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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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ARISE, THE DAY IS PASSING.

ARISE! for the day is passing;
While you lie dreaming on,
Your brothers are cased in the armor,
And forth to the fight are gone;
Your place in the ranks awaits you,
Each man has a part to play;
The past and the future are nothing
In the face of stern to-day.

Arise from your dreams of the future—
Of gaining a hard-fought field,
Of storming the airy fortress,
Of bidding the giant yield—
Your future has deeds of glory,
Of honor (God grant it may!);
But your arm will never be stronger,
Or needed as now, to-day.

Arise! if the past detain you,
Her sunshine and storms forget!
No chains so unworthy to hold you
As those of a vain regret;
Sad or bright, she is lifeless ever,
Cast her phantom arms away!
Nor look back, save to learn the lesson
Of a nobler strife to-day.

Arise! for the hour is passing;
The sound that you dimly hear
Is your enemy marching to battle!
Rise! rise! for the foe is near!
Stay not to brighten your weapons,
Or the hour will strike at last,
And from dreams of a coming battle,
You will wake, and find it past.

[Household Words.]

SECRET PRAYER SUCCESSFULLY MANAGED.

"But thou when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and thy Father who seeth in secret shall reward thee openly. Matt vi, 6.

We have here our blessed Lord's instructions for the management of secret prayer, the crown and glory of a child of God.

I. The direction prescribed for our deportment in secret duty in three things: 1. Enter thy closet. This word signifies a secret or recluse habitation, and sometimes it is rendered a hiding place for treasure. 2. "Shut thy door," or lock, it as the word intimates. The Greek word furnishes the term "key," as appears by Rev. iii, 7, and xx, 1, 3, implying that we must bar or bolt it. 3. "Pray to thy Father which is in secret." "Father." Tertullian notes this name, as intimating both piety and power; "thy Father" denoting intimacy and propriety.

II. A gracious promise which may be branched into three parts: 1. For thy Father sees thee in secret, his eye is upon thee with a gracious aspect, when thou art withdrawn from all the world. 2. He will reward thee. The word used here is sometimes translated by, rendering, Matt. xxii, 21; Rom ii, 6, and xiii, 7; by delivering, Matt. xxvii, 58; Luke ix, 42; by yielding or affording, Heb xii,

11; Rev. xxii, 2. All which comes to this; he will return thy prayers or thy requests amply and abundantly into thy bosom. 3. He will do it openly, manifestly; before the world sometimes, and most plentifully and exuberantly before men and angels at the great day; secret prayers shall have open and public answers.

III. Here is a demonstration of sincerity, from the right performance of the duty set forth by the antithesis in the fifth verse. "But thou shalt not be as the hypocrites, for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men." Enter not thy house only, or thy common chamber, but thy closet, the most secret and retired privacy, that others may neither discern thee nor rush in suddenly upon thee. God will answer thee and perform thy request as a gracious return to thy secret sincerity. God is pleased by promise to make himself a debtor to secret prayer. It brings nothing to God but empty hands and naked hearts; to show that reward in scripture sense does not flow in on the streams of merit, but of grace. It is monkish divinity to assert otherwise; for what merit strictly taken can there be in prayer? The mere asking of mercy cannot merit it at the hands of God. Mal. ii, 3. Our most sincere petitions are impregnated with sinful mixtures. We halt, like Jacob, both in and after our choicest and strongest wrestlings. But such is the grace of our heavenly Father who spies that little sincerity of our hearts in secret, that he is pleased to accept us in his beloved, and to smell a sweet savor in the fragrant perfumes and odors of his intercession.

Though I might draw many notes hence, I shall treat of but one, containing the marrow and nerves of the text.

That secret prayer duly managed is the mark of a sincere heart and hath the promise of a gracious return.

Prayer is the soul's colloquy with God, and secret prayer is a conference with God upon admission into the privy chamber of heaven. When thou hast shut thine own closet, when God and thy soul are alone, with this key thou openest the chambers of paradise and enterest the closet of divine love. When thou art immured as in a curious labyrinth apart from the tumultuous world, and entered into that garden of Lebanon in the midst of thy closet, thy soul like a spiritual Daedalus, takes to itself the wings of faith and prayer and flies into the midst of heaven among the cherubims. I may serve secret prayer the invisible flight of the soul into the bosom of God. Out of this heavenly closet rises Jacob's ladder, whose rounds are all of light; its foot stands upon the basis of the covenant in thy heart, its top reaches the throne of grace. When thy reins have instructed thee in the night season with holy petitions, when thy soul hath desired him in the night, then with thy spirit within thee wilt thou seek him early. When the door of thy heart is shut, and the windows of thy eyes are sealed up from all vain and worldly objects, up thou mountest and hast a place given thee to walk among angels that stand by the throne of God. Zech. iii, 7. In secret prayer the soul,

like Moses is in the back side of the desert, and talks with the angel of the covenant in the fiery bush. Ex. iii, 1. Here's Isaac in the field at eventide, meditating and praying to the God of his father Abraham. Gen. xxiv, 63. Here's Elijah under the juniper tree at Rithma in the wilderness, and anon in the cave hearkening to the still small voice of God. 1 Kings xix, 4, 12. Here's Christ and the spouse alone in the wine cellar, and the banner of love over her, and she utters but half words, having drunk of the sober excess of the spirit. Cant. ii, 4; Eph. v, 18. Here we find Nathaniel under the fig-tree, though it may be at secret prayer, yet under a beam of the eye of Christ. John i, 48. There sits Austin in the garden alone sighing with the Psalmist, "How long, O Lord," and listening to the voice of God, take up the Bible and read. (Confessions, 1st book, 8th chapter). It is true hypocrites may pray and pray alone, and pray long, and receive their reward from such whose observations they desire, but a hypocrite takes no sincere delight in secret devotion, he has no spring of affection to God. But O my dove, says Christ, that art in the cleft of the rocks, let me hear thy voice, for the melody thereof is sweet. A weeping countenance and a wounded spirit are most beautiful prospects to the eye of heaven, when a broken heart pours out repentant tears like streams from the rock smitten by the rod of Moses' law in the hand of a mediator. O how amiable in the sight of God the cry, "Out of the depths have I cried unto thee," which Chrysostom glosses thus, to "draw sighs from the furrows of the heart." Let thy prayer become a hidden mystery of divine secrets, like good Hezekiah upon the bed with his face to the wall, that none might observe him; or like our blessed Lord, that grand example, who retired into mountains and solitudes apart, and saw by night the illustrious face of his heavenly Father in prayer.

The reasons why secret prayer is the mark of a sincere heart are as follows: 1. Because a sincere heart busies itself about heart work, to mortify sin, to quicken grace, to observe and resist temptation, to secure and advance his evidences; therefore it is much conversant with secret prayer. The glory of the king's daughter shines within, arrayed with clothes of gold, but they are the spangled and glittering hangings of the closet of her heart when she entertains communion with her Lord. The more a saint converses with his own heart, the more he searches his spiritual wants, and feels his spiritual joys. 2. Because a sincere heart aims at the eye of God, he knows that God, being a spirit, loves to converse with our spirits, and to speak to the heart more than the outward ear; he labors to walk before God as being always in his sight, but especially when he presents himself at the footstool of mercy. An invisible God is delighted with invisible prayers, when no eye sees but his; he takes most pleasure in the secret glances of a holy heart. But no more of this; let us descend to the question deducible from the text, a question of no less importance than daily use, and of peculiar concernment to the growth of every Christian.

How to manage secret prayer that it may be

prevalent with God to the comfort and satisfaction of the soul.

For method's sake, I shall divide it into two branches.

I. How to manage secret prayer that it may prevail with God.

II. How to discern and discover answers to secret prayer that the soul may acquiesce and be satisfied that it hath prevailed with God.

Before I handle these, I would briefly prove the duty and its usefulness, leaving some cases about its attendants and circumstances toward the close.

As to the DUTY itself the text is plain and distinct in the point; yet further observe in Solomon's prayer, that if any man besides the community of the people of Israel shall present his supplication to God, he there prays for a gracious and particular answer: and we know Solomon's prayer was answered by fire, and so we learn a promise given forth to personal prayer. 1 Kings viii, 38, 39; 2 Chron. vi, 29, 30; 2 Chron. vii, 1. Besides the many special and particular injunctions to individual persons, as Job xxii, 27, and xxxiii, 26; Psalm xxxii 6; Psalm i, 15. Wives as well as husbands are to pray apart. Zech. xii, 14; solitary, by themselves; James v, 13.

We may argue this point from the constant practice of the holy saints of God in all ages, but especially of our blessed Lord; and it is our wisdom to walk in the way of good men and keep the paths of the righteous, as Abraham, Eliezer, Isaac, Jacob, Moses, Hannah, Hezekiah, David, Daniel. The time would fail me to bring in the cloud of witnesses. Our Lord we find sometimes in a desert, in a mountain, in a garden, at prayer; Cornelius in his house, and Peter upon the housetop, in secret supplication to God.

There is the experience of God's gracious presence and answers sent in upon secret prayer, as in the stories of Eliezer, Jabez, Nehemiah, Zechariah, Cornelius and Paul. For this cause, because David was heard, shall every one that is Godly pray unto him.

I might urge the usefulness, nay in some cases the necessities, of secret applications to God.

1. Are we not guilty of secret sins in the light of God's countenance, that cannot, ought not to be confessed before others, insomuch that near relations are exhorted to secret and solitary duties? Zech. xii, 12; 1 Cor. vii, 4. 2. Are there not personal wants that we would prefer to God alone? 3. Are there not some special mercies and deliverances that concern our own persons more peculiarly, which should engage us to commune with our own hearts and offer the sacrifices of righteousness to God? 4. May there not be found some requests to be poured out more particularly in secret as to other persons, and as to the affairs of the church of God, which may not be commodiously insisted upon in common? 5. Do not sudden and urgent passions spring out of the soul in secret that would be unbecoming in social prayer? 6. To argue from the text, may not the soul's secret addresses about inward sorrows and joys be a sweet testimony of the sincerity and integrity of the heart, when the heart knoweth its own bitterness and a stranger intermeddles not with his joy? Perhaps a man has an Ishmael, an Absalom, a Rehoboam to weep for, and therefore, gets into an inward chamber, where behold his witness is in heaven, and his record on high, and when others may scorn or pity, his eye poureth out tears unto God.

To end this, when a holy soul is close in secret, what complacency does it take when it has bolted out the world and retired to a place that none knows of, to be free from the disturbances and distractions that often violate family communion. When the soul is in the secret place of the Mos: High, and in the shadow of the Almighty, O how safe, how comfortable!

Nor can I insist upon secret prayer, under the variety of mental and vocal, nor enlarge upon it as sudden, occasional, or ejaculatory, referring somewhat of this toward the end.

I must remark that there are some things which

aply belong to secret prayer, yet being coincident with all prayer, public, social, and secret, it is proper to treat of those which are important to our present duty, and must therefore refer to a double head.

I. How shall we manage secret prayer, as it is coincident with prayer in general, so that it may prevail?

1. Use some preparation before it, rush not suddenly into the awful presence of God. Sanctuary preparation is necessary to sanctuary communion. Such suitable preparatory frames of mind come down from God. It was a good saying of one, "He never prays ardently that does not premeditate devoutly." It is said of Daniel, when he made that famous prayer, he set his face to seek the Lord. Dan. ix, 3. Jehoshaphat also set himself to seek the Lord. 2 Chron. xx, 3. The church in her soul desires the Lord in the night, and then in the morning she seeks him early. Desires blown by meditation are the sparks that set prayer in a light flame. The work of preparation may be cast under five heads, when we apply to solemn, set prayer.

1. The consideration of some attributes in God that are proper to the intended petitions. 2. A digestion of some peculiar and special promises that concern the affair. 3. Meditation on suitable arguments. 4. Ejaculations for assistance. 5. An engagement of the heart to a holy frame of reverence and keeping to the point in hand. That was good advice from Cyprian: "Let the soul think upon nothing but what it is to pray for," and he adds that therefore the ministers of old prepared the minds of the people with "let your hearts be above." For how can we expect to be heard of God when we do not hear ourselves, when the heart does not watch while the tongue utters? The tongue must be like the pen of a ready writer, to set down the good matter which the heart indites. Take heed of rambles. To preach or tell pious stories, while praying to the great and holy God, is a branch of irreverence and a careless frame of spirit. Heb. xii, 28.

2. Humble confession of such sins as concern and refer principally to the work in hand. Our filthy garments must be put away when we appear before the Lord who hath chosen Jerusalem. Zech. iii, 4. "Look upon my afflictions," says David, and "forgive all my sins." There are certain sins that often relate to afflictions. First "Deliver me from transgression, then hear my prayer, O Lord." This is the heavenly method; he first forgiveth all our iniquities, and then heath all our diseases. Psa. ciii, 3. A forgiven soul is a healed soul. While a man is sick at heart with the qualms of sin unpardoned, it keeps the soul in dismay that it cannot cry strongly to God, and therefore in holy groans must discharge himself of particular sins. Thus did David in that great penitential psalm. Psalm li. Sin, like a thick cloud, hides the face of God, that our prayers cannot enter. Isa. lix, 2. We must blush with Ezra, and our faces look red with the flushings of conscience if we expect any smiles of mercy. Ezra ix, 6. Our crimson sins must dye our confessions, and the blood of our sacrifices must sprinkle the horns of the golden altar, before we receive an answer of peace from the golden mercy seat. When our persons are pardoned, our suits are accepted, and our petitions crowned with the olive branch of peace.

3. An arguing and pleading spirit in prayer. This is properly wrestling with God; humble yet earnest expostulations about his mind toward us. "Why hast thou cast us off forever? why doth thine anger smoke? Be not wroth very sore, O Lord; remember not iniquity forever; see, we beseech thee, we are thy people." Psa. lxxiv, 1; Isa. lxiv, 9. If so, why is it thus? as affrighted Rebekah flies into prayer. Gen. xxv, 22. An arguing frame in prayer, cures and appeases the frights of spirit and then inquires of God. The temple of prayer is called the soul's inquiring place. I must refer to Abraham, Jacob and Moses, Joshua, David and Daniel, how

they used arguments with God. Sometimes from the multitudes of God's mercies. Psa. v, 7, and vi, 4, and xxxi, 16. From the experience of former answers. Psa. iv, 1, and vi, 9, and xxii, 4. From their trust and reliance upon him. Psa. ix, 10, and xvi, 1. From the equity of God. Psa. xvii, 1. From the shame and confusion of face that God will put his people to if not answered, and that others will be driven away from God. Psa. xxxi, 17, and xxxiv, 1. And lastly from the promise of peace. Psa. xx, 5, and xxxv, 18. These and many like pleadings we find in scripture, for patterns in prayer, which being suggested by the Spirit, kindled from the altar, and perfumed with Christ's incense, rise up like memorial pillars before the oracle. Let us observe in one or two particular prayers, what instant arguments holy men have used and pressed in their perplexities. What a working prayer did Jehoshaphat make, taking pleas from God's covenant, dominion and powerful strength; from his gift of the land of Canaan, and driving out the old inhabitants; ancient mercies! from his sanctuary and promise to Solomon; from the ingratitude and ill requital of his enemies, with an appeal to God's equity in the case, and an humble confession of their own impotency; and yet that in their anxiety their eyes are fixed upon God. 2 Chron. xx, 10, &c. You know how gloriously it prevailed when he set ambushments round about the court of heaven, and the Lord turned his arguments into ambushments against the children of Edom. Yes this is set as an instance how God will deal against the enemies of his church in the latter days. Joel iii, 2. Another instance is that admirable prayer of the angel of the covenant to God for the restoration of Jerusalem [Zech. i, 12], wherein he pleads from the length of time and the duration of his indignation for threescore and ten years; from promised mercies and the expiration of prophecies; and behold an answer of good and comfortable words from the Lord; and pray observe that when arguments in prayer are very cogent upon a sanctified heart, such being drawn from the divine attributes, from precious promises and sweet experiments of God's former love, it is a rare sign of prevailing prayer. It was an ingenious remark of Chrysostom concerning the woman of Canaan: The poor distressed creature was turned an acute philosopher with Christ and disputed the mercy from him. O 'tis a blessed thing to attain to this heavenly philosophy of prayer, to argue blessings out of the hand of God. Here is a spacious field. I have given but a small prospect, where the soul like Jacob enters the list with omnipotency, and by holy force obtains the blessing.

4. Ardent affections in prayer, betokening a heart deeply sensible, are greatly prevalent; a crying prayer pierces the depths of heaven. We read not a word that Moses spoke, but God was moved by his cry. Ex. xiv, 15. I mean not an obstreperous noise, but melting moans of heart. Yet sometimes the sore and pinching necessities and distresses of spirit extort even vocal cries not unpleasant to the ear of God. "I cried to the Lord with my voice and he heard me out of his holy hill." And this encourages David to a fresh onset. "Hearken to the voice of my cry, my King and my God; give ear to my cry; hold not thy peace at my tears." Another time he makes the cave echo with his cries: "I cried, attend to my cry, for I am brought very low." And what is the issue? Faith gets courage by crying; his tears watered his faith so that it grew into confidence; and so concludes: "Thou shalt deal bountifully with me, and the righteous shall crown me for conqueror." Psa. cxlii, 1, 5, 6, 7. Plentiful tears bring bountiful mercies, and a crying suiter proves a triumphant praiser. Holy Jacob was just such another at the fords of Jabbok; he wept and made supplication and prevailed with the angel. The Lord told Hezekiah he had heard his prayer, for he had seen his tears. Such precedents may well encourage backsliding Ephraim to return and bemoan himself, and then the bow-

els of God are troubled for him. Nay, we have a holy woman also weeping sore before the Lord in Shiloh, and then rejoicing in his salvation. 1 Sam. i, 10; ii, 1. The cries of saints are like vocal music joined with the instrumental of prayer; they make heavenly melody in the ears of God. The bridegroom calls to his mourning dove, "Let me hear thy voice, for it is pleasant." What Gerson says of the sores of Lazarus, we may say of sighs, "As many wounds, so many tongues." Cries and groans in prayer are so many eloquent orators at the throne of God.

5. Importunity and assiduity in prayer are highly prevalent. Not that we should lengthen out our prayers with tedious and vain repetitions, as the heathen did of old, but we should be frequent and instant in prayer. As Christ bids us to pray always, and the apostle Paul to pray without ceasing, we learn the duty of constancy in prayer. As the morning and evening sacrifice at the temple is called the *continual* burnt-offering [Num. xxviii, 4, 6]; as Mephibosheth is said to eat bread *continually* at David's temple, and Solomon's servants to stand *continually* before him, that is, at the set and appointed times, so it is required of us to be constant and assiduous at prayer, and to offer our prayers with perseverance. When the soul perseveres in prayer, it is a sign of persevering faith, and such may have what they will at the hand of God, when praying according to divine direction. John xvi, 23. Nay, urgent prayer is a token of a mercy at hand. When Elijah prayed seven times, one after another, for rain, the clouds presently march up out of the sea at the command of prayer. 1 Kings xviii, 43. "Ask of me things to come, and concerning the works of my hands command ye me," saith the Lord. Isa. xlv, 11. When we put forth our utmost strength in prayer, and will as it were receive no nay from heaven, our prayers must be like the continual blowing of the silver trumpets over the sacrifices, for a memorial before the Lord. Num. x, 10. Like the watchmen on the walls of Jerusalem which never hold their peace day nor night, we are commanded not to keep silence, nor give him rest. Isa. lxii, 6, 7. Nay, God seems offended at another time that they did not lay hands on him, that they might not be consumed in their iniquities. Such prayers are as it were a holy molestation to the throne of grace. Isa. lxiv, 7. It is said of the man that rose at midnight to give out three loaves to his friend, that he did it not for friendship's sake, but because he was pressing, so importunate as to trouble him at such a season as twelve o'clock at night. Luke xi, 8. Our Lord applies the parable to instant prayer. It was so with the success of the widow with the unjust judge, because she did vex and molest him with her solicitations. Luke xviii, 5. But of all, the pattern of the woman of Canaan is most admirable, when the disciples desired her to be dismissed because she troubled them by crying after them, and yet she persists. Matt. xv, 23. May I say it reverently, Christ delights in such a troublesome person. Augustine observes, by comparing both evangelists, that first she cried after Christ in the streets, but our Lord taking to a house, she follows him thither and falls down at his feet, but as yet he answered her not a word; then our Lord going out of the house again, she follows him with stronger importunity, and argues the mercy into her bosom, and Christ ascribes it to the greatness of her faith. To knock at midnight is deemed no incivility at the gate of heaven. An energetic prayer is likely to be an efficacious prayer. Cold petitioners must have cold answers. If the matter of prayer be right, and the promise of God fervently urged, thou art likely to prevail like princely Israel, that held the angel and would not let him go until he had blessed him.

Query. But can God be moved by our arguments or affected with our troubles? He is the unchangeable God and dwells in the inaccessible light, and with him is no variableness nor shadow of turning.

I reply. These holy motions upon the hearts

of saints in prayer are the fruits of his love to them, and the appointed ushers-in of mercy. God graciously determines to give a praying, arguing, warm, affectionate frame as the forerunner of a decreed mercy. That is the reason that carnal men can enjoy no such mercies, because they pour out no such prayers. The spirit of prayer prognosticates mercy near at hand. When the Lord by Jeremiah foretold the end of the captivity, he also predicts the prayers that should open the gates of Babylon. Cyrus was prophesied of, to do his work for Jacob his servant's sake, and Israel his elect, but yet they must ask him concerning those things to come, and they should not seek him in vain. Isa. xlv, 1, 2, 4; 19. The coming of Christ is promised by himself; but yet "the Spirit and bride say, Come; and he that heareth must say, Come," and when Christ says he will "come quickly," we must add, "even so, come Lord Jesus."

Divine grace kindles these ardent affections when the mercies promised are upon the wing. Prayer is that chain, as Dionysius calls it, that draws the soul up to God, and the mercy down to us; or like the cable that draws the ship to land, though the shore itself remains unmoveable. Prayer has its kindling from heaven, like the ancient sacrifices, that were inflamed with celestial fire.—*Lee.*

(To be Continued.)

THE COMING OF THE LORD.

It cannot be denied that in a multitude of places, the judgment advent of the Lord is so represented in the Scriptures that the duty of watching and living in readiness for it, is everywhere commanded or encouraged. So evidently did St. Paul speak of it as a subject of expectation and present concern, that the Thessalonians needed to be cautioned against expecting it until after certain other events had occurred. There are very many references to the coming of the day of God which seem to have been calculated to impress the mind that it might come upon them unawares, at almost any moment. Hence, the Saviour's exhortation to take heed, to watch, and to pray because they did not know when the time would be. From this we learn three things:

1. Character of the *event*. It will be a matter of solemn and decisive influence upon all. The guilty are to look for it with fearful apprehension; the righteous with joyful anticipation. It will be something besides the gradual, peaceful, and finally universal extension of christianity abroad in the earth. This would indeed be a subject of gladness to the Christian; but why the *uncertainty of the time of its occurrence* should be a reason for all generations of Christians to live in watchfulness and prayer, is beyond the power of any man to explain. And if this is what is meant by the coming of the Lord, who can tell why it should be a subject of fearful apprehension to the wicked? No, the character of the event is far otherwise. It is of such a nature that if we be found off our guard, or not watching for our Lord, he will come upon us unawares and appoint our portion with hypocrites and unbelievers.

2. We learn likewise the character of the *coming*. It will not be a gradual passing away of night, and the slow dawning of the millennial day. It will be *sudden*, and to many unlooked for and unprepared for. Hence, the necessity of unceasing watchfulness because we know not when the time is. And the coming will be so sudden that there will be no opportunity to prepare for it after the event begins. So that we should live in constant readiness for it.

3. Finally, we learn the utter absurdity of the supposition, that the Lord is not to come until after a thousand years of uninterrupted righteousness and peace. For with what propriety could Christ and the apostles so constantly refer to this judgment-coming as a reason for unceasing watchfulness, lest it overtake them unprepared? With what propriety could they knowingly and intentionally produce the abiding and operative impression that the day of the Lord might come at

any time, and thus keep the church in all ages in a degree of expectation of it, if they knew that it would not and could not come at all, until there had first been a millenium of universal peace?

Christ and the apostles certainly must have known whether the Judgment-advent was pre-millennial or not. And if as is generally *now* supposed, the second coming is to be *after* the millenium, how they could with any degree of propriety speak of it as if it were liable to come at *any time* during all the ages of the gospel dispensation, so that it would be the duty of all to be watching for the coming of the Lord, and watching and praying to be kept in readiness for that day;—how they could by parables, admonitions, warnings and encouragements designedly influence the church to be impressed with the conviction that the day of the Lord might come upon them even during the present life in a world of sin, is more than any man can explain so as to satisfy a rational mind.

It is just as certain as language can make it, that the coming of that day is always represented in a way that is calculated to leave the impression on the mind that it may come now. And it is never described in a way that is calculated to produce the impression that it will be preceded by a millenium of peace; or in a way that is calculated to produce the impression that all who live previously to the millenium, or during the millenium, need not be watching and preparing for it.

How can those who believe that the second advent will be post-millennial, explain these things so as to leave the Lord and his apostles an appearance of common honesty? It has never yet been done. Can the man be found to undertake it?—*Our Lord's Great Prophecy*, pp. 399, 400.

ANECDOTE OF JOHN SUNDAY.

"I understand," said John Sunday, the converted Indian chief to a congregation which he was called to address at Plymouth, England, in the year 1837, "that many of you are disappointed because I have not brought my Indian dress with me. Perhaps if I had it on, you would be afraid of me. Do you wish to know how I dressed when I was a pagan Indian? I will tell you. My face was covered with red paint. I stuck feathers in my hair. I wore a blanket and leggings. I had silver ornaments on my breast, a rifle on my shoulder, a tomahawk and scalping-knife in my belt. That was my dress then. Now do you wish to know why I wear it no longer? You will find the cause in 2 Cor. v, 17. 'Therefore if any man be in Christ he is a new creature; old things are passed away, behold all things are become new.' When I became a Christian feathers and paint 'passed away.' I gave my silver ornaments to the mission cause. Scalping-knife 'done away.' That my tomahawk now," said he, holding up at the same time a copy of the ten commandments in the Ojibwa language. "Blanket 'done away.' Behold," he exclaimed in a manner in which simplicity and dignity of character were combined, "behold all things are become news!"

NOTE. The experience of not a few white Christian converts differs materially from Sunday's. Rings, ruffles, artificials, paint, &c., are not among the things done away. No, no. Often more and costlier are bought. But we like the Indian's experience.

THE GREAT INVISIBLE.—We are surrounded by a cloud of witnesses, but before and above all, is the omniscient eye of the great Invisible, who is cognizant of our thoughts as well as our actions:

"No man hath seen God at any time;" yet why should that be turned into a temptation to sin? I think it should rather minister to constant watchfulness and holy care. How solemn the thought that an invisible being is ever at our side, watching us, recording with rapid pen each deed and word, every desire that rises, though it burst like an air-bell, every thought that passes, though on an eagle's wings. We cannot shake off the presence of God; and when doors are shut,

and curtains drawn, and all is still, and darkest night fills our chamber, as we are left alone to the companionship of our thoughts, it might keep them pure and holy to say, as if we saw two shining eyes looking on us out of the darkness, "Thou God seest me."

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, JULY 10, 1860.

RELIGION.

There seems to be an *idea* abroad that if a person has "got religion" all is well. But there is a vast difference between religion, and true religion. The true is much more valuable than the false. Mankind are so constituted that it is natural enough for them to have some kind of religion; but if it is false, it is worse than none at all. The Lord says his people have committed two evils. 1. They have forsaken him, the true God; and 2. They have substituted something else in the place of true obedience to him. See Jer. ii, 13. It is better to shun this second evil, than to be guilty of both. Hence, no religion is better than a false one.

Cain had religion; but it was not of a right kind—it did not lead him to a scrupulous obedience to God. He chose his own way, and probably thought that it would do just as well. But Abel's religion consisted in doing as the Lord had commanded. And as the approbation of God evidently rested upon him, Cain was exasperated. Abel's obedience condemned his disobedience. He was still unwilling to give up his false religion and embrace the true; and doubtless he was piqued at Abel for setting himself up as the only one in the world that was right. There was one argument still that might be used, and that is what might be called the knock-down argument. He that was born after the flesh persecuted him that was born after the Spirit. All know the sequel. Cain had religion, but it was not of the right kind.

The worshipers of Baal were very zealous in their religion, and would have put to death all the prophets of the Lord, if they could. It was their religion that did this.

The scribes and Pharisees had an abundance of religion, and it crucified the Lord of life and glory.

Pagan Rome had religion, and the Papacy too; and the effect was the martyrdom of the saints of God. Multitudes of those that chose to obey God, and could not be persuaded that the opposing religion was just as good, if only lived out faithfully, fell the victims of false religion.

Hence, the question is not whether people have religion, but whether they have the right kind. True religion will cause men to deal justly, to love mercy, and to walk humbly with God. Obedience to God is to be placed above every other consideration. No extra faithfulness in a false religion can make amends for lack of this. That worship is vain which is of our own choosing. "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. xv, 9. We may think to worship the true God; and yet if we do not follow his word, all will be vain, and worse than useless.

Infidels tell of how much evil religion has done in the world, how much bloodshed it has caused. Religion has done it; but not the true. It is the religion of infidels, pagans, and worst of all, hypocrites, professing the true religion. And these will make one more grand attempt to overthrow the religion of the Bible, but will be signally defeated.

R. F. C.

THE CAUSE IN KNOXVILLE, IOWA.

BRO. SMITH: Having always read the communications in the *Review* of brethren and sisters from abroad with great interest, and thinking that a few words might interest or encourage some, I have concluded to drop you a few lines to let you know how we are getting along in the far west.

Following the proclamation of the truth here, we have found the doctrine taught by our Lord in the parable of the sower, verified in all its bearings, and

although some have grown weary in well doing, and have been overcome by the cares and pleasures of this life, so that we have been compelled to withdraw ourselves from them, yet the cause of present truth is onward here, and we thank God that some have brought forth abundant fruit. Our brother Inglefield left this morning with Bro. Hull to assist in proclaiming the third angel's message, and there are quite a number of good brethren and sisters whose hearts are thoroughly in the work. May the Lord give sustaining grace.

On last Sabbath our town was visited by a company of the Devil's itinerants, traveling in the character of a circus; and in order to escape from their annoyance and from the effects of their presence, we concluded to leave town and meet in a pure atmosphere, under the broad canopy of heaven, where there would be none to annoy or disturb us. We accordingly met our sister churches from Pleasantville and Rosseau in Bro. Long's grove, about three miles from town. Bro. Hull was with us and delivered two discourses during the day, and we had truly a time of refreshing from the presence of the Lord, his Spirit being poured out abundantly upon us, and we were made to rejoice in hearing the word expounded unto us, in the beauty and harmony that we now see in the word of God.

At the end of the second discourse we repaired to the water (only a few rods distant), where thirteen precious souls were buried with their Lord in baptism, having we humbly trust, previously died to sin. Thirty-seven in all have been baptized here since Mr. Pressley's effort to "cast the truth to the ground" in Knoxville. This but confirms us more and more that we have the truth, and that the God of truth is with us, and that he who is for us is more than all they who are against us.

At a business meeting on first-day the following business was transacted.

Resolved, That we take the necessary steps immediately to purchase or build a house of worship in Knoxville, and that a committee of five be appointed to arrange the necessary preliminaries, and get things into such a shape that active operations can be commenced immediately.

After which the following preamble and resolution was drawn up and passed:

Whereas the church at Fairfield have expressed a desire to have Bro. Hull remove to that place after the present tent season is over, therefore

Resolved, That notwithstanding we would like to have Bro. Hull remain with us, yet in view of the wants of a new church, and for the good of the cause, we are willing to deny ourselves the pleasure we might derive from having him with us, and are willing that he should go to Fairfield; and we cordially recommend him to the brethren and sisters of Fairfield and vicinity as an efficient laborer and a mighty instrument in the hands of God for the pulling down of the strong holds of the enemy, hoping and trusting that he may be as successful in combatting and overthrowing error there, as he has been in Knoxville.

E. S. WALKER.

Knoxville, Iowa, June 20, 1860.

FLINT vs. PEWTER.

"For the Lord God will help me; therefore shall I not be confounded. Therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa. l, 7.

There was not much pewter in the composition of the ancient prophets, or they would have been ashamed in the presence of kings, who disdained their messages, and threw their communications into the fire, or cut them up with their pen-knives. See Jer. xxxvi, 23.

A flint! You may strike it with the hardest steel, and all the effect produced, is sparks of fire emitted; and the harder and swifter the blows, the more fire; so the inflexible prophet, you cannot move him.

But not so with all. Some try to serve the Lord who are so largely mixed up with pewter, that their edge is battered up at the least temptation, and all the efforts of brethren cannot keep them sharp and even-tempered.

One is enamored of fashion, and away she goes for the bloated fashions of the times; another is after the

world, and the prayer-meeting is forgotten, and his family are allowed to run untrained, uncultivated, with books and teachers close at hand, who love the truth so much as to offer freely to train the young in the path of truth; another is bent on this and that, until the head and front of the image of God in man is defaced, even as an axe of pewter would be blunted, in contact with the hard and knotty oak.

Men of pewter! They had better at once cease trying to serve God in these times, when all the force of law and opinions are brought to bear upon them, to beat down their edge. O how bad, how pitiful they look as they bend to this breeze, then to that; now leaning hither, next thither; now wanting to please this friend, now that; now they are determined to go through with God's people, and everything must bend to this; next their inclinations draw them to make a concession to stubborn wives or graceless sons, or silly daughters. Thus the man of pewter repents, comes back, vetoes former concessions, storms, resolves, breaks his resolutions, next keeps them, now breaks them again, like the reeling drunkard who stands still, as he thinks, while the earth comes up and strikes him in the face.

Pewter! no, give us men of flint, who are right there. Strike them, batter their edge, can you do it? Try to sway them this way or that, influence them, control them, pull them down, can you do it? Could Ahab or Jezebel control Elijah? Could Jeremiah lay down his armor at the command of a court, or council? Would Peter and John stop speaking in Jesus name?

But, says Bro. Pewter, this matter is so small about fashions, &c., let our children be a little free and easy; or says sister Pewter, it is so inconvenient I do not think God will be offended. Says another, It is not dishonest to do this little business transaction, God does not notice such things. Ah! says Bro. Flint, may you be purged from your sins, or may the church be purged of its clogs; and so says the Spirit, if I mistake not.

J. CLARKE.

WHATSOEVER THINGS ARE LOVELY.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Phil. iv, 8.

What an impressive exhortation is this! Happy they who heed it—and practice these virtues. Our Creator has endowed us with faculties to love and admire the beautiful, the noble, and the lovely. It inspires pure and noble thought, and refines the mind, to contemplate God in his works. What feelings of admiration and humility filled the bosom of the "man after God's own heart," when he broke forth in the following: "When I consider thy heavens, the works of thy fingers, the moon and stars which thou hast ordained, what is man that thou art mindful of him?" Ps. viii, 3. Such is the language and feeling of every renewed heart. Nature with all her loveliness is now spread out before us. Truly the tender mercies of God are over all his works. He causes his sun to shine and showers to descend which water the earth and make it bring forth and bud, that it may give seed to the sower and bread to the eater. Isa. lv, 10. Truly as the poet says,

"Whate'er is beautiful or fair,
Is but thine own reflection there."

At this point my mind is irresistibly carried forward to the glorious restitution which is soon to take place, when the desert shall rejoice and blossom as the rose, when we shall not build as we do here often and another inhabit, and plant and another eat, when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away.

While listening to Bro. Loughborough on this glorious theme at the conference in H. recently, as he went on to describe the splendor and loveliness of the beloved city, while the Spirit of the Lord rested upon him and a happy smile lit up his countenance, and the tears of joy that coursed down the cheeks of nearly all present, and the heartfelt responses of amen and glory to God, were heard, what a thrill of joy pervaded my heart! I shall not attempt to describe it. It

was enough to strengthen the weak hands and confirm the feeble knees. Who that has a spark of the blessed hope in his heart would not quicken his pace?

Dear brethren, while we are often carried as it were to the top of mount Pisgah, and with the eye of faith take a view of the promised land, let us remember there are valleys also to pass through. We shall find much tribulation before we enter the kingdom. The Lord gird us up for the conflict is my prayer. The times of refreshing are just before us. The latter rain will soon descend. Happy they who are prepared to receive the gifts and graces then showered down.

A good brother once remarked that he wanted to live in such a manner that he might receive a sprinkling of the latter rain. Well dear brother, there was no mere sprinkling on the day of pentecost; for they were filled with the Holy Ghost is the record. O let us arise, and not be satisfied with present attainments, but resolve in the strength of Israel's God to do all his righteous will. May this be the heart-felt determination of every heart as we press on,

"Come joy or come sorrow what'er may befall,
An hour with my God will make up for them all."

Yes, it is our privilege to live so that we may receive a copious shower. Covet earnestly the best gifts. 1 Cor. xii, 31. The proclamation of the third angel's message is gathering out a people and purifying them by its searching and solemn truths, so that God can safely bestow or impart all the gifts and graces once enjoyed when the Holy Spirit came down like a rushing mighty wind in the former rain.

He will have a glorious church when he comes again to present to himself without spot or wrinkle or any such thing, holy and without blemish. Eph. v, 2. Think you, dear reader, this church will not enjoy all the gifts and graces that ever have been enjoyed by the church since the world began? Impossible.

There is another rain of a very different character, fearful in its nature, and fatal in its consequences, to fall upon those who have not fled for refuge and laid hold of the hope set before them. Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest. Ps. xi, 6.

Be entreated poor sinner by one who loves your eternal interest. Seek, O seek a refuge in God. Seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger. Zeph. ii, 3. The Spirit and that lovely city with all its dazzling splendor invites you to come. Whosoever will let him come.

"The Spirit calls to-day,
Yield to its power;
O grieve it not away,
Tis mercy's hour."

Soon will it be said, It is done. Christ will have finished his work as mediator. Mercy's door will close, and the kingdoms of this world which are now under the powers of darkness, will become the kingdoms of our Lord and his Christ and he shall reign forever and ever, amen. GEO. WRIGHT.

Marshall, Mich.

THE DESTINY OF THE UNGODLY.

"The wages of sin is death." Rom. vi, 23. Thus speaks the great apostle to the Gentiles. The apostle James also says [chap. i, 15], "Sin when it is finished bringeth forth death." God tells us by the mouth of Ezekiel [chap. xviii, 4], "The soul that sinneth it shall die." The sad truth in the matter is this: our first parents having partaken of the forbidden fruit, and thereby brought sin upon themselves and their posterity, the fearful sentence is pronounced upon all men, "Thou shalt surely die." "By one man [Adam] sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Rom. i, 12.

But what is death? For the benefit of some who do not seem to see clearly on this point, let us pause a moment and investigate. Death is defined by lexicographers, to be "mortality," "extinction of life," which is being, as Job says, "As though we had not been." Job x, 18, 19. For when life is extinguished in man, and his body returns to dust, nothing remains save the particles of his composition, which then take other forms in nature.

The holy scriptures represent death as a state of ut-

ter unconsciousness in respect to the intellectual being [see Ps. vi, 5; cxlvi, 3, 4; lxxxviii, 10-12; Eccl. ix, 5, 6; Isa. xxxviii, 18, 19; Ps. cxv, 17]; of decay and ruin [see Job x, 20-22; Ps. lxxxviii, 10-12; Gen. iii, 19; 2 Sam. xiv, 14]; and unless there be a resurrection of the dead, of eternal destruction, save in respect to the particles of which beings are composed, as remarked before. See 1 Cor. xv, 16-18; 2 Sam. xiv, 14.

Such was the impending doom of all when the Son of God, Jesus Christ, came into the world. Man had violated the holy law of his Maker, and by Jehovah's immutable decree must suffer the fearful penalty of so-doing, death. But "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John iii, 16. He came that by passing through them himself he might obtain the keys of hell and of death [Rev. i, 18], and have power to loose all who are bound therein. So that, "as by the offense of one [Adam] judgment came upon all men to condemnation, even so by the righteousness of one [Jesus Christ] the free gift came upon all men unto justification of life." Rom. v, 18. He suffered the penalty of Adam's sin, that we being set free from the claims of the broken law, might have life beyond the grave, and if obedient during our own individual lives, might enjoy the same to all eternity. See 1 Pet. ii, 24; i, 18-21; 1 Cor. xv, 21, 22; 2 Tim. i, 10.

But what, it may be asked, is to be the lot of those who, regarding not the atonement thus made for them, and denying the glad truth of redemption through Christ, go on still in transgression of God's law, fulfilling the desires of the natural heart? Answer. They are subject to the original penalty, death, though it is to take place in a different manner from the death consequent upon original sin. It is the second death. Rev. xx, 7-9. Says David [Ps. xxxvii, 20] "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume, into smoke shall they consume away." Again, "The wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Ps. xxxvii, 10. Obadiah says [verse 16], "They [the heathen] shall drink, and they shall swallow down, and they shall be as though they had not been." See also on this point, Matt. iii, 10, 12; Mal. iv, 1; Deut. xxx, 15-19; 2 Thess. i, 8, 9; Ps. lxxviii, 2; Isa. lxvi, 24.

John iii, 16. "That whosoever believeth in him should not perish." Perish signifies, "to be destroyed eternally." Webster. Jesus says [John xi, 26], "Whosoever liveth and believeth in me shall never die," the meaning of which no doubt is, "die eternally;" as faith in Christ does not exempt men from the death consequent on the fall of Adam. He himself suffered that death when he "humbled himself and became obedient unto death, even the death of the cross." Phil. ii, 8.

Such is a portion of the scripture testimony concerning the end of them that obey not the gospel of God. 1 Pet. iv, 17. Much more might be adduced to establish the view herein maintained, but the little here made use of, I deem sufficient unless the argument contained in it be refuted by positive testimony from the Scriptures for a contrary view, which, so far as I am acquainted with them, does not occur in the sacred writings. The holy Spirit which dictated those writings does not deny in one place that which is positively asserted in another; and with no other view, in my opinion, can the scriptures on this subject be made to harmonize, than with the one here given; as also in the New Testament, held up, viz., that "the wages of sin is death;" but that eternal life is the gift of God through Jesus Christ our Lord. Rom. vi, 23. And consequently is not to be shared in any sense whatever by those who deny both the Father and the Son. 1 John ii, 22. G. P. WILSON.

Wilson's Mills, Me.

COMFORT.

SOME seem to think that the great benefit to be derived from religion is the comfort it imparts; and they cannot abide the reproofs that the word administers. "Go ye up and prosper" [2 Chron. xviii, 11], said the false prophets to Jehoshaphat, but he was not content until the prophet of the Lord was called, viz., Micaiah

the son of Imla, who could not be warped by the false prophets, who strove to have him give a comforting message, and thus agree with them; but the noble prophet answers their impudent instruction by stating that, "what my God saith, that will I speak." Verse 18. At present there are many who wonder why we who believe in the same God they believe in, cannot unite with them, and comfort them in their trials and temptations.

There is old Mr. H. and his wife, much respected by all for their devoted attachment to religion and the principles of Christianity, for a long life, and now old age finds them where the third message sounds in their ears. They like our papers; they are food for them, "as good as a sermon," says Mrs. H.; yet they cannot consider it important to put in practice all the law of God, still they wish us to walk with and sustain them, now as formerly, with them to worship God, and together with them travel the narrow way. To such we must say, that it is painful to us to tear ourselves from your company. We would love to pour the words of consolation into your ears, and to say to you, "Go up and prosper;" but with Micaiah the son of Imla, we must speak what God the Lord saith.

God is no respecter of persons. The child and the man of gray hairs are on the same platform as respects moral obligation; and no exceptions are made in favor of any, in the word of God; all must bow to its unyielding mandates.

The Bible is not all comfort. Why? Because man is a transgressor of the law; therefore he must have instruction and reproof. Reproof! how harsh that word sounds. Comfort! comfort! that is what most want now. Well then, obey, obey! then will you have comfort. There is a legitimate road to happiness; and if you desire comfort, then obey the word of the Lord. Then will you be comforted, as one whom his mother comforteth.

Oh yes, there is a time coming when the command will be proclaimed, "Comfort ye my people" [see Isa. xl, 1, 2]; but when will it be? When her warfare is accomplished. Wo to him who comforts the transgressor; but when Zion's warfare is over, then will she be comforted. Thus, aged friends, may you be comforted, but only on conditions that you identify yourselves with Zion.

O then will Zion be comforted, when the last conflict is over, and the last enemy vanquished. Then, when Satan and his host is overthrown, will Zion be comforted, in that glorious city, where there will be no more pain.

Many think that we are very precise and strict, and that we abound in reproofs and corrections. But I ask what soldier ever asked to be comforted on the field of battle? Action! action!! says the word of command. Then when victory has crowned the brow of the conqueror, may he with laurels rest in the warm embrace of public gratitude, and pensioned, and honored may spend his life amid the harvests of plenty, and the applause of cotemporaries. But the soldier who sought ease and comfort on the battle field, may pine his life away in inglorious envy, and lost honor, and disgraceful neglect.

So the saint is now on the battle field of life, and when his commander shall call him to account, he will ask him not, How much comfort did you take, but, How did you fight. J. CLARKE.

THE IMMORTALITY QUESTION.

EDITOR OF REVIEW AND HERALD: In perusing your paper of June 19, I find a piece from E. Lanphear on "The Immortality Question," which you say was refused publication in the *Sabbath Recorder*; in which I think he misrepresents the action of the editor, the publishing committee, and Seventh-day Baptists generally. It is not my purpose to debate the subject, or answer his questions. I do not think they were all asked in Christian candor; for some seem to be asked in such a way as to try to cast contempt on the cause, or people, he wishes to refute, or win over.

I only wish to disabuse the minds of those of your readers who know less of the course taken by the editors of the *Recorder*, and of Seventh-day Baptists, than does Bro. L. Now Bro. Lanphear knows, as does every one familiar with the *Recorder* for years past, that the subject of his letter has been presented, almost, or quite, without control, by *himself and others*: until it

had become stale and tiresome to most of the patrons, and those whose organ it was designed to be; and now when they think best to stop awhile and let the chickens breathe, and allow something else to predominate, he is dissatisfied. And you, Mr. editor, are sorry the fight is not continued in the *Recorder*.

That question has been discussed in the *Recorder* years past, more than any other question in theology; and yet Bro. L. is bent on making the blue chicken continue the fight, by the threat of Mr. Wisconsin; and partly exhibits a similar one of his own, if human nature should chance to predominate a little more, when the instrument is drawn. I am not opposed to free discussion when properly conducted, yet I do dislike to hear or read the same things over and over, by the same, or other persons; and it has seemed that on this question, almost every one wished to ventilate themselves through the *Recorder*.

Again, after asking some questions, he says, "These are questions for my professed orthodox brethren to decide; ministers, of course, if laymen cannot be allowed to investigate for themselves. I never was really willing to come under priest rule," &c.

Now this would lead those not acquainted with the Seventh-day Baptists, to suppose they were like the Roman Catholics, under priestly government, which he well knows has no more foundation with them, than with those with whom he sympathizes and assimilates. I think that if much of the time, talent and paper now spent in wrangling and discussing questions, even of theology, were devoted to teaching humility and consecration to God, it would be far better for the world and the church. It appears to many, who have less combativeness, that very much of the debates of these days, whether oral or written, are designed more to "make the chicken whip," than to elucidate the truth, or present it in an inviting form.

I have written twice as much as I intended, for I only designed to let your readers know that the subject had been presented in the columns of the *Recorder* in all its phases *ad libitum*, by almost any one who could wield a pen; and also that the imputation that the priests did not allow the laymembers to investigate or speak for themselves, is entirely groundless.

Respectfully yours, A. M. WEST.
Leonardsville, N. Y., July 1, 1860.

NOTE. We cheerfully grant Bro. West space to correct what he deems a false imputation. But while we readily admit that there may be such a thing as the readers of a journal becoming tired of the continued discussion of the same question, we cannot but query how it was that the *Recorder* so suddenly lost its interest in one side of the question, while the defense of the other went on with unabated vigor. If the object was really to give the "chickens" a chance to breathe, we should have expected that both would have the same privilege.—Ed.

PSALM XL, 4.

BLESSED is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Ps. cxxv, 5. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity, but peace shall be upon Israel.

There was a time when twenty-three thousand of the children of Israel fell in one day. These had passed through the sea, and had eaten of the spiritual meat, and had drunk of the spiritual drink. They drank of that spiritual rock that followed them, and that rock was Christ. And with this number—twenty-three thousand—God was not well pleased; for they were overthrown in the wilderness.

Now these things were our examples to the intent we should not lust after evil things as they also lusted.

Now all these things happened unto them for examples, and they are written for our admonition upon whom the ends of the world are come.

Wherefore let him that thinketh he standeth, take heed lest he fall. Are there not some of the dear friends of the advent of our blessed Lord, who now stand in the position of looking for the Lord to come, that feel that they have done all, and still there is some requirement or commandment left unheeded? I ask the question, dear reader, and you can answer it.

Have you asked your Lord what you should do to be saved? If so he has answered you as he answered the young man who asked him what he should do to inherit eternal life; he told him to keep the commandments.

Let us read what is said in 1 John ii, 3: "And hereby we do know that we know him if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

The commandments of God, dear reader, we should be very particular to attend to, as in Eccl. xii, 13, 14, which read.

Dear friends, take heed lest you fall, and pray for your unworthy brother that he also may stand.

E. MACOMBER.

HYMN.

At early dawn of day,
My soul to God shall rise;
I'll give him thanks, I'll praise his name,
For all his hand supplies.

CHORUS.—There'll be no more sorrow there,
There'll be no more sorrow there,
In heaven above where all is love,
There'll be no more sorrow there.

My errors I'll confess,
His pardoning grace implore,
And trust to Christ's own righteousness,
While I his name adore.

CHORUS.

The appointed cross I'll bear,
I'll heed affliction's call,
And make it my peculiar care,
To render good to all.

CHORUS.

My soul shall drink her fill,
From full salvation's well,
My heart shall joy to do his will,
My life his wonders tell.

CHORUS.

Then let the morning shine,
The sun illumine the day,
The sacred lamp of truth divine,
Shall light me on my way.

CHORUS.

THE STANDARD.

My mind has been dwelling considerably of late on the subject of holiness; the state we must attain to in order to be translated as were Enoch and Elijah. Now is there but one, or are there many standards? I can see but one right standard, that is the word of God. He commanded his ancient people to be holy. Ex. xxii, 31; xxiii, 13; Lev. xi, 44, 45; xx, 7, 8. We see by these few texts that they were to walk circumspectly, and keep all his precepts, his statutes and laws. And does he require less of his people now? I think not. His moral law is the same as when spoken at Sinai. God is the same pure, holy being now that he ever was; but the mystery of iniquity which had already begun to work in Paul's day, and which has since developed itself in various ways, has perverted the right way, and turned the truth of God into a lie, would have us think God changeable, or that he does not require perfect obedience now, since Jesus died, as though he had given us license to break his Father's law. But hear what the blessed Saviour, who gave his life a ransom for us, says. In his sermon on the mount he enforces his Father's law under the penalty of being least in the kingdom of heaven. See Matt. v, 17-20. He commands us to be perfect. Verse 48. Paul says [Rom. xii, 1, 2], I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

My dear brethren and sisters, let us see to it that we raise the standard as high as the word of God. We see that the sifting time has come, when many, we fear, are turning from the holy commandments. The question comes home with force to my trembling heart,

Will ye also go away? I feel to say in the language of a good old hymn,

"Dear Lord, with such a heart as mine,
Unless thou hold me fast,
I feel I must, I shall decline,
And prove like them at last.

"Yet thou alone hast power, I know,
To save a wretch like me;
To whom, or whither, should I go,
If I should turn from thee?

"Beyond a doubt I rest assured
Thou art the Christ of God,
Who hast eternal life secured,
By promise and by blood.

"No voice but thine can give me rest,
And bid my fears depart;
No love but thine can make me blest,
And satisfy my heart.

"What anguish has that question stirred,
If I will also go?
Yet Lord, relying on thy word,
I humbly answer, No."

May we all overcome, is my prayer.

S. C. COURTER.

West Windsor, Mich.

BREVITIES.

EXHAUSTLESS. Talk of draining the ocean, but not of exhausting the fountains of truth. The more you draw upon them, the more you find.

HOLDING BACK. What should we think of a team that could only be made to hold back? Yet some seem to feel it duty always to lag along in the rear, or find fault with the workers. Press together.

HONESTY. A man may think himself honest, while his neighbors and friends have a different opinion. A truly honest man is honorable in his dealings. Not only does he observe the "mine," and "thine," as to property, but he endeavors to be highly honorable in his dealings with all, and most carefully to preserve his good name. His good name is better in his eyes than choice silver; gold is worse than lost, at the expense of his good name. How he would dread to have people distrust him, and he is only a man of the world. He despises religion, because he has been cheated by some elder, or deacon, or layman; and now he prides himself upon his honesty. But if the man of the world finds honesty to be the best policy, how much more the Christian, who is only a pilgrim and a stranger here, and is looking for a city that hath foundations. What has the pilgrim here to do with money and other wealth, except to use it as a good steward in his Master's work? A grasping spirit is dishonest in its tendency and influence, it is a greedy love of gain; and though the outward rules of honesty are unbroken, a keen-sighted world will yet see it, and smile contempt. The world know when the Christian acts up to his profession in this particular; and they are very watchful of us in this very thing: here, too, is the most vulnerable point in many professed followers of Christ. Many a one has held out against other temptations, but has finally fallen a victim to this. This grasping spirit breaks the Sabbath, disgusts both good and bad men by its meanness. It hardens the heart, and blunts the moral sense. It makes enemies needlessly. It shuts up the bowels of charity. It cheats the treasury of the Lord. It narrows down every noble and manly sentiment of the mind, and transforms a man into a sort of ill-favored machine, on which is inscribed in glaring capitals, *Sold for money!* For one I hate this greedy spirit. It is wholly disgusting. There is not a feature of it that is comely. God hates it. The Saviour, the angels, and the good, hate it. It is disgusting to all the pure and the holy. Away with it from the church. It does not belong there, any more than drunkenness does. Away with it, dear brother or sister, if you possess it in any degree. Be noble, honorable, liberal, but correct in all your dealings.

J. CLARKE.

Troubles frequently meet us in the way of duty; they are designed to try our constancy, courage, and sincerity: think not, I am going wrong, because tried; but wait on the Lord, and he shall save thee.

Extracts from Letters.

Bro. S. Treat writes from Searsport, Me.: "For the encouragement of the little flock scattered abroad, I would say, the Lord is good, blessed be his holy name forevermore. I am not yet tired of the way, though it costs many a struggle to pursue it. I feel that by the grace of God I have gained some victory over my evil propensities, and the way looks brighter. I think I believe without a doubt that we are living under the sound of the last message of mercy that will ever be offered to this guilty world. If so, O how important that we all awake to duty and gird on the whole armor, and fight manfully the battle of the Lord; and in order to obtain victory in pursuing this warfare, we must cut loose from the world, and possess our souls in patience, and constantly keep a meek and quiet spirit, which in the sight of God is of great price. Our weapons of warfare are not carnal, but mighty through God to the pulling down of strong holds; praise the Lord!

"Although I have gained some victories, I do not find myself entire, wanting nothing. I find that when I would do good, evil is present with me. It is exceedingly hard for me to control my thoughts, and bring them under subjection to the will of God; but by the help of the Lord, I mean to keep struggling for entire victory, and to this end I humbly ask the prayers of all God's saints. For, says Paul, if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. Rom. viii, 13, 14. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. 1 John i, 6-9.

"The Lord help me to keep all the commandments of God and the sayings of Jesus, and then I hope, with all the saints, to be permitted to enter in through the pearly gates into the city of the New Jerusalem to go no more out forever, and to share in that inheritance which was promised to Abraham and his seed after him, for an everlasting possession. O glorious promise!

"If this should meet the eye of any impenitent sinner, be invited by one that loves your soul, to come and go with us, and we will do you good; for God has spoken good concerning Israel."

E. M. Davis writes from Ionia, Mich.: "I rejoice in the Lord that he ever gave me a desire (for it is certainly the Spirit of the Lord that calls us to leave our evil ways) to give heed to the third angel's message, and see that I was treading under foot (though ignorantly) God's holy rest-day. My determination is now, by the grace of God, to take his word for the man of my counsel. Although I do not feel within me that peace and quietness of mind at all times that some seem to enjoy, and have many doubts that I shall not be permitted to enter into that rest prepared for the people of God, yet I am determined to press forward. The blessed hope is before us. The eternal weight of glory is yet to come. The resurrection of the just, when all shall receive their recompense and reward is yet future. I am thankful that probation has not yet closed; that Christ has not yet laid aside his priestly garments and taken up his kingly robes, but is yet an advocate with the Father.

"Man loves to build castles in the air; he allows his imagination to take a wide scope; but after all it is a dream, it is all vanity. But in heaven there is something that is not vanity; here is something worth striving for; here is something that no mind in its most refined state of cultivation can ever have a true conception of. Shall we not then brethren and sisters strive to overcome. Let us all therefore with David desire that one thing of the Lord, and that seek after; to wit, to dwell in the house of the Lord all the days of our life. Ps. xxvii, 4. Let us hunger and thirst after righteousness. Matt. v, 6. Let us love God with all our hearts; and "this is the love of God that we keep his commandments [1 John v, 8]; and in so do

ing there is great reward. Ps. xix, 11. When I recount my unprofitableness in the present cause, I fear and tremble lest a promise being left me of entering into his rest I should seem to come short of it. Hebrews iv, 1. Brethren and sisters, how many of us professing this present truth shall be sealed and translated, or raised at the first resurrection, over the subjects of which "the second death hath no power." What an awful thought that any of us may come short of it, and be doomed to suffer the pangs and agonies of the seven last plagues, when the unmingled wrath of God shall be poured without mixture upon the ungodly. And this is not the end. After a lapse of 1000 years, another scene is brought to view, at the close of the great day of the Lord God Almighty, when while under the influence of the last great deception of the Devil, being gathered together, Gog and Magog in battle array encompassing the camp of the saints about and the beloved city, fire comes down from God out of heaven and devours them. This is the second death. This is 'indignation and wrath, tribulation and anguish;' 'everlasting destruction from the presence of the Lord,' &c. 'What manner of persons then ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.'

Sister M. M. Buckland writes from Carlton, N. Y.: "I am still trying to obey God by keeping all his commandments, and striving to walk in the narrow path that leads to life. I feel very thankful for the light of present truth. I rejoice that I have ever heard the sound of the third angel's message, and that I had a heart willing to obey it. It is nearly two years since I commenced keeping the Sabbath of the Lord, and I feel that I have been greatly blessed in so doing. I have no desire to turn back from this good way; for I feel that my only safety is in obedience to the Lord. I have set out to serve the Lord, and I must not go back; but by the grace of God assisting me, I am determined to press my way onward, and strive to make heaven my home. I feel that it is a great thing to be indeed a follower of the meek and lowly Jesus; and to have every word, and thought, and act, right in the sight of God. It seems that the way grows more straight and narrow every day; and I feel that I need much grace and strength to enable me to go through to the kingdom; but my trust is in the Lord, and I do believe that if I lean upon his strong arm he will lead me safely through.

"I long to be filled with the sweet Spirit of Jesus, and to fully reflect his lovely image. I want to be wholly the Lord's and I am willing, if I know my own heart, to give up everything, that I may be indeed a child of God. I want to be ready for the coming of Jesus; and it is my determination to strive earnestly to overcome every besetment, that I may be found worthy of a crown of life at the appearing of my Saviour."

Bro. A. B. Warren writes from Disco, Mich.: "As from week to week through the *Review* we receive cheering accounts from different parts, of the progress of the third angel's message, we rejoice to know that the Law and the testimony are going forth conquering and to conquer. I hope and pray that new messengers may be raised up in all parts of the land very soon to call the people of God out of Babylon, and many sinners to repentance. We often hear the pertinent request, Pray for me that I may be an overcomer. The way to do it is for each to go into a thorough self-examination, until we get a perfect knowledge of ourselves, then set a watch over every passion or besetment by which we are overcome, and let the main spring of that watch be the love of God kept up by secret prayer."

Sister A. R. Sheldon writes from Montgomery, Vt.: "It has been but a few months since I commenced keeping the commandments of God and the faith of Jesus. Some here think it is a sin for any one to keep the old Sabbath. They say that Christ came and did the commandments away, and that we have nothing to do with the old letter. But I find a passage in the Bible which reads, 'Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven.' Christ

says, 'Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill.' Again, Christ says to the young man, 'If thou wilt enter into life, keep the commandments.' If he came to destroy why would he be so particular? My Bible tells me to leave father and mother and sisters and brothers. I am going to take the Bible for the man of my counsel, and try to live up to it as fast as the light shall shine on my pathway. I first heard the truth from Brn. A. C. and D. T. Bourdeau, who came into our neighborhood to preach. I received the truth, and I can praise God for it."

Sister C. E. Gazin writes from Indian River, N. Y.: "I desire to say a few words through the *Review* to the brethren and sisters whose words of admonition and encouragement have so often cheered and strengthened me. I thank God for the privilege of reading the paper, as it is all the preacher we have. It has been almost two years since we have had any words of consolation from those of like faith; but praised be the Lord, his word and his grace is sufficient; he is a present help in time of need. How good is he to show us our faults, and help us to correct them. I have been trying for some time past to get nearer the Lord, and the more I try, the nearer the Lord draws to me. O praised be the name of the Lord for condescending to look upon such an unworthy worm of the dust.

"We would be very glad to have some of the preaching brethren come this way and hold meetings in this place if they should feel it duty to do so; but if duty calls some other way, we say, Go sound the message to fallen man; and the prayer of your unworthy sister shall attend you. Brethren and sisters, you who have the privilege of mingling your voices in prayer around the throne, remember the lonely ones. I believe the time will soon come when the children of God will meet to part no more."

Sister S. Robinson writes from Union: "It is a great source of consolation to me to hear of so many who are willing to follow Jesus. My desire is that we may follow him more closely, obey his commands, be enabled to watch and pray always that we may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man. It is my desire that we may be kept by the power of God through faith unto salvation, and be strong in the Lord and the power of his might, and put on the whole armor of God and be able to stand against the wiles of the Devil. I still am determined to walk in the straight path that leadeth unto life—eternal life beyond the grave. I am determined in the strength of the Lord to keep his Sabbath and obey his commands as far as in me lies, and I hope through his grace assisting me to come off more than conqueror. I have trials in common with all who will try to live in Christ, but my greatest trials come from within."

OBITUARY.

Bro. and Sr. Edson of Ashfield, Mass., were called to lay an infant son in the silent grave, on first-day, June 10, to wait the resurrection morn. Yet they mourn not as those who have never "tasted the good word of God, and the power of the world to come;" but commit the inestimable treasure confidently to Him whom having not seen they love, trusting that his ways are always equal, and his dispensations righteous; that he does not afflict willingly, but to make them partakers of the divine nature, and enable them to reflect his image more perfectly.

A. THAYER.

Buckland, Mass.

DIED in Seneca, Crawford Co., Wis., June 23, 1860, Newman P. Rathbun, youngest son of Bro. W. and Sr. Mary Rathbun, aged four years, five months and seven days. He was a lovely boy, and his loss is deeply deplored. Like the grass which falls beneath the scythe, he fell a victim to that dreadful disease, scarlet fever. A discourse was given from 2 Sam. xiv, 14, by the writer.

His parents have confidence that he will return again to his own border; therefore they mourn not as those who have no hope. JNO. BOSTWICK.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JULY 10, 1880.

To Correspondents.

J. L. of Ohio. We know of no other testimony that Herod slew the children of Bethlehem, except the record of Matthew. If those you refer to would endeavor to convey the idea from this fact, that it is not therefore authentic, we reply that one declaration of Inspiration is just as satisfactory to us, as though it were an hundred times repeated.

E. S. of Ind. We think the expressions, wood, hay and stubble, of 1 Cor. iii, 12, refer to persons and not to doctrines, from the impropriety which there would be in talking about building upon the foundation, Jesus Christ, with false doctrines. But the church is built upon that foundation; and this text, with its accompanying verses, shows the responsibility that rests upon the builders in this work. Every man's work shall be tried. If it abide, he shall have reward; if not, he shall suffer loss, though he may barely be saved himself.

A. G. C. of Wis. The best light we have on Zech. xiv, will be found in Bro. Waggoner's late work on the Kingdom of God. 2 Thess. ii, 6, 8, 9, evidently cannot refer to the two-horned beast, as your friend would infer. Paul in that chapter forewarns the Thessalonian church of a great apostasy that should take place before the coming of the day of the Lord. The seeds of that apostasy he told them were already, in his day, at work. Verse 7. This development went on, and soon resulted in the establishment of the Papacy. This was that son of perdition, the man of sin, the one who exalteth himself against God, and sitteth in his temple showing himself that he is God. To this all will assent. But this manifestation took place, and the pope was exercising his blasphemous claims, as if in the temple of God, long ages before the two-horned beast came into existence.

Help from Heaven.

WHEN man had fallen—broken God's law, and forfeited all claims to life and happiness, and death was to blot out his name forever; from whence was he rescued? Help came from heaven.

When angels hurried home with the news that man had sinned, and that the earth was to be filled with a race of rebels covered with sin, pollution and crime, without the possibility of amelioration, who was it that asked his Father to let him suffer and die to save them? Jesus in heaven.

When the period had arrived in which God had purposed to carry out the plan of salvation, who was it that took upon himself the form of a servant, and paid such a great price to redeem mankind? Jesus from heaven.

When man had forgotten the right ways of the Lord, and wandered into the crooked paths of sin, what was given to guide his steps back to the path of life? The hook of heaven. Man could not originate such a book as this; for its principles are perfect. Man is imperfect, and cannot originate a thing better than himself.

When I was wandering from the fold of God, covered with sin and shame, justly meriting the wrath of God, who was it that daily followed me, and in tones of love and pity, besought me to return to the Shepherd? An angel from heaven.

When I am discouraged and sad, filled with doubts and fears, what is it that encourages, strengthens, comforts, yea, melts my heart till the tears freely flow? The Spirit from heaven.

Sinner, I would direct your attention to this great store-house of love and mercy. The fountain is inexhaustible. Infinite love, mercy and compassion are the attributes of Him who is gracious and merciful, slow to anger and of great kindness.

HEAVEN. Did you ever hear of a name more sweet? It is the personification of all that is holy, just and good. It is the home of angelic hosts, who with meekness, simplicity and fervent love worship the Most High in the beauty of holiness. And there is the city with its brilliant walls, golden streets, shady walks, fragrant flowers, luscious fruit, and pleasant music. But the sinner's Friend is the crowning attraction of the place. In him we behold all that is lovely, all that is pure, all that is good.

Desponding one, where is your faith? All heaven is interested for you. All will be done that possibly can be done to save you. Read his promises over again, and believe they are for you. Jesus wants you to become holy and pure so that you can enjoy his presence. The more you live out the religion of Jesus, the more you will love it; the nearer you live to God, the more strength you will have. Look at the world, and then look at heaven. Behold the contrast! Which will you have? Beware that no man take thy crown.

H.

The Preparation.

DEAR BRETHREN AND SISTERS: We are living, no doubt, in the day of preparation; not only the preparation of Christ in the heavenly Sanctuary, but a time when all those who expect to have their sins blotted out and their names written in the book of life, must be speedily making the necessary preparation for such a result.

The question arises in my mind, Are we making this preparation? have we turned our backs upon the world with all its allurements? Are we striving to honor God in all we say or do? Have we that brotherly love and charity which suffereth long and is kind? Finally, do we show by our daily walk all the fruits of the Spirit? If not, we are not prepared to hail with joy our returning Lord. O, let us set about the work in earnest. Time is short. The enemy of all righteousness stands ready to lead us astray. Satan is an arch deceiver. It will not do to listen for a moment to his insinuations, however plausible they may seem. He is sure to attack us at the weakest point. Let us guard well those weak places by getting our hearts so filled with the love of God and his truth, that we shall be able to resist the enemy successfully and overcome by the blood of the Lamb and the word of our testimony.

Your sister, hoping for redemption at the appearing of our dear Saviour.

P. S. MYERS.

Plum River, Ills.

The Celestial Sabbath.

TRANSLATED FROM THE RUSSIAN.

The golden palace of my God,
Towering above the clouds I see;
Beyond the cherub's bright abode,
Higher than angels' thoughts can be.
How can I in those courts appear,
Without a wedding garment on?
Conduct me, thou Life-giver, there,
Conduct me to thy glorious throne!
And clothe me with thy robes of light,
And lead me through sin's darksome night,
My Saviour and my God!

Business Department.

Business Notes.

John M. Mosher and others: Two numbers of the present volume of *Review* being exhausted, we cannot supply you with the hack numbers. We send you the double number, and commence your subscription with no. 7.

R. F. Cottrell and C. W. Sperry: Drafts received. Thank you.

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