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AND SABBATH HERALD.

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

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THE HAND OF GOD TO BE ACKNOWLEDGED BY THE DAILY CIRCUMSTANCES OF LIFE.

If we would indeed love God, let us "acquaint ourselves with him." The word of inspiration has assured us that there is no other way to "be at peace." As we cannot love an unknown God, so neither can we know him, or even approach toward that knowledge, but on the terms which he himself holds out to us; neither will he save us but in the method which he has himself prescribed. His very perfections the just objects of our adoration, all stand in the way of creatures so guilty. His justice is the flaming sword which excludes us from the Paradise we have forfeited. His purity is so opposed to our corruptions, his omnipotence to our infirmity, his wisdom to our folly, that had we not to plead the great propitiation, those very attributes which are now our trust would be our terror. The most opposite images of human conception, the widest extremes of human language are used for the purpose of showing what God is to us, in our natural state, and what he is under the Christian dispensation. The "consuming fire" is transformed into essential love.

But as we cannot find out the Almighty to perfection, so we cannot love him with that pure flame which animates glorified spirits. But there is a preliminary acquaintance with him, an initial love of him for which he has furnished us with means by his works, by his word, and by his Spirit. Even in this weak and barren soil some germs will shoot, some blossoms will open, of that celestial plant, which, watered by the dews of heaven, and ripened by the sun of righteousness, will, in a more genial clime, expand into the fullness of perfection, and bear immortal fruits in the Paradise of God.

A person of a cold, phlegmatic temper, who laments that he wants that fervor in his love of the supreme Being which is apparent in more ardent characters, may take comfort if he find the same indifference respecting his worldly attachments. But if his affections are intense towards the perishable things of earth, while they are dead to such as are spiritual, it does not prove that he is destitute of passions, but only that they are not directed to the proper object. If however he love God with that measure of feeling with which God has endowed him, he will not be punished or rewarded because the stock is greater or smaller than that of some other of his fellow creatures.

In those intervals when our sense of divine things is weak and low, we must not give way to distrust, but warm our hearts with the recollection of our best moments. Our motives to love and gratitude are not now diminished, but our spiritual frame is lower, our natural spirits are weaker. Where there is languor there will be

discouragements. But we must not desist. "Faint yet pursuing," must be the Christian's motto.

There is more merit (if ever we dare apply so arrogant a word to our worthless efforts) in persevering under depression and discomfort than in the happiest flow of devotion, when the tide of health and spirits runs high. Where there is less gratification there is more disinterestedness. We ought to consider it as a cheering evidence, that our love may be equally pure though it is not equally fervent, when we persist in serving our heavenly Father with the same constancy, though it may please him to withdraw from us the same consolations. Perseverance may bring us to the very dispositions the absence of which we are lamenting—"O tarry thou the Lord's leisure, be strong and he shall comfort thy heart."

We are too ready to imagine that we are religious because we know something of religion. We appropriate to ourselves the pious sentiments we read, and we talk as if the thoughts of other men's heads were really the feelings of our own hearts. But piety has not its seat in the memory, but in the affections, for which however the memory is an excellent purveyor, though a bad substitute. Instead of an undue elation of heart when we peruse some of the Psalmist's beautiful effusions, we should feel a deep self-abasement at the reflection, that however our case may sometimes resemble his, yet how inexplicable to our hearts are the ardent expressions of his repentance, the overflowing of his gratitude, the depth of his submission, the entireness of his self-dedication, the fervor of his love. But he who indeed can once say with him, "Thou art my portion," will, like him, surrender himself unreservedly to his service.

It is important that we never suffer our faith, any more than our love, to be depressed or elevated, by mistaking for its own operations the ramblings of a busy imagination. The steady principle of faith must not look for its character to the vagaries of a mutable and fantastic fancy—*La folle de la Maison*, as she has been well denominated. Faith which has once fixed her foot on the immutable rock of ages, fastened her firm eye on the cross, and stretched out her triumphant hand to seize the promised crown, will not suffer her stability to depend on this ever shifting faculty; she will not be driven to despair by the blackest shades of its pencil, nor be betrayed into a careless security, by its most flattering and vivid colors.

One cause of the fluctuations of our faith is, that we are too ready to judge the Almighty by our own low standard. We judge him not by his own declarations of what he is, and what he will do, but by our own feelings and practices. We ourselves are too little disposed to forgive those who have offended us. We therefore conclude that God cannot pardon our offences. We suspect him to be implacable because we are apt to be so, and we are unwilling to believe that he can pass by injuries because we find it so hard to do it. When we forgive it is grudging and superficially; we therefore infer that God cannot forgive freely and fully. We make a hypocritical distinction between forgiving and forgetting inju-

ries. God clears away the score when he grants the pardon. He does not only say, "thy sins and thy iniquities will I forgive, but "I will remember no more."

We are disposed to urge the smallness of our offences, as a plea for their forgiveness; whereas God, to exhibit the boundlessness of his own mercy, has taught us to allege a plea directly contrary, "Lord pardon mine iniquity for it is great." To natural reason this argument of David is most extraordinary. But while he felt that the greatness of his own iniquity left him no resource but in the mercy of his God, he felt that God's mercy was greater even than his own sin. What a large, what a magnificent idea does it give us of the divine power and goodness, that the believer, instead of pleading the smallness of his own offences as a motive for pardon, pleads only the abundance of the divine compassion!

We are told that it is the duty of the Christian to "seek God." We assent to the truth of the proposition. Yet it would be less irksome to corrupt nature in pursuit of this knowledge, to go a pilgrimage to distant lands, than to seek him within our own hearts. Our own heart is the true *terra incognita*; a land more foreign and unknown to us than the regions of the polar circle. Yet that heart is the place in which an acquaintance with God must be sought. It is there we must worship him, if we would worship him in spirit and in truth.

But alas! the heart is not the home of a worldly man, it is scarcely the home of a Christian. If business and pleasure are the natural element of the generality; a dreary vacuity, sloth, and insensibility, too often worse than both, disinclose, disqualify too many Christians for the pursuit.

I have observed, and I think I have heard others observe, that a common beggar had rather screen himself under the wall of a churchyard, if overtaken by a shower of rain, though the church doors stand invitingly open, than take shelter within it while divine service is performing. It is a less annoyance to him to be drenched with the storm, than to enjoy the convenience of a shelter and a seat if he must enjoy them at the heavy price of listening to the sermon.

While we condemn the beggar, let us look into our own hearts; happy if we cannot there detect somewhat of the same indolence, indisposedness, and distaste to serious things! Happy if we do not find that we prefer not only our pleasures and enjoyments, but, I had almost said, our very pains and vexations, and inconveniences, to communing with our Maker! Happy if we had not rather be absorbed in our petty cares, and little disturbances, provided we can contrive to make them the means of occupying our thoughts, filling up our minds, and drawing them away from that devout intercourse, which demands the liveliest exercise of our rational powers, the highest elevation of our spiritual affections! Is it not to be apprehended that the dread of being driven to this sacred intercourse is one grand cause of that activity and restlessness which sets the world in perpetual motion?

Though we are ready to express a general sense of our confidence in Almighty goodness, yet

what definite meaning do we annex to the expression? What practical evidences have we to produce that we really do trust him? Does this trust deliver us from worldly anxiety? Does it exonerate us from the same perturbation of spirits which those endure who make no such profession? Does it relieve the mind from doubt and distrust? Does it tranquilize the troubled heart? Does it regulate its disorders and compose its fluctuations? Does it soothe us under irritation? Does it support us under trials? Does it fortify us against temptations? Does it lead us to repose a full confidence in that being whom we profess to trust? Does it produce in us "that work of righteousness which is peace;" that effect or righteousness which is "quietness and assurance forever?" Do we commit ourselves and our concerns to God in word, or in reality? Does this implicit reliance simplify our desires? Does it induce us to credit the testimony of his word and the promises of his gospel? Do we not even entertain some secret suspicions of his faithfulness and truth in our hearts, when we persuade others and try to persuade ourselves that we unreservedly trust in him?

In the preceding chapter we endeavored to illustrate our want of love to God by our not being as forward to vindicate the divine conduct as to justify that of an acquaintance. The same illustration may express our reluctance to trust in God. If a tried friend engage to do us a kindness, though he may not think it necessary to explain the particular manner in which he intends to do it, we repose on his word. Assured of the result, we are neither very inquisitive about the mode nor the detail. But do we treat our Almighty Friend with the same liberal confidence? Are we not murmuring because we cannot see all the process of his administration, and follow his movements step by step? Do we wait the development of his plan, in full assurance that the issue will be ultimately good? Do we trust that he is as abundantly willing as able to do more for us than we can ask or think, if by our suspicions we do not offend him, if by our infidelity we do not provoke him? In short, do we not think ourselves utterly undone, when we have only but Providence to trust to? We are perhaps ready enough to acknowledge God in our mercies, nay, we confess him in the ordinary enjoyments of life. In some of these common mercies, as in a bright day, a refreshing shower, delightful scenery, a kind of sensitive pleasure, an hilarity of spirits, a sort of animal enjoyment, though of a refined nature, mixes itself with our devotional feelings, and though we confess and adore the bountiful Giver, we do it with a little mixture of self-complacency, and of human gratification, which he pardons and accepts.

But we must look for him in scenes less animating, we must acknowledge him on occasions less exhilarating, less sensibly gratifying. It is not only in his promises that God manifests his mercy. His threatenings are proofs of the same compassionate love. He threatens, not to punish, but by the warning, to snatch from the punishment.

We may also trace marks of his hand not only in the awful visitations of life, not only in the severer dispensation of his providence, but in vexations so trivial that we should hesitate to suspect that they are providential appointments, did we not know that our daily life is made up of unimportant circumstances, rather than of great events.

As they are however of sufficient importance to exercise the Christian tempers and affections, we may trace the hand of our heavenly Father in those daily little disappointments, and hourly vexations which occur even in the most prosperous state, and which are inseparable from the condition of humanity. We must trace that same beneficent hand, secretly at work for our purification our correction, our weaning from life, in the imperfections and disagreeableness of those who may be about us, in the perverseness of those with whom we transact business, and in those interruptions which break in on our favorite engagements.

We are perhaps too much addicted to our inno-

cent delights, or we are too fond of our leisure, of our learned, even of our religious leisure. But while we say it is good for us to be here, the divine vision is withdrawn, and we are compelled to come down from the mount. Or, perhaps we do not improve our retirement to the purposes for which it was granted, and to which we had resolved to devote it, and our time is broken in upon to make us more sensible of its value. Or we feel a complacency in our leisure, a pride in our books; perhaps we feel proud of the good things we are intending to say, or meditating to write, or preparing to do. A check is necessary, yet it is given in a way almost imperceptible. The hand that gives it is unseen, is unsuspected, yet it is the same gracious hand which directs the more important events of life. An importunate application, a disqualifying, though not severe indisposition, a family avocation, a letter important to the writer, but unseasonable to us, breaks in on our projected privacy; calls us to a sacrifice of our inclination, to a renunciation of our own will. These incessant trials of temper, if well improved may be more salutary to the mind than the finest passage we had intended to read, or the sublimest sentiment we had fancied we should write.

Instead then of going in search of great mortifications, as a certain class of pious writers recommend, let us cheerfully bear, and diligently improve these inferior trials which God prepares for us. Submission to a cross which he inflicts, to a disappointment which he sends, to a contradiction of our self-love, which he appoints, is a far better exercise than great penances of our own choosing. Perpetual conquests over impatience, ill temper and self-will indicate a better spirit than any self-imposed mortifications. We may traverse oceans, and scale mountains on uncommanded pilgrimages without pleasing God; we may please him without any other exertion than crossing our own will.

Perhaps you had been busying your imagination with some projected scheme, not only lawful, but laudable. The design was radically good, but the supposed value of your own agency, might too much interfere, might a little taint the purity of your best intentions. The motives were so fixed that it was difficult to separate them. Sudden sickness obstructed the design. You naturally lament the failure, not perceiving that, however good the work might be for others, the sickness was better for yourself. An act of charity was in your intention, but God saw that your soul required the exercise of a more difficult virtue; that humility and resignation, that the patience, acquiescence, and contrition of a sick bed were more necessary for you. He accepts the meditated work as far as it was designed for his glory, but he calls his servant to other duties which were more salutary for him, and of which the Master was the better judge. He sets aside his work and orders him to wait; the more difficult part of his task. As far as your motive was pure you will receive the reward of your unperformed charity, though not the gratification of the performance. If it was not pure you are rescued from the danger attending a right action performed on a worldly principle. You may be the better Christian, though one good deed is subtracted from your catalogue.

By a life of activity and usefulness, you had perhaps attracted the public esteem. An animal activity had partly stimulated your exertions. The love of reputation begins to mix itself with your better motives. You do not, it is presumed, act entirely or chiefly for human applause, but you are too sensible to it. It is a delicious poison which begins to infuse itself into your purest cup. You acknowledge indeed the sublimity of higher motives, but do you ever feel that, separated from this accompaniment of self, they would be too abstracted, too speculative, and might become too little productive both of activity and sensible gratification? You begin to feel the human incentive necessary, and your spirits would flag if it were withdrawn.

This sensibility to praise would gradually tarnish the purity of your best actions. He who

sees your heart as well as your works, mercifully snatches you from the perils of prosperity. Malice is awakened. Your most meritorious actions are ascribed to the most corrupt motives. You are attacked just where your character is least vulnerable. The enemies whom your success raised up, are raised up by God, less to punish than to save you. We are far from meaning that he can ever be the Author of evil; he does not excite or approve the calumny, but he uses your calumniators as instruments of your purification. Your fame was too dear to you. It is a costly sacrifice, but God requires it. It must be offered up. You would gladly compound for any, for every other offering, but this is the offering he chooses; and while he graciously continues to employ you for his glory, he thus teaches you to renounce your own. He sends this trial as a test by which you are to try yourself. He thus instructs you not to abandon your Christian exertions, but to elevate the principle which inspired them, to defecate it from all impure admixtures.

By thus stripping the most engaging employments of this dangerous delight, by infusing some drops of salutary bitterness into your sweetest draught by some of these ill-tasted but wholesome mercies, he graciously compels us to return to himself. By taking away the stays by which we are perpetually propping up our frail delights, they fall to the ground. We are, as it were, driven back to him, who condescends to receive us after we have tried everything else, and after everything else has failed us, and though he knows we should not have returned to him if everything else had not failed us. He makes us feel our weakness that we may have recourse to his strength, he makes us sensible of our hitherto unperceived sins, that we may take refuge in his everlasting compassion.—*Hannah More.*

HOW CAN MAN BE JUST WITH GOD?

"How should man be just with God?" Job ix, 2.

He is cited to appear before God's bar. He is charged with numerous crimes. The charges are clearly proved. He cannot, he dare not deny one of them. The law says, "The soul that sinneth it shall die." Justice is there to pronounce the sentence of God's law. The case is clear. The sinner's doom appears to be certain. How can he escape? How is it possible for him to be acquitted, to be justified? The Son of God appears; he takes the sinner's nature, holds the sinner's place and undertakes to obtain the sinner's freedom. He does what the sinner ought to have done, he suffers what the sinner deserves to suffer. His divine nature imparts an infinite merit to, and stamps an infinite dignity upon all he does. The Father agrees to the substitution, accepts his vacarious obedience and sacrifice, and engages to place it to the account of all and each one who believes on his name. Jesus now, turning to the sinner says, "I have done what you neglected to do; I have suffered what you deserved to suffer. I make over my obedience to you; I transfer my merits to your account. Believe this and be happy; trust me and you are safe." The sinner receives the word, believes the testimony, pleads the life and death of Jesus before God and he is justified. The blood of Jesus is an atonement for all his sins. The resurrection of Jesus is a receipt given by the great Creditor,—a proof that sin is put away, that justice is satisfied, that peace with God is made, and that death is conquered. Simple faith in Jesus entitles us to the whole work of Jesus, and so man becomes just with God. Thus we are justified by faith in Jesus, and being justified by faith we have peace with God, and we joy in God.

"Being justified freely by his grace, through the redemption that is in Christ Jesus." Rom. iii, 24.

WHAT SHALL I DO?

"Lord, what wilt thou have me to do?" Acts ix, 6.

The answer to this question entirely depends on what you are. If you are a sinner seeking sal-

vation, "believe on the Lord Jesus Christ and thou shalt be saved." If you have just been brought to believe on his name, then profess him in baptism, unite yourself with his people, commemorate his love at his own table, and walk in all the ordinances and commandments of the Lord blameless. If you are a baptized believer in union with his church, then he would have you consecrate yourself to his service. Visit his sick ones, relieve his poor, circulate his truth, teach his babes, comfort his sorrowful ones, strengthen his weak ones, bear your testimony for him whenever an opportunity offers. Be much with him in private, read and meditate on his word, aim to honor him in everything, always and everywhere, carry your religion with you wherever you go, carry your religion into everything, be thorough out and out. "Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Make Christ and his glory the great object and end of your life, so that you may be able to say with Paul, "For me to live is Christ, and to die is gain;"—so that it may be said of you, "None of us liveth to himself, and no man dieth to himself; for whether we live we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." Let every purpose you form, every work in which you engage, and every pleasure you enjoy, say, "I AM THE LORD'S." Live for the Lord, work for the Lord, suffer for the Lord. Make his precepts your rule, his honor your aim, and to please him the end of every action of your life.

"For ye are bought with a price, therefore glorify God in your body, and in your spirit which are God's." 1 Cor. vi, 20.

THEODORE PARKER.

A FOREIGN journal gives in these few words the truest and best criticism upon Mr. Parker's ministry in relation to reforms:

In three modes he seriously hindered reform in America: 1. He shook man's faith in prayer, which alone can keep the heart of the reformer cheerful and strong. 2. He shook man's faith in the Bible, from which all modern reforms have rolled. 3. He weakened man's sense of sin, furnishing men with a ready-made apology for the crimes against which he fought, drugging the conscience with opiates of his theology, while he struck at it with the goad of his ethics. While he spoke one sharp word against a special sin, he spoke ten against the possibility of any sin. His theology kills the air, so that the reform cannot live there. And we are to remember that he never forgot that he was a preacher—a preacher of a religion which he expected would supplant the Christianity of the New Testament. He ever kept his mark in view, and whatever he might transfix on the way, the arrow was aimed at Bible Christianity. When we see, then, that fundamental error permeated and poisoned all his work notwithstanding the courage and even sublime fury of his assault on mighty sins, we are forced to regard his career, on the whole, as a backward eddy in the great on-sweeping current of human reform.

THE HAPPY MAN.

THE happy man was born in the city of Regeneration, in the parish of repentance unto life, was educated at the school of obedience, and now lives on the plains of perseverance. He works at the trade of diligence; and notwithstanding he has a large estate in the country of Christian Contentment, he sometimes does jobs of self-denial. He wears the plain garment of humility, and has a better suit to put on when he goes to court, called, the "robe of Christ's righteousness." He breakfasts every morning on spiritual prayer, and sups every evening on the same. He has meat to eat that the world knows not of, and his drink is "the sincere milk of the word." Thus happy he lives, and happy he dies.

To attain this life, pray fervently, believe firmly, work abundantly, wait patiently, live holily, die daily; watch your heart, guard your senses, redeem time, love Christ, and long for glory.

THE CLEARING OF THE CLOUDS.

THERE is nothing in what has befallen, or befalls you, my friends, which justifies impatience or peevishness. God is inscrutable, but not wrong. Remember, if the cloud is over you, there is a bright light always on the other side; also, that the time is coming, either in this world or the next, when that cloud will be swept away, and the fullness of God's light and wisdom poured around you. Everything which has befallen you—whatever sorrow your heart bleeds with, whatever pain you suffer—nothing is wanting but to see the light that actually exists waiting to be revealed, and you will be satisfied. If your life is dark, then walk by faith, and God is pledged to keep you as safe as if you could understand everything. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

These things, however, I can say with no propriety to many. No such comfort or hopes belong to you that are living without God. You have nothing to expect from the revelations of the future. The cloud that you complain of will indeed be cleared away, and you will see that, in all your afflictions, severities and losses, God was dealing with you righteously and kindly. You will be satisfied with God and all that he has done for you; but alas! you will not be satisfied with yourself. That is more difficult—forever impossible! Ah! I can conceive no pang more dreadful than to see, as you will, the cloud lifted from every dealing of God that you thought to be harsh or unrighteous, and to feel that, as he is justified, you yourself are forever condemned. You can no more accense your birth, your capacity, your education, your health, your friends, your enemies, your temptations. You still had opportunities, convictions, calls of grace, and calls of blessing. You are judged according to that you had, not according to that you had not. Your mouth is eternally shut, and God is eternally clear.—*Dr. Bushnell.*

Change of Meanings of Words in The Common Version.

THE common English version was first issued in 1611. About two hundred and fifty years have since elapsed, and the English language has undergone great changes. Many words are not now ordinarily understood in the sense in which they were used, when this version was made. Out of hundreds of examples, we select the following:

CONVERSATION, used eighteen times in this version, in no one of these cases signifies *the talking of persons with each other*, in which sense it is now generally understood.

PREVENT, used seventeen times, in no case signifies *to hinder, or obstruct*, as we now understand and use the word.

Every passage in which such a word occurs, is misunderstood by the ordinary reader. These two examples alone comprise thirty-five passages of divine Revelation so misunderstood.

Paul is made to say, "OUR CONVERSATION IS IN HEAVEN," when the original asserts, *our citizenship is in heaven.*

As the version now stands, David declares to God "MY PRAYER SHALL PREVENT THEE." "I PREVENTED THE DAWNING OF THE MORNING."

On the other hand, how simple and appropriate is the meaning of the original:—

My prayer shall come before thee. I anticipated the dawning of the morning.

CARRIAGE. The meaning of this word has also completely changed since the version was made.

It once signified the thing carried. It now means a vehicle of conveyance.

PASSION. The word formerly meant *suffering*. Now we use it in an entirely different sense.

LIST, LISTED. These words once signified *wishing*: now they are used in a variety of other senses, but not in this.

TAIL once meant *number*. It now means a *story* or *narration*.

ALL TO. This phrase formerly meant *entirely* or *completely*. It is now generally read and understood as two separate words, each in its ordinary acceptance.

DAMNATION. The word once meant simply *condemnation*, in such passages, as "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself," 1 Cor. xi, 29. Common readers now apply it to the eternal condemnation of the wicked.

QUICK, QUICKEN. These words were formerly common in the English language in the sense of *living, made alive*. They are generally used to express the idea of *haste*, and not of *life*.—*American Bible Union.*

Obsolete Words in the Common Version.

MANY words used in our common version, have gone out of use, and their meaning is unknown to the ordinary reader.

WIST occurs thirteen times in the sacred volume.

WOT and WOTTETH occur eleven times.

These two examples comprise twenty-four cases, in which the meaning of the holy oracles is not understood by the most of those who read them. Every one, however, is familiar with the word *know*, which expresses the meaning of the original.

Which is easier to be understood,—

"WE DO YOU TO WIT," as in the common version, or "*we make known to you*," as in the revision.

DAYSMAN was once in common use. We now employ the terms *judge*, or *umpire*, or *arbiter*, to express the meaning.

TROW was once a common word, but has gone out of use. I *think* is the proper term, whose meaning is clear to all readers.

KINE is not now generally understood. We employ the terms *cattle*, and *cows*, to express the meaning.

LEASING was once used, where we now use *lying* and *falsehood*.

EARING was an old Saxon word signifying *plowing*. It has become entirely obsolete.

SOD and SODDEN formerly expressed the idea of *boiling*. SEETHE, SEETHING signified likewise *to boil*. They are no longer used.

These words, SOD and SEETHE, occur nineteen times in the version, and, of course, prevent or obscure the meaning of nineteen passages of Scripture to the common reader.

Take, for instance, the brief passage:

JACOB SOD POTTAGE.

How few readers understand what Jacob was doing! No one, however, would be left a moment in doubt, if the phrase was translated,

Jacob was boiling pottage.

ESCHEW is very rarely used. *Shun*, or *avoid* would be far more readily understood.

WENCH is a term not now applied in ordinary language to a *servant maid*.

BRUIT is understood by very few. The term *rumor*, or *report* is far more intelligible.—*American Bible Union.*

HUMAN merit exposes you to danger, surrounds you with difficulties, and places you at an infinite distance from God. Divine grace makes you safe, surrounds you with mercies, and places you in the very bosom of deity. Bless God for free grace.

We never can ascribe too much to grace, nor too little to self.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, JAN. 22, 1861.

SWORDS INTO PLOUGHSHARES.

We find the following paragraph in the *Scientific American*:

"We have not yet reached those 'last days' spoken of by the good old prophet Isaiah, when the mountain of the Lord's house shall be established in the top of the mountain, when he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." For fifteen years past we have had extensive correspondence with mechanics and manufacturers throughout all the States, and we have yet to learn that the predictions of the inspired prophet have even an incipient realization on this or any other continent. We know not of an instance where a single rusty old sword has been beaten into a plowshare, but we have heard it announced than even the weather-beaten muskets of our distinguished fellow-citizen, George Law, have at last found a ready sale. Amidst the general dullness of trade and finance, the forges of Mars are blazing away with unwonted fury, and even 'strange fire' is issuing forth from their smoky embers. Dragons' teeth have suddenly sprung up as armed men, and we can almost hear 'the shout, the shock, the groan of war.'"

It is not strange that the attention of people should be arrested by the present state of things, as contrasted with what all popular theological guide-boards tell us we shall soon reach in the journey of time. Those who are really expecting a universal reign of peace on earth in its present state, and a temporal millennium, certainly furnish striking examples of such as walk by faith and not by sight. But the writer of the above fails in not discriminating between what "the good old prophet Isaiah" says on the authority of inspiration, and what he says other people will say. Isaiah does not tell us that in the last days people shall beat their swords into ploughshares and learn war no more. But he does say that "many people shall go and say" such and such flattering things, and this among the rest.

And is not this just what people are now saying? Is not here brought to view the very doctrine of a temporal millennium, and the very cry of peace and safety which is especially to characterize the last days? We would therefore suggest to the *Scientific*, that though we have not reached a time when men are beating swords into ploughshares, we have reached a time when people are saying that this is going to be the case, and this saying was to take place in the "last days," and was to be a peculiar mark of those days.

But so far is this from being true, that the Lord rebukes them for entertaining such a delusive dream of carnal security. Isa. ii, 6: "Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines." He rebukes them for heaping to themselves such abundance of gold, silver, horses, and idols, and finally tells them to enter into the rock, and hide them in the dust for fear of the Lord and for the glory of his majesty, when he ariseth to shake terribly the earth. So far then from the present perplexity of the nations and rumors of wars, being a sign that we have not yet reached the last days, they are just the reverse. And still the religious teachers of the day, persist in reiterating their cry of peace and safety right in the face of daily-transpiring events, which demolish their sophisms at every step, and beat the brains out of their most plausible theories.

The prophetic enunciation for this day may be found in Joel iii, 9-12: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about."

IMAGE OF THE BEAST.

(Concluded.)

On the first step taken by the church of Rome we would say: Nearly every prominent sect of the present time has her creed which they tell us is founded upon the Bible. Yet we find the sentiments of their creeds discordant, which shows of course that they are not all drawn from the fountain of truth. In regard to what the churches of our land have done in regard to creed-making we will make a few quotations from a sermon preached by Charles Beecher at the dedication of the Presbyterian Church at Ft. Wayne, Ind.:

"Our best, most humble, most devoted servants of Christ are fostering in their midst what will one day, not long hence, show itself to be of the spawn of the dragon. They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering."

"The creed system is now exerting upon the clergy of the Protestant churches a secret, unsuspected, but tremendous power against the Bible—a power of fear. Yes, while it professes to venerate and defend the Bible, it is virtually undermining it."

"The religious world has what is called a public sentiment of its own, and this is formed chiefly by the great evangelical denominations. Other denominations are, owing to their paucity of numbers, less perceived. By one or the other of these denominations, the first fact is, the young candidate is to be licensed; for public sentiment has settled that an unlicensed preacher is no preacher at all. He must have license, then; all his hopes center on that. But there is not one of these great evangelical denominations from which he can get license, unless he will subscribe the creed of that denomination. In other words, the Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible."

Thus we see the first overt step of Rome has been taken by the Protestant sects of our land.

The second step of Rome has been taken, and these creeds are also made a test of fellowship, as appears from the further testimony in Beecher's discourse, which we quote because it displays the exact facts in the case:

"It is true, each denomination says, 'We inflict no penalty—we only decline to receive into our ranks one who does not agree with us.' And this is so specious, it sounds so reasonable, that it might deceive the very elect; but it is the most consummate stroke of infernal craft, and doubly distilled jesuitism."

"It is like Rome, handing over the victims of the Inquisition to the civil arm, charging it to do them no harm, and then piously lauding her own lamblike disposition. It is true, the denominations do not do the candidate any harm, they only silently leave him to his inevitable fate."

The third step of Rome is taken, and the creed is made the tribunal by which its members are tried. Did our space admit we might relate scores of instances where members have been denied a Bible trial, and when in trial by the church they have shown that their peculiar sentiments were in accordance with the Bible, they have been tried by the creed, and expelled from the society of the creed powers. A case came up in Wisconsin not many months since. A Baptist deacon, with his wife and daughters, embraced the present truth. In the winding up of the trial it seemed necessary to tell these individuals why they were set aside from the church. The clerk said, "We do not want you to think, Bro. Wright, because we expel you from the church, that we do not consider that you keep the commandments of God, for we believe you do; but your faith does not agree with the *Baptist Treatise*!"

That the fourth step has been taken, and those are anathematized who do not subscribe to the Orthodox creeds of this time is clear from the following testimony from Beecher concerning an unlicensed minister:

"Unlicensed, without moral affinities with the minor sects, alone, before he has formed the self-sustaining habits of a man, before he has yet tried his armor, self-

distrustful, generally poor, often in debt, inexperienced, he finds an invisible, intangible Power has entangled and enveloped him in complicate, writhing folds. The frown of society is upon him, public sentiment is against him—the public sentiment of good men, yea, of the best and most devoted! He is whispered to be *unsound, unsafe, heretical*! He is called by every sectarian name most frightful to ears evangelical, right or wrong; and yet nobody does it. He is smitten; he looks here and there, behind and before; he can see nobody. And thus he is politely, and respectfully, and silently, and invisibly *crushed*. He is in the religious world what a broken-down candidate is in the political—*dead*."

"Now there never was a torture of the Inquisition more exquisitely suited to extort conformity from an agonized victim. Not the body, but the mind is on the rack. Every most noble feeling is tried to the utmost. His natural need of livelihood, his care of family and of friends, his sense of reputation, his honest ambition, his tastes, his intellectual habits, his hopes of usefulness, yea, the very inmost, sacred emotions of his devotional experience, are here taken hold of—in the dark—by an unseen, ruthless hand—and are wrung, and racked, and wrenched, to the last extreme of mental torture. And there is no eye to pity, nor arm to save. The public will not hear him. He is nobody. an outcast, a mad-man."

"This, my friends, is the *penalty* which good men, out of good motives, unconsciously, yet really, are proposing to the eyes of every candidate for the ministry, this intense spiritual martyrdom. During seven years it stares him in the face, during the whole forming time of his opinions. And for what?"

"For daring to say, 'I do not receive your creed as containing the system of doctrines contained in the Bible;' and for daring to say what God has said, 'With that Bible alone I am perfect, thoroughly furnished unto all good works.' For repeating and holding on upon this declaration of God, he falls a spiritual martyr. And is not that an apostasy, then, that martyrs him? And is not the Protestant church apostate? Oh! remember, the final form of the apostasy shall rise, not by Rome's aggressive march; not by the pope's long arm, outstretched to snatch our Bible; not by crosses, processions, baubles. We understand all that. Apostasy never comes on the outside. It *develops*. It is an apostasy that shall spring into life within us; an apostasy that shall martyr a man who believes his Bible ever so holily. . . . That is the apostasy we have to fear, and is it not already formed?"

"Accept the Bible and the book, and you may put your own private construction on both, as every one does. Accept the Bible, and put your own private construction on that—the great paw of the beast is on you. This is what I call taking the Bible out of the hands of the ministry."

"There is nothing imaginary in the statement that the creed power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an authorized statement, spiked down and stereotyped, of what he *must* find in the Bible, or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion?—'the liberty wherewith Christ maketh free?' Rome would have given that. Every one of her clergy might have studied the Bible to find there the pontifical creed on pain of death. Was that liberty?"

Those who have embraced the unpopular, yet Bible doctrines of the Sabbath and near coming of the Lord, and have held fast their integrity in the midst of the rage and anathemas of a modern orthodox creed power are prepared to appreciate what we say when we tell them this is a manifestation of the fourth apostate step of modern Protestantism.

The fifth step taken by Rome was to reach forth the arm and secure the civil power. Already is the church striving for laws to enforce an almost universal tenet, Sunday-keeping, which is purely traditional, and contrary to the commandment of God relative to the Sabbath.

Several years since, Dr. Durbin, of the *Christian Ad-*

vocate and Journal, gave his views on this subject as follows:

"I infer therefore that the civil magistrate may not be called upon to enforce the observance of the Sabbath (Sunday) as required in the spiritual kingdom of Christ; but, when Christianity becomes the moral and spiritual life of the State, the State is bound through her magistrates to prevent the open violation of the holy Sabbath, as a measure of self-preservation. She cannot without injuring her own vitality, and incurring the divine displeasure, be recreant to her duty in this matter."

Here is another statement which appeared in the N. Y. Evangelist in 1854 relative to this matter:

"The principle that Christianity is recognized by the State as something which essentially belongs to it, gives us, we think, the true and simple basis upon which the laws relating to the observance of the Sabbath are to be enforced. The law throws its protection round the sacredness and quiet of the first day of the week, not because it recognizes it as a sacred day in itself considered, but for other reasons."

From this it seems that they are trying to shape the matter so that laws may be passed enforcing Sunday without violating the constitution, which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

During the last three years special efforts have been made in some parts, especially in the State of New York, to get more stringent Sunday laws. Last spring the Tribune took a stand somewhat against this Sunday legislation, whereupon some of the opposite party thought to make it a party issue. Accordingly a question was asked to the Tribune, which called out the following answer: "We answer categorically that the Lincoln party, as such, has no opinions whatever on the Sunday question." This was taken up by the Albany Atlas and Argus of Oct. 6, which retorted against them: "Lincoln don't care if the Sabbath is violated or not." Here was an attempt to make a party issue of it, but it has not yet become such. Neither do we claim that these stringent Sunday laws will be immediately passed, but we wish to show that Protestants are desirous of taking the fifth step taken by Papacy before her persecutions of God's people. And as we shall now pass to show, the legislative powers say they shall and must take the step.

Before me lies the N. Y. Observer, of Aug. 23, 1860, which gives an account of a large and enthusiastic meeting which was held at Saratoga Springs, Aug. 12, the object of which was to consider the subject of taking effective measures to secure laws for the observance of Sunday. The Hon. Millard Fillmore, Ex-president of the United States, presided over the meeting:

"On his right sat Gov. Buckingham, of Connecticut, and Hon. J. W. Beekman, of New York, and on his left Gov. Morgan, of New York, and the Hon. Wm. C. Alexander, of New Jersey, representatives (with the honored chairman of the meeting) of the three great political parties which, in the apprehended shock of their collision, now threaten to rend the land asunder. Would that this spectacle of Christian co-operation could be witnessed on a still grander scale! But even on this limited field of observation it was a stirring sight to behold the champions of opposing interests of State relinquishing their weapons at the foot of the cross."

Here we see is a point, and probably the only point on which they all could unite. Of this large concourse of people he says:

"Probably no two men thought exactly alike on any other subject. Doubtless all did not agree as to the grounds on which public action should be taken, or as to the extent to which that action should be pushed. But I have no question, from the tone of the meeting and from casual remarks I overheard, that if it had been put to the vote it would have been resolved by acclamation that our American Christian Sabbath—the precious birthright of our national independence—must and shall be preserved."

"Mr. Cook proceeded to state what had been already done by the Sabbath Committee, and what they still proposed to do. Their success in silencing the Sunday newsboys, and closing the Sunday grogeries should stimulate all the friends of good order to more vigorous,

more systematic, and more persistent effort in the same direction. He paid a high and deserved compliment to the New York Press for their handsome and efficient co-operation in the good cause. He stated very pointedly and distinctly the question on which this holy war is waged. It was not whether we should have a Sabbath or not; that was settled by unanimous consent. The question is, Shall we have our own Christian, American Sabbath—the Sabbath of our childhood and of our fathers, the Sabbath of rest and holy quiet—or an imported European Sabbath? The speaker then ably contrasted the two conflicting methods of Sabbath observance, and argued vigorously against the lawless pretensions of a part of our German population. His statements were succinctly and effectively presented, and were heard with marked attention."

Ex-president Fillmore said that he "had aimed to secure the benefits of the day of rest through a long career of more than ordinary physical and mental exertion, and giving his full assent to the claims of all who desired to make it a day of worship, and to vindicate the prerogative of the civil authority. While he deemed it needful to legislate cautiously in all matters connected with public morals, and to avoid coercive measures affecting religion, the right of every citizen to a day of rest and worship could not be questioned, and laws securing that right should be enforced. He was happy to perceive that the gentlemen of the Sabbath Committee had avoided the mistakes connected with many attempts at moral reform, and their object had his entire approbation."

We look on these testimonies as a call for an image. May we all so obey the third angel's message, so keep God's commandments that we shall be prepared to stand when the trying time of the image beast's decrees shall come.

J. N. LOUGHBOUGH.

Battle Creek, Jan., 1861.

A TREASURE IN HEAVEN.

THE Saviour spent a life of labor and toil here upon earth that we might be saved from death, and it is evident that those who finally share in his glory will participate in his sufferings by arming themselves with his mind. Jesus knew there would be danger of his followers loving the world. He had trod the pathway before them. He had experienced the temptations of Satan and knew the plans he would lay to entrap them. He knew one of his surest snares would be to place before them the riches and honors of the world, and therefore he left instructions and admonitions lest they be led astray. He even said to them, "He that loveth father or mother more than me is not worthy of me." "And whosoever forsaketh not all that he hath cannot be my disciple."

He bid them lay up for themselves a treasure in heaven, bags which wax not old. A treasure which moths could not touch nor rust corrupt; a treasure in heaven—made up of smiles and tears, composed of kindly acts to our fellow-men. Not one or two merely, but a perpetual succession of deeds of mercy to those around us. The Christian's path leads not to selfish ends. He is a new creature. Old things are passed away and all things are become new. He is no longer his own, but having been bought with the precious blood of Christ, he devotes his time and talents, yea, all, even his life, to his service. 'Tis not a life of drudgery and task, but his chiefest pleasure is to do the will of him who has died to procure salvation and eternal rest in the kingdom of God.

Here is his toil, there his rest. Life is a journey, heaven an eternal home. Here are storms and tempestuous winds, there no wintry winds break the calm repose. Here is trouble and care, there quietness and assurance forever. Here, as the Christian traveler presses on his way, he longs to have others share in the blessedness of his hope. With a heart warm with heavenly love, he throws his arms around them and draws them within the fold. He forgets his own toil with the hope that another may be saved from eternal death. By faith he lifts his head and presses on toward the harbor of peace. He does not stop for the lions he is told are in the way. He knows not a sparrow falls to the ground without his Father's eye. Not one promise in all the word of God will ever fail, and the reward will come. The crown will be given. The

song of redemption will be sung. The city with its twelve foundations, golden streets and pearly gates will appear to the righteous nation that keepeth the truth. Their feet will stand upon Mt. Zion with the Lamb. Tears will be forever wiped away, and joy unspeakable will be the portion of God's children forever more.

"If thou canst do thy God-given duties well;
If thou canst bear the trial of the fire;
Thou shalt have rest—thou shalt have leave to dwell,
Where ransomed ones shall strike the golden lyre."

"Let us be up and doing—make the vow,
More glorious than the ne'er returning past;
Entwine around the present's changeable brow,
A fragrant garland of good deeds, to cast
Its aroma abroad while endless ages last."

M. D. A.

BELIEVE IN ME.

Jesus' words are, "Let not your hearts be troubled, ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Precious promises to the heart weary with earth's toil and strife. Sweet indeed to rest in such promises, so sure and soon to be verified. The place will soon be prepared for the saints. They will be fitted to enter there. Soon, very soon, the last saint will have been sealed, Jesus have finished his pleading, and come to be admired in all them that believe. Blessed hope! Are we daily preparing to meet with rapturous delight our descending Redeemer? Is he our chief joy? Do we the most of all fear to offend, and strive to be like him? If we have not the Spirit of Christ we are none of his. It is a tender Spirit. It is easily grieved away. One wrong feeling or act may crowd it out of the heart. It dwells with truth and purity. It does not abide with sin and error. O cherish and follow the pure Spirit, and in the end be spotless and pure.

The glorious hope of soon seeing Him whom our souls love leads us to purify ourselves even as he is pure. While this hope buoys our spirits up, it urges to diligence in the work assigned us. O to strive lawfully, to obtain! The crown is to those that endure to the end. Soon the last conflict with the enemy, the world and self will be over. Victory, sweet victory is ours! Then weary not in well-doing; we shall reap if we faint not.

F. M. BRAGG.

Cambridge, Wis.

UNION IN PRAYER.

WHEN a fire company wish to extinguish the fire which is consuming some lofty edifice, and it becomes necessary to reach a great height, they concentrate all their efforts, and thus often achieve a victory over the consuming element.

Suppose they should work one at a time, or two or three at a time, how readily would all predict a failure.

Now shall not we be as wise in spiritual things? Shall we meet and waste our energies in fruitless efforts to pray in concert? When one leads in prayer, shall he feel that he is praying alone? Shall not we all unite in each petition? As a company of tempest-tossed wayfarers, would with one voice beseech heaven for deliverance from the ocean waves, when they rise in angry commotions, so should those who seek for deliverance from the last great effort of the arch-enemy (who longs to swallow up all with himself in one wide, yawning grave), unite in one, all hearts, and all petitions.

J. C.

A DELUSION CONFESSED.

To all the dear saints scattered abroad: As the question has often been asked by my correspondents, "What is the nature of the work at Mauston?" I would now like to give you my views in regard to it. Further, I feel it my duty to do so; I feel I am fully prepared to do it; and my prayer is that the Lord will save us from all the delusions of Satan in these last days. You are well aware that the work had just

begun when Bro. White was here, and of course I was not decided. I begged of them to let me alone until we had investigated the subject to our satisfaction. I had reasons for doubting, but I wanted to give it a thorough testing. The reason I advocated it, was not because I was established in it, but because I could not see any thing trampled under foot regardless of feelings. So I watched it with intense anxiety. At times I detected faults, but then I was answered with, "It shall all be made plain by and by," which made me look for plainer demonstrations. At times I would express doubts, and then the answer would come, "Doubt not." So I would have to give it up for the time. Then I would try to reason with, and advise them to let judgment decide. But then it would be shown that I was in a dreadful trial or under a temptation.

So I finally thought that I would let it develop itself, and I encouraged them to trust in the Lord, and submit to be anything, or to see anything. I can now see where I was partially blinded to the visions, for they did not relate them all. The visions of the future were so in accordance with our views of the progress of the third angel's message, that I was really in hope it would prove a blessing to us and to all God's saints.

I want you should understand that the visions have placed the third angel's message in the front all the way through; and they gave us some very good instruction in perfect accordance with the Bible. Finally I began to think it was coming out right. But I was waiting for full satisfaction. So I prayed that the Lord would develop it to my satisfaction. I had not preached it, and did not intend to until I had evidence to defend it. So in all my preaching I confined myself to the Word. We had as we supposed many of the gifts. But I was not satisfied with the development of these gifts. But on the night of Jan. 2, while at Portage, it did begin to develop a new feature, and all that were together and under its influence completely lost control of themselves (or gave up to be controlled by the unseen power), and the scenes that followed I cannot describe. I was away at Cascade holding meetings, having left the day before. These scenes commenced at Bro. Billings, where there were present my wife, Sr. Kelley, and Bro. and Sr. Billings. These scenes continued until the evening after the Sabbath, when they became convinced that it was a delusion. And now we are unanimous in pronouncing it the work of the enemy. We fully and freely denounce it. I love the truths of the third angel's message as ever, and I intend to advocate it to the world. Brethren, beware of the strong delusions of these last days! This sketch will give you our views in regard to the nature of it.

T. M. STEWARD.

Kingston, Wis., Jan. 10th, 1861.

REMARKS.—It is no small thing to fall under the strong delusions of Satan, especially when persons have exercises controlling body and mind, which they regard as the power of the Holy Spirit. Such lose their balance. They lose their judgment in spiritual things, which they seldom ever recover. For the past fifteen years we have watched the course of such, and in no instance have we seen them pursue an even course so as to exert a good influence, unless they have chosen a humble place in the church, relying more upon the judgment of those who have had a good experience than upon their own.

God does not leave his people to the deceptive power of Satan for nothing. There is a cause. That cause should be sought for with the deepest feelings of humiliation, lest a second delusion follow worse than the first. Satan's great object in this delusion in Northern Wisconsin has doubtless been to bring the subject of the perpetuity of spiritual gifts into disgrace and doubt. One extreme is usually followed by another. And we shall be greatly disappointed if we do not find those who have been under the spirit of error and fanaticism, giving up the subject of spiritual gifts altogether, which error would be more fatal than the first.

J. W.

Bro. A. Town writes from Reedsburgh, Wis.: "I would say to the brethren and sisters scattered abroad that there are a few here in Reedsburgh who are striv-

ing for the kingdom. It is seldom that we have any preaching; but we meet on the Sabbath to pray with and for each other, and to comfort one another with the blessed hope of the Christian."

LETTERS.

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

From Bro. Rhodes.

THE reasons why I resign the commission given me by our Lord Jesus Christ, as published in the *Review* Vol. xvii, No. 5, are several. I will refer to a few of them. First, a discovery of a lack or deficiency on my part, of those qualifications indispensably necessary in order to execute the labor devolving upon the preacher of the gospel, while administering to the spiritual wants of the flock of God, to divine acceptance; viz., with all long suffering, with perfect patience, with moderation and carefulness, with meekness and wisdom, &c., all, yes, all in love. Admirable and lovely graces indeed are such, speaking loudly, and preaching effectively to all who see them manifested in the labors of the servant of God.

I shall assign as a reason why these heavenly graces and Christian characteristics have not more fully appeared in my public labors, neglected duty, first, by my guardians in youth, and more especially by myself within a few years past. A large share of self-will, self-sufficiency, and independence of spirit from childhood, growing with my growth and strengthening with my strength, stood directly in my way, hindering me from submitting readily to the kind admonitions of a faithful God, ever ready and willing to rise up against rebukes, and to resist reproofs when given. Doubtless had I sought the Lord with all my heart for strength to overcome these carnal developments, grace would have been given, and evils stayed, and great good to myself and others would have been the result of ready submission to God in his kind admonitions. Though I had made confessions of wrongs, and supposed when I left for the West in 1857, I had done all my duty to the church in the acknowledgement I had made of past error, yet of late I have found painful evidences that the efforts made to correct wrongs, and wrong influences, were not sufficiently thorough to satisfy the displeasure of God, nor the demands of the reproofs, nor to bring to my own soul that joy and confidence in, and peace with, God, that flows from Christ to him who lives in close communion with the Saviour. The evidence is before me that thorough work has not been made in wiping out the stains, that error in judgment, spirit, and hastiness in moves, &c., have left on the garments of that church that should be without spot or wrinkle.

In consequence of neglected duty I have been left to labor in the dark, without the clear sunshine of God's counsel. Unaided by the Spirit, moving forward in the Lord's work not enjoying his approbation fully, leaves one exposed to the darts of Satan, liable to wound the cause of Christ, the hearts of God's people, and his own soul. This I have experienced to my present sorrow, but I trust future profit.

I wish to say right here while I feel somewhat the spirit of it, that my unfaithfulness and disobedience to the heavenly visions given to chasten and correct me, have especially perplexed and grieved Bro. and sister White, whom the Lord has doubtless called to bear a very straight testimony in the church, and lay the axe at the root of the tree. I realize that not only myself, but the church, has sustained a loss, and perhaps a great loss, through my neglect of duty to God, and my own failing to give close attention and early heed to the timely admonitions from heaven, given to purge the heaven of the old man not slain by the law of God. I acknowledge the justness of the Lord's ways towards me, and of the reproofs given from time to time through vision, and their fitness to my temperament, condition, and frame of mind. My naturally hurried spirit and impetuous nature have seemed to forbid my stopping to look these faithful warnings in the face, and to consider their just claims upon me. But at this late hour, disease (catarrh) in my head, and bronchial affection, together with much impaired mental faculties conspiring together, have forced me from my public labors. And as I review the past, I see to some extent how far short of the glory and honor of God I have come in my

ministration to the church. I weep, and in bitterness of soul, and would in luxury weep till the last heart's drop fills my eyes, if such repentance alone could heal up the wounds my wrongs have made. But tears alone will no more accomplish this work of healing than Joshua's weeping on his face to the earth, would purge Israel from Achan's sins. Confessions must be made to glorify God. I am astonished at my heedlessness, and careless manner of treating the divine revelations made for my personal benefit. I am astonished at the long-suffering of God, his patience and mercy toward such an unworthy and sinful worm of the dust. O, the infinite goodness, mercy and condescension of God in noticing a worm, even to correct his faults. I am grateful for the patience and forbearance of my brethren toward me in my lukewarmness, with my unyielding spirit, set ways, lack of courteousness and kindness, in short, a lack of almost everything good, lovely and Christ-like. I trust the goodness of God is leading me to see and do my whole duty to my fellow-men. More in the future if the Lord will. Pray for me, ye who can, in faith, that I may have strength and wisdom from God to route and drive the spirit of darkness far away, and be clothed in a right mind and spirit at Jesus' feet.

Your brother in affliction.

S. W. RHODES.

Jan. 3, 1861.

From Sister Preston.

BRO. SMITH: I feel that I want to add my feeble testimony with those that are trying to keep the commandments of God in thankfulness to the Lord for his great goodness to us in these last days for showing us his truth, and disposing our hearts to obey the same. While passing through deep affliction, and trials keen and severe, I have often realized that the Lord was near to comfort and soothe my aching heart. I want above everything else to be ready for Jesus' coming. I love to hear about, and contemplate that peaceful, heavenly home our dear Saviour is fitting up for those that love him. I feel solemn in view of the future. I know the pure in heart alone are to be inhabitants of that holy place. But I am sure nothing could induce me to part with the hope I cherish if faithful a little longer of seeing that blessed abode.

I hail the weekly visits of the *Review* with great delight. It seems cheering to hear from those that are traveling the same road. I think a great deal, too, of our little *Instructor*. I feel that my path is strewn with many blessings, and by the assisting grace of God I will try to improve upon them as I shall wish I had in the coming day.

Your sister trying to overcome.

J. C. PRESTON.

Palermo, N. Y.

From Bro. Adams.

BRO. SMITH: For some time I have had a desire to express our gratitude to God through the *Review* to our brethren, for the good news of the third angel's message. We feel thankful that the Lord ever sent one of his messengers this way with the truth, and that we had the privilege of hearing and obeying, though it drew a dividing line between us and our relatives, as we had held our names with theirs in the Methodist church for a number of years. But we feel thankful that we have the promise that God's grace is sufficient for us in all our trials if we put our trust in him. The truth appears plainer and plainer as we strive to obey it.

We are striving to overcome the evils of our nature, and conquer the law of sin that dwells within us. I feel now that it requires a closer walk with God than ever before. Sometimes I feel that I cannot live up to the present light; but my prayer is, Lord help us to make a full sacrifice of ourselves and all that we have, that we may have a home on the new earth. It is a comfort to us, especially to my companion, who cannot often attend meeting, to hear from the brethren and sisters through the *Review*. Brethren, let us strive to obey God, by keeping his commandments and the faith of Jesus.

Yours hoping to overcome, and with my brethren obtain eternal life,
RICHMOND, IOWA.
JACOB L. ADAMS.

From Bro. Bostwick.

BRO. SMITH: I am now at Pleasant Grove, Minn. Parted with the dear brethren and sisters at Lynxville Jan. 1. Made a short stay with Bro. J. N. Andrews at Wawkon, whom I found busily engaged in writing out a more extensive history of the Sabbath. I would not anticipate, but venture to say that it will be read with a great deal of interest by every lover of truth. We were much refreshed by the good Spirit which prevailed in the meetings at Wawkon. The pointed testimony of some who have recently embraced the present truth was cheering.

I arrived at Pleasant Grove, Jan. 9, and found the little church, numbering about twenty, rejoicing in the truth. Till Tent-season, providence permitting, I shall strike out into new fields, laboring as best I can for this blessed cause which is onward.

Brethren and sisters, we want your prayers to help stay up our hands and hearts in this state.

Your Bro. in love of the truth.

JNO. BOSTWICK.

Pleasant Grove, Olmstead Co., Minn., Jan. 13, 1860.

From Bro. Smith.

BRO. SMITH: The church here has increased in numbers since Bro. Cornell left us, and we trust has made some advancement in grace and in the knowledge of our Lord and Saviour. There is a good prospect that others will take a stand with us on the commandments of God and the faith of Jesus, and that some who have never tasted that the Lord is gracious will be led to seek God with all their hearts and obey all the present truth.

O how important that those who are seeking religion fully realize that God will not accept a divided heart; that he will not accept a lame sacrifice. How many fail here! God says, Give me thy heart; and it would be contrary to God's character to ask more, or accept less. Yes, the requirement would cease to be godlike, were it less. He is our Creator, and is worthy of our supreme love. He makes no requirements of us but those which are holy and just; and as he is holy, he cannot accept of the sinner on any conditions only those laid down in his word.

We have meetings twice a week, although we are compelled to hold them in a private house. This puts us in mind of a prediction made by Luther, that near the end the gospel would be shut out of all the churches, and be confined to private houses. Several members of other churches have visited our meetings, and were generally well pleased. One aged lady remarked that it seemed like an old-fashioned class-meeting. May God help us to get into the old paths. We need some one to feed us with the word of life, and we expect Bro. Snook with us soon. We feel assured that he will do us good. We thank our heavenly Father for the *Review* by which we have the means of speaking often to each other. How necessary that we speak as the oracles of God, that we be perfectly joined together in the same mind and the same judgment. We want to so put on the Lord Jesus that we will not be among that number whom the Lord will spue out of his mouth; for he has said he will spue the lukewarm out of his mouth. The Lord will have a people who are zealous in his cause; a people who will sanctify the Lord in their hearts. O how necessary that we watch and pray continually that we enter not into temptation. It takes a great deal of grace in the heart to enable one to lead a truly pious life in these last days, when wickedness abounds, and when there is so much of a form of godliness and so little of its power, when there are so many who are lovers of pleasures more than lovers of God. But nevertheless, among all these difficulties it is not impossible, for God has said, My grace is sufficient for thee. If our strength was in man truly we might despair; but when we realize that our strength is in one who is mighty to save, and when we realize the extent of those exceeding great and precious promises, truly there is no need of fear. But yet how important that we make a full consecration, for the Master has said, Except we forsake all, we cannot be his disciples, and he that hateth not his father and mother, yea, and his own life, cannot be my disciple. How apt we are to measure ourselves by ourselves, or by those around us. How apt we are to engage with the world or with wicked professors in things that grieve the Holy Spirit and

unfit us for the worship of God and a steady growth in grace. May God help us to cleanse ourselves from all filthiness of the flesh and Spirit. Yes, all filthiness of the flesh as well as the Spirit; from all those lusts which war against the soul, that we may receive the plaudit, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

Temperance is one of the Christian graces; and yet it is seldom fully appreciated and carried out by Christians. Some think if they only abstain from the use of liquor they are carrying out the principles of temperance to their full extent, consequently they chew and smoke tobacco, and eat to excess, without any compunctions of conscience, thereby causing the body to be a log to the soul, and often causing sickness of the body and stupidity of the intellectual and moral faculties. Let us study to know ourselves, and while the Scriptures give liberty in eating and drinking, let us not use this liberty in such a way that it shall prove a curse rather than a blessing to us. Let us strive to glorify God in our bodies and spirits which are his, and add to our faith such things as "Peter says shall secure us an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. i, 5-11. Brethren and sisters, pray for us in Iowa that we may overcome in Jesus' name.

M. B. SMITH.

Marion, Iowa.

From Bro. Drew.

DEAR BRETHREN AND SISTERS: Though a stranger to most of you, yet I trust our love and interest is the same. I greatly rejoice in the present truth. If I have no earthly friends or neighbors near by to go with me, I am not at all discouraged, for I love to obey God by keeping his commandments. I love to meet with those of like precious faith. This I do as often as convenient. How oft in my meditations do I think of those who hear this last message of mercy and bar their hearts and ears against the truth. How awful is their condition, for if they reject it until too late, they can have no hope in the first resurrection.

CHARLES DREW.

From Bro. Gardner.

BRO. SMITH: Permit me through the columns of the *Review*, although I am not a subscriber, to say a few words. I will not detain you long. A little more than a year ago I heard with interest Bro. Hall and Cornell preach in the town of Osceola, Iowa. Their doctrine was plain and pointed, but still it was a mystery to me, as it was to many others, if this doctrine was true, why it had been covered so long in obscurity. I studied about the same, and read the Scriptures, which I thought would condemn a great portion of what they said; but the more I searched, the more I found in their favor. My relations commenced keeping the Sabbath, but I did not. The testimony which I had heard and read destroyed the sanctity of the first day, which I had been taught to observe, and so I regarded neither.

I then left home to stay nine months with my brother in Missouri, who is a Methodist minister. He and his brethren being in favor of Sunday-keeping, I too observed that day, although it was only for a form, for I did not much regard the sanctity of any day, for my mind was frustrated in regard to which day was the true Sabbath. I also read many books, and heard many arguments which looked very reasonable, to prove that the Sabbath had been changed from the seventh to the first day of the week, that Christ rose on the first day and redeemed a sin-cursed world, and as redemption was greater than creation, therefore it was changed to commemorate the great act of redemption.

But I could not find it in the Scriptures, that redemption was greater than creation, nor that in consequence the Sabbath was changed from the seventh to the first day of the week.

A few weeks ago I returned home and found my mother, brothers and sisters, keeping the Sabbath of the decalogue, which, if I yet see right, it is my duty also to keep. But I feel conscious that keeping the Sabbath alone will not save us, or justify us in the sight of God. But while we remember the Sabbath-day to keep it holy, we must keep all God's commandments, for the Scriptures say [Eccl. xi, 13] that the conclusion of the whole matter is to fear God and keep his commandments, for this is the whole duty of man.

By the grace of God I will keep his commandments. May the Lord bless what has been sown in weakness. S. GARDNER.

Extracts from Letters.

Bro. G. P. Cushman writes from Tunbridge, Vt.: "By the grace of God assisting me I feel like pressing my way on to the kingdom. I believe we have the truth. I am glad to hear that the cause is rising in some places, and I hope it will go on. How rejoiced I should be could I meet with those of like precious faith, especially on the Sabbath; but I am not discouraged. With patience I hope to toil on and endure to the end. I am thankful that I ever saw the light of present truth, but regret that I have not lived more faithful, and I would request your prayers that I may have strength according to my day."

Bro. Wm. T. Heaton writes from Leeds Center, Wis. "I live at Leeds Center, and brethren live from two to ten or twelve miles distant, yet they meet at my house on the Sabbath to worship God. We had a good meeting, Sabbath, January 5th, 1861. Our spiritual strength has been renewed. We feel like pressing our way onward toward the kingdom. I bless the name of God that he ever sent Bro. Sanborn into this place to proclaim the third angel's message. I thank God that I have been called out of darkness into his marvelous light."

Bro. J. H. Mallory writes from Victoria, Mo.: "There are about thirty commandment-keepers in this neighborhood who are trying to prepare for the coming of the Lord. We would like to have any of the preaching brethren come this way to help us fight the powers of darkness. There is quite an intelligent man in our neighborhood who opposed the Sabbath until the last weapon was taken from him, but who then like an honest man and a Christian commenced pleading for the dishonored law and Sabbath. Thanks be to God. Truth must dispel error as light does the darkness. Yours in hope of immortality through Jesus Christ alone."

OBITUARY.

FELL asleep, on the 5th of Dec. 1860, in the Town of Burns, Shiawassee Co., Mich., Bro. Cornelius Cole, aged 55 years 4 months and 18 days. His disease was consumption. During his lingering illness of one year and four months, he manifested the greatest patience, often wishing for the time to come when he should go to rest. He embraced the truth about eight years ago, and remained firm in the third angel's message to the last day of his life. Great was the consolation it afforded him in his last days.

He leaves a wife and children to mourn his loss, but they hope if faithful, to meet him in that land where all tears are wiped away, and the last enemy shall be destroyed. C. M. RATHBUN.

DIED in Marion, Iowa, of Typhoid fever, on Monday, Dec. 3d, 1860, after a short illness, sister Ann Eliza Gray, wife of A. W. Gray, in the 29th year of her age. Sister Gray with her parents and only sister embraced the present truth last spring, in which she steadfastly rejoiced until her death.

During our labors at Marion, the house of our lamented sister, near which the tent was situated, was a pilgrim's home; and she, together with her husband, were untiring in their efforts to render their home as comfortable and pleasant for us as possible. But she now rests from her labors, and a large circle of friends are left to mourn, but not as those without hope, for

"She sleeps in Jesus—soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full, immortal bloom."

M. E. CORNELL.

FELL asleep in Jesus, Alonzo Rice, near Round Grove, Ills., Dec. 2, 1860. Bro. A. writes:

"His death was caused by a severe cold which settled first in his throat, then on his lungs. During his sickness, which was eleven days, he was able to walk around every day but the last. The morning before he died some of the brethren had a season of prayer. Alonzo felt blessed and resigned to the will of the Lord. He died in peace with a bright hope of a part in the first resurrection. His life amongst us was consistent with his profession."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JAN. 22, 1861.

SYSTEMATIC BENEVOLENCE.

THE Battle Creek church met the evening of Jan. 17, to consider the subject of Systematic Benevolence for 1861. There was a full attendance, and general interest on the subject.

1. The report for last year was read and accepted.
2. A collector and treasurer, and appropriating committee were chosen for 1861.
3. The subject of an offering of a "tithe" was considered. All will probably cheerfully come up to the figures illustrated in GOOD SAMARITAN No. 5.

Let every church, every brother, every sister consider this matter in season so as to have their offerings for January ready by the first first-day of February, 1861.

J. W.

GOOD.

SOME men have such an aversion to being too late, and so strong a love for promptness, that they walk right up to the mark, and sometimes get a trifle ahead of time. We have just received the following:—

"I profess to be one that is trying to keep the commandments of God and the faith of Jesus. I enclose in this letter twenty dollars, to become a Life Member of the Advent Review Publishing Association.

"Yours in hope, EDWARD LOBDELL.
Portland, Me., Jan. 13, 1861"

We trust the Association will soon be formed, when a host can fall into the ranks with Bro. L.

J. W.

CHARTS.

We now design to get 1000 copies of the Ten Commandments lithographed about the size of our pictorial chart of the visions of Daniel and John. The painted ones in use come too high, and are far less neat and distinct than a good Lithographed copy. As much fault can be found with the printed charts in use, we shall seek for a plain, large, rich letter, in harmony with the dignity of the law of God. We shall probably be able to furnish this chart, well mounted, for \$1. Notice will be given when it is ready.

We have a very few of the Pictorial Chart, poor print, or second-handed, which we can furnish for from \$1 to \$2.

J. W.

SUPPLEMENTS to our Hymn Book, with Addition, bound in Morocco, can be sent by mail, post-paid, for 30 cts. per copy.

The new Hymn Book will be ready in eight or nine months, and the Supplement will have to supply the lack till that time.

J. W.

WE shall be ready to send a box of books to Vermont in about four weeks. Where shall they be sent?

J. W.

WE send a box of books to John L. Baker, Genesee station, New York and Erie R. R.

J. W.

HELP THE POOR PREACHERS.

Who will be one of fifteen to raise \$150 to pay the Office for printing 3000 copies of Snook's Review of Springer, and make him a present of the edition?

James White,	pd.	\$10.
H. C. Whitney,	.....	10.
Noah Hodges,	pd.	10.
John Goss,	.....	10.
Josiah Wilbur,	pd.	10.
Charles Smith,	pd.	\$5.
A. C. Hudson,	pd.	10.
D. R. Palmer,	.....	10.
S. A. McPherson,	.....	10.
Wm. Peabody,	.....	10.

Let us hear from others soon.

J. W.

NOTICE.

I wish to inform my friends that I have about seventy-five "Concordance to Scripture Subjects" on present truth, neatly bound in morocco, which may be sent by mail, post-paid, 25 cents. Address *Review and Herald*, Battle Creek, Mich.

J. B. FRISBIE.

Bro. H. Miller writes: "When I think of the great troubles that are to come upon the wicked in these last days, I am led to ask myself, Shall I be able to stand? O that we may humble ourselves, that we may feel that of ourselves we can do nothing; and may God by his Spirit help us to lay hold of the promises set before us, and arise out of our lukewarmness before we are spued out."

"Dear brethren and sisters, pray for me and mine, that we may be commandment-keepers indeed, and stand with you, having the faith of Jesus, and at last be saved in his everlasting kingdom."

APPOINTMENTS.

Conference in Minnesota.

THERE will be a general conference at Pleasant Grove, Olmstead Co., Minn., near Bro. Lashier's, commencing sixth-day evening, Feb. 1st, and continuing over Sabbath and first-day. One special object of this meeting is to take into consideration the wants of the cause in this new State, and also what course we will take in carrying forward the work the new year we have entered upon. Will Bro. J. N. Andrews come to this conference? All would be very happy to meet him there. Bro. J. Bostwick is expected.

We hope to see a general gathering at this meeting. Come, brethren and sisters, praying that God will bless us, and give us wisdom for the future. Those who live in Minn. will of course know that bedclothes and buffalo robes will be in good demand at this meeting. Each will take care to bring along some.

WASHINGTON MORSE,
H. F. LASHIER.

Business Department.

Business Notes.

L. S. Gregory, Lovett's Grove, Ohio: You will find your dollar for the REVIEW receipted in the last No. of the last volume. There are no Bibles here of the kind you wish. Bro. White has sent for some Bibles, and when they arrive your order will be filled.

A. S. Hutchins: It has not till this week been decided to what object to appropriate A. Loveland's \$5.

H. W. Dodge: The 15 cts. were overlooked. We will credit it in next G. S. We do not know the P. O. address you inquire.

N. E. Spencer: You will find your dollar receipted in No. 5 present volume.

Wm. Dawson: The money on your pledge has not come to hand.

Jos. Patton: Where has your paper formerly been sent?

B. M. Hibbard: We send books as per order.

E. E. Taylor: Where are the INSTRUCTORS for E. Ringdolf and N. Curtis to be sent?

M. E. Cornell: The Bible will be sent as soon as they are received, which we are expecting every day.

Receipts.

FOR REVIEW AND HERALD.

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

Geo. L. Reddington 1,00,xix,1. R. Garrett 1,00,xvii,11. A. M. Smith 2,00,xix,9. C. S. Glover 1,00,xix,1. J. L. Palfrey 1,00,xviii,6. Wm. James 1,50,xix,14. S. Rogers 1,00,xviii,5. Mrs. J. Van Buren 1,00,xviii,14. Harvey White 2,00,xix,10. A. H. Adams 1,50,xviii,4. A. Hafer 1,70,xvi,18. H. W. Gordon (37½c. each for D. Deland & C. Carl) 0,75, each to xviii,1. C. L. Haskins 1,00,xix,1. R. Goodspeed 1,00,xviii,1. M. Pierce 2,00,xvi,1. Chas. Buck 1,00,xvii,1. J. Ferguson 2,00,xviii,14. Thos. Williams 0,50,xviii,10. J. L. Howe (for N. J. Pratt) 0,50,xviii,10. E. M. Davis (25c each for B. Overton & E. Williams) 0,50 each to xvii,22. C. M. Wade 2,00,xix,1. C. Kelsey 1,00,xviii,1. S. Armstrong 1,00,xiv,1. W. Morse 2,75,xvii,1. E. H. Shaw 1,00,xviii,10. H. Briggs 0,50,xv,1. Thos. K. Henry 2,80,xx,1. S. Kingston 2,00,xvii,1. S. V. Dewey 0,50,xviii,10. A. L. Wetmore 0,50,xviii,10. G. L. Holliday 0,50,xviii,10. D. A. Wetmore 0,50,xviii,10. E. Vedder 0,50,xviii,10. D. Robbins 0,50,xviii,10. Chauncey Smith 1,00,xviii,13. M. West 4,00,xxi,1. J. W. Wolfe 1,00,xviii,7. C. P. Buckland 2,00,xix,7. N. Cameron 1,00,xviii,12. S. Hodges 1,00,xviii,13. R. Sawyer (for B. Sawyer) 1,00,xviii,1. R. Sawyer 2,00,xx,1.

FOR REVIEW TO POOR. E. M. Davis \$3,10.

FOR MISSIONARY PURPOSES. Mrs. L. C. Hutchins \$1,00. A. Loveland \$5,00. M. West \$3,00. R. Sawyer (s. b.) \$5.

FOR EASTERN IOWA TENT. J. Garrett \$10,00. R. D. Tyson \$10. J. T. Mitchell \$10.

FOR M. B. CZECHOWSKI. R. Sawyer, \$4,50.

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Supplement and Addition to Hymn Book,	35 cts.
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