ellenville, N. Y., May 19, 1862, Clarissa Woodward, aged sixty-four years. Disease, inflammation of the bowels.

Sister W. was among the first in this place to embrace the Advent doctrine. When the Sabbath came she took hold of that, and could call it a delight, even to the end. We can but believe that she died in the Lord, and will soon come forth shouting victory over the grave and the sting of death.

H. H. WILCOX.

My daughter, Caroline M. Moore, departed this life on the 1st day of May last, aged thirty years and thirteen days. Her disease was consumption. She left a companion and two small girls, together with a father and brother to mourn the loss; but I expect, if I am faithful, that I shall meet her in the kingdom. She had been a devoted Sabbath-keeper for three years, and a strong believer in the Advent doctrine. She strove to live out the truth during her stay upon earth. She informed me a few hours before her death that she was not afraid to die, that all she would wish to live for, would be on the children's account; that there was not any thing here that was worth living for.

ORRIN CHIPMAN.

