Childlike Trust.

I know not the way I am going,
But well do I know my guide;
With a childlike trust I give my hand
In my Saviour's hand.

And the only thing that I say to Him
As he leadeth me,
"Hold fast; suffer me not to lose my way;—
Bring me home at last!"

As when some helpless wanderer,
Lost in an unknown land,
Tells the guide his destined place of rest,
And leaves all else in his hand.

'Tis home, 'tis home, that we wish to reach;
To the right or to the left,
We know not which the way;
For little we heed what path we take,
If we're nearer home each day.

God's Controversy with the Nations.

Trotten the analogies of the past and the aspects of the present, speak with no uncertain voice concerning the probable issue of this mighty conflict, yet their verdict is manifestly insufficient to decide the question, in the absence of more positive testimony. Analogies may be mistaken—appearances are deceptive. God alone can see and foretell the future. To his word we then turn, and before the door of eternal oracle we kneel. Who presides? Who directs? What is the state of this great controversy? We must refer to the words of the prophets of God, and learn from them the course and issue of this terrible transaction.

First, then, let us listen to the words of the prophet Jeremiah, who has so plainly spoken of this controversy. As the custom of kings anciently was to inflict upon the nations and empires, that were yet hid among them. And it shall be, if they refuse to drink after them, Thus saith the Lord of hosts: Ye shall certainly drink. For lo! I begin to bring evil upon the city which is called by my name, and shall it be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, and all the kings of the nations that are upon the face of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; for from the east and from the west, from the north and from the south, shall they bring their gods to the Lord; and he will laugh at them. For thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the spoil of the Lord shall be divided, and all the slain of the Lord shall be conformed as a crystal goblet is shivered by its fall, and not gathered, nor buried; they shall be dung upon the ground.

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 Joy of the Cross.

We have just been witnessing that scene—old yet ever new, common yet ever wonderful—of the sufferings and love of Jesus set forth by the sacramental table. The simple scene took us back to Jerusalem. We were in the “upper chamber,” and heard the medals, the broken bread, the shared cup passed, followed through the midnight silence over the brook Kidron to the olive garden, and listened to the broken utterance, strange, awful, and full of agony, that comes forth out of the deep darkness: “Father, if it be possible, let this cup pass from me; yet not as I will, but as thou wilt.” Then we saw the march of mockery through the streets of Jerusalem— the howling mob led on by infuriated Phariress and Scribes—the heavy toll up the mount—the piercing of nails, the nailing to the cross, the crucifixion itself. Then followed the midnight silence over the brook Kidron to the olive garden, and listened to the broken utterance, strange, awful, and full of agony, that comes forth out of the deep darkness: “Father, if it be possible, let this cup pass from me; yet not as I will, but as thou wilt.” Then we saw the march of mockery through the streets of Jerusalem— the howling mob led on by infuriated Phariress and Scribes—the heavy toll up the mount—the piercing of nails, the nailing to the cross, the crucifixion itself.

The broad principle of Christianity, as exemplified in the life and teachings of Christ, is simply that the religious truth of man is better than his worldly comforts. That is the duty of man to set himself, with all the might God has given him to fulfill what he believes to be the law of God. That is the duty of man to set himself, with all the might God has given him to fulfill what he believes to be the law of God. That is the duty of man to set himself, with all the might God has given him to fulfill what he believes to be the law of God. That is the duty of man to set himself, with all the might God has given him to fulfill what he believes to be the law of God.
Christians live in the certainty that they are "the sheep and lambs, and to be presented, pure and holy, and without blemishes; "My grace is sufficient for thee: I died that despairing, sinful, struggling soul, "Who shall deliver me from the body of this death?" The Lord rep- resents: "My grace is sufficient for thee; I am the light while the day lasts." He is taught at all times and in all seasons, to have this before him; that every oppor- tunity passed by is chronicled against him; every amal besetments, that they, too, may be accounted 

Christians teach that man should "work while the day lasts;" he must not put off to tomorrow the things he can do today, and could not do tomorrow. He must not receive "as a bequest, second hand, but be verily a rich man to be saved; that it is not the amount a personal deprivation of comfort and ease to the giver; it is added, "with clouds." Clouds, in the Bible, are often employed as an appropriate glorification of the activity of the Holy Spirit in the life of Christians. "Where is the voice of him that reproacheth?", which is, "Behold he cometh!" Yes, he has received his commission from the Father for the glorifying of his people and the judgment of the world. He is, by his Spirit, his angels, and his ministers on earth, prepar- ing the world for the final judgment. "I will judge the world in righteousness, by mine own self." He has mounted the chariot of final redemption. Its wheels are moving round. The faint and feeble sound of them may be heard afar. Enlarge your vision, and gaze with the intensity of heavenly wisdom into the moving wheels. "Mountains are melting away, and darkness was round about him," and he appeared in the midst of the world. "All the earth is at rest, and is immovable." The rustling of the leaves is heard no more, and the dim, gray light is gone. "God's Elation of Your Life." That is, "the mystery of iniquity," the man of sin, "whom the man of sin, "whom the people and the judgment of the world. He is, by his Spirit, his angels, and his ministers on earth, prepar- ing the world for the final judgment. "I will judge the world in righteousness, by mine own self." He has mounted the chariot of final redemption. Its wheels are moving round. The faint and feeble sound of them may be heard afar. Enlarge your vision, and gaze with the intensity of heavenly wisdom into the moving wheels. "Mountains are melting away, and darkness was round about him," and he appeared in the midst of the world. "All the earth is at rest, and is immovable." The rustling of the leaves is heard no more, and the dim, gray light is gone. "God's Elation of Your Life." That is, "the mystery of iniquity," the man of sin, "whom the people and the judgment of the world. He is, by his Spirit, his angels, and his ministers on earth, prepar- ing the world for the final judgment. "I will judge the world in righteousness, by mine own self." He has mounted the chariot of final redemption. Its wheels are moving round. The faint and feeble sound of them may be heard afar. Enlarge your vision, and gaze with the intensity of heavenly wisdom into the moving wheels. "Mountains are melting away, and darkness was round about him," and he appeared in the midst of the world. "All the earth is at rest, and is immovable." The rustling of the leaves is heard no more, and the dim, gray light is gone.
Thoughts on the Revelation.

CHAPTER XXI (CONCLUDED).

Verse 15. And he that talked with me, had a golden throne, as the seat of the Eternal, and his feet were like fine brass, as the temple is said of the ancients. The walls thereof. 16. And the city lieth four square, and the length is as broad as the breadth; and he measured the city with great and exactness. 17. And the breadth, and the length, and the hight of it is equal. 18. And he measured the wall thereof. 19. And the city lieth foursquare, according to the measure of a man, that is, of the angel. 18. And the hight of the wall was fifty cubits, and the city was pure gold, like unto clear glass.

We learn from this testimony that the city is laid out in a perfect square, measuring equally on all sides. The measure of the city, John tells us, was twelve thousand furlongs. Twelve thousand furlongs are fifteen hundred miles. We understand that this measure is the measure of the whole circumference of the city, and not merely of one side. This appears, from Kito, to have been the ancient method of measuring cities, when the circumference was taken, and the four sides were equal. It is said to be the measure of the city. According to this rule, the New Jerusalems will be three hundred and seventy-five miles on each side. The length, breadth, and hight of it are equal. From this language the question arises whether the city was as high as it was long and broad. The word rendered equal, is long (ταυτος), and from definitions given in Liddell and Scott, we find we have no space here to transcribe, we do not apprehend this to have been his meaning. Jasper is a mixture of chalcedony and cornelian, which last is of a flesh-color. Sardius is probably the cornelian. Sometimes however the red is more the color, sometimes it is more of a yellow or gold color, and is peluid. From this we are probably taken the conception of the peluid gold, which constituted the material of the city. Beryl is of a sea green color. The tops of the present day seems to be removed to the capital. Amethyst appears to have been pale green. Plin. 38, 8, Bellerinus, Urim et Thummim, p. 37. Chrysoprasus is a pale yellow or greenish color, like a sapphire, sometimes it is classed as the present day under topaz, baptized with a deep red or violet color. Amethyst, a gem of great hardness and brilliancy, of a violet color, and usually found in India.

In looking over these various classes, we find the chalcedony is composed of the first four to be of a green or bluish cast, the fifth and sixth, of a red or scarlet, the seventh, yellow, the eighth, ninth, and tenth, of different shades of the lighter green, the eleventh and twelfth of a scarlet or splendid red. There is classification therefore in this arrangement, a mixture not dissimilar to the arrangement in the rainbow, with the exception that it is more complex.

Verse 20. And the twelve gates were twelve pearls; and every one of the twelve gates was a pearl; and the street of the city was pure gold, as it were transparent glass.

Whether we understand that these gates were of solid pearl, or whether composed of pearls chiefly set in a frame-work of material, is immaterial. It is not essentially material, not materially affect the testimony. If it should be objected that it would be contrary to the nature of things to have a pearl large enough for a gate, we reply that God is able to produce it; the objection simply limits the power of God. But in either case the gates would outwardly have the appearance of pearl, and in ordinary language, would be described as gates of pearl. In this verse, as we learn in verse 18, the city is spoken of as built of gold, pure, like unto clear glass, or, as we should render it, as were, transparent glass. We do not conclude from this language, that the gold is of itself transparent. Take that for instance, which composes the city, and the street, and the foundations, and the outer wall. It was simply permitted to us to look through and behold whatever was beneath upon which the city rested; and it would not seem that this would have any specially pleasing effect. But if we let us suppose the golden pavement of the street so highly polished as to have perfect power of reflection, like the truest mirror, and we can see at once that the effect would be grand and striking in the extreme. We are told, then, in the appearance of a street so paved would be the gorgeous palaces on either side would be reflected beneath, and the boundless expanse of the heavens above, would all appear below; so that it would appear to the person who walked with his eyes fixed on the street, and the city were suspended between the boundless expanse above, and the unfathomable depths below; while the mansions on either side of the street, having equal power of reflection, would manifestly bubble up palaces and people, and conspire to render the whole scene, beyond conception novel, pleasing, beautiful, and grand.

Verse 22. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.

With the temple is connected the idea of sacrifices and a mediatorial work; but when the city is located upon the earth, there will be no such work to be performed, no such work based thereon, will be forever passed; hence there will be no need of the outward symbol of such work. But the temple in Old Jerusalem, besides being the type of the great temple of the New Jerusalem, and of the city and of the temple in Old Testament, and of the glory and of the city, if there was to be a temple for this purpose, was not to be a temple for any other purpose. Bro. Hull in his address, or the Lord God Almighty and the Lamb are the temple of it. We understand that there is now a temple in the city. Chap. xvi, 17. What becomes of that temple when the city comes down, revelation does not inform us.

Verse 23. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the walls and gates thereof shall be of transparent glass. The prophet, speaking of the city, says, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun sevenfold, as the light of seven days, in the day that the Lord bindeth the breach of his people, and healeth the wound of his eye."

Isa. xxi, 26. But if the light of the moon in that state is as the light of the sun, how can there be said to be night there? Answer. The light of the sun shall be sevenfold; so that, although the night is as our day, the day will be sevenfold brighter, making a contrast between day and night there, equal to what there is at the present time.

Verse 24 speaks of nations and kings. The nations shall be nations of kings, and the kings shall be of the Gentiles, in a certain sense, in the new-earth state. We possess the kingdom, and are to "reign" forever and ever.

But it appears from some of our Saviour's parables, as in Matt. xxi, 31, that the kingdom will occupy in a special sense the position of rulers, and the king is spoken of as king of kings, in the connection with the nations of the saved. They bring their glory and honor into the city, when, on the Sabbath and new-moon, they there come up to worship. Isa. lxx, 19.

Reader, do you want a part in the unspeakable and eternal glories of this heavenly city? See it, then, that your name is written in the Lamb's book of life; for only such can enter there. 

Meetings in Monterey, Mich.

While we were holding a protracted meeting at Battle Creek, Bro. Hull was preaching to the people of Monterey, who turned out and filled the commodious place of worship built by the brethren last summer. Bro. Hull had the ears of the people, and by the help of God was mightily shaking the foundations of popular traditions. His clearness of enunciation on the evidences of Christianity caused sceptics to doubt, and look around for better props than it had hitherto leaned upon.

Our protracted meeting closed Sabbath, Jan. 8, with the blessing of fifteen, and the Lord's supper to about two hundred participated. Next six-day we drove our team to Monterey, fifty miles, over a dreadful rough, frozen road. The interest in that place was not equal to the last Sabbath, when the meeting was closed with high enunciation. Old Mrs. W. was so lame from the violent morning Mrs. W. was so lame from the violent

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sack the review, and was able to attend the meeting and give her testimony. The meetings on Sabbath the 10th, were profitable.

First-day the house was crowded, and extra seats provided. Here the brethren were greatly disappointed, in view of the ways in which they had been used. The brethren were very much interested and prepared to resist. I hope to profit by the things I have suffered, and afterward be not ignorant of the devices of Satan.

I am well reformed from the snare of the Devil ingenuously set for me. Since the discussion referred to I have had great freedom in presenting the evidences of Christiandom, and have been happy to see several infidels soundly converted.

Bath Creek, Mich., Jan. 21, 1863.

Moses Hull.

Meetings in Vermont.

Bro. White: For a few weeks past we have endeavored to help the Sabbath-keepers in Montgomery, Richford, and Fletcher. We have desired to see the churches where we have labored, in a prosperous condition, that we might not lose these things which we have wrought, but receive a full reward. 2 John 8.

At Montgomery we found a few still holding on to the Sabbath, and anxious to hear from the brethren of this State. We felt it duty to make reports on the subject, and to be present to pay for the Review, systematic benevolence, ten dollars, &c. The brethren resolved to be more faithful in paying for the Review, and to do something to help advance the cause of truth. Those who used to be too confused, and decided to lay aside the filthy weed. We hope they will be enabled to carry out their resolutions, and will soon be in a condition to unite with the Exodus church.

At Richford the brethren were favored with the presence and help of Bro. Hutchins. We reconsidered the subject of systematic benevolence, and completed the organization of a church. Bro. Edward Kellogg was ordained elder. May the Lord greatly bless him in trying to wait on the church in spiritual things. We would here recommend Bro. Kellogg to those Sabbath-keepers in North Sutton, whose interests are connected with the Richford church.

At Fletcher we met with those who embraced the Sabbath at the tent meeting held in that place last summer. We tried to teach them the way of truth more perfectly, and to make them realize the necessity of keeping the Sabbath. We feel that this is what we need, and that we need to leave the church awhile to labor in new fields. May the Lord lead us where we can do the greatest amount well doing. The Lord has a work to do in the East, and we believe he is preparing to do it. We have the desire to see the people of God.

The cause in Vermont.

Bro. White: I would that our meeting here last Sabbath and first-day, was truly an interesting and profitable one. Brethren and sisters were together from the surrounding towns and churches. They were of all denominations, which I now very much regret.
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M. E. Smith.

Meeting in Northern Iowa.

There is such a confedent of the elements that it is dif- dificult to report as to the result of my efforts. At Waukon there was a powerful opposing influence, and it was not until I had been there nearly two weeks that the inter- est became general. The number that decided to keep the commandments of God, or to adopt the third Advent, was not, indeed, so great; but over two hundred have manifest- ed a disregard for truth, but several were confirmed by the effort. They can do nothing against the truth, but for the truth. God can make the wrath of man to rise up against them. 

Eld. Lucas, like many others of our opponents, fail- ed to report as to the result of my efforts. At Waukon was turned away from the truth, but never to desert it. They have no life in them, as the apostle said, 'the truth shall make you free.'

Home, home in those bowers of beauty; Where dwell in perfect love. There deep peace doth fill each breast, In that world of perfect bliss.

May we gain that home above.

Asbury, Ohio.

P. S. On returning again to West Union, I find the work still advancing. Five more have come out on the Sabbath and several others are almost persuaded. Truly the Lord hath wrought a great work and to me it is the sweetest experience of life. M. E. C.

Remarks. We are not disposed to question the above statements respecting Dr. Eld. Lucas; but we are so- cially in doubt of personal threats, however much deserved, unless it be absolutely necessary as a warn- ing to those in danger. We have seen much harm re- sult from unguarded personal statements on the part of friends of regard for the writers, and resolve to do so no more. Where it is necessary to expose the course of any man to save the cause, we would not refuse to publish statements of facts suscep- tible of verification, and let us be wise as serpents and harmless as doves.

We are sorry that Bro. C. ran upon the rocks at Waukon after being warned of the dangers of that locality. We are now, however, not the more in harmony with him to judge the dangers of the course. He was not even able to say that he had been there, and the cry of 'Mormonism.' But he was not even able to refute a woman in her absence; for the testimony of her absence is not even a sight at all.

He spoke these words in reference to the hatred and persecution which was so much felt at the time of the second coming of Christ. The Laodicean message must be received and acted up- on. This alone can do the work for God's people. Hold fast the faith of Christ. We assail the world, but not the world. We are not enemies of the world, but for the world. God has made the wrath of man to rise up against them. They have no life in them, as the apostle said, 'the truth shall make you free.'

We deeply sympathize with those who have more re- cently embraced the truth in Waukon. They are not in the least accountable for the recent fanaticism there. But there are those there we knew in Maine, who run counter to the principles of God's people. We are not in harmony with the work of the third mes- senger for the past twelve years, and been really sane in matters of religion for twelve days during that time. Their general course has been since the year 1844 to born mood of doubting the means which God has em- ployed to correct and unite his people. It is no marvel thus personal because we believe the best good of the church.

We say, home, home in those bowers of beauty; Where dwell in perfect love. There deep peace doth fill each breast, In that world of perfect bliss.

May we gain that home above.

The Sabbath is a sign of the Son of Man. If the great enemy of all good cannot get all those who do not believe in the second coming of Christ, he will not do it. He will not even at the doors. The writer in the above quotation utters some very remarkable facts. He says Christ to come in the clouds of heaven, with power and great glo- ry, like the frost, the hail, and the desolating tempest. We wield them so easily that we are apt to forget their hidden power. Fitly spoken they fall like the storm, the dew, and the summer rain—but when unfit- ted to report as to the result of my efforts. At Waukon was turned away from the truth, but never to desert it. They have no life in them, as the apostle said, 'the truth shall make you free.'

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The writer in the above quotation utters some very remarkable facts. He says Christ to come in the clouds of heaven, with power and great glo- ry, like the frost, the hail, and the desolating tempest. We wield them so easily that we are apt to forget their hidden power.
But the words of the Saviour are no less to us. As he now stood on Calvary's rugged brow for our sins, we have the same sacrifice, the same mercy, the same patience. His truth is no more popular now than when he addressed these words to the twelves apostles, and hatred and persecution is over the portion of those who love him.

Unless we take the cross and follow after Christ, we are not worthy of him. How shall we bear the cross so as to be worthy of Christ? By becoming like him, by doing his will, as did his Father's will. We are to purify ourselves by obeying the truth.

We bear the cross when we crucify the inclination of the carnal heart. This is our work under the influence of the saviour's message, to bring the feelings and propensities of the natural heart into obedience, in keeping the commandments of God and faith of Jesus, or teaching of the New Testament.

Let us take a retrospective view of Christian experience, and bear the cross.

The carnal heart is selfish and self-willed. The Spirit of God softens the feelings, bends the will; and it yields to the mind and will of God. This change, by the Spirit of God, does not change the disposition, or make all alike of the same abilities, or of one gift. The apostle Paul says there are diversities of gifts, but of the same Spirit. The different gifts being set in their proper places in the church, by the one Spirit, a most proper order and discipline is established, and by the change produced by the Spirit of God, bends the faculties of each mind to another object. As we loved and served self, we now love and serve God. As the Spirit makes a change in the feelings, propensities, and will, we are no longer under the obligation, in keeping the mind of Christ; for if we refuse or cease to obey, we fall from this change back to the carnal mind.

God does not act upon the mind as we act upon a debtor who casts up the account without paying his debts. It is easy to imbibe wrong views; but it is not so easy to get rid of them. Those who faithfully warn the erring, expose themself, but bring the wrong feelings, the error, to their notice, and strengthen them in their wrong.

We try to enforce upon them the happiness of erring from the truth, we do not rejoice over their downfall, but we pity them, and we pray for them. We should ever be ready to bear the cross, heartily to confess our sins and errors, to return to the right path again. We cannot apologize for them or sympathize with them without partaking of their sin, and strengthening them in their wrong course.

Those who faithfully warn the erring expose themselves to the censure of false sympathizers. Often do we observe a contrary spirit, with being in the same wrong, men with the same wrong of those whom in love endeavoring to restore to the right path again. It is one of the enemy's great schemes to do blend the wrong with the right to prevent distinguishing one from the other. But there is a great difference between the two; and if we have, through obedience, the spirit of the present sanctifying message, we shall discern truth from error.

It is easy to imitate wrong views; but it is not so easy for the natural heart to see, confess, and forsake, wrong for the right. Error brings wrong feelings, and a wrong spirit. Truth alone can sanctify. It is of the greatest importance to us to forsake every sin and error. We should ever be ready to bear the cross by confessing and forsaking them. We are to overcome by the blood of the Lamb and through the word of our testimony.

The blood of the Lamb is the means, but our testimony is the channel through which his blood flows to us. If the channel becomes impure, Christ's blood cannot avail for us. By word of mouth confession is made unto salvation.

The spirit of confession binds the hearts of God's people together. It restores more than former confidence. It shuts out the spirit of the enemy; jealousies and evil-suspicions cannot live where a true spirit is. The Spirit of God cleanses away all spiritual influences, and brings the sweet blessing of heaven upon us. Let us remember that the apostle teaches first, purity, and then peace. Without one there is no union. A union has been sought in the church, by overcoming sin and error. But error and sin work their own discord if left in the heart. Our only way to secured union and the peace of God, is by way of the cross. Beneath the cross the crown lies.

Saviour, "He that taketh not his cross and followeth after me, is not worthy of me." He came to do his Father's will, and he has left a perfect pattern for us to follow in his steps. F. M. BRAGG.

Cambridge, Wis.

LETTERS.

Bro. White: I desire to express a few thoughts to the brethren and sisters through the Review.

I am prepared to say at the present time, that my hope for the future is still bright, as I see God's work going on. I am also prepared to testify that religion is a reality, just as real, for what I know, as any literal act in daily life.

Nearly four years ago the light of heavenly truth beam'd into my mind, and opened a channel there that I hope may never be closed up. Out of chaos and confusion on Bible subjects, it has established reality and order. And may I ever remain in such frame of mind as to give all praise and honor and glory unto God; for truly it is his work. Praises his name!

But I know by experience in the past that we cannot trust alone to a happy sight of feeling as an evidence of our acceptance with God. Here we are very apt to be deceived; for Satan, knowing our nature, will urge us to perform a good act, and at the same time influence us so that we shall not make a great reward for us, when our feelings will rise into joyful expectation; and, resulting only from our own selfish motive, we become self-exalted, and finally fall from the favor of God by the selfishness of our own religion. But as a contrast with the above, when we feel the influence of God's Spirit, we feel our nothingness in his sight, our dependence upon him for the blessings we receive, and with humility and love we give glory to God.

I believe there is also another way of knowing our acceptance with God. It is by carefully studying his holy word, and thereby gaining a knowledge of the plan of salvation, and carrying out our lives in what we learn.

Says God, "My people are destroyed for lack of knowledge." Hosea iv. 6. Again, Peter says, "Add to your faith virtue, and to virtue knowledge; &c.; for if ye do these things, ye shall never fall." Here the evidence of our knowledge is contrasted with the evidence of our acceptance with God. We should ever be ready to bear the cross, heartily to confess our sins and errors, and way of mind and life.

"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he has given us." Chap. iii, 24.

Dear brethren, let us strive to gain a thorough knowledge of present truth, that we may always be ready to give a reason of our hope with meekness and fear. Then we shall enjoy the blessing of God, and have the influences of his Spirit to guide our steps as we pass down through the time of trouble. There is a dark and cloudy future before us; but let us remember that there is light and glory in heaven. May we all strive to gain the saint's inheritance by performing what the Lord has shewn us to be necessary, in order to obtain an entrance there.

"If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isa. I, 19.

L. D. VAN HORN.

Bro. W. Carviness writes from Richmond, Iowa: I am not yet tired of serving the Lord, nor am I growing weary in well-doing, but still feel determined to fight on. The first glorious cause of work was given me until Jesus came to take his remnant people to heaven. I still feel determined to spend the rest of my days in the service of my Master, that when he comes I may be enabled to hail him with joy and not with grief.