The Christian Race.

Turned is fixed, and fixed the eye,
And I am girded for the race:
The Lord is strong, and I rely
On his victorious grace.

Race for the swift, it must be run;
A prize laid up, it must be won.

And I have tarried longer now,
(Pleased with the scenes of fame),
Those who hope to go to heaven, that holy clime,
Who hope to pluck the fruit which grows
Where life's immortality flows.

The atmosphere of earth, oh how it hath bedimmed the eye,
And quenched the spirit's fervent glow,
And stayed the purpose high:
And how these feet have gone astray,
And these thoughts have driven away
That should have walked the narrow way!

Race for the swift, I must away,
With footsteps firm and free;
Ye please me not that my stay,
And cares are sought to me:
For let it gleam on my eye,
The glory of that upper sky.

Numerous dangers, from without, that I must ev'ry one withstand,
And all that is my soul's delight,
And all that is my heart's delight,
And all that is my life's delight,
For to heaven, that holy clime;
The race I still may run;
The race I still may run;
The race I still may run.

Bishop Clark's Sermon on our Impending National Dangers.

This discourse, preached by Bishop Clark in Grace Church last Sunday evening, Nov. 1, 1862, was one of intense interest, and made a profound impression upon the immense congregation.

The discourse commenced with a reference to the sad picture of reverses which we have been called upon to endure. The Bishop proceeded to show the application of his language to the condition of our country. "We have fallen upon evil days, and the heart of the nation beats with sorrow and regret. We do not wish to say a word that shall deepen the gloom. We must look the facts in the face, as they are, and be willing to see where we stand, and what dangers threaten us.

The crown of prosperity is fallen from our heads. There is no suspension in the operations of business. There are many who are making money as they never did before. By a single turn of the wheel, some find themselves rich who were poor yesterday. There never could be a better time for shrewd and daring speculation. Money is a drug, and when a man has made his half a million, he does not know what to do with it; for he feels that there is no paper which may not be rags in a year, no stock which may not have lost its value, no form of business that may not be at a stand still. Nothing is safe but gold and land; and the former can be had only at ruinous rates, and the latter may yield no income. We have a sort of hectic prosperity, but the vital organs are diseased. We have an absurd currency—an over-abundant currency—because it is fictitious—a "promise to pay," which everybody knows is a lie. The show of prosperity that we have cannot last long. We are blowing the bubble larger and larger every day, and it grows thinner as it expands. It glitters gloriously in the sunshine for a moment, but it will burst suddenly and vanish into space. We have ceased to accumulate the true material of prosperity, producing and manufacturing abundantly. Every one knows that soon the supply will be much larger than the demand, and we are speculating upon the impending calamity.

The bp does not want. The temptations to fraud are irresistible, and many men, of whom we had expected better things, are yielding to the temptation. The most discouraging thing in the present alarming crisis is the fact that so many loyal citizens are improving the opportunity to make enormous profits by fraudulent speculation upon the miseries of the country. I have seen the results of this at Washington, in forms that make one's blood curdle with indignation. I have seen sick and dying men in our hospitals furnished with supplies, for which the contractors were paid a generous price, and the poor creatures turnd away with loathing from the nauseous substances laid upon their hot and fevered lips.

The crown of pride is fallen from our head. No foreign power has attacked us; but the foundations are shaken, not by assault from without, but—the pillars of this magnificent fabric have fallen in by their own weight, weakened and shattered by the hands that were sworn to hold them up. And now we are distressed and ashamed at our inefficiency in dealing with the traitors who have desolated the land; and here and there men begin to whisper of compromise and concession. Meanwhile the nations from abroad with their sympathy, and our states, minister aid to the wants of the rebels, and exultantly predict our final ruin. Before many months have passed, if things continue in their present condition, we have reason to believe that they will proffer mediation with one hand, holding in the other the threat of armed intervention.

The crown of confidence is broken. No people ever struggled harder to retain their faith in the wisdom of their statesmen, and the efficiency of their military leaders; but since they have rejected the practical results—to what has not been accomplished, and say, "We are disappointed." Men are losing faith in each other. Party strife is rampant—the people are quarreling while the ship sinks.

It would be well in these days to give a full catalogue of our transgressions. I can only notice those which are most obvious and flagrant.

First and foremost stands our treatment of those races which the providence of God has thrown upon our protection; inferior to us in blood, in culture, in rank, and in power. I say deliberately, that the nations of the world nowhere furnish a record of more atrocious injustices, cruel fraud, than is seen down to the present hour in our treatment of the aboriginal nations of the soil, whom we have dispossessed, and, as far as possible, exterminated.

And there is another people, first stolen from their barbarous homes, and transported over the sea to become our slaves. How have we dealt with them? Here at the North we abolished slavery when it ceased to be profitable; but down to the present hour the very name of the African is a term of blasphemy and reproach. We cast contempt upon him because he is weak. We exclude him as far as we can from every station of responsibility, no matter what his qualifications.
be God's enemy, and leave out of the divine dealings, and with exulting feeling look forward to a world where all is known; over where there is no need of the light of the sun or the moon, and where there is no night, we may well rejoice and give unto us all once more the sunshine of tranquility.

The Love of the World the Weakness of the Church.

"To ye wards of the world, the world would love him own, but because ye are wards of the world, but I have chosen you out of the world, therefore the world hatth you." John xiv, 19.

The antipathy existing between the spirit of the world and the Spirit of Christ, ever since Eden was despoiled of its original innocence, is loud in its attestation of the truthfulness of the above utterance of our blessed Lord.

The history of the church in all ages of the world, and the conflict still going on between the kingdom of Christ and the kingdom of Satan, are but the fulfilling of the prophetic announcement made six thousand years since, that the "seed of the woman shall bruise the serpent's head," and that in turn shall bruise his heel. We are in Africa to-day, and the world will love it's own, hence whatever of concord is apparent between the worldly victor and the aggressive spirit and conquests of the gospel, may safely be taken as a correct index to the spirituality of the church. The nation of God is the one that has been so little regarded as not to be entangled with the world's pernicious pursuits. The world claims as it pleases, and under the immediate afflatus of the Holy Spirit has petrified the whole matter in the words: "Who is wise and understandeth our thoughts ? An apostle unites the world only to that degree that we are not involved in the world, and that the masses of Church members, the world will love only its own, hence whatever of concord is apparent between the worldly victor and the aggressive spirit and conquests of the gospel, may safely be taken as a correct index to the spirituality of the church.

Politics mean party, which is the world. "I think the world have found out clearly enough, that the declaration respecting heaven, with which the Bible so appropriately closes: "And the city had no need of the sun, neither of the moon, for the glory of God did lighten it, and the Lamb is the light thereof."

The love of the world is the weakness of the church. The world will love only its own, hence whatever of concord is apparent between the worldly victor and the aggressive spirit and conquests of the gospel, may safely be taken as a correct index to the spirituality of the church.

In a little time, by a removal to a higher sphere of being, we shall doubtless have made a progress in knowledge; advancing to a world where all is light; soon to be ushered into the splendors of that celestial abode where there is no need of the light of the sun or the moon, and where there is no night, we may well rejoice and give unto us all once more the sunshine of tranquility.

The World of Light.

Standing in the midst of our darkness, in a world where there is so much misery, where we see so few things with any degree of clearness, we may learn to prize more the descriptions of that world to which we go—the declaration respecting heaven, with which the Bible so appropriately closes: "And the city had no need of the sun, neither of the moon, for the glory of God did lighten it, and the Lamb is the light thereof."

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Family Troubles.

Were there ever a family without troubles? Every family has its trials; every parent has its sorrows. Every child has its trials. It is a sad and sorrowful truth that is too often forgotten. Many a parent has been worn down by the care of children, and has given up the struggle in despair. But there is still hope for those who are willing to persevere in the work of child-rearing. The love of the world is the weakness of the church. The world will love only its own, hence whatever of concord is apparent between the worldly victor and the aggressive spirit and conquests of the gospel, may safely be taken as a correct index to the spirituality of the church.

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with the courage of a true soldier in life's great camp-

ing, and constantly contending for the victory of will and

with heavenly beings in praising God? Are these eyes

fright and my full among the stars, than to creep in

and my memory of and my body together in the dust? Whatever short my

fight in the gutter with the reptile, and bed my memory

part, I would act it well, that I might surrender my

and without compassion? [Vol. II, p. 149.]

In their own temptations, often ask counsel of those who have been

in the temptations of thy brother, treat him not with

beauty, but tenderly administer the comfort which

you now desire to receive.

He doth much who loveth much; he doth much

who doth well; and he doth much and well, who

constantly prefers the good of the community to the

gratification of his own will.

The State of Europe.

The following is from the London Observer:

England is gradually but surely drifting into a convolu-

tion. Notwithstanding that respective European govern-

ments profess to be at unity with all neighboring pow-

ers, that emperors, kings, and diplomatists are stud-

ied to one another, and that professions of friendship

are on their lips, there is much reason to fear that they

mutually distrust one another, and are

quietly preparing for the storm which is believed to

be impending. Everlasting spirit of uneasiness

prevade Europe. Fracas, for instance, would

appear to be on the verge of a revolution, which may

burst forth at any moment. General dissatisfaction is

felt in the army, on which the Czar solely relies. A

vast conspiracy exists, not only among the soldiery

but also among the officers. A secret society, some-

thing after the principle of Ribbonism in Ireland, ap-

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Thoughts on the Revelation.

CHAPTER XIV. (Concluded.)

Verses 13-15. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, with the Spirit, and the Spirit, and the rest of all the world.

From these scriptures we learn,

1. That there is to be a gathering of all nations to one place: not of course every individual of the nation, but as nations. In this way we understand their works following one another in the time never rolls back. As the river does not flinch to reward his saints. Not only so, but we have come so near its accomplishment, that the very next line in the chapter in which the ark is about to enter the sea is, "and I will not any more smite the sea in thine pangs." (IV. 20.)

2. That the place of gathering is to be Jerusalem.

3. That there the Lord comes down to tread the wine-press in his fury, and give the wine to the sluggish.

It was without the city where Jesus suffered. Heb. xii. 12. It is appropriate that this spot should be the scene of his triumph. And this is doubtless the time when "they also which pierced him," having, if we may so express it, a retributive retribution for their sufferings on earth, from their kingly glory, and on account of him. Chap. i, 7.

CHAPTER XV.

Verses 1-8. And I saw another sign in heaven, a great and marvelous sign, seven angels having the seven last plagues; for in them is filled up the wrath of God.

We understand that six literal angels are engaged in the scenes here described. The first three have charge of the three spiritual plagues, and are said to symbolize a body of religious teachers. The last three cannot symbolize such movements; since of these there is one angel praying to another to thrust in his sickle; which if thus symbolically should present the uncrowed scenes of one body of saints praying to another to execute vengeance on the wicked.

The gathering of both righteous and wicked is here represented: the righteousness under the usual figure of a burning mountain with a pillar of cloud, Ex. xiv, 14-15; and the wicked under the usual figure of the rife and blasted clusters of the vine of the earth, cast into the wine-press of vengeance.

The angel which cries for vengeance on the wicked, comes forth from the altar: showing that the misjudgments of mercy are now at an end. He has power over fire: signifying probably some special judgment coming soon after this close of the world. The wine is trodden without: in the city.

The wine-press is trodden without: for outside of the city. What city? There is nothing in this scripture to inform us; but when we look at other prophecies describing the same scene, we at once learn what city it is. The reader is requested to look carefully at Joel iii, 1, 2, 9-16; Rev. xvi, 14; xix, 16, &c.

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1. That there is to be a gathering of all nations to one place: not of course every individual of the nation, but as nations.

2. That the place of gathering is to be Jerusalem.

3. That there the Lord comes down to tread the wine-press in his fury, and give the wine to the sluggish.

In this scene the people of God are not forgotten. This scene of the people of God is among the true sayings of God: "Say ye to the righteous that it shall be well with him." Isa. lix, 10, 11.

Lovers of Pleasure.

It is remarkable, that while the country is involved in the misery of God, and their own condition is so hopeless, still there is this state of things, that we find pleasure-loving people having no time to pause in their revelry and mirth, but festivities, parties, balls, and all sorts of amusements, are the order of the day.

How much, in this respect, does our own nation resemble France in the days of the triumph of infidelity! And yet ours is called a Christian nation. In Clarke’s Lectures to Young Men, p. 127, we have the following confirming Ireland: "While the courts of justice, says Burke, were thrust out by Jacobin tribunals, and silent churches were only the funeral monuments of departed religion, there were in Paris no fewer than twenty-eight theatres, great and small, and most of them kept open at the public expense, and all of them crowded every night. Among the gaunt forms of famine—amidst the yells of murder, the tears of affliction, and the cries of despair—there, in the swarms of the sober nations of the earth, with the wine of revelry and the wine of pleasure, were traveling the country in every direction, receiving the Saints, the Mountaineers, and the Poor, for a penny. Every city where a church or a large village is infected with the same calamity. And besides the theatres, circuses, and parties in private and public houses, parties of professional fun-makers are traveling the country in every direction, receiving the Saints, the Mountaineers, and the Poor, for a penny. And amidst the thunders of the mountains, and the revelry of the vineyards, the spirit of the world is not forgotten. The watch-word seems to be, "On with the dance! let joy be unconfined!"

Are we approaching the conquest of the world and the temporal millennium which we have been hearing so much about?

Unnecessary Fears.

"Fear not, little rock; for it is your Father’s good pleasure to give you these angels at your disposal." Luke iii, 8.

It is not the object of this text to lessen our spiritual or reverential fear toward God; but for we learn that "the fear of the Lord is the beginning of wisdom," that "the fear of the Lord is clean, enduring forever," and that the fear of God, "is the beginning of knowledge, and the wisdom of God." Prov. viii, 10, 11. Nor does it contain a spirit of slumber or lukewarmness; neither doth it command a spirit of stupidity or ignorance. The fear of the Lord is a spirit of wisdom, and a spirit of knowledge, and a spirit of understanding; and to fear God, and keep his commandments, "is the end of all our ways." Prov. iii, 18. It is a command to the heart of man. Eph. iii, 13. Nor does it contain a spirit of slumber or slumber; neither doth it command a spirit of stupidity or ignorance. The fear of the Lord is a spirit of wisdom, and a spirit of knowledge, and a spirit of understanding; and to fear God, and keep his commandments, "is the end of all our ways." Prov. iii, 18. It is a command to the heart of man. Eph. iii, 13. Nor does it contain a spirit of slumber or slumber; neither doth it command a spirit of stupidity or ignorance. The fear of the Lord is a spirit of wisdom, and a spirit of knowledge, and a spirit of understanding; and to fear God, and keep his commandments, "is the end of all our ways." Prov. iii, 18. It is a command to the heart of man. Eph. iii, 13.
either knowledge. Here a firm and decided halt was present truth. Our hearts feel for these dear friends, and earnestly do we pray that they may meet their divine Master at the threshold of life. As certainly as the first and last promise of Scripture, "I am the door; by me if any man enter in he shall be saved," the language of their hearts will then be, "Lo, this is our Lord." We need not fear, dear brethren and sisters, the same example of unbelief. "Take heed, brethren, lest a promise being left us of entering into his rest, we should also fear. Well may we also fear lest we fall through unbelief, in any of you an evil heart of unbelief, in departing from the living God." Let us therefore fear lest a promise be left us of entering into his rest, any of you should seem to come short of it. To the destitute Christian the exhortation of the apostle may ever come home, "be not high-minded, but fear." Indeed, as we dwell upon our own imperfections and unworthiness, we should be overwhelmed and sunk in keen despair amidst ten thousand tormenting fears. We are not so bold as to exalt ourselves even above such a fear. We have an Advocate with the Father, Jesus Christ the righteous. Yes, we have an Advocate strong and mighty to save, who is touched with the feeling of our infirmities, who is also tempted in all points like as we are. Here, then, is no occasion for the little flock to fear. Jesus is our Redeemer, our Saviour, our King, our life, our All. Praise be to his holy and lovable name! Let us therefore come boldly to a throne of grace, that we may obtain mercy, and find grace to help in time of need.

The coming of our dear Saviour draws nigh. Not long will be the delay. Now he sits as a refiner and purifier of silver. The solemn, sacred truths of the three messages of Rev. xiv, 6-12, are trying, testing, purifying and preparing the remnant church for translation. We need not fear, dear brethren and sisters, this work will be accomplished. The church will be brought into the unity of the faith. Those who keep the commandments of God and the faith of Jesus, will be in a state of readiness to meet the King in his beauty when he appears. The appropriate and joyful language of their hearts will then be, "Lo, this is our God; we have waited for him, and he will save us." Dear reader, is this blessed hope yours to-day? If so, your prayer, "Thou on the Lord rely, to a throne of grace give you the kingdom," as certainly as the first and second messages have sounded, so certainly the work of the especial preparation for the Lord's coming has begun, and it will not be left unaccomplished. The messages we have since heard, were videi hiding from our view in 1844. But who that had a living experience in that work, can for a moment doubt that the hand of the Lord was then, and there leading out his people in joyful expectation of his immediate coming! But as we have already intimated, the whole was not taught under the proclamation of the messages of the first and second angels. A development of truths appropriate to the time in which we live, we are now receiving; and the same is true of the third message. The coming of 2300 years, the present preparatory work for that much-desired event of course was beyond their sight. And from that time many have manifested a determined unwillingness to learn any new truth. This is an instance of a very common state of mind, which is called knowledge. Here a firm and decided halt was made, as though they had come to the knowledge of the truth. The cleansing of the sanctuary, the commandments of God, and the faith of Jesus, are all ever accorded. The third message is not acknowledged as present truth. Our hearts feel for these dear friends, and earnestly do we pray that they may yet see the beautiful connection and harmony there is in these messages.

But have not we who have long since acknowledged and embraced these leading truths, been very slow to be boosted into the faith of the third? Have not we been cast down in our hearts, with groundless apprehensions? It seems to me we have. As I have thought of the feelings of some on the subjects of church order, systematics, behemothism, and the like, I have been reminded of Moses' rod when transformed into a serpent. In fright he fled from before it. But when in obedience to the voice of God he put forth his hand and took it up, it became the same harmless rod. Thus it has been, and will continue, in this last dispensation. Let our hearts take one of the most positive safety. Blind prejudice and fearful apprehensions see a thousand serpents, but willing obedience transforms them into innocent rods. The subject of black Sabbath keepers in the present war, has brought its fears, if we do not add its dread, terror, and fright. But I hope the minds of all who have been rivelled by the candlestick articles which have appeared in the Review. I can say that mine has in a great measure. I wait, watch and pray for clear light which I believe we shall have if we follow the advice of those who have written.

Now I propose, with reverent fear, as an antidote to many unwise fears relative to this work, that we learn from past experience not to startle with such trepidious emotion at every new point, but exercise more faith in God and in his purpose to gather his people into the unity of the faith. Let us be assured and settled that we are now living in the gathering message, and that the same mighty hand that brought his people through the Red Sea upon dry land, will soon accomplish his work for the remnant church. Let us then continue to be bold in the Lord. "Let us be of good courage, and He that企will help us." The word which is the beginning and end of wisdom. Fear God, and keep his commandments.

Let us have more confidence to believe that God will lead those whom he has placed at the head of the work, to pray and give up to the throne of grace in their behalf, and for ourselves, that we may be led into all truth, and that the four angels may hold the four winds, that the third message may swell into the long cry, and soon wind up in glory and everlasting tri-umph. "To him who shed his blood and suffered for the word of God's good pleasure to give you the kingdom."

"Then on the Lord rely, So safe shall thou go on; Fix on his word the steadfast eye, So shall thy work be done. No profit shalt thou gain, Without the Lord's command; To him commend thy cause, his ear Attends the softest prayer."

A. S. Hutchins.

Blessedness of the Kingdom.

"There shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands."

1. This scripture is applied by the prophet to the kingdom: "For behold I create new heavens and a new earth; and the former shall not be remembered, nor come into any mind."

2. In the kingdom of God, they shall not build and another inhabit. Every one there will enjoy the fruits of his own labor. Here man is without a home, and feeling wearied of moving from place to place, and being forced to be a stranger in the world, toil and Anticipation is high. He hopes soon to have a home of his own, where he can rest with his dear family after the labor of the day is past; where he can enjoy the refreshing breezes of spring; where he can be sheltered from the biting wind and howling tempest; where he can feel free from those penetrating winds of a dreary winter. He thinks, How sweet and dear it would be to have a pleasant little home for my- self and family. For this he toils and sweats. Few can, for the work is long and arduous. He begins to feel that his happiness is achieved. But alas! he is soon sickened and falls under the heavy stroke of death. His earthly joys are destroyed forever. He built, but another will inhabit. It will not be so in the time to which the prophet refers.

3. In that land of delight they shall not plant and another eat. Here, where all is disappointment, one man's labor brings another man's drought, or the height of the vineyard, or the labor of the day is past; where he can enjoy the refreshing breezes of spring; where he can be sheltered from the biting wind and howling tempest; where he can feel free from those penetrating winds of a dreary winter. He thinks, How sweet and dear it would be to have a pleasant little home for my- self and family. For this he toils and sweats. Few can, for the work is long and arduous. He begins to feel that his happiness is achieved. But alas! he is soon sickened and falls under the heavy stroke of death. His earthly joys are destroyed forever. He built, but another will inhabit. It will not be so in the time to which the prophet refers.

4. For as the days of a tree, are the days of my people. There is a time coming when the days of God's people will be as, or equal to, the days of a particular tree. We feel destitute to know what will be the state of God's people when they reach the kingdom. On this phase, Benson gives a very correct and important note. "The LXX translate this clause, 'As the days of the tree of life, shall be the days of my people.' Such is the reading of the Septuagint. This is the proper reading of the version, the days of a tree of death, or bean, and as the days of God's people will be as the days of the tree of life, they will live forever in the state to which the precept refers. Many erroneously apply this chapter to a supposed millennium dispensation, from the assumed consideration that the phrase, "as the days of a tree," refers to such trees as the oak and other large trees, which are sever- ely cut down many hundreds years mastering, and then die. Such persons only show their misapprehension of the Scriptures.

5. And mine elect shall long enjoy the work of their hands. This is further proof that this part of the above chapter refers to the immortal state; for here we all enter into a state of immortality, and remain forever, but a short time. Our days are few and full of trouble here. We are now where the princes and power of the air rules, and our time is occupied in battling his as- sualts to overthrow us. We are strangers and pil-grims, having no home nor continuing city, but we seek one which is to come. Here we bloom for a short season with youthful beauty, and bask in the passing pleasures of our earthly day, whose morn has long since dawned upon us. Soon our youthful beau- ty passes, and the pleasures of early spring are past and gone, and we are bowed with old age. Our cheeks are ravished; our heads gray with age, and our limbs are filled with pain. We say we have been here long enough to make it worth our while to remain, and we can hardly be quite satisfied to be removed from the state of things that exist here. If we could but transport us to that fair and happier clime where the curse removed, is no more, and where the great Abad- don is destroyed, where the wicked cannot come, and where the righteous will never grow old, or die, I am sure there are many who would be willing to remain, and try to make the best of it. The work of their hands, and they will satisfy them with long life, and show them their salvation. There the mild scepter of King Jesus will extend, and its peaceful power be felt from the rising to the setting sun; from the rivers to the ends of the earth. And to him every creature in the universe will then break forth in rapturous ad-clamation of, 'Blessing, and honor, and glory, and power be unto him that siteth upon the throne, and to the Lamb for ever and ever.'

O it will be glorious to live in that delightful country. The society will be so good. Immortal saints of every age and every clime. The health of that country will be good. None shall ever say, I am sick, and there is a land of peace; for there the nations will learn war no more. May Jesus soon come, and bless his people with the delightful home which he has promised to give all his children.

Dear brother, dear sister, let us strive to meet in that fair land of promise, and so have a home where God's people shall not build and another inhabit; but where their days shall be as the days of the tree of life, and where they shall long enjoy the work of their hands.
O yes, we believe in organization, systematic benevo-

lence, &c., who are holding back on all these points.

For either they believe that they do not, or they are ignorant of

what these testimonies involve. We will have our own way, is the language of the carnal heart. What does God require of me? Is the language of the heart of the man who seeks to work out his own duty. Thus by humility and obedience Moses and Daniel find their spheres, while pride and self-will shipwrecked Indian and Abiram. J. Clarke.

Rejoice.

Rejoice in the Lord alway: and again I say rejoice. Phil. iv. 4.

It is a well known fact that the profession of reli-

gion is looked upon by the unbeliever as possessing little or no enjoyment, save what he may find in the

pleasures of the world.

If the command of Paul were obeyed this would not be the case. The professor is often found replating at

his lot, or discouraged because he has met with some

worldly loss. He ought not thus to live. A person's

home may have been burned with fire, and can be re-

joiced? Yes. To be sure he may have to endure hard-

ship and suffer on account of his lot; but he can re-

joice in view of a "house not made with hands eternal in

the heavens." 2 Cor. vi. 2. Another may have lost a

wife, and rather than grudge for the lot he can re-

joice that he may have an inheritance in the new

the earth, Matt. v. 5. 

There are some things in which the Christian should

not rejoice. 

"Rejoice not when thine enemy falleth." Prov. xxvi. 17. Charity "rejoiceth not in iniquity, but rejoiceth in

the truth." But Paul says "Rejoice in the Lord." There are many good things in which the saints may

rejoice. "Ye are of God, little children, and have won-

nered in the schools, a kind of liberty and inde-

pendence in our country, and it finds its counterpart in the

church, how had they this rule. Was it not an organ-

ization? But there are many reasons why all assimilate to the testimonies.

The review of nature of our nation is to be great. Greatest of all than the early homes of the infant
class in the primary department, all the way
down to the schools, a kind of liberty and inde-

pendence in our country, and it finds its counterpart in the

church, how had they this rule. Was it not an organ-

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church, how had they this rule. Was it not an organ-

ization? But there are many reasons why all assimilate to the testimonies.
mercy, of God, his long suffering and forbearance, we
feel to say,
" My soul forsakes her vain delight,
And bids this world farewell.
On things of sense why fix my sight?
Why on lies pleasures dwell?"
If there is anything to be said in favor of the Chris-
tian heart, it is sweet holy communion with God, where he can pour out his soul in penitential sorrow for his sins.
When we can repose in Jesus bosom, we find a pillow
of rest, of substantial rest, on which the weary head may lay in peace. Its teachings and its throbings cease.
On the bosom of Jesus' love I rest my soul. My soul, which never found rest before, finds here a home. Who will say I have no right to claim the blessing that we seek, with a humble heart and meek. With the Father, Jesus Christ the righteous. 1 John ii, 1. The promises why do we feel so discouraged? We have
obtained and are now walking with the Lamb of Mount Zion.

From Bro. Bates.
Bro. White: One more I wish to speak in favor of the truths advocated in the Review not because I am worthy, but because I feel cheered when I read the

From Sr. Harris.
DEAR BRETHREN AND SISTERS:
Wethersfield, N. Y.

LETTERS.

Our Saviour says, "Lo! I am with you always even un-
to the end of the world." He also says, "As your father Abraham waited for the reward of the inheritance, so shall you wait for the inheri-
tance." We have such glorious promises why do we feel so discouraged? We must by faith lay hold of his promises. I want to arise with the third angel's message and get out of this lukewarm state. I want to have the whole armor of God and ever be found in the path of duty. If we wish to join that happy throng we must lay every weight and the sin which doth so easily beset us, and press forward toward the mark of the prize of our high calling which is Christ Jesus. If we would be God's true people we must be a peculiar people, zealous of good works, and be found without spot or wrinkle or any such thing. My prayer is that we may be so happy as to meet on the earth made new.

L. N. BATES.

Bro. Fishell, jr., writes from Grand Ledge, Mich.: I would say to the dear brethren and sisters, that we are trying to get ready to be caught up together with them in the clouds to meet the Lord in the air. Though we have trials and afflictions, yet none of these things move us. We try to be strong in faith, giving glory to God.

Brethren, the Lord is at hand. Soon he that shall come, will come, and will not tarry. 0 let us live by faith, and not be of them that draw back unto perdi-
tion, but of them that believe to the saving of the soul.

From Sr. Holloway.
Bro. White: One more I wish to speak in favor of the truths advocated in the Review not because I am worthy, but because I feel cheered when I read the

From Sr. Harris.
LYDIA JANE SHAW.

From Sr. Holloway.

To this end I mean to strive, though I feel most unworthy. It is most consoling to think that we have a great High Priest that is passed into the heavens, Jesus the Son of God. Let us hold fast the profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities. Heb. iv, 15.

My little children, these things write unto you that ye sin not; and if any man sin, we have an advo-
cate with the Father, Jesus Christ the righteous. John i, 1.

I feel glad that the truth is being brought out on the subject of order, and our duty respecting the nation.

For my part, I wish to know my whole duty and do it. You are striving to overcome, and along with the Lamb on Mt. Zion.

South Troy, Vt.

H. N. BATES.

Bath, N. Y.

ACTION.

You striving to overcome.

Broken, the Lord is at hand. Soon he that shall come, will come, and will not tarry. 0 let us live by faith, and not be of them that draw back unto perdi-
tion, but of them that believe to the saving of the soul. Were it not for the promises of the Lord, we should sink in despair; but he hath said, I will never leave you nor forsake you; and he is a present help in time of need. So we can boldly say, The Lord is our helper, and we will not fear what man will do unto us.

The Review and Herald.

No. 361.

Obituary.

Died of puerperal fever, at his residence, in New York city, Nov. 11, 1862, Bro. Charles Andrews, aged 46 years, after a short illness of one week.

Bro. Andrews embraced the Advent faith in 1842, and was disappointed with many others in 1844, in not seeing their movement, and believing that it was the movement of the Lamb of God. But when he discovered the advent doctrine after the passing of 1844, he continued with the faithful few who held on to the past Advent movement, and believed God was in the messages. He passed through the Sabbath in 1858, under the messages of Bro. Bates, since which time he has been a firm believer in the third angel's message. He leaves a wife and an aged mother-in-law, who deeply feel his loss. These, with a little adopted daughter 5 years old, comprised his entire earthly heir.

A. GRAHAM.

Died in Vermo, Van Buren Co., Iowa, Oct. 16, 1862, Bro. Young, son of Jacob & Joanna Styer, aged 1 year and 3 days.

Died in Sonora, Atchison Co., Mo., Oct. 17, 1862, Charles R., son of Sanford R., and Mary J. Twed, aged 3 years, 11 months, and 19 days. The Lord grieved and the Lord took away: blessed be the name of the Lord. He doeth all things well.
Monetary and Quarterly Meetings in N.Y. 

At the monthly meeting at Somerset, Nov. 8, it was agreed:
1. To send Beech 1,00,xxi,5.
2. To send A. Cochran 2,00,xxi,5.
3. For Elder J. Bostwick $1,00. 
4. To send B. D. Morton 1,00,xx,16.
5. The Church at Parkville $21,00. 
6. Daniel Poss $5,00. H. S. Giddings $2,00.
7. To send Brethren at Woodhull $7,00. 
8. J. P. & M. Cash Received on Account.

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Books Sent By Mail.
1. C. M. Brown 1,00,xxi,5.
4. T. F. Morse for L. A. Bonney 1,00,xxi,1.
5. A. Cochran 2,00,xxi,5. 
6. Hannah Beecher for Mrs. I. A. Cochran 2,00,xxi,5.
7. G. Campbell 2,00,xxii,5. 
8. W. H. Slown 2,00,xxi,1.
9. A. C. Harris 2,00,xx,5. 
10. J. H. Warren 1,00,xxi,1.
11. J. P. & M. Cash Received on Account.
12. For Review and Herald.

For Publishers.
1. James Van Dyke 500,xxi,5.
2. For Review and Herald.
3. For Review and Herald.

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