

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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A LITTLE WHILE.

Beyond the smiling and the weeping,
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the blooming and the fading,
I shall be soon;
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the rising and the setting,
I shall be soon;
Beyond the calming and the fretting,
Beyond remembering and forgetting,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the parting and the meeting,
I shall be soon,
Beyond the farewell and the greeting,
Beyond the pulse's fever beating,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the frost-chain and the fever,
I shall be soon;
Beyond the rock-waste and the river,
Beyond the ever and the never,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

[Bonar.]

HOW TO PROMOTE LOVE AND HARMONY AMONG BRETHREN.

[BRO. SMITH: I send the following selected piece which you may publish in the *Review* if you think proper. L. D. STILLMAN.]

To remember our own imperfections and unfaithfulness toward God and his cause with humble contrition, will help us very much in bearing the infirmities of others instead of magnifying their faults. To pray for one another fervently, daily, in secret and whenever we meet for social worship, not forgetting the assembling of ourselves together, would tend very much to unite our hearts in Christian love and unity. To avoid the habit of telling secrets, our own as well as others. Better by far say nothing than that which is worse than nothing. The Bible says, A talebearer revealeth secrets, but he that is of a faithful spirit concealeth the matter. What a pity that so many in the world appear to have time to attend to anybody's business but their

own; and among the number some that profess religion become busy bodies in other men's matters, and thus cause trouble for themselves and all others connected with them. How much bickering, strife and heart-burning would be prevented, and in their place would be peace, good will and contentment if this evil were unknown. When will the time come? Will it not be when perfect love fills the heart? If so, let us pray, O Lord hasten the happy time for thy name's sake.

Again, if we would promote this blessed end, we should turn a deaf ear to evil or slanderous reports against our neighbor unless well substantiated. But how different the course often pursued! If a report is once started however ill-founded, there are too many who are willing, yea, eager to receive and circulate it without the least discount and thus make bad worse and often wound the heart of the innocent and cause them to stumble and fall; and it is to be feared that through this very means many will perish forever, for whom Christ died. Would that every one would remember this who deals in this forbidden commodity.

A thorough understanding in all business transactions, and a promptness in discharging our engagements would often save much trouble, and in its place would promote peace and happiness. If a brother be in fault we should go to him, not to another; but it should be in a spirit of kindness. Ye which are spiritual restore such an one in the spirit of meekness, with a willingness on our part that others should mention anything they see in us contrary to the gospel, accompanied with a sincere desire to profit thereby. The Psalmist said, "Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil." If this blessed characteristic was possessed and exemplified generally by the people of God, would it not render them fair as the moon and terrible as an army with banners? If so, how much to be desired, and how worthy to be sought by self-denial and effort by every lover of peace and unity; for behold, "how good and how pleasant it is for brethren to dwell together in unity."

THE THREE-FOLD CORD.

WRITTEN BY A MISSIONARY IN BURMAH.

[BRO. SMITH: The following I have copied with some omissions and a few alterations and send for insertion in the *Review*. C. A. O.]

You hope dear brother that you have repented of sin, and put your trust in the Lord Jesus Christ. You now desire above all things to grow in grace and attain the perfect love and enjoyment of God. But you find yourself perplexed about the way amidst the various directions of various classes of professed Christians; and you ask for a short manual of advice, plain to the understanding, and convincing to the heart. I present you therefore, with the "three-fold cord." Lay hold of it with the hand of faith and it will draw thy soul to God and to heaven. The first is the cord of secret prayer. Without this the others have no strength. Secret prayer is commonly considered a duty which must be attended to every morning and evening in order to keep a

conscience void of offence. Consider secret prayer not only as a duty, but as one of the works of thy life. Make all practicable sacrifices to maintain it. Consider that thy time is short, and that business and company must not be allowed to rob thee of thy God. Thou wilt not only find these seasons refreshing at the time, but extending a salutary influence to all other seasons of prayer. Dost thou ask how to pray? There is one who is able and willing to teach thee. Whenever thou intendest to pray, draw near to Calvary; kneel at the foot of the mount; lift up thine eyes tremblingly and in tears to thy Saviour; confess thy unworthiness, implore forgiveness and the Holy Spirit will quickly come and teach thee how to pray. The second is the cord of self denial,—rough indeed, to the hand of sense, and so abused in the Roman catholic church that Protestants have become afraid of it, and thrown it away. But lay hold my brother with the hand of faith. It is one of the three, and without it the others will lack firmness and consistency. It is an acknowledged principle that every faculty of the mind and body is strengthened by use, and weakened by disuse. It is needless to produce proofs or illustrations; they are to be met with in every day's experience. Self-love, or the desire of self-gratification in the enjoyment of the riches, the honors and the pleasures of this world is the ruling principle of fallen man. The more it is indulged the stronger it becomes. But

The love of God flows just as much,
As that of ebbing self subsides;
Our hearts, their scantiness is such.
Cannot sustain too rival tides.
Both cannot govern in one soul;
Then let self-love be dispossessed.
The love of God deserves the whole,
Nor will she dwell with such a guest.

And the way to dispossess self-love is to cease indulging it; to treat self as an enemy, a vicious animal for instance, whose propensities are to be thwarted, whose indulgences are to be curtailed as far as can be done, consistent with his utmost serviceableness, or, in the language of scripture, to deny self and take up the cross daily; to keep under the body and bring it into subjection; to mortify the members which are upon the earth; to cease from loving the world or the things that are in the world. Alas for those whose days are spent in pampering their bodies, under the idea of preserving their life and health; who toil to lay up treasures upon earth, under the idea of providing for their children; who conform to the fashions of the world with the idea of avoiding pernicious singularity; who use every means to maintain their character and extend their reputation under the idea of gaining more influence, and thereby capacity for serving the cause! How can such enter the kingdom of heaven? "Strait is the gate and narrow is the way that leadeth to life and few there be that find it." Wouldst thou, my brother, belong to the happy few? Wouldst thou subdue that inordinate self-love which has hitherto shut out the love of God from thy heart and impeded thy progress in the heavenly way? Adopt a course of daily, habitual, self denial. Cease gratifying thy inordinate appetites, be content with a very plain diet, reject

delicacies, fast often; keep thy body under. Cease adorning thy person, dress in plain apparel, discard all finery, cut off the supplies of vanity and pride; prefer inconveniences to slothful ease and carnal indulgence. Turn away thine eyes from vain sights and thine ears from vain sounds. Engage in no conversation, read no book that hinders thy communion with God. As to reputation, that last idol and most deadly tyrant over poor fallen man, follow the advice of Archbishop Leighton: "Choose always to the best of thy skill what is most to God's honor, and most like Christ and his example and most profitable to thy neighbor, and least servicable to thine own exaltation."

Finally renounce all agreement with this world which lieth in the arms of the wicked one; renounce all worldly projects and pursuits except what are necessary for thy sustenance and that of those dependent on thee, and what are necessary to use or appropriate the avails of to the promotion of God's cause; avoid as much as possible the contaminating touch of worldly things; and by shutting the avenues of the soul against the solicitations of the lust of the flesh, the lust of the eyes and the pride of life, endeavor to weaken that deadly and tremendous influence which the world has gained over thee, and of which thou art hardly suspicious. Art thou ready on reading these pages to say, Alas for me! bound by a thousand chains and loaded with a thousand burdens how can I ever live a life of holy self denial? Remember there is one who is willing and able to help thee. It is commonly the case with young converts that the Holy Spirit draws them towards the path of self denial. We can all perhaps, remember the time when we had such a sense of our own unworthiness that we were desirous of denying ourselves of every unholy influence; when we had such a sense of the danger of temptation and the dreadful power of sin, that we were willing to renounce all things in order to live a holy life. Return, O mistaken soul to thy first love, God is still waiting to be gracious. Dost thou not feel a latent impulse as thou readest these lines? a secret conviction that this is the truth? an incipient desire to comply? Yield thyself to the heavenly influence. Make an immediate beginning. Wait not till thou seest the whole path clearly illumined; expect not meridian brightness while thy sun is yet struggling with the dark malignant vapors which rest on thy earthly horizon, the confines of a still darker world. The path of self denial is to carnal eyes a veiled path, a mystery of the divine kingdom. While thou hesitatest at the first sacrifice required, expect no further admonition, no further light. But if thou wilt do what thy hands find to do this hour, if thou wilt in childlike simplicity and humble obedience take the first step, thou shalt see the second which now thou seest not; and as thou advancest thou shalt find the path of self denial open most wonderfully before thee; thou shalt find it sweet to follow thy dear Lord and Saviour, bearing the cross, and shalt soon be enabled to say "Sweet is the cross above all sweets, to souls enamored with thy smiles." The third is the cord of doing good. This imparts beauty and utility to the rest. It is written of the Lord Jesus that he went about doing good. Art thou his disciple, imitate his example. Do good. Let this be thy motto. Do all the good in thy power—of every sort, to every person. Regard every human being as thy brother; look with eyes of love on every one thou meetest. Rejoice in every opportunity of doing him any good, either of a temporal or spiritual kind. Comfort him in trouble, relieve his wants, instruct his ignorance, enlighten his darkness, warn him of his danger, show him the way of salvation, persuade him if possible, to become thy fellow traveler in that blessed way. Follow him with all offices of kindness and love, even as thou wouldst be pleased to have another do to thee. Bear with his infirmities. Be not weary in well doing. Remember that thy Saviour bore long with thee, beyond all conception, and covered thy pollution with the

robe stained in his own blood, that the wrath of God might not smite thee. And when he thus forgives thine immense debt, canst thou not bear with thy fellow debtor? Do good to the Lord the Lord thy Saviour. Is he far above thy reach? True he has ascended up on high; but still he lives in all his members. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." As thou hast opportunity therefore, do good to all men, especially to them who are of the household of faith. As a true follower of Christ seek not thine own profit but the profit of many that they may be saved. Since Christ hath suffered, that whosoever believeth on him should not perish, but have eternal life, extend thy good wishes to earth's remotest bounds. But let the members of the household of faith, whatever be their language or country, share in thy warmest love. Regard each one as a part of thine own dear Saviour and be as happy to wash their feet as if they were the feet of thy Lord himself. Remember that notwithstanding present imperfections, ye are all hastening to be united to one another, and to God in a manner most ineffable, even as God is in Christ and Christ in God; and that the bosom of his love is opening to receive you all.

A QUERY.

How is it that St. Matthew says in a certain place, It was prophesied by the prophet Jeremiah, and no such prophesy is found in Jeremiah, but in Zechariah?

To this we reply that the divisions which now obtain in both the Old Testament and the New, are of modern origin. Cardinal Cairo, in the twelfth century, divided the scriptures of the New Testament into chapters; and Robert Stephens, in the sixteenth century, divided them into verses. These distributions were made to facilitate references to these writings, but in thousands of instances they have obscured the sense of them.

The Jews divided all the writings of the law, the Prophets and the Psalms into fifty-four sections, for the purpose of reading them once in a year in their synagogues. Four of these sections were shorter than the others; and whether designed for two of their greatest solemnities, to be read together two on each occasion, we cannot say; but so it was that the whole volume was read once every year in their public meetings. But in quoting these writings, they sometimes quoted them under the general running title of these sections, or more loosely, under three heads—the Law, the Prophets and the Psalms. At other times they were quoted with the most minute reference, as, for instance, "It is so written in the second Psalm." Sometimes the whole writings are called *the Law*. The Saviour once quotes the Psalms thus: "It is written in the Law, *They sated me without a cause*; yet this is found in the book of Psalms. The running title to the sections of the prophetic writings is said by some to have been *Jeremiah*; others have said that the Jews called *Jeremiah the weeping prophet*, and used his name as an *appellative* to denote all those predictions which had respect to the suffering of the Messiah. But one thing is obvious, that there was among all persons in that age a loose or general reference, as well as a strict and accurate reference to sayings in the prophets. If then, Matthew did actually use the name of *Jeremiah* instead of the name of *Zechariah*, it may have proceeded from some of those causes assigned. But whether or not, it effects no more the credibility of the testimony of Matthew concerning Jesus Christ, than the fact of Paul's forgetting how many he had baptized in Corinth, proves that he was not inspired with an infallible knowledge of the gospel.

Such objections as these exhibit a very strange state of mind, and show that the objector is entirely ignorant of the real grounds on which we assent to the divine authority of these records.—*Campbell's debate with Owen*, p. 357.

EXTRACT FROM "PROVISION FOR PASSING OVER JORDAN."

BY DR. SCUDDER.

CHRISTIANS often meet with little trials in their families and from other sources, and many of them it is to be feared, commit as much sin by their peevishness and fretfulness and murmuring as did the Israelites while under their trials in the wilderness. Thou knowest well my soul how prone thou art to err in these respects. Be on thy guard therefore, lest these sins should get the victory over thee. It will be well for thee to read often the 11th, 14th, and 16th of Numbers as well as similar portions of scripture that thou mayest know in what light a holy God views thy peevish, fretful murmuring spirit.

I pray for sanctification, and when I thus pray I make no reserve as to the means by which this is to be brought about. In order to effect this sanctification my heavenly Father commences a course of discipline, the only course by which my prayer can consistently be answered. He exposes me to various trials from my own heart, or from others, or he sends bodily affliction upon me. No sooner however does he do this than I rebel against his treatment and murmur at my hard lot—murmur because he has been answering my prayer. O my soul what a mark is this of thy utter vileness and pollution. O my Father, I beseech thee for Christ's sake to forgive all my past murmurings, and grant that these sins may never again find a place in my bosom. Help me to keep in mind that every trial, every affliction, every pain that I experience is a love token sent by thee—sent expressly for my good—sent for my sanctification. For ought thou knowest my soul, if one of these trials, one of these afflictions, one of these pains were to be withheld thou mightest be lost.

It is much easier for an earthly father to caress his children when they do well, than to chastise them when they need his discipline. But his chastisements are greater marks of his love than are his caresses, and the reason is, because it is so painful to inflict the one and so pleasant to impart the other. So it is with thy heavenly Father, my soul. It is much easier for him to caress thee than to chastise thee; but it is a greater mark of his love when he does chastise thee than when he caresses thee. He afflicts not willingly. O that this thought might constrain me to cry out, Welcome trials, welcome afflictions, welcome pains, as the choicest blessing which can be mingled in my earthly cup. Welcome anything, welcome everything which may lead me to my Saviour.

It is to be feared that many Christians give place to a species of resentment, of the evil of which they are scarcely sensible. This shows itself by their giving utterance in a hasty manner to such expressions as, "You are a naughty child;" "You are a wicked man;" "You are a stupid creature"—expressions which are mere ebullitions of their displeasure.

As the spirit which gives rise to these ebullitions and utterances is as really sinful as the spirit which prompts them to raise their hands in anger and use personal violence, it becomes thee, my soul to dwell upon thy watch tower and guard every avenue against the entrance of this most subtle enemy. If ever thou hast occasion to reprove others be careful to reprove them with words of gentleness and with such tenderness as to show them that it is not to gratify thy resentment, but to do them good that thou didst reprove them. Reprove them if possible, in such a manner that they will not only not become angry, but will love thee for thy reproof.

I need more of that long suffering and gentleness and meekness which are equally the fruits of the Spirit with love, joy and peace. That thou, my soul, mayest hereafter be constrained through grace to act a more consistent part, remember that the least violation of these graces—especially that the least species of resentment towards those who have injured thee, though it may be unmin-

gled with ill-will, and though it may amount only to the withdrawing of thy good feelings from them, will prove a great hindrance to thee in making thy provision for passing over Jordan. With such a spirit thou canst not ask thy Father to forgive thee thy trespasses as thou forgivest those who trespass against thee; for this prayer in appropriate words would be, Lord, be pleased to treat me in the same manner that I treat those who have injured me. If ever my soul, thou feelest the least spark of resentment, or if thou art in danger of acting contrary to the long-suffering, the gentleness, and the meekness of the gospel, flee to Calvary. Hear thy Saviour under the severest provocation from his enemies crying out "Father forgive them for they know not what they do," and learn from this prayer to hush every angry passion to peace.

When disposed to be angry let me be very careful never to speak loudly. A suppressed tone of voice is one of the greatest antagonists to anger. It is of the greatest importance that I repress the very first risings of anger. Otherwise it may betray me though a word be not spoken, it may betray me through my countenance. By giving place to anger or other unbecoming tempers before an ungodly person, for aught I know, I may be the cause of his losing his soul.

In thy interviews with those around thee be careful to never manifest such a spirit as will unfit thee to converse with them on religious subjects. If in these interviews thou shouldst exhibit an angry or otherwise improper temper into what a sad dilemma wouldst thou be thrown, wert thou to attempt to address them on their soul's concerns. How would thy very lips be almost closed to the utterance of a single word. Among my spiritual foes there is none so powerful as pride, and there is none of a more insidious character. That thou, my soul, mayest be properly impressed with its evil nature, thou shouldst remember that it is the sin most dishonoring to God. It is the sin which lies at the root of all other sins. It is the father and the mother, the brother, the sister of them all. It is the sin which is the first to live in thy bosom. It is the last to die there. It is this deeply stained crime in man which was the cause even of the humiliation of the immaculate Son of God. It brought him down from his glory to tread the valley of Gethsemane, and to die on the cross. O my soul when thou thinkest to what a state of degradation and abasement thy Saviour was brought by thy pride, wilt thou ever again have any towering thoughts of thyself? Wilt thou not be satisfied unless every one is ready to bow in thought, in word, and in deed to thee? Wilt thou ever look down upon those of thy fellow men who may be of what the world calls inferior birth, and congratulate thyself with the thought that thou art above them? Shall thy worldly possessions and thy standing in society puff thee up with the notion that thou wert east in a mold superior to that in which they were formed? O if I could have any interest at the throne of heaven, if my royal Sovereign there would hold out his golden scepter that I might approach it and present a petition before him, that petition would be that the very last filament of pride might be torn from my bosom and buried in Gethsemane at the feet of my Saviour. O my soul if pride should ever again threaten to gain the mastery over thee, pause and take such a view of it as a dying bed, as the last struggle, as the coffin, as the grave are so eminently calculated to give.

Should I ever come in contact with a proud contentious and angry spirit, let me be very careful not to meet him with a harsh answer. "A soft answer turneth away wrath."

Art thou sensible that thou art nothing, and that if there is any good in thee, this good is Christ formed within thee. And as thy Saviour was abased in the sight of others, art thou willing to be abased for his sake in the sight of others? Art thou willing to yield points which come in contact with thy pride, with a quiet spirit and without any anxiety, for the sake of exalting thy-

self, to give thy reasons for such submission? and art thou willing to hear remarks which also wound thy pride without any desire to retaliate? "Let this mind be in you which was also in Christ Jesus; who being in the form of God thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

THE GREAT MOTIVE.

"I WAS once travelling on a western railroad," said a young man in our prayer meeting, "and I happened to be seated beside a gentleman with whom I fell into conversation on general matters, and I soon found that there was a strong tie between us. I learned that he was a missionary in one of the interior countries, and we began to converse on the interests of religion. We spoke of plans and motives; and in reply to a remark he made, I said that if I knew my own heart, I was trying to live with a single motive—to glorify God. 'My young friend,' said the good man, 'I have been trying for forty years to satisfy myself of the same thing, but I am not yet so clear on that point.' It was a lesson," continued the young man, "that I shall never forget. It led me to look more closely to my own heart, to scan my real motives, to look at my daily life and conversation; and I found that after all it was not so easy a thing as I imagined to live with a single purpose of holiness and consecration to God."

The reply of the old soldier was a wise one.—He had run the race for forty years, as an earnest servant of Christ. He had been through the varied experience, and had seen the lights and shadows of the Christian warfare. He had learned the power of the world over the heart. He had borne the struggle with the natural affections and desires, and had learned the depth of the declaration, that "the heart is deceitful above all things and desperately wicked." He could well remind his young companion of these things by a simple declaration of his anxiety to be assured that his own motives were pure, and that he was, indeed, living to glorify God.

But the answer of the young man was as noble as it was Christian. Though he may have been more or less mistaken in regard to the entireness of his purpose, and though in the ardor of youth, some worldly purpose may have alloyed his desire to live for the honor of God, yet the answer was a good one. It showed that his affections were directed to the highest end. Young men are too unfrequent, who make this their foundation-motive, and who are willing to let it be known among strangers. The homes and dreams of the world crowd to closely upon their places; and schemes of fame, ambition and wealth, are too apt to bind them to a conformity with the world. May the experience of that young man prove that he is living for the glory of God.

The incident suggests to us the importance of a thorough self-examination on the part of every Christian in order that he may know to what purpose he is living. The surface work of the Christian is not enough. The external profession, the church membership, the attendance on public service, are not the sum total of a Christian life. The vine derives its luxuriance and its fruit from the supplies that nourish it inwardly. The sun may shine upon it outwardly, and the rain and the dew may fall upon it, but it draws its life-blood and its vigor by the circulation of the sap and the moisture absorbed by the roots and distributed by its channels and fibres to every branch, every leaf and every cluster. So must the Christian become fruitful by the inner life and spiritual growth which will enable him to become a fruitful limb, and to bring forth a hundred fold to the honor of God.

We often repeat to ourselves the words of the hymn:

"Tis a point I long to know—
Oft it causes anxious thought—
Do I love the Lord or no?
Am I his, or am I not?"

If we love him we will keep his commandments. If we keep his commandments, we shall glorify him. If we glorify him, he will also, in his own time, glorify us in his heavenly kingdom.

All the motives and purposes of time sink into nothingness compared with this. Happy is that man who can, through the grace of God given to him, feel assured that he is thus consecrated to his service and his praise. He has already begun his companionship with the angels, and has realized that the "path of the just shineth more and more to the perfect day."—*Christian Intelligencer*.

PROVIDENTIAL INTERPOSITIONS.

Much ridicule has been heaped in our age on the superstition of those who believe that the Providence of God is special as well as general, and may interpose in behalf of his children in the minutest duties and details of life. It has been said, even by Christian philosophers, that God cannot be expected to suspend or set aside the great laws of his government for human convenience, and that such a belief is worthy only of ignorant and vulgar minds. We are glad to find so eminent a writer as Dr. Mansel, in his *Limits of Religious Thought*, confuting these philosophers by reasoning as subtle as their own:

The course of divine Providence, he says, in the government of the world, is represented in Scripture under the twofold aspect of General Law and Special Interposition. Not only is God the author of the universe, and of those regular laws by which the periodical recurrence of its natural phenomena are determined; but He is also exhibited as standing in a special relation to mankind; as the direct cause of events by which their temporal or spiritual welfare is affected; as accessible to the prayers of His servants; as to be praised for his special mercies towards each of us in particular. But this scriptural representation has been discovered by Philosophy to be irrational. God is unchangeable; and therefore he cannot be moved by man's entreaty. He is infinitely wise and good; and therefore he ought not to deviate from the perfection of his eternal counsels. "The religious man," says a writer of the present day, "who believes that all events, mental as well as physical, are pre-ordered and arranged according to the decrees of infinite wisdom, and the philosopher, who knows that, by the wise and eternal laws of the universe, cause and effect are indissolubly chained together, and that one follows the other in inevitable succession,—equally feel that this ordination—this chain—cannot be changeable at the cry of man."

* * * If the purposes of God were not wise, they would not be formed;—if wise, they cannot be changed; for then they would become unwise.

* * * The devout philosopher, trained to the investigation of universal system—the serene astronomer, fresh from the study of the changeless laws which govern innumerable worlds,—shrinks from the monstrous irrationality of asking the Great Architect and governor of all to work a miracle in his behalf,—to interfere, for the sake of his convenience or his plans, with the sublime order conceived by the Ancient of Days in the far eternity of the past; for what is a special providence but an interference with established laws? and what is such interference but a miracle."

Now, here, as in the objections previously noticed, the rationalist mistakes a general difficulty of all human thought for a special difficulty of Christian belief. The really insoluble problem is, how to conceive God as acting at all; not how to conceive him as acting in this way, rather than in that. The creation of the world at any period of time; the establishment, at any moment, of immutable laws for the future government of that world; this is the real mystery which reason is unable to fathom; this is the representation which seems to contradict our conceptions of the Divine Perfection. To that pretentious perversion of the

finite which philosophy dignifies with the name of the Infinite, it is a contradiction to suppose that any changes can take place at any moment;—that anything can begin to exist, which was not from all eternity. To conceive the infinite Creator, at any moment of time, calling into existence a finite world, is, in the human point of view, to suppose an imperfection, either before the act or after it. It is to suppose the development of a power hitherto unexercised, or the limiting to a determinate act that which was before general and indeterminate.

May we not then repeat our author's objection in another form? how can a being of infinite wisdom and goodness, without an act of self-deterioration, change the laws which have governed his own solitary existence in the far eternity when the world was not? Or rather, may we not ask what these very phrases of "changeless laws" and "far eternity" really mean? Do they not represent God's existence as manifested under the conditions which necessarily involve the conception of the imperfect and the finite? They have not emancipated the Deity from the law of time; they have merely substituted, for the revealed representation of the God who, from time to time vouchsafes His aid to the need of his creatures, the rationalizing representation of the God who, throughout all time, steadfastly refuses to do so.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, JUNE 29, 1860.

THE CAUSE IN VERMONT.

DEAR BRO. SMITH: The cause of present truth is still advancing in northern Vt. For a few weeks past I have labored with my brother and Bro. Sperry, and have had the privilege of seeing about twenty honest souls decide to keep all of God's commandments. Truly my heart is made to rejoice and my faith is strengthened when I see the love and power of the Lord displayed in the glorious work of preparing a people for translation. The interest is evidently increasing in the East. Calls are more numerous, and most of the brethren see the necessity of being where the Lord can employ them in his service.

But while the cause is steadily advancing, we are not left without meeting opposition. Ministers of the different denominations are writing and lecturing against the Sabbath, and in some places professed Christians are disposed to make use of the law to compel us to keep Sunday.

A few weeks ago Bro. Sperry and myself held meetings in North Troy, Vt., and met much opposition. A minister was employed to preach against us; but the Lord gave Bro. Sperry freedom in defending the truth, and three embraced the Sabbath. When the people saw that the truth was getting hold in Troy they resorted to the lock-door argument, and we went where there was an ear to hear. During our absence, efforts were made by certain individuals to discourage those who had decided to keep the Sabbath that they might give up the truth. The 21st ult. the deputy sheriff of Troy served three writs on Bro. McClaffin because he had broken three Sundays, and summoned him to appear before the chief justice to answer to the charges brought against him. Bro. M. appeared before the justice, and adjourned the trial. The regular sheriff of Troy came to Bro. M. and told him that if he would acknowledge he had been under mesmeric influence, and give up the Sabbath, the difficulty would be settled. But Bro. M. retained his integrity.

By this time there was quite an excitement in Troy. Some said, "We will not have any more of this seventh-day business in Troy; and when you shall have paid a few fines, you will begin to think it's time to keep Sunday." Others said, "This man is abused. He still has friends in Troy who will help him. His persecutors have often been seen breaking the Sabbath," etc. The court set the 8th inst. The witnesses gave in their testimonies against Bro. M. (Bro. M. could not speak for himself—it was a criminal case); the lawyers gave in their speeches, and the jury decided that Bro. M. should not be fined.

Bro. M.'s lawyer made excellent remarks. He proved, 1. That Bro. M.'s accusers were actuated by a spirit of persecution. 2. That there were few in Troy who adhered to the letter of the Sunday law of Vt. 3. That the church had no more right to persecute the poor despised Sabbath-keepers, than the Jews had to persecute the poor despised Nazarene. 4. That Bro. M. founded his belief on the Bible, and that he had not violated the constitution of the State of Vt., or the constitution of the United States. 5. That the great object of our forefathers in coming to this country was to worship God according to the dictates of their own consciences. 6. That when church members resort to the law of the land to compel Christians to keep Sunday as a holy day, they follow the same principle that the Catholic church followed when she persecuted those who would not subscribe to her doctrines.

I was present when Bro. M. was tried, and was led to conclude that some of his accusers had the same spirit that the Jews had when they cried, "Crucify him! crucify him!" There are some in Troy who would like to crucify the truth, and abuse those who would keep it; but there are others who have better principles, and more humanity, and who are ashamed of the course pursued by professed Christians. The Sunday law of Vt. is evidently against us. It clashes with the constitution of Vt., and with the constitution of the United States; yet it is pronounced constitutional because it has not been repealed. But our common courts cannot repeal the Sunday law, and Bro. M. acknowledged that he had not kept Sunday according to the law of Vt. Hence it is manifest that the decision of the jury was against the law of Vermont.

We are glad that the Lord does put into the minds of some to maintain the right, and that there are many who sigh in view of the abominations that are done in the land. But we cannot look for a better state of things in this country. The nations will soon be angry, and the two-horned beast will act his part in the conflict that is just before us; and God's people will be tried. The Lord is now holding in check the four winds, that the wind may not hurt the earth till God's remnant are sealed. Rev. vii, 2, 3. May God help us to put on strength, gird on the whole armor and work while mercy lingers, that the honest may embrace the principles of the fifth kingdom, and that our souls may be saved when the Almighty Deliverer shall come.

DANIEL T. BOURDEAU.

West Enosborough, Vt.

FEAR.

Godly fear is an essential part of the christian character. It is sometimes called filial fear. Paul had it, when he said "lest by any means, when I have preached to others, I myself should be a castaway." 1 Cor. ix, 27; also Heb. iv, 1. Let us, therefore, fear, lest a promise being left us, &c. All the holy men of old had this fear. It is founded in love; it is continued and perfected in love; it has no torment in it, no discouragement, no spasmodic tortures of body, or mind; but it is calm, collected, composed. It exists in humble, broken, contrite hearts. It exists and grows strong in companionship with peace, love and joy. It fears to offend God because God is just and good and holy, and from respect and veneration to him and his character. It approaches God with careful solicitude, lest his pure eye should behold some hidden sin, while it at the same time stimulates the action of faith as it soars upward to heaven.

Slavish fear is entirely different from, and opposed to Godly fear, although it is often mistaken for it. It is the legitimate offspring of sin and guilt. Nevertheless Satan often scares the good man with groundless alarms. See Job vii, 14. This slavish fear is one of Satan's most potent weapons, with which he assails the poor saint, in his lonely hours. It has been in all ages a snare into which the good have fallen, all the while supposing it to be a Godly fear; which mistake has rivetted the fetters, forged by the archenemy, in his gloomy darkness.

The pagan and papal systems, have reaped a large harvest by means of this slavish fear. It has multiplied victims to Juggernaut and penance; Pilgrims to Mecca and to Rome; and it has whitened many a rood of earth's surface with unburied, uncoffined bones.

The papal system, especially, has profited by this mistake, calling this slavish fear a godly one. It has nourished it by regularly constituted fasts and acts of penance, and thus has deceived its victims, and cheated them out of heaven.

Luther, the great reformer, had nearly fallen a victim to this fear. He was born in 1483, a time of thick moral darkness. Never was the Roman Catholic Church more corrupt, yet the good had not yet broken from its impious and senseless rites.

He had been favored with the best education Europe could afford; but all religious teaching, at that time, was so mixed with superstition, that Luther was under its influence, although he sought for the truth as it is in the word of God, yet he knew not how to obtain it. Of his own accord he entered a monastery at the age of twenty-one, the most fitting place, as he supposed to become holy; and here he industriously and sincerely, but vainly, practiced all the rites and severe mortifications of an austere monk; and all the while his fears and convictions deepened, and diffused themselves in his heart, until his life was in danger. None of his fellow monks could fathom his case, or give advice which should assuage his grief, or heal his wounds. Sin, sin, was his bitter foe, and all the rites of the cloister could not suffice to draw the venom from the sting of this deadly enemy.

Very happily for Luther, and happily for the good, Providence had previously prepared a fit person to give to the distressed Luther, such advice as was calculated to set him free. I. Staupitz, Vicar General of the Augustine monks, had passed through such religious experiences, as fitted him to administer to Luther appropriate instructions and consolations; and he profited by the mild precepts of his friend, who taught him to look to God as to a kind father, not as to an inexorable avenger, but with faith in Christ, not in self-mortifications and severe penance.

About the time Luther left the privacy of a monk's cell, for the pulpit (Luther's disenthralment from Romanism was gradual), the following incident took place, which I copy from D'Aubigne's Hist. of the Ref., page 183, vol. 1.

"The festival of Corpus Christi was to be celebrated with great pomp at Eisleben. The Vicar General would be present, and Luther repaired there also. He had still need of Staupitz, and sought every opportunity of meeting this enlightened guide, who directed his soul into the path of life. The procession was numerous and brilliant. Staupitz himself bore the consecrated host, Luther following in his sacerdotal robes. The thought that it was Jesus Christ himself whom the Vicar General carried, the idea that the Saviour was there in person before him, suddenly struck Luther's imagination, and filled him with such terror that he could scarcely proceed. The perspiration fell drop by drop from his face; he staggered, and thought he should die of anguish and affright. At length the procession was over; the host, that had awakened all the fears of the monk, was solemnly deposited in the sanctuary; and Luther, finding himself alone with Staupitz, fell into his arms and confessed his dread. Then the good Vicar General, who had long known that gentle Saviour, who does not break the bruised reed, said to him mildly: 'It was not Jesus Christ, my brother, he does not alarm, he gives consolation only.'"

If ever there was a time in which it was important to understand this device of Satan, it was in the reformation; and it is evident from Luther's course, that thenceforth slavish fear had no terrors for him, at least none are apparent. He learned by sad experience, that Satan could counterfeit the fear of God, and thus terrify the mind otherwise unmoved.

This too is a time of reformation from papal errors. Satan is making a mighty but silent struggle. Many an honest heart is scared with dreams, and terrified in various ways; but the obedient godly person may well claim the promise, and cast itself calmly upon its loving, gentle Saviour.

JOS. CLARKE.

THE CAUSE IN WISCONSIN.

DEAR BRO. SMITH: The third angel's message is rising; and I believe is speedily preparing for the loud cry. I have just closed the second series of lectures at Little Prairie, Walworth Co., Wis., where I com-

menced lecturing the 29th day of January last. There were at that time only six or seven Sabbath-keepers in the vicinity. Last Sabbath, June 16, after preaching at 10 o'clock A. M., we all went to the beautiful Lake Pleasant, where I enjoyed the happy privilege of burying seventeen souls in the likeness of Christ's death. At 4 P. M. we assembled again for the purpose of becoming organized into a church, and after duly considering God's order of things in the church, forty souls were united together in the strong bond of love and Christian fellowship. Two brethren were then chosen by the church and duly set apart to fill their proper places in the church. O, praise the name of the Lord forever for what he has done for the people there. In the evening at 8 o'clock we met again to follow our Saviour's example as we find it recorded in John xiii, 13-15, and truly we realized the fulfillment of his promise in verse 17. We also partook of the emblems of his broken body and shed blood, which strengthened and encouraged us all to press forward to that crown of bright glory which is laid up for all the finally faithful and obedient. May we all be faithful and overcome, is my prayer.

This church have also unanimously adopted the plan of systematic benevolence.

ISAAC SANBORN.

Whitewater, Wal. Co., Wis.

THE EYE-SALVE.

Its uses. To improve the sight, so that the Christian may realize his wants, his spiritual wants. He who does not realize his spiritual wants, will have no desires for such things. Of course he lies down in stupidity, and imagines himself already supplied. Like the drunken man, he thinks himself rich, in need of nothing, and knows not that he is poor, and in need of all things, wretched, and miserable, and blind, and naked." Rev. iii, 19.

The eye-salve opens his eyes to see his sinful heart, and thus lowers himself in his own eyes. He sees now that there is no hope in himself. It shows him its odiousness, its hurtful nature, and the ruin it has brought upon the world, and its hatefulness in the sight of God.

Now his heart is somewhat prepared to appreciate its opposite, holiness; and the eye-salve opens his eyes to the character of God as displayed in the word of God, and he cries out in the bitterness of his soul, "Create in me a clean heart." Ps. li.

The eye-salve opens to him the beauties and excellent principles unfolded in the word of God, and he pants for greater discoveries and attainments in holiness; to be free from sin, to be reconciled more fully to God, to attain to a holy and heavenly life.

The eye-salve opens to his astonished sight the devices of Satan, who is no more to him a myth, a phantom, an apocryphal being, only feared by the weak and superstitious; but now he sees in this arch-enemy a fallen angel, strong, experienced, artful, persevering; and why should he affect to despise the being who for forty days tempted the Son of God; that made war in heaven; that killed the good of all ages; that crucified the Saviour; the instigator of all horrible crimes, the murderer, the liar, the thief, the sworn enemy of God's holy Sabbath, as well as the enemy of all the ten precepts, and of those who practice them; the hater of truth; he who, if it were possible, would long ago have dethroned God and set himself up chief ruler, where he would have dispensed cruelty, confusion, impurity, and every evil principle, and would have revelled in destruction.

The eye-salve so improves his sight, that he now sees his own weakness, and what points need a double watch; where he must institute more than common watchfulness; it shows him whence to draw wisdom, and discernment, how to edify and exhort, and what are the needs and virtues of his contemporaries.

The eye-salve shows him the value of time, and the importance of improving it. It shows to him the order and beauty of prophecy, its practical utility and bearing peculiarly on the present age, and upon personal character, and the danger of closing the heart to any principle of the revelation of God's word.

The eye-salve shows him the beauty of candor and truth, the necessity of order and industry, of purity and peace, the excellence of every virtue, and the beau-

ties of God's attributes, of justice, mercy, and truth, and he would not that God should be otherwise than he is. Rather would he fall to rise no more, than that God should surrender one iota of his perfections, or lower his standard of law in the least particular.

One peculiarity of the eye-salve is, that he who has most of it values it most highly, while he who has least, values it least.

J. CLARKE.

SUBMISSION.

"Wives submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, as Christ is the head of the church. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." Eph. v, 22-24.

The wife should be subject unto her husband (her head) as the church is subject unto Christ. Christ has given rules to govern the church; but if the husband has no rules to govern his family, if he does not take his place as head, in what sense can the wife submit to him? She may be obliged to submit to family confusion; but what is the wife's duty in the neglect of family regulation by her husband? Can she take his place and fill her own? or is it her duty to submit to family disorder in obedience to the apostle's injunction, "Wives submit yourselves to your own husbands?"

Christ has left precept and example to teach and guide the church; but if the husband does not observe and obey those pertaining to the family relation, how can the wife "submit" unto him "as unto the Lord?" It is true she may submit to the want of these very necessary qualifications of her head; but can she submit to him as the church to Christ?

Christ has left many comforting words and promises for the church in times of deep trial and affliction, having a tender regard and care for the church; but if the husband has no tender watch-care for his wife, no word of encouragement in times of trial and doubt, she cannot reverence her head. She may submit to neglect, or even harsh reproof, but she cannot love, respect and reverence her husband as her head.

Certainly it seems to be necessary that the husband first obey the instruction of the apostle to love and cherish as his own body, his wife, to lead and guide her as Christ the church. Then the wife should cheerfully submit to him in everything. This all good wives will do. She will reverence her head as the church does Christ. Then, and not until then, are the husband and wife qualified to act in unison in training their children in the nurture and admonition of the Lord.

A family that is regulated by the wholesome restraint of the united heads is indeed a most pleasing and beautiful sight. It is truly a little heaven below.

"Each in his proper station moves,
Each fulfills his part with love."

It may be said, You "must do it by love." But what is love? Is it to allow the innocent creatures intrusted to our care to rush into temptation when a little restraint on our part at the right time would place them in the path of obedience and happiness, where God's Spirit can touch their tender hearts. Who has pure love for his children? Has he who permits them (because it is grievous for the present to correct them) to grow up unsubdued, with petted wills, restless and unhappy? Does not he who applies the rod of restraint (because it afterward yields the peaceable fruit of righteousness), and brings his children into subjection to rule and regulation, does he not rather show pure love for those intrusted to his care?

God is love; and he has just laws requiring strict obedience. Love does not obliterate his law; if it does, it would have ceased at the cross; for where was greater love ever manifested? Christ by his death and sufferings established his Father's law.

May the Lord save us from acting in families as if there was no law, while we profess to be keeping the commandments of God and the faith of Jesus. It is by these perfect rules that love is preserved and strengthened; without them hate and every evil work would be the consequence.

O, the responsibilities of heads of families who have children to be saved or lost. If none but those children can be saved whom the parents bear to the throne of grace in the arms of faith, what a fearful responsi-

bility rests upon the parents that they do their duty in first properly restraining them, and then exercising faith for them. May the Lord help us to have faith for our families.

M.

SWEETNESS DISPELS BITTERNESS.

From Dresden Luther proceeded to Erfurt, and reappeared to discharge the functions of Vicar General, in that very convent where, eleven years before, he had wound up the clock, opened the gates, and swept out the church. He nominated to the priorship of the convent, the bachelor John Lange, a learned and pious but severe man, he exhorted him to affability and patience. "Put on," he wrote to him shortly after, "put on a spirit of meekness towards the prior of Nuremberg, this is but proper, seeing that he has assumed a spirit of bitterness and harshness. Bitterness is not expelled by bitterness, that is to say, the devil by the devil; but sweetness dispels bitterness, that is to say the finger of God casts out the evil spirit." We must perhaps regret that Luther did not on various occasions remember this excellent advice."—D'Aubigne's Hist. of the Ref., vol. 1, chapter 9.

NEW DOCTRINES.

It is often observed by the opposers of present truth, by way of taunt, that we are teaching novel doctrines. Let such read and ponder the following extract from D'Aubigne's Hist. of the Ref., page 213, vol 1, and observe the striking analogy between those times and ours.

J. CLARKE.

"Already many doctors began to speak ill of the Wittenburg professors, and accused them of innovation. 'One would say,' continues Luther, 'that there had never lived men before us who taught as we teach.—Yes in truth there have been many. But the anger of God, which our sins have deserved, has prevented us from seeing and hearing them. For a long time the universities have banished the word of God into a corner. Let them read this book, and then let them say whether our theology is new, for this is not a new book.'

TO THE SISTERS.

DEAR SISTERS: There is a short article on Deception in the Review of Oct. 27, 1859, which has not, I fear, been read by all with profit. I wish it could be reprinted, or that some would take the trouble to read it again. It is strange that any people professing the religion of Jesus should be vain in their dress, and more surprising still, that we, who have seen the sad effects of pride, should follow in the same path.

What is it sisters, that has caused the death of true and vital piety in the nominal churches? It is their pride. "O how lofty are their eyes! and their eyelids are lifted up!" Prov. xxx, 12. They will not humble themselves and be obedient to the requirements of God. Pride is their ruin.

There is a class of people that have become disobedient to the requirements of our country, who are dressed in a sort of uniform. Why is it that other people disdain to dress like them? The reason is this: they would be looked upon as belonging to them, and counted as such. And should we not much more abhor the idea of being identified with the lovers of pride, by our dress?

It is the whole heart that God requires. It will do no good to be almost a Christian, and in the end be almost saved.

Pause a moment, as you stand before the mirror, dressed in your fashionable attire. Think you that you reflect the image of Christ? Do you think those fashionable persons with whom you are going to associate, will think any more of your religion, or honesty, for having two methods of dressing, a fashionable mode for fashionable society, and a plain one to appear in when in the presence of Sabbath-keepers?

Look again. Do all your ribbons, trimmings, embroideries, and the like, look as if the unconverted could think there was anything in the religion you profess, that purifies the heart? Do they look as if you were willing to be called anything, and suffer anything, if thereby you might glorify God? Do they look as if you were zealous to do all the good you could by example as well as precept? Do they look as if you daily

visit your closet, asking God to give you a willing heart to do his entire will, and to help you to overcome your pride, and make you a bold soldier for Prince Immanuel, no longer fearing the scoffings of the proud and vain?

I have heard of cowardly soldiers leaving their companies, and being overcome; and I would ask, What kind of soldiers are we, if we cannot stand now and then a little light drilling?

Sisters, we must have courage. We must be willing to obey God, or our profession will do us no good. We may deceive the church and ourselves perhaps, but we cannot deceive God. He knows the heart, and if the heart is right, our worse than useless trimmings would drop off themselves; that is, we would not have to be told to leave them off. It certainly must be wrong to waste so much time on our clothing; an it takes but little time to prepare a plain, modest suit.

We have the word of God, and that teaches us what is right in this matter. 1 Tim. ii, 9, 10. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array [take particular notice of that little word, not; also that the apostle does not say we may wear these things, if we do not take pride in them, but says we must not wear them, or what is equivalent to the same]; but which becometh women professing godliness with good works."

How does this compare with your decorated dress? It seems that the style of dress worn by women professing godliness should be a very plain one. A look in the mirror again. Does your dress look as if you were a woman professing godliness? Are those cauls or net-works for the hair necessary? See Isa. iii, 18. Do you think that your hoops add anything to your modesty?

Can you have much time for good works when you waste so much time in trying to dress like the lovers of pride? Sisters, your cases are dangerous. Will you go to the Physician and follow his directions, or will you go your own way and perish? Jesus is the Physician, he wants to help you. He wants to save you, but he cannot unless you are willing, and if you are willing you will comply with his requirements. You will love him with all your heart, and then your love of dress, of pride, will be gone, and you will not think the writer of this superstitious and fanatical; but like a drowning person, you will eagerly grasp everything that your anxious friends throw out to you, that you may be saved and God glorified. I entreat you, sisters, think of the sufferings of Jesus, when in the garden of Gethsemane, as he sweat as it were great drops of blood. Look at him on the cross, groaning, dying for us. Is any sacrifice we can make too great for such love as this? Then let us throw off the mantle of pride, and seek righteousness, and meekness, and then it may be we shall be hid in the day of the Lord's anger. D. A. E.

Bro. Wm. Havirland writes from Sumner, Wis.: "I feel thankful to our heavenly Father that I ever heard the third angel's message, and was ever led to obey its truth. The way grows brighter as we press on towards the mark of the prize. God is drawing the dividing line. The Sabbath is a great test, and the more I investigate, the more I can see that God's hand is in the work."

"Dear brethren, I am determined by the help of the Lord to live more faithful, to put on the whole armor of God that I may be able to stand against the wiles of the Devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. As Paul said that in the last days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, so it has come to pass and we may know that we are in the last days. The devil has arrayed himself on one side to oppose the work of God; but the third angel's message will, for all this, move onward until the loud cry will come, and the voice will be heard, Come out of her, my people. Speed on, O Lord, the work, and prepare us for that time."

HYMN.

WHEN I was down in Egypt's land
I heard my Saviour was at hand.
The midnight cry was sounding,
And I wanted to be free,
So I left the world and Babylon
To sound the jubilee.

They said that I had better stay
And go with them in their old way;
But they scoffed at my Lord's coming,
With them I could not agree,
So I left my old companions
For to sound the jubilee.

They call us now a silly crew,
And say they know we'll soon fall through.
But we still are growing stronger
Both in love and unity,
Since we left the world and Babylon
To sound the jubilee.

I now have joined the Christian band
Who've just come out from Egypt's land;
They are on their way to Canaan,
A blest, praying company,
And with them I am proclaiming
That we're near the jubilee.

If Satan comes to tempt your minds,
Then meet him with those blessed lines,
Saying, Get behind me, Satan,
I have nought to do with thee,
I have got my soul converted,
And I'll sound the jubilee.

The battle is not to the strong,
The weak may sing the conqueror's song.
I've been through the fier' furnace
And no harm was found on me.
I came out with the evidence
We're near the jubilee.

When to our blessed Lord we rise,
And join our Saviour in the skies,
Where the wicked cannot follow
To disturb our harmony,
Where we'll reign and be forever
With our God eternally.

LETTERS.

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

From Bro. Brinkerhoof.

BRO. SMITH: Instead of being out in the wide harvest field trying to proclaim the glorious truths of the word of God, I am for the present compelled to remain at my home in Knoxville, on account of the sickness of my wife. I was with the northern Iowa tent a short time, and had intended to labor with Bro. Cornell this summer. But now I cannot, and do not expect to be with him any more during this tent season. When I had to leave Bro. Cornell at Marion, and no one to help him in the tent, I could truly realize the Macedonian cry, and pray that more laborers might be raised up to raise their voices in behalf of present truth. "The harvest truly is great, but the laborers are few." May the Lord give unto our dear brother that strength of body and mind, that he may be enabled to perform what is presented before him in that part of the State. There is a prospect of a great work being done there.

My wife's illness consists of weakness of the lungs; and if she gets able to be about again, I expect to labor around in the small towns in this part of the State. There seems to be a desire to hear the word. Iowa, I think, is fully prepared to hear the messages. I am anxious to be at work again. The cause here seems to be onward. The Knoxville and adjacent churches appear to be striving for the kingdom.

There is a great deal of opposition, but it only tends to unite commandment-keepers closer in the bonds of Christian love, and causes them to lean more upon the Lord of hosts, and bring to view that peculiar people zealous of good works. Titus ii, 14.

Yours in hope of eternal life,

WM. H. BRINKERHOOF.

Knoxville, Iowa.

From Bro. Van Horn.

BRO. SMITH: I rejoice in the blessed hope of the soon coming of the Lord. My heart is still in unity with the remnant people who keep the commandments of God and the faith of Jesus. I praise the Lord for his long-suffering and loving kindness towards me, in

permitting me to be a partaker of that peace, that joy, and that consolation which result from a strict obedience to the will of God.

The little company that meet at Bro. Weed's, in Tompkins, every Sabbath, are striving to overcome the "accuser of the brethren," by the blood of the Lamb and the word of their testimony. Though few in number (fourteen, besides the children), we feel the necessity, and are fully determined, by the assisting grace of God, to awake from our lethargy, to heed the counsel of the faithful and true Witness, and to come up on higher ground. We feel the importance of consecrating all to the service of God, of giving up all the trifling things of this world, and setting our affections on things above, and of making our calling and election sure; for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

There seems to be an increasing interest in our meetings; and there seems to be a spirit of humble submission to the will of God. Our cry is, O Lord, wake us up and lead us by thy Spirit.

We expect that the message will soon go forth with power, when the warning voice of the third angel will be heard all over the land, inviting and warning the inhabitants of the earth to flee from the wrath of God, the seven last plagues, which will be poured out without mixture upon them that worship the beast and his image, and receive the mark of his name. We want to be ready to enter into the spirit and power of the message, that we be not left behind an easy prey to him that watcheth for our souls, and so be spued out of the mouth of the Lord. What a solemn time is this in which we are living! "Choose ye this day whom ye will serve." This scripture seems to be especially applicable to the present time. O let us awake and cast off the mantle of lukewarmness. Let us watch and pray lest we fall into temptation, and that day come upon us a thief. O Lord, lead us by thy Spirit, is my prayer.

Yours striving for the kingdom.

I. D. VAN HORN.

Jackson, Mich.

Extracts from Letters.

Bro. L. Martin writes from Bennington, N. H.: "The blessed hope cheers me on in my pilgrimage. I believe that the Lord is ready and willing to bless his people abundantly just as soon as they are in the right place to receive it. Being satisfied that we have the truth I desire to be sanctified through it. I do long for the time to come when all the remnant will be brought together into the one faith and one Spirit, and the third message go with power. There are yet jewels among the rubbish. The work must begin with the church of God. As soon as they get right we shall see the salvation of God. We are a scattered people here in the East. We have to go some distance in order to get eight or ten together; but when we meet the Lord blesses. Thanks to his holy name."

Bro. T. Harlow writes from Woodland, Wis., May, 1860: "I am certain that the third angel's message is having a purifying effect on a goodly number in this place. Since Bro. Sanborn was here last Feb. three have come out decidedly for the truth. Nine have been baptized. Last Sabbath four followed their Lord in the ordinance of baptism, I believe with feeling hearts and understanding minds. The most of the brethren and sisters in this place went to the Mackford conference and were much refreshed and strengthened, and I trust it will have a lasting effect. Thanks be to God that he has given us his revealed word. My prayer is that we may live out the present truth, that we may be prepared for the coming and kingdom of our Lord and Saviour."

Sister M. W. Steere writes from E. McDonough, N. Y.: "I feel a desire to let all know that I am still endeavoring to walk in the King's highway of holiness as laid down in the book of God. I want to praise God with all my heart for his mercy in giving me a desire to know the truths of his word and a heart to obey them. I shall never, in this life, be able to tell the consolation and satisfaction I have already received. My heart kindles in a flame of love to God and all his

dear children. And O, what a privilege he gives us, in letting us hope to share in his kingdom; for 'O, what must it be to be there.' Satan is indeed rallying his forces, and it seems as though no means is left untried. He is sending his waves of mirth, folly, plays and gambling with novel-reading over the land till it seems as though the youth especially would nearly all be engulfed in it and lost forever. O that we may all awake to righteousness, and cry mightily to God that he may carry forward his work. Let us all strive to be up and at work in his vineyard while we have the opportunity, remembering we are not our own, but we are bought with his blood, therefore we must glorify him in our bodies and spirits which are his."

Sister M. M. Elmondorph, writes from Polkton, Mich.: "I long for the time to come when sin shall be no more, and the curse be removed, and all the people made righteous and inherit the land, even the earth made new. Blessed be God who has enabled me through his grace to turn away from my idols to serve the living God. I am trying to keep the commandments of God and the faith once delivered to the saints, and to wait patiently for his Son from heaven. O let us be ready to hail the glad day. My heart is faint within me when I see how dull and lukewarm I have been. I mean by the help of the Lord to arise and be more zealous, and be transformed by the renewing of my mind, that I may prove what is that good and acceptable will of God. I want to live in that way that I can say,

'Jesus I my cross have taken,
All to leave and follow thee;
All things else I have forsaken,
Thou from hence my all shalt be.'

"I am a lonely one of earth, and often ask myself the question, Who will be able to stand when he appear-eth. Though I am not permitted to meet Sabbath after Sabbath with the brethren and sisters, yet I am not discouraged. I am determined to press forward and see the end of the race. O how painful the thought that any who ever have been partakers in the third angel's message should give it up! Such will have great reason to lament when it is said to them, 'The harvest is past, I know you not.' May the Lord help us each to buy the gold and the white raiment. I desire to go through to the kingdom with God's dear people. It often rejoices my heart to think of the future. The truth looks precious to me. I desire to be one of that happy number that shall enter that rest that remains to the people of God.

'And then the living saints shall soar,
And meet him in the sky;
And death the righteous shall restore,
Who in the cold grave lie;
And sin and sorrow, death and pain,
Shall ne'er be known by them again.'

Sister M. E. Davis writes from Marengo, Iowa Co., Iowa: "God is answering our prayers to the joy and satisfaction of our hearts. Seven months ago we came here among those who had never heard of the third angel's message. Our neighbors called us Millerites, keeping the old Jewish Sabbath and breaking God's holy Sabbath. When we showed them their error, some said there was no Sabbath, others, if there was any Sabbath at all, it must be the seventh day; but they think one seventh part of the time will do for them. Others say such religion is only a nuisance to society. But thanks be to God, a brother of ours and his wife soon joined with us on the side of truth, and are now walking with their faces Zionward. They too have learned of Christ. Three weeks ago last Sabbath two more were added to our number. Quite a sensation is excited in our neighborhood. Yesterday another was added to our number, a dear sister that we have prayed for continually for the past three weeks. But her trials will be great, being surrounded by those who will oppose her on all sides. We request the prayers of all God's children in our behalf. Remember we have no one here to preach the message to us. The Bible is our only messenger, and guide. Our hope and trust is in God. We feel to thank God that we are no longer alone, that seven of us can now meet together for worship upon the holy Sabbath. We expect soon to see more embrace the truth, to have a little church built up here that will honor and glorify their God. O for a closer walk with God, for a deeper work of grace in

our hearts, that our light may so shine before the world, that they, seeing our good works may be led to glorify our Father which is in heaven. We hope and trust that God in his providence will send a messenger this way. There is a broad field here for labor. We believe that there are many precious jewels here who, could they hear the third angel's message, would come out and embrace it. Our homes and hearts will ever be open to receive God's messengers. Should any one feel it his duty to come this way he will find our home by enquiring at the Marengo post-office for I. M. Davis. We reside five miles north of Marengo, on Coon Creek, Iowa."

Bro. T. J. Hoxsie writes from Delta, Ohio: "The church established by Bro. Waggoner in this place are traveling on to mount Zion. We meet at Delta school-house every Sabbath for prayer. We number twelve or fourteen members, and several others are inquiring after the truth. We can say we know we have passed from death unto life because we love the brethren."

Bro. S. H. King writes from Orleans, Ionia Co., Mich.: "Some six months since I became convicted that I was breaking God's holy law by not keeping his Sabbath. I have trampled that law under foot almost fifty years, having been fully established in the doctrine of the universal salvation of all, natural immortality and the atonement at the cross. Bro. Frisbie came here, and by his lectures shook my faith. Soon after, Bro. Bates called and showed me the sanctuary question in such a light that I durst not resist God's word. I saw the third angel's message, and I commenced keeping the commandments of God and the testimony of Jesus. It looks so beautiful to me I want all to see the light that I have on the Scriptures."

Bro. W. Goodale writes from Lapeer, Mich.: "I, with many of my brethren and sisters, have been called of late to taste of the bitter cup of affliction. I have been called to bid adieu to a dear mother, and then in less than one year have the tenderest cords of my heart been broken by the loss of my companion. And then to have our church burnt to the ground, as it has lately been, and to see the powers of the adversary pressing on us, and having many cares, has well nigh put me beyond the reach of trials. But blessed be God for all these afflictions. I feel that they have done me good. I can say like one of old, It was good for me to be afflicted; for it has increased my faith, and confirmed my hope in Christ. It has killed me to the things of this life, and I feel that it has made me alive to Christ. I can say like Job of old, 'For we are of but yesterday, and know nothing, because our days upon earth are a shadow.' Yes, when a few days or years are come, unless the Lord shall soon appear, we shall go the way of all the earth, and are we ready? Have we overcome the world? Have we lived up to all the light of God's truth? Have we that love that is requisite for our brethren and our enemies? I must confess that I come far short in all these particulars. I thank the Lord for the light of his blessed word, and for all his precious promises. God will not cast away a perfect man, neither will he help an evil doer; but they that hate him shall be cut off, or clothed with shame, and the dwelling-place of the wicked shall be cut off, or come to nought. Shall we who profess the Advent faith be of that number that will have their dwelling-place destroyed. I am determined to hold on to the truth until the end; and there is then a promise that never will fail. Yes, we are told that if this earthly house be dissolved we have a house not made with hands, eternal in the heavens. In view of these blessed promises let us hold on without wavering, and let nothing separate us from the love of Christ. But how often we see brethren or sisters wading through trouble or difficulties of some kind, and often neglect their duty to their heavenly Father, and that too, perhaps, on account of what some brother or sister has said against them. Now these things ought not to be. How careful we ought to be to bridle our tongue, and be careful not to wound our brother's heart. Let us be sober and show ourselves a pattern of good works and be willing to suffer shame for his name, and rejoice that we are accounted worthy, and may our hearts be knit together in love to God and love to our fellow man."

Sister M. B. Pierce writes from Andover, Vt.: "I feel that I must be among those who shall hear the sayings of Jesus and do them. Matt. vii, 24, 25. The storm is coming; and we must have our foundation on the rock, or it will be overthrown. While the blessed Saviour is patiently bearing with us, and is our merciful high priest, shall we, can we, be indifferent and let this last chance slip by? My heart answers, No. I will try to be zealous and repent of all sin and error, and confess the same, and seek meekness, until I shall be guided in judgment fully. Ps. xxv, 9. The promises of the Lord never seemed more precious than of late. While we are in this world of sorrow, pain, trial and death, how good to know what the Lord has in reserve for the faithful. Then let us endure temptation; for 'blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life.' James i, 12.

Sister M. B. Ferree writes from Tiffin, Ohio: "I have been reading the *Review* about seven months. There is nothing so sweet to me as the truth. I love to walk in all the Lord's ways, and to keep his commandments. And how can I love him enough who has done so much for me? Jesus is the fairest among ten thousand, and the one altogether lovely to my soul, and therefore I claim the promises of his holy word, that to those who love him and rejoice in his appearing, he will appear the second time without sin unto salvation."

OBITUARY.

DEATH has again broken our circle. Sister Eveline Swasey, the eldest sister of my dear wife, died of consumption in Barton, Vt., on the third inst., in the 30th year of her age, just four weeks from the day of my wife's death.

The rest of these loving sisters now sleeping side by side will be short in the cold grave; for they died in bright hope of a part in the first resurrection.

In sorrow and sadness we toil on while they rest; but sweet relief mingles with our grief; we shall hear them cough no more, no more shall we see them suffer. Soon will they awake, but not with bleeding, mangled and wasted lungs, as they fell asleep, but all blooming with life and immortality.

Sister Eveline embraced the Sabbath more than ten years since. For more than a year she has often regretted that her religious life had been marked with so little zeal, steadfastness and faithfulness, and at times feared that her hope in death might be faint and unsatisfactory. But her last hours were marked with the clearest manifestations of God's sustaining grace.

Duty compelled me to leave home just before her death. But my last visit at her bedside has left an additional evidence to my mind in favor of the value of the Christian religion upon a dying bed, which I can never forget. Though her sufferings were great, said she, "I have suffered none too much, it is all just right." A discourse was preached from the words, "Let me die the death of the righteous, and let my last end be like his." Num. xxiii, 10.

A. S. HUTCHINS.

Middle Grove, N. Y.

DIED at his parents' residence six miles north of Knoxville on Thursday evening June 14, Samuel Abraham, only son of Samuel and Margaret M. Zin, aged three years, two months and twelve days. Almost without a moment's warning, these parents were called to part with their little boy. He was out playing in door-yard in good health, when he was stung by a honey bee near the end of the middle finger, and in less than ten minutes he lay silent and still in the cold embrace of death. Bro. Zin had only a few hours before left home to go to mill at Knoxville, and the sad news met him while there of the death of his child. It seemed almost to cause the vital current in him to cease to flow, but the parents wait in hope; and while tears flowed, they could be heard to say, "We will try and live faithful here, and meet our dear boy in that goodly land of rest where death shall be no more." The writer preached a short discourse from John xi, 25: "And Jesus said unto her, I am the resurrection and the life."

WM. H. BRINKERHOOF.

Knoxville, Iowa, June 18, 1860.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 28, 1900.

PREPARATION FOR A TEMPORAL MILLENNIUM.—From the *Scientific American* of the 23rd inst. we clip the following item, which does not look much like the theologically predicted time when men shall beat their swords into pruning hooks and their spears into plowshares:

"ARMSTRONG GUNS.—Very great activity prevails in all the British arsenals and dockyards. The gun factories are at work night and day on a prodigious scale, forging Armstrong guns of all sizes from 6 up to 100-pounders. It is expected that twelve hundred heavy guns will be ready this year. During the past nine months forty complete batteries of field rifle artillery have been equipped for service, besides two hundred 40-pounders for navy use."

NUMBER 3 of the present volume of the REVIEW is exhausted. To those new subscribers who have come in during the past two weeks we have sent in place of the missing number the following tracts: Preach the Word, Death and Burial, or Scriptural Conversion, Judson on Dress, and Wesley on the Law. We will continue this arrangement to such as may hereafter wish the back numbers of this volume. Subscribers have come in quite encouragingly thus far, 58 having been received from the States of Iowa and Wisconsin alone since the volume commenced.

THE extra copies of the Double Number, designed and ready for general circulation, are stitched and pared, rendering them as convenient for the reader as a sixteen page tract.

Meetings in Iowa.

BRO. SMITH: Since my last report we have had some interesting times. The truth is gaining ground here in spite of all opposition. Since the close of tent season last fall I have engaged in five set discussions, and reviewed eight sermons, and given one hundred and forty-nine lectures. Some of the testimony has had but little effect, but much of it has been blessed to the convincing of the honest, and a goodly number are rejoicing in the truth.

After moving the tent to Marion Bro. Brinkerhoof remained at Fairview and Anamosa one week, to confirm the believers, and attend to baptizing. Nine were buried in baptism.

Bro. B. then came on to Marion where he remained through the week, and occupied most of the time preaching on the law and Sabbath, and then was called home because of the ill health of his family. I felt very sorry to part with Bro. B., for I much needed his help. When I am alone with the tent I get no rest, and appear to be wearing out fast. But I do not complain, the cause is the Lord's and it is safe to trust all in his hands.

After Bro. B. left it was thought best to tarry another week in Marion. Forty-nine voted to keep the Sabbath, and afterwards we heard of seven more that did not arise, when the vote was called. We asked those who knew of any testimony for the first day of the week to arise, but not one moved. Nine called for and received letters of dismission from the Baptist church, and several others are resolved to do so soon.

At the baptism there was good order. It was remarked that they never saw so many people together in that place on such an occasion. Fourteen were baptized.

We expect to go next to Rome, but have not decided fully. Those who wish to write to us, can direct, till further notice, to Anamosa, Jones Co., Iowa.

M. E. CORNELL.

A Correspondent writes from Marion, Iowa: "Bro. SMITH: Although I am a stranger to you personally, yet, if we are Christians we are one in Christ; therefore I feel free to address a few lines to you. When Bro. Cornell came to Marion he brought with him a doctrine with which but few, if any, here were acquainted; but all were interested to hear, and during his discourses several persons were convinced that he was preaching the truth. He then entered into a discus-

sion with Eld. McConnel on the law of God; and although Eld. M. strove to the extent of his ability to sustain his position, many were convinced that the ten commandments are now binding on all men. After discussing the subjects of the law and the kingdom, Bro. Cornell resumed his lectures in the court-house, and others were established in the present truth. Thus the cause has progressed. When he returned from Anamosa the last time, after preaching to us a short time he organized a church of about forty members. He has now left Marion, but quite a number are yet searching for the truth, and others are now ready to unite with the church. Yesterday (Sabbath) was the first time that the church has met since it was organized. They met in the court-house, which was pretty well filled. The meeting was opened by one of the brethren, and after a short season of prayer, the friends proceeded to give in their testimonies, which were very interesting and encouraging; they all appeared to be strong in the Lord and in the power of his might. After about two hours and a half, of prayer and conference, the meeting was dismissed and we returned to our homes, feeling that the Lord had indeed met with his people."

Sister C. E. Austin writes from Cambria, Wis.: "By the grace of God assisting me I am determined to see the inside of the kingdom. I feel willing to give up the whole world for the lowest seat in the kingdom of our blessed Saviour. This world is full of trials and sorrow, but we have heard of a better country, to which, if faithful a little longer, we shall be taken with Christ's ransomed children. I sometimes feel lonely on the Sabbath, having none to meet with of like faith. Bro. Sanborn delivered one discourse here, but could not stay longer. The people were well pleased with him. I believe that he could do a great deal of good here, and my desire is that the Lord will open the way so that Bro. S. or some other messenger may come this way and give light to this people."

Business Department.

Business Notes.

S. Page: The money for A. G. Perry was received, and the paper has been sent.

C. A. Hames: Your father's paper was returned after we had sent him only seven numbers. We hold the \$1.00 subject to your order.

S. H. King: The paper has been sent regularly to Maria Case, to the P. O. you mention, ever since No. 15 of Vol. xv. If she does not get them they must be intercepted. We now send her books as per order.

M. W. Hargrave: We have none of the "Unity of Man," and so make up the sum in small tracts lately published at this Office, which we hope will be equally satisfactory.

We have received a letter from Melrose, Jack. Co., Wis., containing \$1.12, with no name. Will the writer give his or her name.

I. C. Snow: Your money was received, and your paper has been regularly sent to Oswego. We now change as you direct.

D. H. Sanborn: We apply \$2.36 on your REVIEW and INSTRUCTOR, and send the balance, \$3.64, in books.

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW AND HERALD to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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