

ADVENT REVIEW,



AND SABBATH HERALD.

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

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

The Happy Land.

You speak to me of skies of radiant splendor,
Of the faint sighing of the perfumed breeze,
Of music's notes, rich, exquisite and tender,
Stealing along the tranquil, moonlit seas:
Yet never hath the might of song or story
Such joys depicted, or such marvels shown
As wait us in that land of bliss and glory,
The happy land where partings are unknown!

On earth I feel that we must part forever—
In my loved Isle I may not cease to dwell
Until I reach that better land, which never
Hath echoed to the mournful word—"farewell!"
Hope's gentle light to cheer my path is given,
Oh! may you strive to make that hope your own,
And, at our parting, fix your hope on Heaven,
The only land where partings are unknown!

Avenging of the Elect.

(Continued.)

THE SYMBOLIC IMAGE AS AN ILLUSTRATION OF THE STATE OF THE WORLD AT THE SECOND COMING OF CHRIST.

If we may not understand the specific periods of prophecy—if the times and the seasons of the predicted events are still in the Father's own power—we ought, at least, to have a general comprehension of the revealed succession of prophetic events, so as to be able to determine, with a good degree of assurance, what links in the chain have already passed, and what are yet to pass, to bring the whole succession to the end.

If the great symbolic image of Nebuchadnezzar's dream could be conceived of—not as standing erect, but as lying prostrate, and stretching its prodigious length along through all the periods of the latter ages, as a huge continent in human shape, lying in the midst of the sea; and if we might in our imaginations go back to the notable promontory of the golden head, and from thence launch out on a voyage of two thousand and three hundred years, and sail along down that well-defined and rugged coast, until we double the divided cape of the clay and iron feet that terminate the vast prophetic continent, and separate the present dispensation from the one which is to follow, we should all undoubtedly be appalled at the certain relative nearness of the tremendous revolutions that shall suddenly terminate the succession of predicted political events, and usher in upon the apostate world its fearful destiny.

Reckoning from the commencement of the reign of Nebuchadnezzar, according to Rollin, when he was associated with his father in the government, about one hundred years we shall sail along the titanic features of that golden head, until we arrive at the breast and arms of silver, when king Cyrus took and conquered Babylon.

Two hundred years more we sail along the Persian silver breast, until we arrive at the belly and sides,

representing the Macedonian monarchy. Three hundred years we continue our voyage until we reach the rugged, iron coast of Rome—say about thirty years before the first advent of Christ. Between four and five hundred years more we coast along the iron legs and feet until we reach the toes of iron and clay, beyond which there is no further extension of the prophetic coast.

Now, so far as we may judge, in view of the relative proportion of things, it would seem as if our voyage should terminate at once, since there is no further extension of the image continent. We have arrived at the feet and toes, where the stone kingdom is to strike and dash the image to pieces, and become a mountain so as to fill the world. But such an event has not yet transpired, although more than twelve hundred years have elapsed since we reached the prophetic terminus of the image continent, so far as its extension is concerned; but not the terminus so far as relates to period or time. For we find in the parallel prophecy, in the seventh chapter, where the same general history of the four great empires is symbolized in the vision of the various beasts, that when the iron empire reaches the point at which we have arrived in our imaginary voyage, it is not to be immediately destroyed by collision with the stone, but is to be continued for a long time in that general state, so far as it respects its divided and diverse condition as the toes of iron and clay. For we learn that subsequently to the tenfold division of the fourth kingdom, and previously to its destruction by collision with the stone kingdom, the little-horn power is to come up *after*, and yet *among*, the ten horns, plucking up three of them, and waxing great, and having a look more stout than its fellows.

This little horn is to be a persecutor of the saints, and will continue its war and persecution for "a time and times and dividing of time;" that is, adopting the usual understanding of these measures, it will continue to practice and prosper for twelve hundred and sixty years, during all of which period the other horns, or the remaining toe kingdoms of the image, will, at least generally, be continued in existence until the time comes for the saints to obtain the kingdom. And this period is specifically described as being the time when "the Ancient of days came," and when the Son of man appears coming in the clouds of heaven, when the beast was slain, and his body given to the burning flame.

From this it plainly appears that the toe kingdoms that form the extremities of the symbolic image, or, to apply the symbol, the ten kingdoms which were formed out of the fourth kingdom where it was divided, are to continue during the same period as the little horn, which was to persecute the saints for "a time, times, and the dividing of time;" and this will bring the whole down to the coming of the Son of man* in the clouds of heaven to set up his kingdom, which, in the first beginning of it, as a stone, shall come into contact with the image as it will then appear, and suddenly and violently remove the whole from the face of the earth.

It seems to be during this long period of persecution and suffering of the saints that God exercises the

long forbearance which is so frequently alluded to in the Scriptures, when God suffers long with the ungodly, and extends the day of salvation to them, as we may say, for a thousand years. During this long delay, "the Lord is not slack concerning his promise;" but he waits forbearingly with the wicked, being not willing that any should perish. "But the day of the Lord will come as a thief in the night," and they shall not escape. God will avenge his elect according to his covenant. And "he will avenge them speedily, though he bear long with them." As, in his long forbearance, "one day is with the Lord as a thousand years," so, when the cup of iniquity is full, and the time arrives to avenge his elect, "a short work will the Lord make in the earth;" "a thousand years as one day," in the swiftness and concentrated terribleness of his work of vengeance, when "the great day of his wrath is come."

But, to return from this seeming digression, and to resume our imaginary voyage again, let us remind you that we are still coasting about among those clay and iron image toes, in the final extremities that terminate the present dispensation, and in the very spot in relative time and space where the new dispensation is to be suddenly ushered in by the stone kingdom smiting the image upon the feet, in the last extremity, beyond which there is to be no further development.

There is foul weather breeding in the heavens. The troubled sea gives unmistakable omens of an approaching storm, such as has never yet hurled its seething billows along the symbolic coast.

But the same divine determination that has so signally and minutely fulfilled the prophecies thus far, will not fail to accomplish all that remains to be completed. To us belong faith, admiration, and wonder. To God belong power, goodness, faithfulness, and the eternal glory that shall result for the complete fulfillment of all his purposes.

A REVOLUTION IN THE PRIMITIVE CHRISTIAN FAITH.

To account for the foretold unpreparedness of the world, permit your attention to be directed for a little to several things which are so well authenticated as to place them beyond a rational doubt. The first thing we notice is, that there has been, since the earlier periods of the Christian age, a general reversal in the manner of interpreting the prophecies that relate to the coming and kingdom of Christ. In the primitive Christian church it was generally understood that there would be no millennium until the second coming of Christ. From authentic primitive church history, extending from the apostle John down to the third century, it seems to be established beyond dispute that it was generally held and taught that the second advent would be pre-millennial. And the early Christians professed to have received from the apostles, or from their immediate successors, this method of interpreting the millennial prophecies. All the inspired predictions of the church's ultimate triumph and glory were explained in harmony with this essential doctrine. They believed that the millennial kingdom was a literal kingdom, located here upon the earth, which, at the coming of Christ they supposed would be renovated by fire,* restored to the Eden state, and appropriately

*Later investigations have shown that the author mistakes in supposing that this or any other prophetic period reaches to the coming of Christ.

*In regard to the time when the earth is to be purified by fire, we understand it to be, not at the coming of Christ, but a thousand years after, at the perdition of ungodly men. 2 Pet. iii.

fitted for the residence of the risen saints, who should live and reign with Christ a thousand years previous to the general resurrection and the general judgment.

There is a thrilling interest in these primitive Christian views, when it is remembered that the greatest, and best, and most reliable, and honorable of the bishops and martyrs of the primitive church, held and taught these views as apostolic and scriptural. Among the disciples of St. John, who sat at his feet, and learned theology from his own lips, was Polycarp, bishop of Smyrna, and a martyr for Christ. Polycarp could not have been ignorant of his inspired master's views of so important a matter as the nature of the millennium, and whether it would be after or before the coming of the Lord. He held, in the main, at least, the primitive millennial doctrines, a cardinal feature of which was, that the Lord would come to a wicked world to destroy the impenitent, to raise the righteous dead, and to reign personally with his saints upon the earth.

This holy martyr bishop, who was, as we have every reason to believe, instructed by John himself, thus relates how he became familiar with the views and teachings of the apostles, whom, as it will appear from the extract, he styled "the elders." He says, "But I shall not regret to subjoin to my interpretations, also for your benefit, whatsoever I have at any time accurately ascertained and treasured up in my memory, as I have received it from the elders, and have recorded it in order to give additional confirmation to the truth by my testimony. For I have never, like many, delighted to hear those that tell many things, but those that teach the truth; neither those that record foreign precepts, but those that are given from the Lord to our faith, and that come from the truth itself. But if I met any one who had been a follower of the elders anywhere, I made it a point to inquire what were the declarations of the elders: what was said by Andrew, Peter, or Philip; what by Thomas, James, John, Matthew, or any other disciples of our Lord. For I do not think that I derived so much benefit from books as from the living voice of those that are still surviving."—*Eusebius' Eccl. Hist.*, b. iii, chap. 39.

The foregoing may be taken as a favorable specimen of the manner in which the primitive millennialists obtained and taught these distinctive views. They did not discover, fancy, or invent them: they claimed to have received them, directly or indirectly, from the holy apostles. If any confidence can be placed in facts so well authenticated that few, if any, well-instructed men are willing to deny them, then it must appear that the apostles and their more immediate successors were *literalists* in their interpretation of the prophecies of the personal reign of Christ, that they were millennialists in their creed, and looked forward to the second coming of the Lord Jesus as the appointed time for receiving their crowns, and the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. They looked forward to the return of the Lord to the earth in his kingly character, and the then immediate renovation of the earth, as the time when Abraham, and his heirs through Christ, should inherit the earth. This would be the time, as they understood the prophecies, when those glowing descriptions of Messiah and his kingdom, which abound in the prophetic Scriptures, should be fully realized. This, then, in brief, was the general faith in respect to these things in the early ages of the Christian church.

Not until the time of Origen, the magic allegorist, of whom Dr. Adam Clarke has said that "on his plan of interpretation the sacred writings may be obliged to say anything, everything or nothing, according to the fancy, peculiar creed, or caprice of the interpreter;" not until Origen in the third century assailed the millennial doctrines, and allegorized the millennial prophecies so as to mean something very different from what they seemed to teach, and from what, until that time, they had generally been supposed to teach—not until then was any other method of exegesis adopted in the Church, as being truly apostolic and scriptural.

But through the learned and ingenious, and, withal, pleasing, speculations of the wonderful allegorist, and

others of a similar type, the old apostolic doctrine of the millennium gradually sank under the growing disfavor of the new school of theologians, and a new faith, founded on new principles of exegesis, became more and more prevalent and popular, until the primitive faith was the exception, and not the general belief.

More or less in connection with this, as it would seem, the Papacy was gradually developed, and finally enthroned itself in the midst of the ambitious and rapidly degenerating church. The Roman bishop assumed to be the earthly vicegerent of the Lord Jesus Christ; the Catholic church was his visible kingdom; the universal spread and triumph of the church would be the fulfillment of all the predictions of the triumph and glory of the kingdom of Christ in the earth.

To effect this desirable and foredestined result, the vicegerent of the King of kings and Lord of lords, claimed not only the spiritual sword that prevails by love, but the temporal sword that prevails by force, in order to hasten the day of the establishment of the kingdom of God throughout the world. To bring and to keep all the nations in visible unity with the Catholic church, so that there should be one Lord, one faith, one baptism, as things were then understood, was the settled policy and standing order of the ambitious prelates of Rome. No other views of the Scriptures were to be tolerated. Henceforth these principles of Scripture exegesis were to be maintained. Doubt or dissent was infidelity or disobedience to the church of Christ. Even as early as the year 376, in the council at Rome under pope Damasus, the primitive and apostolic doctrines of the millennium were formally censured and condemned as heresy. At the same time the writings of the primitive Christian fathers—the more immediate successors of the apostles—who taught the millennial doctrines were suppressed. Among the primitive authors who fell under the Romish ban, so far as we can gather from history, were Papias, Nepos, Sulpicius, and Victorinus, who seem to have been very prominent in the primitive Christian church. And we must recollect that, as nearly all the places of trust and power were soon after under the control of the aspiring Roman church, and as it would be natural for that church to justify its own conduct toward those whom it disapproved and condemned, we are not obliged to yield implicit confidence to all the traditions and professedly authentic histories of what is claimed to have been the foolishness and extravagances of those primitive bishops and martyrs, whom it became necessary to depreciate and misrepresent, in order to justify the persecution that condemned them. Let it here suffice to say, that since those earlier primitive times, when the millennial faith was generally prevalent in the church, a great revolution in exegesis and doctrine has succeeded, and the primitive faith is almost universally banished from the earth.

A REVOLUTION IN THE PRIMITIVE PROTESTANT FAITH.

After what has been said respecting the revolution in the primitive Christian faith, the reader may not be quite prepared to receive the declaration, that a still greater revolution in faith has taken place since the dawn of the Protestant Reformation. And this is the second of those well-authenticated things that we are prepared to consider, in our endeavor to account for the predicted unpreparedness of the world for the second coming of Christ. In pursuing this branch of our general theme, it will be perfectly easy to establish the affirmation that the original Protestant faith, in respect to the general subject of the coming of Christ, and its relation to the millennium, has become nearly or quite as obsolete and unpopular, as was the case respecting the primitive Christian faith, in about the same length of time after its general establishment in the church.

All that is required of the reader is, to pay strict attention to the facts in the case, and not yield to the temptation to doubt and refuse to be convinced, on account of the alarming and humiliating conclusion to which these facts will unavoidably conduct him. In pursuing this branch of our general subject, the writer gladly acknowledges his obligations to a work entitled, "The Voice of the Church," etc., by D. T. Taylor.

It is greatly interesting to observe how proportional to the increase of Scripture light, after the long night

of Romish darkness, was the revival and increase of the primitive Christian faith concerning the millennium, among the early reformers of the Protestant Reformation. Wickliffe, "the morning star of the Reformation," had light enough to discover and expose the Romish perversion of the primitive millennial faith. Whatever may have been his convictions respecting the millennium, one thing is certain: he abandoned all hope of the conversion of the world previous to the coming of Christ. As nearly as can be ascertained, he considered the thousand years as having already passed, and was constantly looking for the coming of the Lord to judge the world.

Of Tyndale's view of the millennium, we are not particularly informed. But from the fact that he was a rigid literalist in his interpretation of the Scriptures, as well as from the fact that his method of expounding the Scriptures, brought him into direct collision with the Romish church, we may with safety conclude that he maintained the primitive faith, inasmuch, also, as he adopted the primitive method of interpretation. Speaking of his principle of interpreting the Scriptures, he says, "No man dare abide the literal sense of the text, but under a protestation, if it shall please the pope. Thou shalt understand, therefore, that the Scripture hath but one sense, and that is the literal sense; and that literal sense is the root and ground of all, and the anchor that never faileth, whereunto if thou cleave, thou canst never err nor go out of the way. . . . The greatest cause of which captivity and decay of faith, and this blindness wherein we are now, sprang first from allegories; for Origen and the doctors of his time drew all the Scripture into allegory, insomuch that twenty doctors expounded one text twenty different ways, as children make descant upon plain song. Yea, they are come unto such blindness that they not only say the literal sense profiteth not, but also that it is hurtful and killeth the soul."—*Works*, vol. i, p. 307.

Latimer and Ridley, both bishops and martyrs for the Protestant faith, boldly renounced the popular Romish view, and distinctly announced their confident belief in the nearness of the second coming of Christ. They did not look for any millennium previous to the judgment advent. And what was true of these few early reformers among the English church divines, was equally true of very many others whose venerated names have come down to us with the savor of a godly life, and, in many instances, with the glory of a martyr's death. It is not to be denied, however, that many Protestant divines entertained the opinion that the millennium began under Constantine; and that consequently they were living during the "little season that should elapse between the close of the thousand years and the final judgment. The only use that this treatise intends to make of such testimonies—and it is a very important use—is to show that the original Protestant faith, like the primitive Christian faith, entirely discarded the Origenian and Romish faith, that the world would be converted previously to the second coming of Christ. Hence the effect of the Scripture admonitions on this subject was the antipode of what it is now.

Among the early English divines probably there was not one more extensively and more justly admired and venerated for his vast learning and superior character, than Joseph Mede, "the illustrious Mede," as he has been denominated. He was a true millennialist of the primitive stamp; and his interpretations of the scriptures relating to this subject have never been surpassed for clearness, consistency, and primitive simplicity. He looked for no millennium before the coming of the Lord. It would be highly gratifying to fill many of these pages with extracts from the writings of England's greatest early Protestant divine, but self-denial must be exercised. A single extract may suffice to indicate his views respecting the subject under discussion. Writing on the first resurrection, as taught in the twentieth chapter of Revelation, among many other things of similar import he says: "When at first I perceived that millennium to be a state of the church consequent to the times of the beast, I was averse to the proper acceptance of that resurrection, taking it for a rising of the church from a dead estate; yet afterwards, more seriously considering and weighing all things, I found no ground or footing for any

sense but for the literal." His biographer says, "He tried all ways imaginable to place the millennium elsewhere than after the literal first resurrection, and if it were possible, to begin it at the reign of Constantine. But after all his striving, he was forced to yield," &c. "Yet thus much," continues Mr. Mede, "I conceive the text seems to imply that these saints of the first resurrection should reign here on earth in the New Jerusalem in a state of beatitude and glory, partaking of divine presence and vision of Christ their king; as it were, in a heaven upon earth, or new paradise, unchangeable," etc. "I make this state of the church to belong to the second advent of Christ, or day of the great judgment, when Christ shall appear in the clouds of heaven to destroy all the professed enemies of his church and kingdom, and deliver the creature from that bondage of corruption brought upon it for the sin of man," etc.

This "illustrious Mede" has been styled "One of the profoundest biblical scholars of the English church, of whom it was said, that in the explication of the mysterious passages of scripture, 'he discerned the day before others had opened their eyes;'" "and whose works," to quote the language of another, "have done more to revive the study of the prophecies, and to promote the millennial doctrine, than those perhaps of any other man."—*Buck.*

(To be Continued.)

Proclamation by the President.

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA—A PROCLAMATION. I, Abraham Lincoln, President of the United States of America, and Commander-in-Chief of the Army and Navy thereof, do hereby proclaim and declare that hereafter, as heretofore, the war will be prosecuted for the purpose of practically restoring the Constitution, and the relations between the United States and the people thereof in the States in which that relation is or may be suspended or disturbed. That it is my purpose, upon the next meeting of Congress, to again recommend the adoption of a practical measure, tendering pecuniary aid to the free acceptance or rejection of the slave States so-called, the people whereof may not be then in rebellion against the United States, and all which States shall then have voluntarily adopted, or thereafter may voluntarily adopt, the immediate or gradual abolishment of slavery within their respective limits. That the efforts to colonize persons of African descent, with their consent, upon the continent or elsewhere, with the previously obtained consent of the governments existing there, will be continued. That, on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves, within any State or any designated part of a State, the people whereof shall then be in rebellion against the United States shall be then, thenceforward and forever free. The Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons or any of them in any efforts they may make for their actual freedom. That the Executive will, on the first day of January aforesaid, by proclamation designate the States and parts of the States, if any, in which the people thereof, respectively, shall be in rebellion against the United States, and the fact that any State, or the people thereof, shall on that day be in good faith represented in the Congress of the United States by a member chosen thereto, at elections wherein a majority of the qualified voters of such States shall have participated, shall in the absence of strong countervailing testimony be deemed evidence that such State, and the people thereof, have not been in rebellion against the United States. That attention is hereby called to an Act of Congress entitled, "An Act to make an additional article of war," approved March 13, 1862, which act is in the words and figures following: "Be it enacted by the Senate and House of Representatives of the U. S. in Congress assembled, that hereafter the following shall be promulgated as an additional article of war for the government of the army of the United States, and shall be obeyed and observed as such:

"ARTICLE 1. All officers or persons in the military

or naval service of the United States are prohibited from employing any of the forces under their respective commands for the purpose of returning fugitives from service or labor, who may have escaped from any person to whom such service or labor is claimed to be due. Any officer who shall be found guilty by a court-martial of violating this article, shall be dismissed from the service.

"SECTION 2. And be it further enacted that this act shall take effect from and after its passage."

Also to the 9th and 10th sections of "An Act entitled, An act to suppress insurrection, to punish treason and rebellion, to seize and confiscate property of rebels, and for other purposes," approved July 13, 1862, and which sections are in the words and figures following:

"SECTION 9. And be it further enacted that all slaves of persons who shall hereafter be engaged in rebellion against the government of the United States, or who shall in any way give aid or comfort thereto, and escaping from such persons, and taking refuge within the lines of the army, and all slaves captured from such persons, or deserted by them, and coming under the control of the Government of the United States, and all slaves of such persons on, or being within, any place occupied by rebel forces and afterward occupied by the forces of the United States shall be deemed captives of war, and shall be forever free of their servitude, and not again held as slaves.

"SECTION 10. And be it further enacted that no slave escaping into any State or territory, or the District of Columbia, from any of the States, shall be delivered up, or in any way impeded or hindered of his liberty, except for crime or some offense against the laws, unless the person claiming said fugitive slave shall first make oath that the person to whom the labor or service of such fugitive is alleged to be due, is his lawful owner, and has not been in arms against the United States in the present rebellion, nor in any way given aid or comfort thereto, and no person engaged in the military or naval service of the United States shall under any pretense whatever, assume to decide on the validity of the claim of any person to service or labor of any other person, or surrender up any such person to the claimant, on pain of being dismissed from the service."

And I do hereby enjoin upon, and order all persons engaged in the military or naval service of the United States to observe, obey, and enforce, within their respective spheres of service, the act and sections above recited.

And the Executive will in due time recommend that all citizens of the United States who shall have remained loyal thereto throughout the rebellion shall, upon the restoration of the constitutional relations between the United States, and their respective States and people, if the relation shall have been suspended or disturbed, be compensated for all losses by acts of the United States, including the loss of slaves.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, on this the twenty-second of Sept., in the year of our Lord one thousand eight hundred and sixty-two, and of the independence of the United States the eighty-seventh.

Signed, ABRAHAM LINCOLN.

By the President,

WM. H. SEWARD, Secretary of State.

Infidelity and the Future.

ON starting to one of my appointments recently, after taking a seat in a railroad coach, I was accosted by a gentleman who inquired if I was engaged in preaching. I responded in the affirmative. With an air of indignity he then said, "I am using all my influence against the Bible. I believe that Jesus Christ was a base impostor, and I hesitate not to affirm my conviction that all those who call themselves Christians are the veriest hypocrites and knaves." After he had expatiated at some length upon what he was pleased to denominate the evils of Christianity, I begged the privilege of asking him one question. "What, sir," said I, "are your prospects beyond the hour of dissolution?" He sneeringly replied, "I have no concern about the future."

Ah, thought I, how callous, how unfeeling, and how depraved must be the heart of that man who can thus speak in reference to the grave and eternity. "I have no concern about the future." Such indeed is the language of infidelity. Kind reader, are you a parent? Still fresh in your memory are the many happy hours you spent with that prattling, darling child of yours, which was indeed the pride of your heart and the solace of your soul. You well remember the sweet accents that greeted your ears and gladdened your heart as that loved one lisped the endearing appellations of "Pa" and "Ma." With retrospective view, you love to see those gentle smiles, soft as the tints of spring, that cheered your lonely hours, and fitly betokened the innocence of your playful little child. But where is that loved one now? With the death-damp cold upon its brow, with palsied limbs and pulseless heart, it sleeps now in the cheerless house of the mouldering dead. Torn from your fond embrace by the cruel and relentless hand of death, it has gone to that bourne whence no traveler returns.

As you stand by the dusty bed of death where repose the ashes of the loved departed one, can you then say in truthfulness, "I have no concern about the future?" Many indeed who read these lines will recall to mind the fond reminiscences of a mother's solicitude and a father's care, whose kind counsels they enjoy no more. Those amiable and affectionate parents have finished their career on earth, and entered the dark portals of the grave. Clad in the habiliments of the tomb, in awful silence they sleep among their kindred dead. They are deaf now to the emoluments and honors of the world, they heed not the voice of joy and gladness. They are unmoved by the conflict of nations, and the booming artillery of earth. The fearful approach of the destructive tornado with its deafening peals of thunder and vivid glare of forked lightnings that blaze athwart the heavens, arouses them not from the repose of death. When spring, with all her wonted charms of beauty and loveliness returns, they still sleep on. When the sear and yellow leaf betokens the arrival of autumnal frosts, which invest the forests with a melancholy hue, they are still held under the dominion of the fell Destroyer. The weeping willow that bends in solemn mien over their sleeping dust may attract the attention of the passers by, but their tongues are cold and mute in death. They heed not even the sad sighs of the wailing winds that sing the requiem of the departing year. As you pensively stand by the sacred spot where the mouldering remains now rest, and fond memories of by gone days come crowding upon the mind, bringing fresh to view the lovely scenes of your youth when blessed with parental care and instruction, can you, gentle reader, can you then truthfully exclaim, "I have no concern about the future?" We doubt indeed if any sane person lives who does not occasionally, at least, feel a deep anxiety with regard to his eternal destination in the great unbounded future.

He who rejects the divine origin of the Bible is deprived of the highest aspirations that ever animated the human soul. "Without God and without hope in the world," no pleasing prospect meets his gaze beyond the confines of the noisome grave. Enveloped in the darkness of unbelief, his hopes extend not beyond the hour of his approaching dissolution. He takes with his dying friends the parting band with no cheering prospect of a happy re-union beyond the gloomy vale of death. The raven wings of gloom and despair brood over his eternal destination in the future.

How different the prospect that cheers the Christian as he journeys through life's uneven ways. With unfaltering confidence in the unfulfilling promises of Heaven, he rejoices in the divine assurance that though "his earthly house of this tabernacle were dissolved, he has a building of God, a house not made with hands, eternal in the heavens." Implicit faith in the sacred and lofty claims of Jesus of Nazareth has dispelled the terrors of death, and cast a heavenly radiance over the dismal mansions of the grave. He is a pilgrim in the present world, but he seeks an everlasting abode in the midst of the Paradise of God. He beholds the resplendent glories of the eternal world, and rejoices in the pleasing hope of a speedy admission into the peaceful realms of immortal glory. He bids adieu to

his friends on earth with the full anticipation of a happy greeting upon the fair banks of eternal deliverance where joy is unmingled with grief, and where pleasure is uninterrupted by pain.

Who that is not mentally deranged, would prefer the gloom of infidelity to the bright and glorious hopes inspired by faith in the immaculate Son of God? W. M. ROE.—*Weekly Christian Record*.

THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 30, 1862.

JAMES WHITE, EDITOR.

Organization.

ABOUT all that has been done among the Seventh-day Adventists in relation to organization, is to silence the batteries of those who opposed it, and by dint of battle to succeed in forming the Publishing Association. And there the matter hangs, and we are not in as good condition to make a general strike for organization as we were two and half years since, when the subject was first introduced. 1. Because those who were then ready to take hold of the work of organizing Churches and Conferences with courage and hope, have had their courage worn out, and their hopes dimmed, by the opposition of some, and, what has been worse, the wavering, hesitating, non-committal position of others. 2. Some of our brethren who were in favor of organization, who were the supporters and best friends of the cause, have become much discouraged as they have seen that the course of several of our preachers has strengthened the hands of rebellion against order, the gifts, and systematic benevolence. Had our preachers all struck unitedly for organization at the first, this rebellion could then have been put down at once; but in Ohio it increased so rapidly as to soon wreck the cause in that State, and leave only the hope that some will make a timely escape. In Pennsylvania and Southern New York, it grew with fearful results. The brethren voted down organization, and sent us a report of their doings for publication. A leading brother from that field recently wrote to us stating his regret that he acted a part in that rebellion, and his thanks to us for not publishing the report; that their confidence in Brn. Cottrell, Ingraham, Andrews, Wheeler, and others, was very great, and that the opposition of some, and the hesitancy of others, had great influence with them.

In Iowa the spirit of rebellion and its confusing, unsettling results threatens to destroy almost everything. If it were only the loss of two years' time on the cause, the results would not be so painful. But these things have confused the young friends of the cause, encouraged rebellion among them, and brought them into a condition where it would be no use to attempt organization among them, until as much labor was expended upon them as it required to bring them to a profession of the present truth. To organize them as they are, would only be making a bad matter worse.

These brethren who opposed organization, and those who were in favor of it, but, when the battle was going hard, drew back, and kept silent, have never realized the dreadful results of their course. And it seems not enough for them merely to acknowledge their mistake. Should they not try to redeem the time lost to the cause? Should they not feel the burden of the work, and be willing to commit themselves fully, and lead off in this work? They no doubt dread to meet the very opposition which their course has increased to stubbornness. But should they not put the armor on, and rush to the field of action, and save the sinking cause as far as possible? We cannot fill any of the numerous calls from other States to meet with the brethren in conferences until we are assured that these preachers will take hold of the organization question in earnest, and that they will stand by us when the battle goes hard.

We made a visit through New York, New England, and Canada, more than a year since, and met at every point the depressing influence of anti-organization, and shall not hastily venture another route. We held a Conference at Roosevelt, N. Y., where a year before

two or three of our preachers sat still and saw organization voted down, and the very place seemed to us more like the house of death than the place where God was worshiped in Spirit and in truth. One of these preachers has had more influence with our people than any other man, because of his talent and mildness. His silence alone, under such circumstances, was an insupportable blow on the heads of those who stood with a minority in favor of organization.

We are ready to go far and near as the calls may be and duty indicate, as far as health and strength will admit, when our preachers and the brethren generally take a position where we can help them. But be it understood that we are done going the rounds in the present state of things. As for Michigan we would say that we have not suffered from these difficulties only as they have been imported from other States, and brought into our General Conferences. The brethren in Michigan have felt the depression, having an undying interest for the cause everywhere; but beyond this they are free. We have a State Conference from which our preachers receive credentials, to be renewed annually, and to which they are responsible. This saves our brethren from impostors, and from being divided by self-called, tobacco-eating, gift-hating, preachers. Every little body of Sabbath-keepers in the State will probably be organized soon, with the necessary officer or officers, and be united to the State Conference, to which they can report, and make their wants known through their delegates.

Systematic benevolence is generally carried out in this State, which brings a sufficient amount of means to sustain our preachers. But with this we must have systematic labor. Should our preachers visit the churches they would receive more than a sufficient sum for a support. Should they labor wholly in new fields, they would fail of a support. Most of our preachers can be spared to new fields, if those whose work is evidently with the churches are encouraged to their proper sphere of action. But how shall those who labor in new fields be supported? We design to lay before our Conference the following plan:

Raise a Conference fund, as we have raised our tent funds, and let this meet all the expense of labor in the State, whether by tent or otherwise. Let every preacher have a certain sum per week for his labor, and be required to report to the Conference each week's labor during the year, and present his account of all he has received during the year, and if his receipts fall short of the sum necessary to his support, let the amount be made up from the State treasury. "The laborer is worthy of his hire." If this good rule be suffered to work both ways, then the hire is worthy of its labor. And, further, let all our preachers, by mutual consent, and the counsel of the brotherhood, and their fields of labor for the Conference year as far as possible.

"Do Violence to no Man."

I was much interested in Bro. White's article in the Review on the Nation, and our duty as a people at the present time in case of a military draft. I see the different messengers and brethren are invited to speak out on this subject. I would say the positions taken in that article seemed right to me from the first, and the article brought relief to my mind on that subject. The more I look at it, and the objections brought against it, the more I am satisfied it is correct. Objections brought against it are so much like objections brought against truth (contradictory and foolish), that one would infer that it was a position hard to be disposed of.

One of the most weighty objections that I have heard used against submitting to a military draft, and which has been supposed by those using it, as sufficient to settle the whole matter, is John the Baptist's testimony to the soldiers who came to him and asked, "What shall we do?" John's reply was, "Do violence to no man." Here, it is said, is positive testimony that it is wrong to fight under any circumstances. But let us look at the text. We will first read it to suit those who have the idea that it condemns fighting under any circumstances. "Do violence to no man, but resist the authorities, though you may have to die for it, or be imprisoned; and go home and

keep the commandments, for the commandment says, Thou shalt not kill." But it does not happen to read that way, but "Do violence to no man, neither accuse any falsely, and be content with your wages." Wages for what? Resisting the authorities? No! But wages for being a soldier. Certainly it can mean nothing else. But, say you, it says "Do violence to no man;" that must mean they must not fight. But how much pay would they receive for being soldiers if they refused to fight, if required? But, say you, that was not like this case. Yes, I shall claim that it was exactly a parallel to the circumstances of the present time. Well, says one, I admit that war under certain circumstances may be justifiable, as in the case of the Jews exterminating the Canaanites, the American Revolution, &c. But this war does not have as its object directly the extermination of slavery; if it did, I should not object to fighting. I will admit that to enlist in case of an unjust warfare, looks to me as a wrong; but allowing all that is claimed in reference to the evil tendency of this war, even then it is a parallel to those soldiers that came to John.

Their case was this: John—as all will recollect—had reproved Herod for having Herodias, his brother Philip's wife. Herod's real wife was a daughter of Aretas, king of Arabia. When Herod took Herodias, the daughter of Aretas fled to her father to seek redress for her grievances. Aretas raised an army and was coming against Herod. Herod hearing of this raised an army by levy—draft—and was marching them out to meet Aretas. These were the very soldiers that John told to be content with their wages. These soldiers were marching out to maintain the cause of Herod in transgressing the seventh commandment. Don't you think there is some similarity in the two cases, even admitting your own claim in regard to the tendency of the present war. One, you say, is to maintain slavery. Well, the other was to maintain a man in adultery. To enlist would be wrong in both cases. Both of a piece I should think.

As it may be gratifying to the reader, I will present the proof of the above statement. Horne in writing on Luke iii, 14, 19, 20, says:

"It has been asked who these soldiers were, for it does not appear that the Roman soldiers, who were then stationed in Judea, were engaged in any war. Now it happens that the expression used by the evangelical historian is not *στρατιωται* or *soldiers*, but *στρατευοντες*, that is, *men who were actually under arms, or marching to battle*. It is not to be supposed that he would use this word without a sufficient reason, and what that reason is, we may readily discover on consulting Josephus' account of the reign of Herod, the tetrarch of Galilee. He tells us that Herod was at that very time engaged in a war with his father-in-law, Aretas, a petty king of Arabia Petraea, whose daughter he had married, but who had returned to her father in consequence of Herod's ill-treatment. The army of Herod, then on its march from Galilee, passed of necessity through the country where John was baptizing; and the military men who questioned him, were a part of that army."—*Horne's Introduction*, Vol. I, p. 50.

But, say you, John said, "Do violence to no man." The idea is not that they should not follow in that war the manner of all national warfare, but that he as Millman says, enjoined upon them "humanity, and abstinence from all unnecessary violence and pillage;" to abstain from lawless indulgence in rapine and lust which soldiers of ancient times were apt to be guilty of. Strange as it may appear, it was one of those very soldiers that cut off John's head at the request of Herodias.

J. N. LOUGHBOROUGH.

Design of Baptism.

In the World's Crisis of Aug. 13, I notice an article on the design of baptism. The writer evidently has not thoroughly investigated the subject. After quoting Acts ii, 38, he commences by saying:

"Is baptism here set forth as a pre-requisite to the remission of sins? I answer in the negative. If it were, it would conflict with the general tone of revelation which makes repentance or faith reduced to action, the only pre-requisite to the remission of sins, and

would make baptism an absurdity when administered to Christ, to Cornelius, and to other holy men who had no sins to remit."

I cannot conceive how a larger bundle of errors can be put into one paragraph than is in the one just quoted. I might with equal propriety quote the same text, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," and say, "Is repentance here set forth as a pre-requisite to the remission of sins? I answer in the negative. If it were it would conflict with the general tone of revelation, which makes prayer the only pre-requisite to the remission of sins."

But there is one difficulty in the way of the doctrine of my paragraph, and that is, there is no Scripture to sustain it. Just so with the one above quoted from the Crisis. The Bible does command us to repent, to exercise faith, and to pray; but nowhere promises remission of sins upon complying with either of these alone, or all of them combined, unless other duties are done, one of which is, "be baptized." Now if I were to argue that prayer was not a necessary pre-requisite to the remission of sins because Christ, who had no sins to remit, prayed, or because he says, "He that believeth and is baptized shall be saved," or that faith was not necessary because Christ exercised it, would not the Crisis say, "Ye strain at a gnat and swallow a camel?" Yet it commits the same absurdity in denying "baptism for the remission of sins," because Christ, who was not a sinner, was baptized.

Where does "the tone of revelation" make "repentance or faith the only pre-requisite to the remission of sins?" Might I not as consistently say that prayer is the only pre-requisite? The Bible says, "Pray if this the thought of thine heart may be forgiven thee." Acts viii, 22. But I would be answered, Prayer does not exclude repentance or faith. So I argue that the "general tone of revelation" does not exclude baptism.

When the Crisis calls upon its readers to believe that "repentance or faith is the only pre-requisite to the remission of sins," would they not be wise to consider the words of James before complying with this requirement? "Ye see then how that a man is justified by works, and not by faith only." James ii, 24.

The unbelief of the Crisis upon this subject is like unbelief elsewhere. It fails to offer a definite substitute. It speaks of "repentance or faith" as "the only pre-requisite to the remission of sins."

What is the meaning of that little word, *or*? Is it not thrown in to avoid taking a definite position? Why not be definite enough to tell what is meant? Is it repentance alone, or is it faith alone, that the Crisis would have us believe to be "the only pre-requisite to the remission of sins?" The Bible lays down as many as eight pre-requisites to the remission of sins, and prominent among them is baptism.

The article to which I refer says that those who baptize for the remission of sins "would make baptism an absurdity when administered to Christ, to Cornelius, and to other holy men who had no sins to remit."

Had Cornelius no sins to remit? Then certainly it was unnecessary to send men to Joppa to find a man to tell him what he ought to do to be saved. Acts x, 6; xi, 14. When Peter came to the house of Cornelius he told him what to do to get the remission of sins. Acts x, 43. Hence Cornelius' sins were not yet remitted. The Holy Ghost fell on the household of Cornelius, not as an evidence that all the inmates were pardoned, but as an evidence of the Lord's willingness to save the Gentiles.

I cannot think that the Crisis would have its readers understand that John did not baptize for the remission of sins, because Christ had no sins to remit, when the Bible emphatically declares that John preached, yes, and administered, the baptism of repentance for the remission of sins. Mark i, 4; Luke iii, 3. Yet such is its argument.

If it were at all necessary, we could now show that Christ was not baptized for the same purpose that others were who received baptism from the hands of John. But as no one can date the origin of Christian baptism further back than the day of Pentecost, I will not make an argument upon the design of the baptism of the Saviour.

The Crisis next serves up the antiquated objection that "if sins cannot be remitted except in baptism, a

man should be baptized every time he chances to sin." I presume no one has ever said sin could not be remitted except in baptism. Baptism neither remits, pardons, nor takes away sin. God does this. But baptism, when preceded by a proper repentance, and faith in Christ, initiates the true believer into Christ, where he is entitled to all spiritual blessings, among which is the remission of sins. Then if the Christian—the one who has been baptized—not the unbelieving sinner, sins, he has an Advocate with the Father.

Christ died, was buried, and arose again. The sinner believes this, and obeys from the heart "that form of doctrine," that is, he dies to sin, is buried in baptism, and rises to walk in newness of life. He is now made free from sin. He becomes a servant of God, and has his fruit unto holiness, and the end everlasting life. Rom. vi, 17. It is not until after obedience to the whole "form of doctrine" that freedom from sin takes place. Then if he sins, he has an Advocate with the Father.

MOSES HULL.

The Lord's Prayer.

THE following comments upon the Lord's Prayer, by Luther, are taken from D'Aubigne's History of the Reformation, pp. 86, 87:

"When thou prayest," said he, "let thy words be few, but thy thoughts and feelings many and deep. The less thou speakest, the better thy prayers. Few words and much thoughts is a Christian frame. Many words and little thought is heathenish."

"The prayer that is external and of the body, is that mumbling of the lips, outward babble—gone through without attention, and heard and seen of men; but prayer, in spirit and in truth, is the inward desire, the motions and sighs that proceed from the depth of the heart. The former is the prayer of the hypocrites, and of those who trust in themselves; the latter is the prayer of God's children, who walk in his fear."

Passing on to the opening words of the Lord's Prayer, he thus expresses himself: "Our Father," "Of all names, there is not one which more inclines us toward God, than the name of Father. We should feel less love, and derive less consolation, from addressing him as Lord, or God, or Judge. By that word, Father, his bowels of compassion are moved; for there is no sound more sweet or prevailing with a father, than the voice of his child."

He continues; and on the words, "Who art in heaven," he says, "Whosoever professes that he has a Father in heaven, acknowledges himself to be a stranger upon earth; hence, there is in his heart an ardent longing, like that of a child that is living among strangers, in want and grief, afar from its father-land. It is as if he said, 'Alas! my Father, thou art in heaven, and I, thy suffering child, am on earth, far from thee, encompassed with danger, wants, and mourning.'"

"Hallowed be thy name." "He who is passionate, abusive, envious, and slanderous, dishonors the name of God in which he has been baptized. Profaning to impious uses a vessel that God has consecrated to himself, he is like a priest who should take the holy cup and give drink to swine, or gather dung into it."

"Thy kingdom come." "Those who amass property and build magnificent mansions, who strive after what the world can give, and utter this prayer with their lips, resemble those huge organ-pipes which incessantly sing with all their power in the churches, without speech, feeling, or reason."

Further on, Luther attacks the error of pilgrimages, which was then so prevalent: "One goes to Rome, another to St. James, a third builds a chapel, and a fourth endows religious houses, in order to attain to the kingdom of God; but all neglect the one thing needful, which is to become themselves his kingdom! Why seek the kingdom of God beyond the seas? It is in thy heart it should arise."

"It is an awful thing," he continues, "to hear us offer this petition, 'Thy will be done.' Where in the church do we see this 'will of God?' One bishop rises up against another bishop; one church against another church. Priests, monks, and nuns, quarrel, and thwart and wage war with each other, and everywhere discord prevails. And yet each party declares that there is good will and upright intention; and so,

to the honor and glory of God, they altogether do the Devil's work. . . ."

"Why do we use the words, 'our bread?'" he continues, expounding these words, 'Give us this day our daily bread.' "Because we do not pray for the common bread that heathens partake, and which God gives to all men—but for 'our' bread, the bread of those who are 'children of the heavenly Father.'"

"And what then is this bread of God? It is Jesus Christ our Lord. 'I am the bread of life which came down from heaven, and giveth life to the world.' Therefore let no one be deluded: whatever sermons and instructions do not exhibit and make known Jesus Christ, cannot be the daily bread and nourishment of souls."

"Of what use is it that such bread has been provided, if it is not served up, and so we are unable to partake of it? It is as if a noble feast were prepared, and none were ready to distribute the bread, to place the meat on the table, or fill the cups, and so the guests should be reduced to feed on the mere sight and smell. Therefore, we must preach Christ alone."

"But, say you, what is it to know Christ? and what good will come of it? I answer, to learn and know Christ, is to understand what the apostle declares, namely, that 'Christ is made unto us of God, wisdom, righteousness, sanctification, and redemption.' Now you understand that, if you acknowledge all your wisdom mere blameworthy foolishness, your righteousness a criminal iniquity, your holiness a guilty pollution, your redemption a miserable sentence of condemnation; if you feel that you are truly, before God, and before all creatures, a fool, a sinner, an impure and condemned man; if you manifest, not by word alone, but from the bottom of your heart and by your works—that there is neither salvation nor comfort for you, save only in Christ. To believe is nothing else than feeding on this bread from heaven."

Report of Meetings.

BRO. WHITE: From September 8 to 10, I labored with the church at La Porte and North Liberty, Ind. Our general meeting was at the latter place, on the Sabbath and first-day, where both branches united and were much strengthened and comforted in the Lord. They had had no preaching for the last thirteen months, and were hungry for the word of life. First-day morning there was a funeral in the place. In the afternoon and evening many came to hear the messages. We baptized a sister that had been waiting for several months to hear our position explained for the first time, and embrace it. Our meetings continued until the evening of the 9th, when nineteen members were organized as a church in North Liberty, taking the name Seventh-day Adventists, covenanting to keep the commandments of God and the faith of Jesus Christ. After this we all united in the ordinances of the Lord's house, and were strengthened and refreshed. The Lord bless them also for their liberality in helping me on my way.

September 12, came to Pine Creek, Mich. According to appointment the monthly meeting of the churches in Allegan Co., Mich., met here Sabbath, the 13th. There was a good representation from Monterey, Allegan, and Watson. Bro. Frisbie was laboring in a new place not far distant, and came to unite with us, and gave us a good discourse on faith and Christian duty, which was a source of encouragement to many. In the afternoon we had a very interesting social meeting for about two hours, in which all had the privilege of expressing their views and feelings relative to our present and future salvation. For a while some were giving vent to their feelings by weeping, and we trust resolving amendment for the future. We believe the Lord was working in the meeting by his Holy Spirit, to strengthen and unite his people to stand in the tempting and trying scenes that lie in their pathway. After uniting in the solemn work of celebrating the Lord's supper, the meeting closed. We are to meet again in Allegan on the third Sabbath in October.

JOSEPH BATES.

Monterey, Sept. 17, 1862.

The Christian's Walk.

CHRISTIAN! walk *carefully*—danger is near!
On in thy journey, with trembling and fear,
Snares from without and temptation within,
Seek to entice thee again into sin.

Christian! walk *cheerfully*—though the fierce storm
Darken the sky with the clouds of alarm,
Soon will those clouds and the tempest be past,
And thou dwell safely with Jesus at last.

Christian! walk *humbly*—exult not in pride!
All that thou hast is by Jesus supplied;
Holding thee up, he directeth thy ways,
To him be forever the glory and praise.

Christian! walk *steadfastly*—while it is light;
Swift are approaching the shadows of night!
All that thy Master hath bidden thee do,
Haste to perform, for thy moments are few.

Christian! walk *prayerfully*—oft wilt thou fall,
If thou forget on thy Saviour to call:
But safe shalt thou walk through each trial and care,
If thou art clad in the armor of prayer.

Christian! walk *hopefully*—trouble and pain,
Cease when the haven of rest thou dost gain.
And from the lips of the Judge shall be heard,
"Enter for ever the joy of thy Lord!"

"Where are we?"

THIS question, though asked with reference to very different circumstances, has brought so vividly to my recollection, an incident of my early life, that I will not resist the inclination, to transfer it to paper. It was during a season of deep religious interest, when my pastor meeting me in the aisle of the church, greeted me with the abrupt salutation, "Mary where are you." My simple but emphatic answer was, "*I do not know.*" With equal brevity he said, "*well—build surely,*" and passed on. He had known me intimately from childhood, and this scene illustrates perhaps the characteristics of each, as well as could pages. I trust I did build securely then, but so deliberately, that as I now look back upon those days, I can plainly see how numerous were the anxious lookers-on.

Twice at least, since that time I have passed crises in my religious experience, and out of each I trust I have emerged on the right side. The first was in this wise; I had been educated in the most approved orthodoxy, even sectarianism, but I had never felt or witnessed denominational antagonism, until the Methodists commenced a series of meetings, in a locality where some saw fit to regard it an intrusion. In attending those meetings I soon found my self-love wounded, and my sectarianism exposed; for I had not then learned the lesson embodied in these words of Paul, "If any man trust that he is Christ's let him of himself think this, again, that as he is Christ's, so are others Christ's." Wherefore when one of their preachers addressed me conciliatorily I answered him as haughtily as any pharisee need, and for the time repulsed him. But a rebellious conflict was begun in my own heart, and ere it was ended I was humbled, and vanquished.

The walls of exclusiveness were thrown down, and myself prepared to unite in fellowship, with the followers of Jesus wherever found, and be the better for that union.

Years rolled on. My surroundings and associations were changed by my removing among strangers. And here it was reserved for one, who had been a minister in the same denomination as myself, for fifty years, and another equally veteran in the Christian life, but whose theories were but "the echo of the priests' lips," so to jar my religious sentiments as to arouse me from stupidity, and from that time, my Pastor and Bible-class teacher, have been gently pushing me onward; for contrast is a strong illuminator, and if to day, I stand on a somewhat different religious platform, who has wrought that change?

Thus are we often by the varying scenes of this ever-changing world called to decide the question, Where are we? Happy then may we account ourselves, if we ever have the sure word of Inspiration to guide us in that decision. And is there, any state of mind, or outward circumstance, or even a condition into which our own indiscretion may have brought us,

but has been anticipated and met, by the Holy Scriptures? And oftentimes, in a casual reading may not some portion so appropriate to the full want of the mind, come over us with a power, as soothing and comforting, as if an audible, supernatural voice pronounced the words? Then, who need doubt, but by a prayerful "giving heed thereto according to his word," God shall reveal even this unto his chosen, not only as individuals, but as a people which is now acting its part in prophecy?

M. W. H.
Malone, N. Y.

On the Early Training of Children.

CHILDREN of many prayers and much apparent religious culture, become in some instances wretched apostates; occasions of bitter grief to their parents, a scandal to Christianity, and a scourge to mankind.

How does this happen? Who shall trace out and unfold its philosophy? Who shall locate the fault in these cases so justly that it shall not lie against God's faithfulness to his promises, nor against the faith and hope of those who would above all things else "train up their children in the way they should go?"

We have seen cases of the sort above referred to; but probably never without raising the inquiry, How came it to be what it is? The observations and reflections of more than two-score of years, in hundreds of families, some well-ordered and some otherwise, have resulted in giving us some very decided opinions on the subject.

And first in importance and weight of influence is this:

That the prime point of these failures in Christian training has been, that parents did not secure implicit submission to their own authority. Obedience to parents was not established as a principle and wrought into a habit. Submission was not secured by such means and influences that it was rendered cheerfully, under a sense of its rightfulness, and with the resulting peace and joy that true and generous submission ensures. This we believe has been a real fact in the early history of all those unfortunate cases in which parental hopes have been slaughtered, and the saddest scandals have accrued to Christianity.

We have studied this class of wayward children when, along in the days of their youth, they were under special religious influence. We have seen them powerfully convicted of sin. They have told us of their dreadful conflicts under the pressure of conscious obligation to repent. In many cases they have asked us what could be the reason that repentance came so easy to others, yet seemed so utterly impossible to them. In more cases than one we have put the inquiry, Did you accustom your heart to cheerful obedience to parents when you were young? Have you ever known what it is to give up your will, and be happy about it, too—happier even than when you held out and carried your point and had your own way?

In all these cases we have had but one answer—in the negative. "No, I never did submit cheerfully to the will of my father or my mother. I always either stood my ground doggedly and boldly, or I made some sort of compromise which saved me the trial of giving up my will."

The first time we heard this it seemed to be sound philosophy. Alas! it was but too good a reason for the intense difficulty they now found in meeting the plain, but, in their view, hard demands of God's government. But when we heard it again and again, and when it became obvious that this was the uniform, perpetual answer of those who could not submit their will to God's will, and therefore could find nothing feasible or tolerable in the stern demand for repentance, then we came to look upon this matter of the parental training of children in a new light. It assumed a degree of importance second to nothing else in the whole circle of human influence. Neglect here began to seem like the unwitting murder of souls. We were driven to inquire, How comes it to pass that there are so many such cases, even in families where the Bible is respected, and parents seem to have an honest purpose to bring up their children in the nurture and admonition of the Lord?

We will allude to the results of our inquiries and observations.

Mr. A. and his excellent wife are very full of public business. There will be a great many hours every day, therefore, in which neither of them know very definitely where their children are, or what they are doing. If they hear incidentally of wrong things done by their children, they either find it hard to believe they were in fault, or they know too little about the case to judge and act wisely; and being moreover very short of time, and very much pressed with other duties, the case is sure not to get proper attention, and will not be discreetly disposed of. Ill tempers, and even crimes, get in the way of slipping by. Parental charity becomes only the more fondly cherished as the parents find others complaining of their children; and suspending their otherwise good judgment, they come to account it their special vocation to stand in defense of children of whom so few find any good thing to say.

Hence to their parents, those children are never thoroughly known. Of course they are not governed. Of course their wills are not brought into subjection to parental authority.

Mr. B. and his wife, we are sorry to say, are never decided and strong in family government, except when in a passion. When the child becomes impudent and violent, they are stirred up fearfully, and then take the case in hand with irregular and usually excessive severity. Passionate correction only maddens. It takes an age, almost, to wipe out the sense of conscious wrong which one such scene will leave on the mind of a child.

It were better far to suspend all correction than to touch it while unduly excited.

In the family of Mr. C. the father uses the rod and the mother kisses. She grieves over his severity; he deprecates and condemns bitterly her ruinous indulgence. Hence, even if the father were judicious without a fault, the mother practically forbids his reaching the conscience and the heart of his child. If they are known to differ radically in their government (and unless their children are idiots they will know it), it will be one of the miracles of the family state if the ends of good government are gained under their joint administration.

Mr. D. has a good theory of family government, in so far as the submission of the child's will to the father's is concerned. He determines to carry this point at all events. No case of palpable wrong appearing on which to take issue, he gets up a case on very little, if any, valid grounds, and commences the operation of breaking in.

Now the misfortune here is that he cannot have the conscience of his child on his side, and the submission is, in a moral point of view, valueless. Indeed, it were well if it be not far more an evil than a good. Poor Mr. D. may have a good theory in some points, but he needs more common sense in applying it.

Mr. E. and his wife mean pretty well, but are slack—just a little slack. Sometimes they say it shall be so, but they lose sight of the case, and obedience is not secured. The little fellow remembered the first omission, and made a little record of it so as not to forget that by watching his opportunity or by prudent delay or resistance, the authority could be evaded, and he could have his own way. If there comes up an extreme case, and father is very much in earnest, he finds it prudent to give in once in awhile for the sake of peace and safety; but the principle of universal obedience is out of the question. You can hardly say his mind has been brought up to that question at all. It is only obedience in hard, rare, and extreme cases, and then on the score of expediency. So that the moral effect of real obedience as a principle is never gained.

Now, probably more than half the parents who under this description might be called Mr. and Mrs. E., would think you slandered them if you were to suggest the exact condition of the idea of government and submission in the minds of their children. Do not they carry their point when they really set out for it? Perhaps they do; but if all was right there would be no occasion for that earnest setting out for it, every time an inclination was to be crossed and a point carried. If obedience was settled as a principle it would come easy, and a look with the eye would suffice.—Oberlin Evangelist.

Religion of Christ.

It is indeed a sad mistake to suppose that the religion of Christ is suited only for the sick, the aged, the feeble—that it is only needed by us when sorrows, afflictions, and storms of disaster, and the monster death, threaten us. Strong as are its comforts and consolations in these hours of sadness, speaking hope, joy, and peace, to the anxious soul, it is not here alone that we need the Christian religion; it is not here alone that its hallowing and purifying influence is most demanded. Poor indeed is that conception of the Christian life, that takes it from the busy scenes and stirring activities of the health and vigor of manhood. God intended that we should live the Christian life, if we hope to die his death. He intended that if we would enjoy the consolations of the gospel in hours when we feel the worthlessness of all things earthly, that we labor in his service while in health and full of energy.

How few professed Christians let the gospel have any thing whatever to do with their daily lives. Go to their homes, their stores, their shops, their farms, witness their daily life, and see whether there are stamped upon all that they say and do, broad, deep, and undeceiving marks of holiness and purity. Can we tell the very moment we enter the house of Christians? Are there no sure signs which say unerringly, Here dwell peace, harmony, contentment, and love; that here prayer, thanksgiving, and praise, daily shed their blessed influence on our homes, our lives, our conduct, just such as belong to the world? Is there nothing to distinguish us the disciples of Christ, save a sort of lifeless, unfeeling attendance with the church on the Lord's day? Is this the best evidence we can give of the Christian life—of the power of the good Spirit of God in our hearts? Surely such is a poor, shameful return for the love that has been manifested for us. 'Tis but a vain mockery of real Christian life.

There is no condition of life where the Christian religion does not come fitly and powerfully with its peaceful and purifying influence. We may be wealthy, and surrounded by all that the most cultivated taste could desire, but what a mellowing and refining grace does the gospel throw over the scene. Instead of being a castle of hoarded treasures of the miser, such a home becomes the center of the warmest Christian benevolence, whither want, and misfortune, and suffering will often go for relief, and never leave without a lighter heart and more cheerful countenance. We may be poor, Christianity has power to make humble homes the abode of purest joys. Be we learned, honored, refined, Christianity adds to and adorns the highest condition of life, and gives a surety of honor which nothing can destroy. Wherever we are, whatever our condition, the Christian religion is worth everything to us. Life and health fail, wealth passes from us, honors, and ranks, and titles, are as uncertain as the breath of the throng, but the Christian religion stands sure, permanent, and unchanging, unfailing amidst all calamities and disasters. Shall we not then, brethren and sisters, honor it more highly, appreciate more fully the priceless riches of its blessings, and so walk as to feel that we are entitled through the mercy of our Father to claim some of his enjoyments?—W. L.—[*Gospel Advocate*.]

What will you say?

"What wilt thou say when he shall punish thee?"—Jer. lii. 21.

God has assured us in his own word that sin shall not go unpunished. Were it otherwise, law could not be vindicated, and heaven could not stand. And they who think differently have either too low a conception of the character of God, or no true conception of their own sinfulness. And now, this being the case, "what wilt thou say when he shall punish thee?"

1. Will you say *you thought God too good to punish you*? That would be simply to say that God is too good to be just. If he is not too good to punish in this world, what assurance have you that he will not hereafter? We have more reason to conclude that he is too good to look upon sin with any degree of allowance.

2. Will you say you were *without conviction*? That is to say you never felt it wrong to sin; that it was

right to disregard the claims of God. If the best men have been convinced of sin, where are you to be found?

And will you say you were never convinced that you were a sinner sufficient to feel the need of a Saviour?

3. Will you say *you could not repent*? That would be to tell God how well you loved sin, or that you were so wicked as to have no desire to become better. It would be to tell him how set is the heart against God.

4. Will you say *you could not come to Jesus*? How will this sound in the ear of him who all your lifetime has been saying, "Come unto me!" and, "He that cometh to me, I will in no wise cast out?"

5. Will you say *you did not know the way*?—and that, when the Bible and Christian experiences, and churches, and Sabbaths, have brought the kingdom of God nigh unto you, and all of your complaints will be resolved into this, "ye would not come to me that you might have life?"

What will you say? If unrepentant and unforgiven you will say, "Rocks and mountains, fall on us, to hide us from the presence of the Lord." Let me inquire rather, What will you say to mercy's call? Say, "God be merciful to me a sinner;" and be reconciled to God through Jesus Christ, our adorable Mediator.—*Sel.*

A Valuable Catechism.

THE following catechism appeared in the St. Louis Advertiser. Let it be carefully studied by our patrons:

Question 1. What is the first thing to be done when you write to an editor on business?

Answer. Give the name of your post-office and State.

Question 2. What rule is to be observed in sending the names of new subscribers?

Answer. Give the post-office of each one, with the county in which it is situated, and State.

Question 3. What else should be observed?

Answer. Give the name of each subscriber in full.

Question 4. Is the same rule to be observed in sending money for old subscribers?

Answer. Yes. The post-office, State, and name in full of each one should be given.

Question 5. How do agents sometimes cause trouble and confusion in keeping accounts?

Answer. They receive money from some member of a family other than the one in whose name the paper is sent, ordering it to be credited to the person from whom they receive it.

Question 6. What should you do when you wish a paper changed?

Answer. Give the post-office and State to which it now goes, and then the post-office and State to which you wish it sent.

Question 7. What should subscribers do when the agent from any cause fails to call upon them for the amount of their subscription?

Answer. Send it themselves at the risk of the office.

Foreign Intervention.

AMID conflicting rumors and opinions, it is no easy matter to measure the actual progress of the foreign movement toward intervention; but the fact of such movement we no longer see reason to doubt. Those influences which in the end control cabinet counsels and governmental action are manifestly increasing; so that we incline to regard intervention as only a question of time. Very decisive success on the part of our army might forestall it; a prompt movement to array the slaves and free people of color in the ranks of freedom, as fighting men, would foreclose intervention, but in the absence of either, it should be expected.

It is one of the alleviating features of foreign intervention that, to justify itself before the world, it must plant itself on the ground of being demanded by common humanity, and therefore will insist that the South shall guaranty the abolition of Slavery. This is said now to be the doctrine of the French Cabinet. There will be equal reason to expect it of England and Russia.

In such an event the great purpose of God, to give freedom to His oppressed children, may be accomplished.

As to the future integrity and glory of the American Union, we only know that it was long ago said, "Righteousness exalteth a nation." Perhaps we are yet to learn that unrighteousness does not.—*Ob. Evangelist*.

Who is able to Stand?

"Who is able to stand before this holy Lord God?"—1 Samuel vi, 20.

God is essentially, infinitely, and eternally holy; and his holiness influences him, and appears in all he does. His holy eye observes the least violation of his law; his holy heart loathes all impurity: his holy law condemns every transgression; his holy arm will punish every obstinate offender: and his holy covenant saves myriads of beings from their sins. The Lord is righteous in all his ways, and holy in all his works. His holiness makes him a consuming fire to sinners, and produces the question, "Who is able to stand before this holy Lord God?" Not the formal professor, the presumptuous pretender, the proud legalist, or the unsanctified church member,—these will not be able to stand. But only those who now fall at his feet in penitence, flee to Jesus as the refuge for the guilty, trust in his glorious atonement for peace, rely on his precious promises for support, plead at his throne of grace for daily supplies, are clothed in his righteousness, united to his person, and lovingly look for his appearing. Sinner! you must appear before this holy Lord God: how will you be able to stand? Reader! whoever you are, examine into your state; be wise in time, nor rest without good ground to conclude that you will be able to stand. Believer! see to it that your evidences are bright, that your preparation is complete, and that you have no just cause for fear. Set the foot on the Rock of Ages, obtain grace to sanctify your soul, and trust in Jesus alone: so shall you be able to stand. Oh! my soul, see to it that in that great and terrible day, the day of wrath, thou wilt be safe. Ponder the question, "The great day of his wrath is come, and who SHALL BE ABLE TO STAND?"

"Thou, even thou art to be feared; and who may stand in thy sight when once thou art angry?"—Ps. lxxvi, 7.—*Sel.*

A PRISON-HOUSE INCIDENT.—A correspondent of *The Independent* writes as follows:

Being an old subscriber of your paper, I beg leave to mention an incident for your columns.

Last month, when our wounded prisoners were in the Tobacco Warehouse in Richmond, on the third story, where every thing was alive with filth and vermin, and where our men were compelled to lie down without anything under them, (this was the case on this story,) and many, whose wounds had forced them to throw away part of their clothes, had nothing to cover their nakedness, one young man in the midst of a crowd of rebels—some of whom were selling bread, others insulting our men by their cowardly language—was seen to raise his arms and exclaim, "O my God!" "O my country!" and a few moments after, without any further utterance, to expire.

Yours,

NURSE ON THE STEAMER S. R. SPAULDING.

OBITUARY.

FELL asleep in Jesus, July 27, near Fentonville, Genesee Co., Mich., sister Martha Cole, aged 81 years, wife of Bro. Wm. Cole. Her disease was consumption. Sister Cole heard the third angel's message from Bro. M. E. Cornell about ten years ago. When visited by the writer about one year since, for the first time, she manifested a love for God and the present truth. Her health was so poor, and meeting so far distant, she could not meet with brethren and sisters. I saw her a few days before her death. She had resigned all into the hands of the Lord, waiting his summons to rest. She left a husband and two children to mourn the loss of a dear companion and mother. O, may she meet them all again in the New Jerusalem.

"Freed from all suffering, toil and strife,
She's sleeping in the Lord;
Freed from the ills of mortal life,
She waits a rich reward."

MRS. D. CHAMBERLAIN.

Parshalville, Mich., Sept. 11, 1862.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 30, 1862

Note to Subscribers.

THE volume and number in connection with your name on the margin of your paper, or on the wrapper, is that to which your last remittance paid. If any mistakes have been made, we shall be happy to correct them. If any are far in arrears, and feel unable to pay full price, let them send a part, and their past indebtedness will be settled as favorably as possible. The names of all such which are not soon reported will be erased.

To the Churches in Michigan.

It is a fact that our State Conference is as yet only partly organized. Some steps were taken at the Conference a year since, and it is desirable to complete it at the coming conference. It will be necessary for those churches that wish to become connected with the Conference to send a written request by their delegates, or by mail to J. N. Loughborough, Allegan, Alle. Co., Mich., and also to report as to the state of their organization, number of members, &c.

It is still further desired by the committee, that those who have business of any kind which should be brought before the Conference, report it to J. N. Loughborough the first opportunity after their arrival at Monterey.

J. N. LOUGHBOROUGH, } Conference
M. E. CORNELL, } Committee.
MOSES HULL, }

The Sabbath Law.

THE fourth precept sets apart a specific day. It says nothing of proportions, or abstract principles, but with certainty, definiteness and clearness, it sets apart THE seventh-day.

It gives no one any license to reckon from any other data, but gives the starting point: and, with wonderful care, God words this command with such astonishing accuracy, that a child of six years old would fully understand it, and with such guarded care, that no legal acumen could ever get any other meaning from it.

It does not say in general terms "Work six days" and "rest the seventh:" but it breaks upon the ear in its very introduction, with "REMEMBER THE SABBATH DAY." Here is the starting point. Thank God, he has not left this important regulation at loose ends, to be tampered with by men, or societies, or nations, or the Pope, but has set the stake himself; and woe to him who removes the ancient landmarks!

Doubtless the Roman Catholics in the days of Luther, imagined themselves in the right, because their influence swayed the politics of Europe; because kings and emperors trembled at the displeasure of the Pope. But did all the thunders of Rome, terrify the reformers? or could all the armies of the church, or the decretals of the Pope, make one wrong right? No! Right is stronger than armies, stronger than creeds, stronger than prejudice itself.

I assert that the mere principle of proportion is not to be found in the fourth precept. On the contrary its very first injunction, precludes such an idea; and the idea is plainly inferable, that an attempt would be made to forget or make men forget the true Sabbath. The word, *Remember* points to the past and the future; as though it would be necessary to keep the past in memory, to escape the future attempt to abrogate this law.

No doubt God foresaw all the dodging and twisting and squirming there would be, to evade the strict interpretation of this precept, and so he gave the interpretation himself, and wove the command and interpretation so closely together, that they are inseparably one, and so left man without excuse.

Examine carefully this singular document. It is singular, because the more we consider it, the more are we impressed with its definiteness, its clearness, and its internal impress of divinity.

It seems impossible for God himself, to have found language, to convey so many ideas in fewer words, to

enforce upon his people a uniformity of custom, in the celebration of the Sabbath.

It will be noticed that the very objections brought against the true Sabbath, are met conclusively in the command itself, as if the Lord in giving this law, saw in the future, the methods men would pursue in trying to subvert this command, and so he fenced it around, with prohibitions, with cautions, with specifications, with statements, and reasons, so completely, that the artless child of eight years wonders at the logic of its father, as he attempts to absorb the law of God in the traditional institution of Sunday.

Notice the six days are spoken of only twice in this precept, and then without the article prefixed, and in each case numbered in connexion with the seventh, which seventh day is carefully located in each case. Of course the seventh-day being the last of the week, another week immediately following in succession, to the close of time, there is no ground for cavil. Also, notice the Sabbath is repeated three times, and the seventh twice, and in each of these five instances, with the definite article prefixed; and we are informed that in the original, the definite article is here emphatic.

The seventh. What seventh? The very seventh day upon which Jehovah rested. Do we know when this day comes? If we do not, we know when the first day Sabbath comes, and by taking the day preceding that, we fulfill the letter, to the best of our knowledge.

We may say that the fourth precept is truly a wonderful document: it is a woven web, which all the sophistry of men cannot unweave; it is so simple, that all the ingenuity of men cannot make it intricate; and it is so comprehensive, that the honest soul finds in the command itself, an answer to every objection against it.

This command is so brief, that it cannot be condensed; so full, that nothing can be added; and so clear, that it cannot be explained to appear more plain.

It is urged that the Sabbath revolves around the earth; the same may be said of every day; so that this argument is as weighty against Sunday; and the man who is presented to the grand jury for breaking Sunday, would be committed for contempt of court, if he should defend himself by so groundless a plea; and more than this, such a plea made in opposition to God's holy law, impeaches the wisdom of God, and manifests excessive folly.

A great deal is said about the Sabbath at the poles of the earth; I will merely say that Moravian missionaries in Greenland, know when Sunday comes, as well as we do; and Bayard Taylor gives an account of a Sunday spent in Kautokeino, Lapland, and by reading we may find accounts of seamen, wintering in the far north, who kept their favorite days, with as much accuracy as ever.

JOSEPH CLARKE.

APPOINTMENTS.

PROVIDENCE permitting, there will be a meeting of Seventh-day Adventists in Fairview, Jones Co., Iowa, commencing October 3, 1862, at six o'clock P. M., and continuing over Sabbath. The church at Lisbon and Marion are cordially invited to attend.

D. WEAVER.

BUSINESS DEPARTMENT.

Business Notes.

A. B. Williams: We have been sending the Review regularly since the commencement of this volume, to Mrs. Ada Williams at Marathan, N. Y.

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Donations to Publishing Association.

Church at Olcott, N. Y. \$10. Church at Somerset, N. Y. \$10.

PUBLICATIONS.

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