

# THE ADVENT REVIEW

## And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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#### TO THEE.

I bring my sins to Thee,  
The sins I cannot count.  
That all may cleansed be  
In thy once-opened Fount.  
I bring them, Saviour, all to thee,  
The burden is too great for me.

My heart to thee I bring,  
The heart I cannot read;  
A faithless, wandering thing,  
An evil heart indeed.  
I bring it, Saviour, now to thee,  
That fixed and faithful it may be.

To thee I bring my care,  
The care I cannot flee;  
Thou wilt not only share,  
But take it all for me.  
O loving Saviour, now to thee  
I bring the load that wears me.

I bring my grief to thee,  
The grief I cannot tell;  
No words will needed be,  
Thou knowest all so well.  
I bring the sorrow laid on me,  
O suffering Saviour, all to thee.

My joys to thee I bring,  
The joys thy love has given,  
That each may be a wing  
To lift me nearer Heaven.  
I bring them, Saviour, all to thee,  
Who hast procured them all for me.

My life I bring to thee,  
I would not be my own;  
O Saviour, let me be  
Thine ever, thine alone!  
My heart, my life, my all, I bring,  
To thee, my Saviour and my King.

—Sel.

#### Solution of Problems relating to the Day Line.

BY ELDER J. N. ANDREWS.

SEVERAL problems worthy of the candid attention of thoughtful men, and well calculated to perplex those who have never studied the subject of "the day line," and "the course of day," will now be stated for consideration. They have been used to stumble those who conscientiously observe as the Sabbath the day ordained in the commandment. As they will still be used for this purpose, it is fitting that they should here be stated, and their solution given. Indeed, those who have carefully studied the preceding articles of this series, can solve them without difficulty; while those who have thought the subject unworthy of their study, may see in these cases some need of understanding the matter. The first problem relates to the telegraph. The following statement of the case, which I take from the *Scientific American*, is substantially correct:—

"When the Russian-American telegraph is completed, the following feat will be possible: A telegram from Alaska for New York, leaving Sitka at 6:40 Monday morning, would be received at Nickolsa, Siberia, at six minutes past one on Tuesday morning; at St. Petersburg, Russia, at three minutes past six Monday evening; at London at twenty-two minutes past four Monday afternoon, and at New York forty-six minutes past eleven Monday forenoon. Thus, allowing twenty minutes for each retransmission, a message may start on the morning of one day, to be received and transmitted the next day, again received and sent on the afternoon of the day it starts, and finally reach its destination on the forenoon of the first day; the whole taking place in one hour's time."

Although the above seems to one who has given the subject no thought, a thing incredible and absurd, yet it is substantially true, and by no means impossible or unreasonable. But there are some who will conclude on reading the statement of this wonderful telegraphic feat, that if this be true, then all distinction of days is absolutely confounded, and we may as well observe one day as another so far as any distinction between them is concerned. But let us not act hastily in drawing conclusions. The Author of the moral law is the Creator of the heaven and the earth. The laws of nature were framed by him, and there is no conflict between the

two codes. The moral law commands the observance of the seventh day, and there are no facts in nature which render it impossible for us to obey. Let us now consider the problem.

Observe, first, that the telegram is sent from the north-west coast of America to the city of New York. It is sent westward round the world, first crossing Behring's Straits to Nickolsa, in Siberia, thence westward to St. Petersburg, thence westward to London, and thence westward by the Atlantic cable to New York.

Observe, second, that in this statement the day is reckoned from midnight, and not from sunset. Indeed it should be borne in mind that the second day of the week, as reckoned in the Bible, and Monday, as now reckoned by mankind, very generally, are not synonymous; for the Bible days begin at sunset, and the days now in general use begin six hours later, viz., at midnight. We shall therefore recognize the Monday and the Tuesday of this problem as beginning at midnight, and this will introduce no new principle into the case.

Observe, third, that we have proved the existence of a day line, whence every day sets out on the circuit of the globe. And, further, bear in mind that we have shown that this line is located where the east and the west come together, where the extreme eastern verge of the old world makes its closest approach to the utmost western limit of the new; in other words, the line must be drawn north and south through the Pacific, through Behring's Straits.

Observe, fourth, that the telegram sets out from the east side of the day line Monday morning at 6:40. But from the west side of that line a new day had set out at midnight (following the common reckoning of time), and on that side of the line the new day was some six hours old. In other words, though that midnight on the east side of that line was the midnight with which Monday commenced, it was on the west side of that line the midnight at which Tuesday began. As midnight is ever on the wing westward, and as it takes it just twenty-four hours to go round the world, when it was Monday morning on the east side of that line on the American shore, it was on the west side of that line on the Asiatic shore, Tuesday morning; and midnight which began Tuesday on the west side of the line has carried the beginning of Tuesday one-quarter of the way round the world.

Observe, fifth, that we have shown in a former article how two days can exist at the same time upon our globe, and here we have a fair example of it. For at the moment that our telegram sets out at 6:40 Monday morning from the east side of the day line, Tuesday having started from the west side of that line with midnight, nearly six hours before, has journeyed about one-fourth of the way round the world. And now behold the two days. Tuesday has accomplished one-fourth of the circumference of the globe, and is constantly advancing in the train of midnight, while Monday, that yet holds three-fourths of the globe, is retiring as Tuesday advances.

Observe, sixth, that as we trace this matter westward round the world, outrunning, in our minds, the course of day, when we have gone one-fourth of the distance, we are at the place of midnight with Monday retiring, and Tuesday advancing, with the wings of midnight. If we instantly strike ahead still another fourth of the circuit of the globe to the westward, it is six o'clock Monday afternoon. And if we do this again in an instant, we find it to be the noon of Monday where we then are. And, finally, if we once more strike ahead to the west one-fourth of the world's circumference, we reach our starting point and find it to be Monday morning just as we left it.

Observe, seventh, that though we can do this only in imagination, the telegraphic message can make this journey in reality. It is therefore possible, and may be of frequent occurrence hereafter, that a telegram may be sent, like the one in this problem, from the east side of the day line, say on Monday morning, across one-fourth or one-third the

circumference of the globe, where it is Tuesday, thence into that part where Monday still exists. The principles established in the former articles cover the whole ground: 1. There is a day line at which every day begins earliest of all. 2. That each day requires twenty-four hours to advance round the world as its predecessor retires before it, and also twenty-four hours to retire from the course as its successor advances behind it. 3. That therefore every day of the week has a definite course of forty-eight hours around our globe from its commencement at the point where it begins first of all, to its close at that point where it finishes its circuit. 4. That therefore two days are constantly making the circuit of our globe, one advancing and the other retiring before it, with the exception of one single instant each twenty-four hours, when midnight (following the common reckoning) has just accomplished the circuit of our globe. This is only an atom of time; at all other moments during the twenty-four hours, two days are making the circuit of the globe, and we may therefore readily understand how we can telegraph from a part of the world where one day exists, through another part where another day exists, forward into the part from which our message set out, and where that first day still exists.

Observe, finally, that the fact which lies at the foundation of the whole matter is this: God has given us the reckoning of relative rather than absolute time. Had he given us the computation of absolute time, that is, of days that begin at the same instant the world over, there could be no such thing as two days in existence at the same time. But as he has given us days that begin at a certain point, and thence go round the world, one day is constantly advancing, and another continually retiring before it, with the exception of a single instant each day as already noticed. We call this relative time, because it is later at each place than at the day line in proportion as that place is distant from it. It is therefore easy to understand how every statement of the case before us can be true, and yet no confusion of the days of the week exist.

Now we have a problem for solution that is of peculiar interest. It has a direct and manifest bearing upon the question of the Sabbath. I find it in the *Advent Herald* of March 6, 1852, copied into that paper from the *Family Treasury*. Here it is:

#### "A NUT FOR SABBATARIANS."

"When the first English missionaries went to Talite, they passed round the Cape of Good Hope to the east; and the American missionaries to Hawaii passed round Cape Horn to the west. As a necessary consequence, there is between them the difference of one day and one night in the reckoning of time. And, hence, for thirty years there has existed, and still exists, in the Pacific Ocean, this singular fact—two groups of islands lying on nearly the same degree of longitude, and not further apart than New York and London, and yet their inhabitants, who are Christianized, observing the Sabbath on different days of the week."

"This singular fact may be explained even to the comprehension of children. The most of our young readers are sufficiently acquainted with astronomical geography to know that the succession of day and night is caused by the apparent revolution of the sun from east to west, or the actual revolution of the earth on its axis from west to east. If, then, a person should set out and travel entirely around the world, in the same direction with the earth's motion, he would gain one apparent revolution of the sun, or exactly one day and night."

"Or, if he should go in the opposite direction, or with the sun, he would lose one apparent revolution of the sun, or one day and night. Therefore, if two persons should travel around the earth in opposite directions, when they met at the point they started from, they would differ exactly two days in their reckoning of time; the one being one day ahead, and the other one day behind the reckoning of those who had remained stationary in the place. Or if they met on the other side of the globe and compared notes, they would have differed one day, the one having gained, and the other having lost just half a revolution of the earth on its axis."

"This consideration explains the above remarkable fact now existing in the evangelized islands of the Pacific Ocean. If you should go west to the Sandwich Islands, you find them keeping the Sabbath on the same day with yourselves. If, then, you should pass

almost directly south, to the Society Islands, you would find that their Sabbath had occurred the day before yours. Or, if you go from here east, and stop at the Society Islands, you would find them keeping the Sabbath on the same day with yourselves. Then pass north to the Sandwich Islands, their Sabbath would occur the day after yours.

"You see, then, both are right and both are wrong. How shall they be brought together? If the inhabitants of either group shall sail entirely round the world, in a direction to that in which the first missionaries came, they would both agree in the days of the week. The same thing can be effected only by dropping or adding one day of the week in their respective calendars. But which shall do it is the point of difficulty to be determined."

This statement is worthy of special attention. Here are two groups of islands, one of which is directly north of the other, so that they lie on almost the same meridian, and yet in their reckoning of time, one group is twenty-four hours in advance of the other. Why is this? Observe the deductions of the writer of the article. He heads it, "A nut for Sabbatarians." And he argues from it that no definite day can be observed by all mankind. The reasoning is wholly uncandid, for the writer holds that the first day of the week should be observed in memory of Christ's resurrection. The case under consideration might, therefore, with equal propriety be termed, "A nut for Sunday-keepers;" or, "A nut for those who esteem one day above another." The writer, however, chooses to make his point against the seventh day, well knowing that unless he can show that a definite day cannot exist on all the globe, the claims of that day must be acknowledged as the Sabbath of the Lord. But though it is true that the difficulty in this case pertains to the first day just as much as the seventh; yet, as first-day observers constantly use arguments of this kind to show that the seventh day cannot be observed over all the world, and that we may, therefore, just as well comply with the prevailing first-day custom, it is very proper that we should accept this "nut for Sabbatarians." Nor is it difficult to crack the nut and to show who is entitled to the meat, and who is worthy only of the shell.

Observe, then, first of all, that the location of this remarkable difference in time between two groups of islands on the same meridian, is in the PACIFIC OCEAN. In this ocean, and nowhere else, is such a case possible; or, rather no change of days can ever take place with any navigator, except from crossing this ocean. What the writer says concerning the gain or loss of one apparent revolution of the sun, by those who circumnavigate the globe, is strictly true. And as the gain of one day in our count is by going east, and the loss of one day in that count is by going west, let us see how it is done each time. As we go east the sunset comes earlier each day. But understand: if the sunset comes at six o'clock where you set out, the sunset may be at the same hour by the clock the next evening, but in consequence of your traveling toward the source of day you meet that hour the second evening in less than twenty-four hours from the sunset of the first evening. The rising and setting of the sun, if you journey due east, will be at the same hour by the clock each day that it would be if you remained at home. But as you go east to meet the day, there is something less than twenty-four hours between each sunset, though sunset will be at the same hour by the clock as at the place from which we set out. In like manner is it that the sun sets later each evening as we go west. All understand that the sun sets earlier in Asia than it does here, and also that it sets later in California than here. There must be a point where it sets earliest of all, and another where it sets latest of all. But is not this indicated by some remarkable phenomenon of the heavens? By no means. If we could follow round the world with the swiftness of the sun, keeping all the time upon the same parallel of latitude, we should find that the sun sets at very nearly the same hour by the clock to all the people upon that parallel for the whole circuit of the globe. If, therefore, the sun sets with us at six



o'clock at a certain time in the year, that is the hour of sunset due east of us to the point where it sets earliest of all; and due west of us to that point where it sets latest of all. That also is the hour of sunset at these two extreme points. For though the sun sets earlier in the east than here, and later in the west than here, it is because that the hour of sunset, as indicated by the clock, comes as much earlier, or as much later, as it requires for the sun to come from the east to us, or to go from us to the west. The sun will, therefore, set where it sets earliest of all at the same hour at which it sets with us by the clock; and in like manner it will set where it sets latest of all at the same hour by the clock as with us. So, though the sun sets at the same hour by the clock at each of these two extremes, and though they meet so that only a line divides between them, yet the six o'clock at which the sun sets on the east side of that line pertains to one day, and on the west side of that line to the next day. The two extremes are, therefore, just twenty-four hours apart, though they touch each other; the line which separates them representing in time just the period which it takes the sun to make the circuit of the globe from the west side of that line round to the east side of it. As the period of just twenty-four hours is represented by that line, there is nothing in the appearance of the heavens, or in the hour by the watch, to indicate this transition. Men may, therefore, pass this line without being aware of that fact. But the first vessel which they meet from the other side of the globe will be one day of the week different in time from themselves. This is a sure proof that they have crossed that line whence each day sets out to make the circuit of the globe. This is what we call the day line, and it is the existence of this line in the Pacific Ocean that makes it necessary for all mariners to change their reckoning one day in crossing that ocean.

Observe, second, that though the necessity for this change of twenty-four hours in our reckoning in crossing the day line is exactly accounted for by the fact that that line represents in time the journey which the sun makes from its west side round the world to its east side; and while we may mark every step in this change, by journeying round the world with the sun, it is worthy of special notice that this change becomes a necessity to us if we cross the Pacific, though we do nothing more. We need make only this part of the circuit of the world to be compelled to change our count of the days; for the day line is in this ocean. And that it is nowhere else, is proved by the fact that the circuit of the entire globe, except that ocean, may be made either way, and no change be required in our reckoning.

Observe, third, that if it be denied that the tracing of the day eastward to the point where it begins earliest of all, and westward to the point where it begins latest of all, will cause the two to meet at a line where they are just twenty-four hours apart; that is, where the same hour will on one side of the line belong to one day, and on the other side to the next, then we will suppose that this westward journey be continued till the circuit of the globe is made, and, behold, we find that the day begins latest of all at the point from which we started! And continuing the other, or eastward flight, we find it to begin earlier as we go east, till we complete this eastern circuit at the point from which we started, and find that the day begins there earliest of all! These two contradictory falsehoods are the necessary consequence of the denial of the day line.

Now let us come directly to the case of these islands of the Pacific. The Sandwich Islands received the gospel from missionaries who went to them westward around Cape Horn, the southern point of South America. The Society Islands, on the contrary, received the gospel from missionaries who went to them eastward around the Cape of Good Hope. When those missionaries started from home they had the same day; but when they reached the same meridian in the Pacific Ocean, behold, they are twenty-four hours apart! Here note two things:

1. There is a line in the Pacific Ocean at which each day begins earliest of all, and at which also it ends latest of all. Consequently there is a difference of twenty-four hours in the two sides of this line.

2. One party or the other had of necessity crossed this line, for they were now on the same meridian, and yet they were just one day apart.

This case does, therefore, present most palpable evidence of the existence of the day line, and of its location in the Pacific.

And now if the reader will refer back to the argument on the place of the day line, and then consult the map of the Pacific

Ocean, he will see at once which party of missionaries had crossed that line. The Sandwich Islands in the North Pacific Ocean, and the Society Islands directly to the south of them in the South Pacific, lie at some distance to the east of the north-western extremity of South America. It is, therefore, perfectly plain that the missionaries who went eastward to the Society Islands crossed the day line in going thither. It is equally plain that the missionaries who went west to the Sandwich Islands did not cross that line in making that journey, for that line lies to the west of these islands. As the day starts on its western course around our world from the west side of that line, and as these two groups of islands lie some distance to the east of that line, the missionaries who went east to the Society Islands, carried the reckoning of the day from where it begins earliest of all (viz., on the west side of the day line) to where it begins latest of all (viz., on the east side of that line), thus bringing the commencement of the course of day round into that part of the world where the course of day ends, and were thus one day in advance of the true time of their reckoning; that is to say, they had the same time where the course of day ends, that exists where that course begins, which is an error of twenty-four hours; or, rather, they actually had the day begin earliest of all at some distance to the east of the day line.

Observe in this case a most convincing proof of what has been said relative to tracing back the day east to where it begins earliest of all, and tracing it forward west to where it begins latest of all, and finding that these two extremes meet at a point, or line, where they are just twenty-four hours apart. The missionaries who went west reached their destination just before coming to the day line. The missionaries who went east crossed that line just before reaching their field of labor. But as they did not change their reckoning in passing from the beginning of the course of day to the close of that course, they practically moved the day line eastward to the Society Islands, and thus found themselves, when they came to learn of the work at the Sandwich Islands, one day in advance of those who came thither westward.

Evidently those missionaries had no thought that such a line existed. Had they understood it, they would have seen that the day which begins its course on the west side of that line, does not cease to exist till it has come round the world to the east side of that line, and there finished its circuit, requiring for this the space of forty-eight hours, as was shown in what was said in the course of day. Had they seen this, they would have understood that the east side of that line is of necessity twenty-four hours behind the west side. And recognizing this fact when they crossed that line, they would have said in substance: "This line represents the time of the sun's circuit of our globe. We are passing from the beginning of the course of day to where it is twenty-four hours later. We must, therefore, fall back twenty-four hours in order to have just the same time that the place has to which we are now come."

They did not do this. The consequence is that the Society Islands now observe the true seventh day under the mistaken idea that they are keeping the first day of the week. If the Sunday advocates, who bring up this case for the purpose of confounding those who keep the seventh day, still claim, now that their nut is cracked, that their share of it is best, it is because they like the shell of the nut better than they do the meat. In our next we shall see that subsequent missionaries to other islands learned wisdom by the error of those who established the keeping of "Saturday for Sunday" at the Society Islands. The case in question is often cited to prove that the days of the week are indefinite. We have seen on examination that it is itself a most convincing testimony to their distinct and definite existence the world over.

#### Mark 2: 18-22.

"AND the disciples of John and of the Pharisees used to fast; and they come unto him and say, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles, else the new wine doth

burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles." What is termed fast here, in Matt. 9: 15, is called mourn; so that abstinence from food, or the use of plain food in times of affliction or mourning, and prayer, were practiced anciently. See 1 Sam. 1: 8-17; 2 Sam. 12: 16-23; Dan. 10: 2, 3. From these quotations we learn that seasons of fasting were seasons of abstinence, at least from pleasant food, and of mourning, or humiliation, and prayer. The question in the text is, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? This is the same as saying, We, the disciples of John and of the Pharisees, mourn and afflict ourselves, and pray, but yours are happy, yours are not afflicted. Now, why is this? Jesus says, Can the children of the bride-chamber fast while the bridegroom is with them? They cannot now mourn, they cannot be afflicted; but when the bridegroom is taken away, then shall they mourn, or fast. The Jewish system pointed to Christ or the bridegroom; so that as long as he remained away they fasted or mourned. John came, baptizing, and pointing the people to One yet to come. These fasted, or mourned, for the coming of One who had already come. Who are these referred to? The Pharisees and the disciples of John, and not the disciples of Christ. His disciples had received the bridegroom. Christ was with them. How, then, could they mourn, or fast? They could but rejoice. But the bridegroom shall be taken away, then shall they fast. This refers to the death, resurrection, and ascension, of Christ. He was taken from them; did they then fast? Acts 13: 2: "As they ministered to the Lord and fasted [or mourned]," &c. So long, then, as the bridegroom remains away, the children of the bride-chamber mourn.

Now, the parables are introduced to make the point more plain. The new cloth on the old garment, and the new wine in the old bottles, are different figures to illustrate the same thing; viz., That for the disciples of Christ to mix their joy and rejoicing with the mourning and fasting of the Pharisees, for that to take place which had already taken place, would be like putting new cloth in an old, worn garment, or like putting new, unfermented wine into old, tender goatskin bottles. Could they unite in those fastings? Experience teaches us that to unite with those we have left, or to talk out the source of our joy, would be to wake up a terrible prejudice or cause a terrible rent among them. Understand, the rent is in the old cloth and not in the new. The new remains whole. So in the parable. But new wine must be put into new bottles; and both are preserved; Luke 5: 38; that is, the truth of the gospel must be put into honest and true hearts converted to God; for the old or carnal heart cannot retain it, though it be deposited there. "No man having drunk old wine straightway desireth the new; for he saith the old is better." Luke 5: 38, 39. That is, the Pharisees held on to their system of types and ceremonies, saying, We are Moses' disciples, away with this man. Therefore they continue fasting, and are still mourning for the bridegroom to come.

R. J. LAWRENCE.

Brockway Center, June 22, 1871.

#### The Motive.

WE occasionally meet with those who, professedly, "keep the commandments of God, and the faith of Jesus," who regard certain requirements as not essential to salvation, and, therefore, wholly ignore them. Do such individuals weigh well the motive that actuates them? Do they realize that their service to God is purely selfish? They yield obedience to God only so far as they think will secure to them eternal life. Vain hope! None will receive eternal life, save those who yield cheerful obedience to their Creator in all things whatsoever he requires of them. If he sees fit to reveal to us certain duties to perform, or crosses to bear, humiliating though they be, we should, with cheerful hearts, immediately lift the cross, and, with alacrity and earnestness, go about the work given us to do. We should never, for one moment, ponder in our hearts the question, Is this necessary? Is this essential to my salvation? We should have a nobler aim, a higher object in view than merely to secure eternal life. Our chief object should be to glorify God. We should esteem it a blessed privilege to do those things which our Heavenly Father would be pleased to have us do.

There is no such thing as non-essentials in the religion of Jesus Christ. When the Lord speaks, it is our duty to obey. Every

requirement of God is founded in wisdom, and answers some wise purpose, in refining and fitting up a people to dwell in his holy presence. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22: 37. Can we have this supreme love to God without manifesting it? If we love God with all the heart, soul, and mind, will we not obey him? Obedience is the test of love. Be not deceived nor mocked with a false hope. Nothing short of implicit obedience will secure the favor of God. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7: 21.

Oh! let us awake to earnestness in this work. Let us take heed to our ways, and be attentive to all the requirements of God. May pure motives underlie all our actions. May we be "steadfast, immovable," and ever strive to "walk worthy of the Lord unto all pleasing, being fruitful in every good work," that we may finally, when earth's toils are over, hear the welcome, "Well done; enter thou into the joy of thy Lord."

MARY E. GUILFORD.

Castalia, Ohio.

#### A Peculiar People.

GREAT and precious promises are made to the people of God in his word. The inheritance of the saints will be given to those, and those only, who become worthy to possess it. Such peculiar blessings can be enjoyed only by those who become "a peculiar people, zealous of good works." The multitude around us are living in sin. They are "lovers of pleasure more than lovers of God." Many of them have the form of godliness, but are destitute of its power. They are "lovers of their own selves."

If we would enter into life, we must really be of that *little flock* to whom the Father will give the kingdom. These bow in submission to the will of God. They do not refuse to bear reproach for the name of Jesus. While the many are living to gratify and glorify self, God's peculiar people feel and acknowledge that they are not their own, but the Lord's. They deny themselves and bear the cross. They live not to themselves, but to him who died for them. Their anxious inquiry is, "Lord, what wilt thou have me to do?" They have a spirit within them unlike the men of the world. Love to God and man now reigns where selfishness did once.

God requires that our speech should be peculiar. The organs of speech should be used in praising God, and in uttering words that shall instruct and bless mankind; not in uttering curses, words that are not true, or words of self-praise; but in holding forth Christ and truth.

The manners and dress of the true disciple of Christ are peculiar. We are called upon, not to imitate a gay and proud world, but to learn of Him who was "meek and lowly in heart," and "to walk in his steps." The Christian is commanded not to be adorned "with gold or pearls, or costly array," but to wear "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

A world of sinners blind to the signs of the times, may live to gratify their vitiated appetites, and thus sow the seeds which will produce corruption; but the children of God must keep their bodies under, by being temperate in all things, that they may glorify God, both in their bodies and their spirits which are his. In this age of the world, when men live to eat and drink, Christ's waiting ones must not be "overcharged with surfeiting and drunkenness." True, men think it strange that we do not run to "the same excess of riot" that we once did; but the time past may suffice us to have done these things. As the "end of all things is at hand, let us be sober and watch unto prayer," that with God's little flock we may receive the kingdom. C. A. OSGOOD.

To do the simplest work is to save religion from the most aggravated misanthropy. For a man to light his last candle and set it in the window of his cot, with the hope that it may catch the eager eye of the straggling mariner, who would give the world for light, is to please God more than to perform the most stately ceremony, as if the earth were no longer the abode of suffering humanity.—Joseph Parker, D. D.

He who can suppress a moment's anger may prevent days of sorrow.

He who rules not his own spirit will likely be ruled by an evil spirit.



## FIFTY-SIX WANTS OF THE CHILDREN OF ZION.

1. I want to feed on Jesus' word.
2. I want communion with the Lord.
3. I want salvation full and free.
4. I want my Father's face to see.
5. I want to prove each promise sweet.
6. I want to live at Jesus' feet.
7. I want his mercy every day.
8. I want upholding all the way.
9. I want to live as Jesus' bride.
10. I want in his dear wounds to hide.
11. I want to prize his fullness more.
12. I want his fullness to adore.
13. I want to hear his heavenly voice.
14. I want in Jesus to rejoice.
15. I want to join in him by faith.
16. I want to credit all he saith.
17. I want to trust him with my all.
18. I want on his dear name to call.
19. I want to die to all things here.
20. I want on him to cast my care.
21. I want to see his gospel spread.
22. I want on Satan's power to tread.
23. I want to see the proud made sad.
24. I want to see poor mourners glad.
25. I want to see the hungry fed.
26. I want by Jesus to be led.
27. I want him as a guide and friend.
28. I want him to my journey's end.
29. I want him as my priest and king.
30. I want his precious love to sing.
31. I want him as my rock and power.
32. I want him in each trying hour.
33. I want him as my brother dear.
34. I want my Jesus evermore.
35. I want his hands, his eyes, his heart.
36. I want with all besides to part.
37. I want him as my husband kind.
38. I want in him my all to find.
39. I want him as my daily bread.
40. I want him as my living head.
41. I want him as my hiding place.
42. I want him as my God of grace.
43. I want him as my life of peace.
44. I want him as my righteousness.
45. I want his great atoning blood.
46. I want to bathe in that dear flood.
47. I want his Spirit's voice to hear.
48. I want the love that casts our fear.
49. I want him now in Achor's Vale.
50. I want him when all hell assails.
51. I want him when all flesh gives way.
52. I want him as my only stay.
53. I want his smiles his looks of grace.
54. I want to see him face to face.
55. I want his wisdom, strength, and love.
56. I want to dwell with him above.

The blessings here by me implored  
Are all in Jesus richly stored.  
Yea, thousands more than are expressed,  
Are found in him my heavenly rest.  
Count all the stars that shine by night.  
Count all the sun's sweet rays of light.  
Count all things moving, great or small,  
The sands of this terrestrial ball,  
Though vast the number, yet how few,  
Compared with what by faith I view.  
All meeting in my glorious Friend,  
Whose love and mercy knows no end.

—Sel.

## For thy Good.

THESE words are contained in the address of Moses to the children of Israel, Deut. 10: 12, 13: "And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord and his statutes, which I command thee this day for thy good." So the prophet Micah says, "He hath showed thee, O man! what is good." The thought expressed above that all of God's requirements are really designed to benefit us, sets his dealings with man in a very beautiful light. If we could always realize this great truth, it would be a mighty help to us in rendering obedience to those requirements. The language of the unregenerate heart is, "Lord, I knew thee, that thou art a hard man;" thy yoke is hard; thy burden heavy; while the man of God cries, "All of thy ways are right, they are designed for my good; thy yoke is easy and thy burden light. Here, Lord, are thy five talents, I have gained others beside; they are all thine. It is a pleasure to work for thee." If we could realize this great truth in times of darkness and trial, what a source of strength it would be to us.

To make this clear, let us consider the commandments of God, and see if we reach the same conclusion that Moses did; viz., That they are designed for our good. "Thou shalt have no other gods before Me." This short but exceedingly comprehensive precept will certainly benefit the one who keeps it. It gives God the first place in our affections and contemplations. We are beings who must think of something. That which most interests us, which we delight to contemplate most, will naturally be our standard of excellence. Who could contemplate constantly the character of God without being made better by it? We see the importance of this when we consider the character of pagans. The gods they worship, which they take for their ideal, are sensual, sanguinary, and abominable. Their characters approximate the same standard. Those who have kept this commandment best, have been the most noble and exalted of all who have lived on our earth. It was for their good.

So in regard to the second commandment, "Thou shalt not make unto thee any graven image," nor worship it. It can but have a fearfully debasing effect, for the human mind to contemplate as an image of wood or stone made by human hands, the Deity who is represented as dwelling in light and glory ineffable, "whom no man has seen nor can see," the Creator of the universe, "who humbleth himself to behold the earth." God desires us to think of him as he is, so far as our limited capacity will allow. The nearer we

can come to the truth, the more ennobling and elevating the effect will be upon us. This command, then, is for our good.

"Thou shalt not take the name of the Lord thy God in vain." We should hold in honor and respect that which is truly honorable. We should speak of things as they really are. To take the highest and most sacred name in the universe as a common thing, as a mere trifle, is fearfully debasing, and shows great depravity of heart. To speak of the Deity as many professed Christians do, with no emotions of reverence, shows how little they sense the character of that being before whom angels that excel in strength bow, and cry, "Holy, holy, holy, Lord God Almighty." Taking a proper view of this sacred name will always elevate and refine the man who does it. It is for our good.

"Remember the Sabbath day to keep it holy." God placed this command with those we have been considering. The only reason he did so, that we can assign, is because it was of the same nature. Shall we find it "for our good"? Many think otherwise. We have kept it for many years, and must agree with the inspired writer. Why should we remember the Sabbath day? Because it is the God-given memorial of one of the most sublime events ever transacted in the universe, an event to which we owe our existence; an event very necessary for poor man to keep in his memory, to keep him from infidelity and atheism; an event that ever keeps the true relation we sustain to God before our minds, the relation of the creature to the Creator. "For he spake, and it was done; he commanded, and it stood fast." God thought it of enough importance to set us the example by resting himself. He set apart that day of his rest, and commands us to keep it holy. We could not properly commemorate that event in any other way than the one he has seen fit to give us. He would choose the proper one; and we could not celebrate his rest without resting the same day of the week on which he rested; We could not have a weekly memorial day without having that day specified. The only day specified in the Bible for this memorial is the seventh day.

The contemplation of the events specified, as directed by the commandment, would necessarily have a most exalting tendency upon every one; and when we come to add to this the important idea of one day in seven being set apart for the worship of God, in which it is a duty to lay aside worldly thoughts, and contemplate the important interests of religion, the calling into exercise the higher and nobler faculties of the mind, raising them up toward God and Heaven, and the difficulty of doing this without special effort, owing to our depraved hearts and the worldly interests around us, with the certainty of our not doing it unless a special day were set apart for the purpose, when we realize that our very physical natures demand such a rest from wearing toil, and that the domestic animals under our care need it, then we can realize that it is a benefit to us. Would God be careless of such a want on our part? Would we be using him with proper respect should we neglect the day he appointed? Should we choose another day not commanded by him, and neglect the one he did command, would it be treating him with reverence? These considerations, and many others which might be advanced, positively prove the Sabbath a necessity for the best development of our nature. Yes, the Sabbath is for "our good." "It was made for man."

"Honor thy father and thy mother." All reasonable persons will admit this is a sacred duty. Our obligations to our parents, who have cared for us in our helpless infancy, and in sickness, and have provided us with the blessings of life, are second only to those we are under to God. A neglect to keep this requirement shows base ingratitude. The keeping of it in all its fullness is evidence of our being actuated by noble principle. It is for "our good."

We might continue to comment on the remaining five, which all admit are important moral duties and conducive to our well-being in this life and the next. So we are called upon to obey God's commandments, not only by a solemn duty and obligation to him, but even by enlightened self-interest.

Are we called upon to give of our means freely to aid the cause of God and benefit suffering humanity? How beautiful a benevolent character! How impossible to perfect such an one without habitually exercising the faculty of benevolence by giving! The more we practice upon it the more easy it becomes to do so, and the happier we are.

Does God call upon us to forsake not the assembling of ourselves together, and to take great pains to attend camp-meetings, at quite a serious sacrifice of property, time, and ease? By so doing we gain the blessing of God, greater knowledge of his holy truth, acquaintance with the most pious and devoted people among us, and what is most important, spiritual strength to resist the evils around us, which results are not obtained by those who stay at home, as observation will certainly show.

Does God require some to make special sacrifices, to leave home and dear friends, and take heavy burdens upon them of perplexity, care, and wearing labor? To such he gives special strength and a special experience, as they are called upon to do special duties. He gives such a sense of the sweetness of suffering with Christ, and of that "peace that passeth all understanding" to rule and reign in their hearts when they do their duty cheerfully. Paul was not an unhappy man.

Even in the jail, with his feet fast in the stocks and his back bloody with lashes, he could sing and praise God till the walls rang again. No, the spirit of sacrifice brings its happy results.

Does God permit fearful trials to fall upon us, so that our hold on this world is entirely cut away, and we feel that everything looks dark and no sorrow is like our sorrow? This is not a bad result by any means. It is, that the tendrils of our hearts should cling to Christ, our hopes be centered in a world fairer and better than this, one which is worth living for. We cannot find sufficient capacity in our hearts to love two worlds. "We cannot love God and mammon." Sometimes a dear one is taken away. Sometimes our property changes hands, and slips from our grasp, disappointment and trial meet us, pain and agony pierce our hearts. What are these for? "Our good," to draw us near to Christ, cut us loose from the world, and to teach us to love that which is worth loving. "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them who are exercised thereby." If we ever "see as we are seen," we shall then realize that those very things which seemed to us, in our dark condition, against us, were perhaps the most efficient agencies toward bringing us to our desired haven. They were for "our good."

GEO. I. BUTLER.

## Men and Things.

## WALK BY FAITH.

ONE class of Christians are always measuring their progress by their feelings. If they feel well and happy, they are satisfied that all is well, and that they are in the right path—Heaven is sure. If trials, temptations, and sorrows, come, then they are cast down and discouraged. These do not walk by faith, but by feeling. Beecher well illustrates these things thus:—

"A man starts from here to go to Liverpool, and he finds the blandest weather and the sereneest heaven all the day that he sails out of port, and all the next day, and all the next day; and every day he says, 'I know I am steering right, because I have such beautiful weather, and because I am having such a charming time.' Three days afterward, another man starts for the same place; and there is an east wind; and it storms all the first day, and all the first night, and all the next day; but still he watches his compass, and holds on to his course. It seems as though the spirits of mischief were in the air. He has been out a whole week, and has not seen the sun once. He has been out ten days, and has been driven hither and thither all the time. But he has kept on the right course. And he says, 'I will keep right, anyhow, notwithstanding the weather.' What has the weather to do with it? A man who has a compass knows how to steer whether the weather is good or bad. It is better if it is fair; but if it is foul, it is the man's business to make his way straight across the sea. So, if a man has laid his course for the heavenly land, if he has taken Christ as his star by which to steer, he is to go by his sailing directions. And it does not make any difference whether he is happy or not, so far as the fact is concerned that he is putting for the Christian life and for a Christian destiny; and that is the thing which he is to labor for."

## HINTS TO PREACHERS.

The *Advance* thus plainly and truly points out the prevailing lack among preachers of the gospel, the reason why so little good is done. May we lay it to heart and avoid the same pit of corruption:—

"There is much more goodish preaching and exhortation, both by ministers and laymen, in which one hears scarcely anything except a mention of God's compassion, of Christ's willingness to save all who trust in him, and of the ease and pleasure of a religious life. There is truth in these representations; but how much, and with what limitations, or with what relationships to other truths, no one can understand without a deep work of conviction, wrought by a clear presentation of fundamental doctrines. Men must see the vile character and ruinous nature of sin; the holiness of God, and his sure purpose to punish persistent sinners; the entirely fallen condition of man, and the necessity of a complete renewal of character by the Holy Spirit; the coming fact of a final judgment and of eternal awards of destiny; and the positive need of redemption by the blood of Christ. Those who slightly realize their guilt and danger, will slightly appreciate the fullness and grace of Christ's salvation; and thus their purpose of a new life will be feeble, their joy will be faint, their gratitude will be small, and their testimony of little power. Deep plowing requires the preaching of law as well as of grace; of hell, as well as of Heaven; of divine severity, as well as of divine compassion; of unconditional, whole-hearted consecration, as well as forgiven sin. Did not Jesus himself so preach? Did not the most fearful warnings fall from the same lips which uttered the tenderest invitations? Did he not say that the Holy Spirit, when given, should 'reprove [or convince] the world of sin, of righteousness, and of judgment'? Did not Paul make the dis-solute Felix tremble, as he 'reasoned of righteousness, temperance, and judgment to come'? And did he not cry aloud, 'Behold, therefore, the goodness and the severity of God'? Let us have deeper plowing, and we shall see more marked and abiding results. Men have not

changed; the gospel has not changed; and in its grand characteristics, the utterance of the pulpit should not change."

Yes, brethren, let us not be frightened out of preaching the law because it hurts hypocrites, and they make a fuss about it. Cry the louder.

## THEIR SPIRIT.

The following from the *Christian Statesman*, in an article on the Sunday question, shows the deep feeling they have on this question, and that when they get the laws in their hands, Sunday-breakers need expect no mercy of them. It is the old spirit of persecution. It says:—

"The true ground, the only stable ground, for the maintenance of the Sabbath laws, is, that the prosecution of common labor or amusement on that day is wickedness, an offense against morals, like blasphemy, licentiousness, or theft. We must have regard in our legislation not to a Sunday 'holiday,' but to a Sabbath of the Lord, for rest and worship. On no other ground can our laws be successfully defended."

## A MARK OF CONVERSION.

Brother, do you want to know whether or not you have really been converted? Do you long and pray for the sure evidence? Well, here is an infallible test: How do you treat your family since you sought the Lord? Beecher illustrates it thus:—

"And let me here say, that when a man who has not cared much for his family is converted, it is like taking a lump of sugar and putting it in a cup of tea. There is no great flash or flame there; but that tea is sweet. If a man who never made his home happy is converted, you may depend upon it that home will become sweeter. As his heart dissolves under the divine influence, he will sweeten everything about him."

The fact holds just as good with regard to any other relation in the family, as of brothers and sisters, &c. If your religion does not make you good, kind, gentle, and forbearing, in the family, it is a failure.

## THE SUNDAY-SABBATH LAW.

The stone keeps rolling, the agitation still goes on. The parties are becoming warm, and their statements stronger, and their positions more radical. A strict Sunday law put through by a religious party is bound to follow. In an account of a late convention, the *Methodist* gives these items:—

"1. That the sacred observance of the Sabbath is a divine command, obligatory both upon the individual and society.

"2. That the desecration of the Sabbath is an evil so flagrant that it should be the subject of legislative enactment."

Brethren, let us make God our trust and calmly wait the soon-coming storm.

D. M. CANRIGHT.

## Reproving Sin.

THE captain of a vessel said to a minister, who kindly rebuked him for swearing,

"You are right, sir, you are right. Support your character, and we will respect you. We sometimes have clergymen come on board who seem quite uneasy until they get us to understand that we may do or say what we please before them; but we despise them for it."

Do not Christians often thus bring dishonor on the name of the Master, by forgetting to "have no fellowship with the unfruitful works of darkness, but rather reprove them." It is not a pleasant duty, but a most important one, and may decide the destiny of a soul for eternity.

You have an associate who is a stranger to Jesus. You often hear from his lips a laughing jest with regard to the inconsistency of professing Christians, or the quotation of an apt passage of Scripture to point his irreverent wit. How have such expressions been received by you? Did your manner show that you were grieved to see your best of friends thus insulted, his solemn words, sent in infinite love and pity to your soul, mocked at, and made a laughing stock? Or did an answering smile steal to your lips, leaving the impression on the mind of your associate that it is a very slight matter to trifle with religion, as "professing Christians don't mind it?"

Even a look of heartfelt reproach may silence the scoffer, and cause him to reflect on his sinful habit.

"I never received so cutting a reproof in my life," said the distinguished Judge H., "as when crossing the river once, in a ferry-boat, in company with a minister, who was then unknown to me. I became annoyed at a delay, and uttered an imprecation on the ferryman. The gentleman turned his full, earnest eye upon me, with such an expression of sorrow and reproach, that I almost shrank from his gaze. I instantly begged his pardon, though he had not spoken a word. 'Ask pardon of God,' he replied; and I shall never forget that look and voice."

One should learn to rebuke sin in the spirit of love and gentleness, for all other reproof "is of the earth, earthy," and will more probably arouse than allay the evil passions of the heart.

The excellent Mr. Howe had always a happy manner of reproving, seldom giving offense, though always faithful. As he was walking one day, he observed two angry men disputing and imprecating curses on each other. Raising his hat, he said, in a kindly voice, "I pray God bless you both;" which so impressed them, that they left their quarreling to return him thanks.—Sel.



## The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, JULY 4, 1871.

ELD. JAMES WHITE,  
URIAH SMITH,

EDITOR.  
ASSISTANT.

### Western Tour.

THE Wisconsin camp-meeting was held one mile and a half from Milton Junction in a beautiful grove, at a popular place of resort called Clear Lake. Here is one of the finest little lakes in the world, nearly bordered by groves. The trees around this lake are not large, but are close and of sufficient size to shade well a large audience. Taking all things into the account, we think this the best camp-ground we have seen. The committee did well in obtaining it at a cost of one hundred dollars.

The camp-meeting committee made seasonable and ample preparations. There were nineteen tents upon the ground, besides the large congregation tent, and a large wood building upon the ground which was used for a provision store-house and grocery. The meeting was large for Wisconsin, and was in successful progress when we reached the ground, sixth-day afternoon. The expectation was high for a very large gathering on Sabbath and first-day.

But as the Sabbath drew on there were strong indications of rain. Soon it came pouring down upon us, which made the condition of some of our friends uncomfortable. From the circumstances of that storm we are impressed with the importance of having our tents made of ten or twelve ounce duck; and, also, of having suitable trenches dug about them immediately after pitching them, whether the heavens indicate wet or dry.

Sabbath morning, the brethren seemed cheerful and happy, notwithstanding the recent heavy rain, and the unsettled state of the weather. The open grounds were too damp for the morning service, and the large tent was furnished with seats to accommodate as many as possible. At half-past ten it was estimated that at least nine hundred persons were assembled in, and about, the tent. This congregation was made up of Seventh-day Adventists, we judge four hundred; Seventh-day Baptists, probably the same number, and one hundred who do not observe the Lord's Sabbath. The weather was cool and comfortable, and we took great pleasure in speaking to this candid and intelligent audience. We crowded the hour as full as possible with reasons of the two prominent features of our faith and hope, expressed in our name, Seventh-day Adventists; namely, the personal second advent of Jesus Christ, and the observance of the Lord's Sabbath. Accepting the simple rule that the Sacred Scripture means what it says, excepting when a symbol or parable is used, we soon found ourselves fully furnished with the clearest and most direct proofs upon the advent question; also shut up to the celebration of Jehovah's rest-day on the seventh day of our week. We accept the claims of the fourth commandment as it reads, while the first-day men do not. In few words, here is where we differ: The front of our offending on the Sabbath question, is in believing that God, in the fourth precept of his holy law, means what he says.

We do not differ with those who keep Sunday, from a love to be odd. We believe it to be a sin to differ with those around us, unless there are the best of reasons for doing so. But unless our first-day friends furnish better proofs than those already brought into their service, to turn us from obeying the fourth commandment as it reads, we shall cling to the literal text.

Here all Sabbatharians unite; while those who do not accept this position resort to schemes to evade the force of the literal declarations of the fourth commandment, which, from their number, may be named "legion."

We recommend to our friends, who differ with us and labor to move us from our position, a Sunday convention, in which to settle their differences upon this subject, as with their present broken front they are poorly prepared to impress us favorably. This, too, we would suggest, is very important in order to attract the people from our appeals.

At the close of the Sabbath morning service, we were cordially greeted by many who reported themselves Seventh-day Baptists, who gave our hand the very next thing to it, if not the real Advent shake. Among these was Prof. Cornell, of the Albion, Wis., S. D. Baptist Academy, who invited us to speak to the citizens of his place. Nothing could have given us greater pleasure than to respond to this, and similar courtesies from oth-

ers, by speaking freely to this people upon the great fundamentals of our common faith—the commandments of God and the faith of Jesus Christ; but hoarseness, fatigue, and the labors of the Minnesota Camp-meeting the next week, compelled us to pass on without even calling upon any of our S. D. Baptist friends.

Here we may, by divine grace, enjoy a strong union; and while Seventh-day Adventists may prize very highly, and tenaciously hold their views upon the immortality question, and may cherish as important to the glory of God and their own prosperity, their definite views of the manifestation of spiritual gifts, they will agree that it will be much better to seek for that union that may be enjoyed upon the broad fundamentals of our faith, than to sacrifice that union in urging upon them sentiments peculiar to Adventists.

Sabbath afternoon, the weather was fine, so that a much increased congregation assembled in the open grove at the stand. Bro. Littlejohn gave a very impressive, practical discourse. Here we were happy to meet for the first time Eld. D. E. Maxson, pastor of the S. D. Baptist church at Milton, and Eld. Carpenter, retired S. D. Baptist missionary to China.

Our evening meeting was in the large tent. We were impressed with the conviction that our brethren were not being benefited as they should be, and pressed in an exhortation before preaching. Then Eld. Sanborn followed with a discourse.

First-day morning, Bro. Littlejohn spoke to a large and attentive audience upon the Sabbath of the fourth commandment. With the exception of a few young men and boys who were strolling about the lake, all were quiet and very attentive.

Up to this point Mrs. W. had been too ill to come into the congregation. But the word had gone out that she would speak at two P. M., and a very large congregation was assembled to hear. It was with difficulty that she walked to the stand. With the help of God, however, she spoke to the people with a tolerable degree of clearness and power.

Mrs. W. appealed to the very attentive crowd pointedly and affectionately. And in whatever light they might have viewed the peculiarities of her work, all seemed deeply impressed with the purity and piety of her discourse. And we much regret the scandalous remark of the absent reporter of the *Janesville Gazette*, that he understood that "she talked in the assault and battery style." Of the three thousand candid persons who were present, and listened to her remarks, he will not find one who will justify his reckless statement.

We design to conduct all our camp-meetings with the strictest propriety, and in a Christian spirit. And thus far, with this contemptible exception, they have been favorably reported by all those journals, from Maine to Iowa, which have noticed our camp-meetings.

On second-day, six were immersed in Clear Lake, by Eld. Sanborn, in the presence of a good congregation, and in the evening Bro. David Downer was set apart to the ministry by the laying on of hands.

During this camp-meeting, the several sessions of the Wisconsin State Conference were held between the religious services. Union and brotherly love prevailed. The finances of the Conference are favorable. There is evidently a great lack of devotion, and the spirit of sacrifice with the brethren in Wisconsin; but we are happy to report progress.

The closing meeting, third-day morning, was searching and excellent. May God assist the dear brethren to pay their solemn vows to him, and may prosperity attend their efforts to advance his cause.

We shall ever cherish happy recollections of the many kind words spoken to us, and the attention of friends in the sickness of Mrs. W. Sister M. E. Steward, wife of Eld. T. M. Steward, was very attentive. We then, at the close of the camp-meeting, went with her to her father's house, where we found rest and great freedom of spirit under the kind attentions of this family until we left them, the fourth-day at 2:20 P. M., for the Minnesota camp-meeting.

We are now near the Mississippi, at Prairie du Chien. The sun is setting, and darkness, added to the shaking of the train, makes our imperfect pencilings still more doubtful. Thank God for a degree of strength and health which enables us to report under such circumstances. Mrs. W. is fast improving, and is now engaged in an animated conversation with Bro. Littlejohn and Thompson. We take a sleeping car, and hope to reach the camp-ground at Medford, Minn., in

the morning. The shades of night press around us, and we are compelled to say, Good night.

### Thoughts on the Book of Daniel.

#### CHAPTER XII (CONTINUED).

VERSE 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

This verse also shows how momentous a period is introduced by the standing up of Michael, or the commencement of the reign of Christ, as set forth in the first verse of this chapter; for the event here described in explicit terms is a resurrection of the dead. Is this the general resurrection which takes place at the second coming of Christ? or, is there to intervene between Christ's reception of the kingdom and his revelation to earth, Luke 19:12, in all his advent glory, a special resurrection answering to the description here given? One of these it must be; for every declaration of Scripture will be fulfilled.

Why may it not be the former, or the resurrection which occurs at the last trumpet? Answer. Because those who are then raised are all righteous. Those who sleep in Christ then come forth; but the rest of the dead live not again for a thousand years. Rev. 20:5. So then the general resurrection of the whole race is comprised in two grand divisions, first of the righteous exclusively, at the coming of Christ, second, of the wicked exclusively, a thousand years thereafter. The general resurrection is not a mixed resurrection. The righteous and wicked do not come up promiscuously at the same time. But each of these two classes is set off by itself, and the time which elapses between their respective resurrections is plainly stated to be a thousand years.

But in the resurrection brought to view in the verse before us, both righteous and wicked come up together. It cannot therefore be the first resurrection which includes the righteous only, nor the second, which is as distinctly confined to the wicked. If the text read, Many of them that sleep in the dust of the earth shall awake to everlasting life, then the "many" might be interpreted as including all the righteous, and the resurrection be that of the just at the second coming of Christ. But the fact that some of the many are wicked, and rise to shame and everlasting contempt, bars the way to such an application.

It may be objected that this text does not affirm the awakening of any but the righteous, according to the translation of Bush and Whiting; namely, "And many of them that sleep in the dust of the earth shall awake, these to everlasting life, and those to shame and everlasting contempt." It will be noticed first of all, that this translation (which we by no means hold above criticism) proves nothing till the evident ellipsis is supplied. This ellipsis some therefore undertake to supply as follows: "And many of them that sleep in the dust of the earth shall awake, these [the awakened ones] to everlasting life, and those [the unawakened ones] to shame and everlasting contempt." It will be noticed again that this does not supply the ellipsis, but only adds a comment, which is a very different thing. To supply the ellipsis is simply to insert those words which are necessary to complete the sentence. "Many of them that sleep in the dust of the earth shall awake," is a complete sentence. The subject and predicate are both expressed. The next member, "Some [or these] to everlasting life," is not complete. What is wanted to complete it? Not a comment giving some one's opinion of who is intended by "these" but a verb of which these shall be the subject. What verb shall it be? This must be determined by the preceding portion of the sentence which is complete, where the verb "shall awake" is used. This, then, is the predicate to be supplied: "Some [or these] shall awake to everlasting life." Applying the same remarks to the next member, "Some [or those] to shame and everlasting contempt," which is not in itself a complete sentence, we find ourselves obliged to supply the same words, and read it, "Some [or those] shall awake to shame and everlasting contempt." Anything less than this will not complete the sense, and anything different will pervert the text; for a predicate to be supplied, cannot go beyond a predicate already expressed. The affirmation made in the text pertains only to the many who awake. Nothing is affirmed of the rest who do not then awake. And to say that the expression "to shame and everlasting contempt" applies to them, when nothing is affirmed of them, is not only to outrage the sense of the passage, but the laws of language as well. And of the many who awake, some come forth to everlasting life, and some to shame and everlasting contempt, which further

proves a resurrection to consciousness for these also; for while contempt may be felt and manifested by others toward those who are guilty, shame can be felt and manifested only by the guilty parties themselves. This resurrection, therefore, as already shown, comprises some of both righteous and wicked, and cannot be the general resurrection at the last day.

Is there then any place for a special or limited resurrection, or elsewhere any intimation of such an event, before the Lord appears? The resurrection here predicted takes place when God's people are delivered from the great time of trouble with which the history of this world terminates, and it seems from Rev. 22:11, that this deliverance is given before the Lord appears. The awful moment arrives when he that is filthy and unjust is pronounced unjust still, and he that is righteous and holy is pronounced holy still. Then the cases of all are forever decided. And when this sentence is pronounced upon the righteous, it must be deliverance to them; for then they are placed beyond all reach of danger, or fear of evil. But the Lord has not yet made his appearance; for he immediately adds, "And, behold, I come quickly." The utterance of this solemn fiat which seals the righteous to everlasting life, and the wicked to eternal death, is supposed to be synchronous with the great voice which is heard from the throne in the temple of Heaven, saying, It is done! And this is evidently the voice of God so frequently alluded to in description of the scenes connected with the last day. Joel speaks of it, and says: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." The margin reads instead of "hope," "place of repair, or harbor." Then, at this time, when God's voice is heard from Heaven, just previous to the coming of the Son of Man, God is a harbor for his people, or, which is the same thing, provides them deliverance. Here, then, at the voice of God, when the decisions of eternity are pronounced upon the race, and the last stupendous scene is just to open upon a doomed world, God gives to the astonished nations another evidence and pledge of his power, and raises from the dead a multitude who have long slept in the dust of the earth.

Thus we see that there is a time and place for the resurrection of Dan. 12:2. We now add that a passage in the book of Revelation makes it necessary to suppose a resurrection of this kind to take place. Rev. 1:7 reads: "Behold, he cometh with clouds [this is unquestionably the second advent]; and every eye shall see him [of the nations then living on the earth], and they also which pierced him [those who were the actors in his crucifixion]; and all kindreds of the earth shall wail because of him." Those who crucified the Lord, would, unless there was an exception made in their cases, remain in their graves till the end of the thousand years, and come up in the general assembly of the wicked at that time. But here it is stated that they behold the Lord at his second advent. They must therefore have a special resurrection for that purpose.

And it is certainly most appropriate that some, eminent in holiness, who have labored and suffered for their hope of a coming Saviour, but died without the sight, should be raised a little before, to witness the scenes attending his glorious epiphany, as, in like manner, a goodly company came out of their graves after his resurrection to behold his risen glory, and escort him in triumph to the right hand of the throne of the majesty on high; and also that some, eminent in wickedness, who have done most to reproach the name of Christ and injure his cause, and especially those who secured his cruel death upon the cross, and mocked and derided him in his dying agonies, should be raised, as part of their judicial punishment, to behold his return in the clouds of heaven a celestial victor, in, to them, unendurable majesty and splendor.

One more remark upon this text before we leave it. It is supposed by some to furnish good evidence of the eternal conscious suffering of the wicked, because those of this character who are spoken of, come forth to shame and everlasting contempt. How can they suffer these, it is asked, unless they are conscious? It has already been stated that shame implies their consciousness; but it will be noticed that this is not said to be everlasting. This qualifying word is not inserted till we come to the contempt which is an emotion felt by others toward the guilty parties, and does not render necessary the consciousness of those against whom it is directed. And so some read the passage: "Some to shame and the ever



lasting contempt of their companions." And so it will be. Shame for their wickedness and corruption will burn into their very souls, so long as they have conscious being. And when they pass away, consumed for their iniquities, their loathsome characters and their guilty deeds, excite only contempt on the part of all the righteous, unmodified and unabated so long as they hold them in remembrance at all. The text, therefore, furnishes no proof of the eternal suffering of the wicked. U. S.

#### Religion and Activity.

A MAN can be religious without secluding himself from the world like the hermits of old, or shutting himself up in a monastery like the monks in the dark ages. There is no particular holiness in sloth and inactivity. Carry your religion into your business. Let it make you better in all the relations of life, and shed its hallowed light over all the paths you tread. That religion which has to be carefully guarded from contact with the outside world, and tenderly nursed in seclusion and seclusion, lacks the stamp of the genuine article. This is well illustrated by the following

#### ANCIENT LEGEND.

St. Anthony "lived a hermit in a wood, devoted to prayer and meditation; of which being proud, an angel appeared, bids him to go to such a town, and he should find a cobbler a far more holy man than he. Which he did, came and found the cobbler hard at his work, working and speaking sweetly of Christ, working and breathing out Heaven, such a tincture of glory upon his heart, so excellent in prayer and conference that he returned ashamed of himself, and ever after more low in his own eyes. He exercised more grace at his awl than St. Anthony at his altar, and shamed his solitary pride with his poor honest trade."—*Morality of Fourth Commandment*, pp. 37, 38. U. S.

#### The Holy Kiss.

DR. WM. TUISSE, in his *Morality of the Fourth Commandment*, speaks of this ordinance among others, showing how it was used in the primitive church. His testimony will be of interest to the readers of the REVIEW. Special attention is due the remark that as the work of Antichrist is more fully discovered, the ordinances which his wicked hands have obscured and defaced, will be restored more and more nearly to their ancient luster. The work of the Man of Sin is now seen in its enormity as never before; and the work of rescuing Bible institutions and practices from the foul heap of Romish superstitions is very fully developed. Dr. T. says:—

"Other ordinances there are almost wholly lost, or much defaced by the prevalence of Antichrist (and as he shall be more fully discovered, so they shall come nearer to the luster of their first institutions), as the holy kiss, 1 Cor. 16:20; 2 Cor. 13:12, which was used by the ancient Christians, either when they met one another, to manifest to the heathen (enemies of the Christian name) the singular love they bore to their fellow-Christians, and that they durst own them in the face of enemies, or it may be in public, either before or after prayer, love feasts, Lord's supper, as a token of perfect unity, love, conjugal affection, and singleness of heart, free from all prejudice, jealousy, and malice. In Tertullian's time, it was used among Christians. He calls it the chain of peace," &c.

"So anointing the sick with holy oil bath a plain institution, James 5:14, which the pope, St. Peter's ape, hath turned into extreme unction and a sacrament. I have heard of some godly persons who have known it practiced upon some sick, with a blessing and recovery of the party."—*Id.*, pp. 60, 61.

#### EVERLASTING.

Definition by Edward Breerewood in *Treatise of the Sabbath*, published in 1632, p. 19.

"Everlasting is taken either absolutely, that hath no end at all, or limitedly, that hath no certain end prefixed, or known period appointed for the continuance, although in nature or divine ordinance, it hath a determined period."

This language published two hundred and thirty-nine years ago shows that this manner of treating the word everlasting is no invention of modern times, devised for use in the present controversy on the subject of immortality. U. S.

#### Absalom's Hair.

THERE is a lesson in this subject worthy of thought. Absalom was a very beautiful man. There was not his like in all Israel. 2 Sam. 14:25. It appears that one of his chief ornaments was his remarkable head of hair. He seems to have taken peculiar pride in this. When it was cut at the end of each year, he had it weighed. 2 Sam. 14:26. But this very thing that he gloried so much in was the immediate cause of his death! While riding through

the woods in the battle his head caught in the thick boughs and he was left hanging there till his enemies slew him. 2 Sam. 18:9.

Are there not thousands of other cases similar to this where some personal attraction, in itself a desirable gift of God, finally becomes the snare by which the person is destroyed? A beautiful form, a sweet voice, musical talent, wit, &c., oftener perhaps than otherwise, fill their owners with pride, conceit, and a love of the gay world, which often brings them to sorrow and ruin. Alas! that human nature is so weak that it must pervert the best blessings of God and turn them over to the service of the enemy! Really are not misfortunes and humiliations the only things that will save us? D. M. CANRIGHT.

#### Predicted Warnings—the Agency by which they Are Fulfilled.

WE have numerous examples in the prophecies of messages or warnings to be given to the people, at times many years after the prophecies are given. Some of them are given in the form of a command, as though the prophet called upon the people to fulfill them by giving the timely warning and announcing to the people their fulfillment. These may be called prophetic commandments; and they are always sure to be fulfilled in their seasons. We quote a few examples: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem." Zech. 9:9. "Bind up the testimony, seal the law among my disciples." Isa. 8:16. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." Joel 2:1. These, though written by the prophets in the imperative mood are simply predictions that such things should be done at times far in the future from the time in which they were written. The first had its fulfillment when Christ rode into Jerusalem. Matt. 21:4-9; Mark 11:1-10; Luke 19:30-40; John 12:12-16. The second has its fulfillment just before the second advent, while the nations are girding for war and preparing themselves to be broken in pieces, while the people of God are looking for the return of their Lord, and while the familiar spirits are leading unbelievers to seek to the dead, and preparing the way to gather the nations to the battle of the great day. Isa. 8:9-19; Rev. 16:14. The third has its fulfillment when the day of the Lord is "nigh at hand." Joel 2:1.

When the events described in these prophecies become due, the fulfillment infallibly appears. If God proclaims to the nations, "Prepare war," it is because he has foreseen that they would do so. Joel 3:9. But on the other hand when a foretold message of truth is to be given by the people of God, the same Spirit which moved the ancient prophets to predict it, will inspire the chosen individual or people at the proper time to fulfill it. The same Spirit which called upon the people to rejoice greatly and shout, when Christ should enter Jerusalem in the manner described, put the shouting, the joyful hosannas, into the hearts and lips of people. It is possible that some shouted intelligently, while others shouted only because they felt as though they could not forbear. Even the chosen disciples did not fully comprehend what they were doing till the outpouring of the Holy Spirit when Jesus came to be glorified at the right hand of God in Heaven brought it to their remembrance. John 12:16, and 13:26; Acts 2:33.

Again, when a special work is to be done by the proclamation of a special message, before predicted in prophecy, to prepare the people for some great event, the same Spirit which moved the prophet to predict it inspires the chosen servants who are to fulfill it; the Spirit gives them to understand their mission, and they infallibly fulfill it by the spirit of prophecy.

John the Baptist is an example. Isaiah had described his work by the Spirit of God, seven hundred years beforehand, as "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord," &c. The same Spirit gave John to understand his mission and guided him in the fulfillment. He had the testimony of Jesus, which is the spirit of prophecy. It was the same Spirit which guided the ancient prophets. Rev. 19:10; 22:9. Without this he could not have performed his work. And although he "did no miracle" (John 10:41), and wrote no book of prophecies, as we have learned, yet Jesus declared that no greater prophet had risen than John the Baptist. Luke 7:28. His message was from Heaven, and not of men. Those who heard and obeyed his teaching, "justified God" in so doing; but those who rejected his mission, "rejected the counsel of God against themselves." His message being from Heaven, it was accompanied by the authority of Heaven. It was of no use to say to him, I am a child of Abraham—I have been a professor of religion a long time, and have had a great experience in the things of God. His reply to such was, "The ax is laid unto the root of the trees." "Bring forth fruits" answerable to amendment of life. And how foolish it would have been for any one to come to him, saying, "I believe you are right in most things, at least nearer right than any religious sect, but I disagree with you in some things; for instance, I think you are wrong in your mode of baptism," &c. To correct the message from Heaven would be to reject it.

As there was a prophetic message, the fulfillment of which was to prepare a people for the first advent of Christ, so there is a last message, laid down in prophecy, the fulfillment of which is to prepare a people for the most thrilling events—the close of probation and the second advent.

Rev. 14:9-12. If the time has come for its fulfillment, as we most assuredly believe that it has, then the message is being proclaimed in the world; and not only so, it is a Heaven-sent message. And as it was necessary for John to be directed in his work by the same Spirit that inspired Isaiah and Malachi to predict his mission, reason would say that it would be equally necessary, if no more, that this most transcendently solemn and important message should be specially guided, in its fulfillment, by the same Spirit which showed it in vision to the beloved disciple eighteen hundred years ago. Moreover we have the express prediction concerning the remnant of the church—the people who, in the language of the message, "keep the commandments of God and the faith of Jesus,"—that they "keep the commandments of God, and have the testimony of Jesus Christ," which testimony is defined by inspiration to be "the spirit of prophecy."

Now if God has sent this message into the world, it comes by the authority of the Holy Spirit. Why embrace it in part? If it has not been sent by the Spirit of God, why not leave us alone as a set of deluded fanatics? There is but one reasonable course to pursue: To receive it as it is, or to reject it wholly. To receive it in part is virtually to reject it as a message from Heaven. And yet men think of receiving it, all but that part which puts the seal of Heaven upon it. If they could separate from it the work of the Spirit of God, they would receive it!

When I received this message, I received it as from Heaven, and not of men. I had no other intention than to bow in submission to the authority of the Spirit by which it was sent. Twenty years have not weakened my confidence. I have witnessed several attempts to carry forward this message without the propelling power of the Spirit of God; and the experiment has proved disastrous to those who have tried it; they have made shipwreck of faith and gone into the ranks of the enemies.

What then shall we do? Receive the message as it is, as a message from Heaven. Carry out in practice the teachings of that Spirit which accompanies the message. Engage in every work of reform which God has introduced among us, and heed the solemn admonitions to consecrate ourselves entirely to the will and work of G. d. Boldly embark by faith all on board. Do not stand with one foot on the shore, lest you find yourself neither on board nor on the shore, but in the water. It is time that all were heeding the teachings of the Spirit in all things, who would go through to the end. Many will fall; but those who fully heed the testimonies in all things will be kept in the fearful hour of temptation and delivered out of the time of trouble.

R. F. COTTRELL.

#### The Iowa Camp-Meetings.

OUR camp-meetings for this year are in the past. In many respects they have been seasons of great interest and profit. Never before have so many of our people had the benefit of our annual meetings, and it has been an encouraging circumstance to the ministers, who labor in this State, to witness the readiness with which our people have availed themselves of the opportunities offered them. Our meetings have been well attended; upwards of forty family tents were in attendance at both meetings, and some five hundred of our people—and they came with a willingness to sacrifice and help in the work. It is no small gratification to the writer that, in a time when money is so hard to be obtained, four thousand dollars should be subscribed in Iowa to aid in the general interests of the cause, in the Health Institute, and Publishing Association. If a disposition to sacrifice is seen on the part of our lay brethren, who can remain at home and enjoy the society of their families, it will give those of us who go out to labor in the ministry some courage. If anything is disheartening, it is to think all our exertions to bring the people to view things in their true light in reference to sacrificing for the cause here, accomplished nothing. We are glad to say we do not feel thus, and that we have some courage to still labor on. Iowa is under great obligations to the General Conference for their watch care, and for the labor sent among us in times of great need. We ought ever to remember these obligations, and act accordingly. The Lord has blessed us by his Spirit. Many of our meetings were seasons of great interest. Forty-two were baptized. A gratifying increase of nearly two hundred members in the last year is seen in our Conference report. Surely the Lord has blessed us more than we deserve.

Our Knoxville meeting was a large and interesting one. Many of those who have lately embraced the truth were present for the first time at one of our large gatherings, and became acquainted with those of longer experience, and had the privilege of hearing the testimony of Bro. and sister White. Our great perplexity, under which we have labored, has been the want of laborers to follow up the interest in new places after the ministers are called away to other openings.

In the secretary's recent report of the business proceedings of the Iowa Conference, will be seen the arrangement designed to partially obviate this difficulty. In that report our brethren will notice and remember the order of districts, and the churches composing them. Some of these have been holding meetings previously, as here arranged. But in the third, fourth, and fifth districts the arrangement is new, and should be particularly noticed. The third is composed of the churches of Pilot Grove, Brighton, Washington,

Richland, and Sigourney; the fourth, of the churches of Monroe, Knoxville, and Sandyville; the fifth, of the churches of Woodburn, Adel, Peru, and the few friends who live at Afton. All these districts are to have meetings once in two months; and it is expected that Bro. Mitchell and Nicola, of the conference committee, will make appointments of time and place through the REVIEW, and attend these meetings.

Our secretary, in his report, inadvertently made a mistake in reference to Bro. Bartlett, Johnson, and Washburn attending these meetings. It should have been Bro. Mitchell and Nicola. We regard these as men of experience, judgment, and piety, who are fitted to give counsel to those who have lately embraced the truth, and to help them by their advice and admonitions. We trust they will be true "help" in the cause; and whether they stand before the people to give regular set discourses or not, we think a field of real usefulness will open before them, and we hope they will enter upon it with courage and interest, and thus relieve, in a measure, those who have now far more than they can attend to in laboring in word and doctrine. They will appoint meetings as soon as the press of harvest work is over, and we bespeak for those meetings a general attendance of our brethren in their several districts.

Our second meeting at La Porte City, in the northern part of the State, was a success, and very encouraging to us because of our fears that it would be otherwise on account of the withdrawal for a time of the appointment for it. We were very happy to see so many of the brethren in attendance, quite a number of whom were at the other meeting at Knoxville. They came with a disposition to work, and although there was much disappointment in the absence of Bro. Littlejohn and Canright, yet we all felt well paid for the efforts we had made in coming. A great amount of prejudice in this community was removed by the presence and labors of Bro. and sister White. On Sunday there was the greatest attendance of outsiders I have ever seen in the State, and the best of order was maintained. We trust the influence of this meeting will long be felt. Our social meetings were many of them excellent, and some for whom we have long felt an interest made a start here in the service of the Lord. Licenses were granted by the conference committee to Bro. Jacob Hare, of Mt. Pleasant, and R. H. Johnson, of Clarksville.

God will hold us accountable for the additional light we have received at these important meetings, and for the solemn impressions made upon our hearts. We go out to labor in the great harvest field for another Conference year, thankful for faithful brethren who are ready to aid in the work by sacrifices on their part, and sustained by their prayers and united interest. We promise to faithfully endeavor to do what we can to advance the interests of the precious cause of truth till we meet again in our annual gatherings.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, June 30, 1871.

#### Burden for Souls.

BY this I do not mean a rash zeal, but an earnestness in laboring for the salvation of our fellow-men, which is compatible with the worth of souls, the truth that we profess, and the times in which we live. We claim that the Lord is soon coming, that human probation will soon close, and that we have but a short time to labor for ourselves and for others. Do our actions agree with our profession? We claim that Satan is working with unwonted power to destroy souls. Do we manifest corresponding zeal in laboring to save them? I fear not. I fear that, generally speaking, our burden is in another direction to care for ourselves, to lay up treasure on earth, or to secure some worldly object. Now this is inexcusable, yea, censurable, while there are so many ways in which we can labor for others. Although we may not all be called to preach, yet we can manifest true burden for souls by sacrificing of our means to advance the cause in its various branches, by praying earnestly for preachers, by wisely scattering our publications, and by winning the affections of sinners to the truth by judiciously talking it to those who have an ear to hear.

Brothers, here is a wide door of usefulness open before us. Let us labor as we have never done before. We may be tempted to think that there is no hope for those around us, especially where they have had an opportunity to hear the truth. But let us not be too hasty here. Let us not reject souls until we know that God has closed their probation. Think how God has borne with us who have professed the truth. Call to mind cases in the past in which God has wonderfully displayed his long-suffering and mercy. Take for instance the case of Paul. He heard the powerful discourse of Stephen; "saw his face as it had been the face of an angel," yet consented unto his death. Doubtless the poor believers standing by thought, surely the doom of this young man is fixed; he can never take hold of the truth. But in due time the scales with which Satan had surrounded him were removed, his heart was reached, and he yielded. It will be so with many around us.

Brothers and sisters, let us patiently and earnestly labor on for souls, and have at least the burden of one poor sinner upon us, often taking it to the Lord in prayer. In thus doing we shall merge out of self, forget our trials, and form characters that will stand the scrutinizing test of the Judgment. D. T. BOURDEAU.



## FALSE FAME AND TRUE.

WHILE men, our faults perceiving not, would move our fame to raise,  
How oft our natures weakly yield to flattery and praise.  
Oh! what in us should e'er excite our vanity and pride?  
Or cause us not in lowliness vain thoughts of self to hide?

Let deeds of charity and love in all our life abound;  
Philanthropy fails not to go where'er a sufferer's found,  
To seek the poor, degraded low, the wicked and de-  
based,  
Though his own name by slander's tongue, be ever  
thus defaced.

These are the jewels he would gain, this course would  
fain pursue;  
That he is not like them, he asks, to whom is glory due?  
Who made us thus to differ here? who gives the  
strength and power  
To hold the victory over self in dark temptation's hour?

Let him who thinks he stands take heed; this is the  
word to all;  
The strongest may be overcome and through tempta-  
tion fall.  
Do we in higher circles move? are higher placed by  
birth?  
No such distinction will be known when moldering in  
the earth.

But deeds of kind benevolence will live when we are  
dead,  
The poor will think how they were clothed and shared  
our daily bread;  
The once abandoned who've reformed beneath our fos-  
tering care,  
Will bless the day they ever lived our sympathies to  
share.

Such the remembrance I would have, alive or in my  
grave,  
To have been the humble instrument some sinking  
soul to save.  
For this I turn from pleasure's scenes to weep with  
those that weep,  
To strive their sufferings to assuage, their confidence  
to keep.

Though on them glows the copper tint, though Afri-  
can their race,  
What matters these distinctions of their nation, lot, or  
place?  
For oh! the highest joy of earth is comfort to impart  
To those who lie 'neath fortune's frowns, with sad and  
suffering heart.

Though hidden from the public view, unseen your  
acts of love,  
If heart and hand be clean and pure, their record  
lives above.  
Let me thus seek my neighbor's good, thus helpless  
sufferers raise;  
Be this the glory of my fame; be deeds of love my  
praise.

REBEKAH SMITH.

West Wilton, N. H.

## Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubtless  
come again with rejoicing, bringing his sheaves with him.

## Report of the Illinois Conference.

THE first annual session of this Confer-  
ence was held near Northville, Ill., June  
9-12, 1871, in connection with the Illinois  
Camp-meeting, as appointed in REVIEW.

Conference convened in the Illinois tent,  
June 9, at 12 o'clock. Eld. R. F. Andrews  
in the chair. Prayer by Bro. B. F. Merritt.  
Present, Elds. R. F. Andrews and T. M.  
Steward, of this Conference. Credentials  
of delegates were called for, presented, and  
examined. A delegation of ten, represent-  
ing seven churches, came forward.

Voted, That Eld. Littlejohn, of the Michigan  
Conference, Eld. Canright, of the Iowa Confer-  
ence, with all the brethren present, in good stand-  
ing with their respective churches, be invited to  
participate with us in the discussion of business.

Five churches, situated respectively in  
Aledo, Green Vale, Northville, Pontiac, and  
Woodburn, Ill., petitioned to be admitted  
into this Conference. Said requests were  
severally granted, and their six representa-  
tives took seats with the delegates. There  
are now twelve churches in this Conference.  
The whole number of members is two hun-  
dred and forty-six, beside many scattered  
brethren. Whole amount of Systematic Bene-  
volence reported, \$1560.17. The reading  
of the minutes of the last session of the Illi-  
nois and Wisconsin Conference was omitted.

Voted, That the Chair appoint an Auditing  
Committee of six, to settle with the ministers.  
Brn. C. H. Bliss, Thomas Greer, Thomas Brown,  
J. W. Marsh, J. H. Bates, and John Logan,  
were named in the appointment.

Voted, That the Chair appoint a Nominating  
Committee of three to nominate officers for the  
ensuing year; whereupon, Brn. Thomas Brown,  
B. F. Merritt, and B. Berry, to act in connection  
with Elds. Canright and Littlejohn, were named  
as said committee.

Voted, That the Chair appoint a Committee of  
three, on Resolutions. Brn. D. M. Canright, T.  
M. Steward, and C. H. Bliss, were appointed as  
that committee.

Adjourned to the call of the President.

SECOND SESSION. 4 P. M. Prayer by  
Bro. Littlejohn.

Voted, To renew the credentials of Elds. R. F.  
Andrews and T. M. Steward.

Voted, To renew the licenses of Brn. B. F.

Merritt, C. H. Bliss, and G. W. Colcord, and  
grant license to Bro. John Ballenger, to improve  
his gift in publicly teaching the people the pres-  
ent truth.

Calls for ministerial labor, from Pontiac,  
Lexington, McConnell's Grove, Aledo, and  
Southern Illinois, were presented and con-  
sidered.

Voted, That the scattered brethren of Iroquois  
and Ford counties be taken under the watch-care  
of this Conference.

Adjourned to the call of the Chair.

THIRD SESSION. June 11, 9 A. M. Prayer  
by Bro. Steward.

The report of the Nominating Committee  
was called for, presented, and accepted.  
Vote resulted in the election of nominees—  
officers, same as last year.

The Treasurer reported,	
Amount rec'd during the year,	\$793.32
Paid out,	451.72

Balance on hand, June 11, 1871,	341.60
I. COLCORD, Conf. Treas.	

Report of Auditing Committee was ac-  
cepted. Remarks were made by Eld. Can-  
right, and others, in reference to efficient la-  
bor, offered more especially for the benefit of  
the licentiates.

Adjourned to the call of the Chair.

FOURTH SESSION. June 12, 5 A. M. Prayer  
by Bro. Littlejohn.

Committee on Resolutions reported pre-  
sented the following, which were unani-  
mously adopted:

Resolved, That this Conference will become  
responsible for the collection of all money due  
the Publishing Association from persons within  
our limits, for the REVIEW, Reformer, and In-  
structor.

Resolved, That we donate to the General Con-  
ference the sum of \$50.00.

Resolved, That we express our continued con-  
fidence in every branch of the work of the third  
angel's message, and those whom God is using in  
carrying it forward.

Resolved, That the balance of the means  
raised for the tent, be applied for the use of the  
Conference.

Resolved, That we recommend our churches to  
donate the whole of their Systematic Benevolence  
funds to the Conference.

Resolved, That, as this Conference is in great  
need of means to carry forward its work, we ear-  
nestly request all the friends within its limits to  
immediately pay up their Systematic Benevo-  
lence, and pledge all they are able to for the  
coming year.

Resolved, That we have a camp-meeting next  
year.

Resolved, That the President appoint a com-  
mittee of three, to act with him, as a Camp-meet-  
ing Committee for the coming year.

Resolved, That we express our thanks to the  
General Conference for the efficient aid furnished  
us at our Conference and camp-meeting; and we  
earnestly desire, that, in our feeble condition,  
they will continue to remember us.

Resolved, That the doings of this Conference  
be published in the REVIEW.

Adjourned to the call of the Executive  
Committee.

R. F. ANDREWS, Pres.

G. W. COLCORD, Sec.

## California.

SINCE my last report was made, May 31,  
I have spent my time in Healdsburg, in Santa  
Rosa, and in San Francisco, prospecting,  
preparing for and commencing the tent-meet-  
ing here.

An item at Santa Rosa I will here men-  
tion: Not long since, a disciple minister  
formerly of Iowa, was preaching in Santa  
Rosa, and in trying to speak against spiritual  
gifts, he made reference to an affair which  
he says happened a few years since in Oska-  
loosa, Iowa; viz., That Elds. Waggoner and  
Shortridge were there and taught the people  
that they could lay their hands on sick per-  
sons and they would immediately recover;  
that Eld. Waggoner became very sick and  
that he (the disciple minister) told Eld.  
Shortridge it was a judgment upon them, and  
his brother would die because he had misrep-  
resented the Bible to the people; and said he,  
"Now if you have power to lay hands on the  
sick, why don't you do it?" He left the im-  
pression on the minds of the people that  
Eld. Waggoner died; and several of his  
members, when questioned as to what they  
supposed, became of Eld. Waggoner, said,  
"He died, of course he did," and they  
were greatly surprised to learn that he is  
alive. The disciple elder's name is Carey.  
It would be a gratification to some in Santa  
Rosa to read, in the REVIEW, Bro. Waggon-  
er's version of this affair, if anything like  
it ever happened at Oskaloosa.

In Healdsburg, we had a very interesting  
two-days' meeting, June 10 and 11, and after

the meeting Sunday, a business meeting was  
held in which it was decided to immediately  
erect a house of worship 30x40.

We have spent several days during the  
former part of this month in San Francisco  
preparatory to commencing our meetings  
here. On the trip down, I obtained one sub-  
scriber for the REVIEW after a few moments  
conversation, and on the return trip, intro-  
duced the Reformer to a stranger with whom  
I entered into conversation, who said imme-  
diately, "I want to take that. I was cured  
of fever and ague once with water." We  
little know what we might do by making ef-  
forts in circulating our periodicals.

Our tent was pitched in this place, and  
meetings commenced on last Friday, June  
16. We have already held six meetings.  
The tent is crowded, and there is deep inter-  
est. We have sold all the books we had on  
topics presented, and are anxiously waiting  
for the box that was shipped for us some two  
weeks since. Bro. Cornell arrived and was  
present at our second meeting. He has  
spoken twice with good freedom. We trust  
this effort in San Francisco will not be alto-  
gether in vain. Pray for us.

J. N. LOUGHBOROUGH.

San Francisco, Cal.

## Wisconsin.

"SINCE my last report, I have delivered  
six lectures at Coon Slough, Vernon Co.,  
Wis. I went from there to Victory where I  
met Eld. Sanborn. We remained there three  
days, and delivered three lectures. On first  
day, April 21, we established a church, and  
attended to the ordinances. We then went  
to Coon Slough, and delivered two lectures  
and baptized two. From there we went to  
Bad Axe, and preached two discourses.

We next went to Liberty Pole. There we  
established Systematic Benevolence, and  
made arrangements to take them under the  
watch-care of the Conference. While there,  
a Disciple minister of conceded talent and  
ability came with the determination to de-  
stroy our doctrine, and preached a discourse  
against the law of God. After his discourse,  
Bro. Sanborn questioned him. He informed  
us that we could come to his church and ad-  
vocate our views by giving him the right of  
replying every alternate evening to our dis-  
courses. He being pastor of a church in  
the county seat of Vernon county, we  
thought we would like to accept his offer; but  
circumstances seemed to forbid. He then  
waxed jubilant over his frightening us from  
his presence. We are now confident that  
Providence interfered; and the elder was  
surprised on being informed we would com-  
mence meetings the second evening follow-  
ing. Eld. Sanborn spoke three evenings; Eld.  
Cotton reviewed. Eld. Sanborn was then  
compelled to leave. I informed the people  
that I would continue the debate, but Eld.  
C. utterly refused to debate farther unless  
Bro. Sanborn, would stay and discuss with  
him. His refuting arguments in the debate  
were very weak. Several other ministers  
came forward to help him; and their defeat  
was not because of a lack of diligence or  
want of talent, but because of a want of Bi-  
ble proof. After the debate closed, I re-  
mained and preached several sermons.

I shall remain here a short time and then  
go to Conference. I never felt more confi-  
dence in God, or his truth. Dear brethren,  
let us go on till we stand victorious in the  
fight. Pray for me, that I may honor God  
and the cause, and finally meet the faithful  
in the city.

DAVID DOWNER.

Viroqua, Wis., June 10.

## Ohio.

MAY 14, Bro. A. A. Hutchins and self  
commenced meetings in the town hall, in the  
village of Hartford, Licking Co., Ohio, con-  
tinued three weeks, omitting three evenings  
in the time. Closed our meeting there last  
evening, June 18. The interest has been  
rather fluctuating. At times the hall has  
been filled to overflowing, and again but few  
came out to hear. Last night the house was  
well filled. There has been no open opposi-  
tion. But one soul has taken a decided stand  
to obey the truth, yet others are convinced,  
some of whom we trust will yet obey.

During this time, I have spoken three  
times in the school-house in Appleton, and  
three times in the Methodist church in Bro.  
Francis' neighborhood, nine miles from  
Newark. The Lord has helped in speaking  
the truth, and I would not be ungrateful for  
his goodness.

H. A. ST. JOHN.

Appleton, Ohio.

It is easy to talk of Christian forbearance  
among neighbors, but to practice it ourselves  
proves us to be Christian indeed.

## The Millennium.

THE doctrine called the temporal millen-  
nium is pleasant food to worldly-minded pro-  
fessors. They can enjoy a life of pleasure,  
follow the dictates of their own carnal hearts,  
and be ready to reign with Christ a thousand  
years here upon the earth. Where is the  
promise of this reign here a thousand years?  
Rev. 20 does say that those who have part in  
the first resurrection shall reign with Christ  
a thousand years, and that on such the second  
death hath no power. But the reign does  
not refer to this earth, for when they "reign  
with Christ," they stand upon the sea of  
glass, Rev. 15: 2, which is before the throne.  
Chap. 4: 6. The Lord who looks upon sin  
with no degree of allowance, could not make  
his abode in such a sin-polluted world as this.

Matt. 13 teaches us that the children of  
the wicked one shall continue until the end,  
showing plainly that all the world will not be  
converted before the second advent of Christ.  
In Matt. 24, Luke 18, and 2 Tim. 3 and 4,  
we do not read that the last days will be  
"glorious," that all will be love, peace, and  
harmony, which are the fruits of conversion,  
but rather "perilous" times. Thus do we  
see it verified each day as we look around us.  
Never in the history of the world have there  
been more murders, suicides, thefts, and in-  
iquity of every description, committed than  
at the present day. A very poor prepara-  
tion, truly, for the millennium!

Why do ministers preach from the pulpit  
the conversion of the world? Upon what  
are such strange theories founded? Cer-  
tainly not upon the Scriptures. For we read  
that the days of the Son of Man shall be as  
the days of Noah were. Matt. 24: 37-39.  
He preached and worked one hundred and  
twenty years, and only eight persons (mem-  
bers of his own family) were saved in the ark.  
So shall it be when Christ shall come in the  
clouds of glory; but very few will be ready  
to welcome that glorious day.

The hope of the true church is not in the  
conversion of the world, but in the personal  
coming of Christ and the resurrection of the  
just. Acts 23: 6; 1 Thess. 4: 16. Do we  
who understand these things realize that the  
day of the Lord is just at hand, even at the  
doors? Are we willing to sit with folded  
hands and let sinners rush to destruction all  
around us? Let us awake to the awful con-  
dition of souls who slumber in sin, and may  
the day of Judgment not find our garments  
stained with their blood. The poor sinner  
knows not how to come to Jesus, clouds hang  
over him thick and heavy; the way is dark;  
shall we, by our acts, refuse him the informa-  
tion which will guide him to the path of  
glory? Let us not be weary in well-doing,  
for in due season we shall reap if we faint  
not.

E. W. BOYNTON.

Williamsburgh, N. Y.

## Manners and Morals.

MANNERS easily and rapidly mature into  
morals. As childhood advances to manhood,  
the transition from bad manners to bad mor-  
als is almost imperceptible. Vulgar and  
obscene forms of speech keep vulgar and  
obscene objects before the mind, engender  
impure images in the imagination, and make  
unlawful desires prurient. From the prev-  
alent state of the mind, actions proceed, as  
water rises from a fountain. Hence, what  
was originally only a word or phrase, be-  
comes a thought, is meretriciously embellished  
by the imagination, is enflamed into a vicious  
desire, gains strength and boldness by being  
always made welcome, until at last, under  
some urgent temptation, it dares, for once  
to put on the visible form of action; it  
is then ventured upon again and again, more  
frequently and less warily, until repetition  
forgets the chain of habit, and then language,  
imagination, desire, and habit, bind their victim  
in the prison-house of sin. In this way pro-  
fane language wears away the reverence for  
things sacred and holy; and a child who has  
been allowed to follow, and mock, and hoot,  
at an intemperate man in the streets, is far  
more likely to become intemperate himself  
than if he had been accustomed to regard him  
with pity, as a fallen brother, and with sac-  
red abhorrence, as one self-brutified or de-  
monized. So, on the other hand, purity  
and chasteness of language tend to preserve  
purity and chasteness of thought and of taste;  
they repel licentious imaginings; they delight  
in the unsullied and untainted, and all their  
tendencies and aptitudes are on the side of  
virtue.—Sel.

It is not until we have passed through the  
furnace that we are made to know how much  
dross was in our composition.

DRAW upon content for the deficiencies of  
fortune.



## The Living God still Lives.

SOME men's faith in God is about like this: They have a faint and vague idea that once, a good while ago, there was a God that had something to do with the affairs of men. But, as for the present, the language of their hearts is, "The Lord will not do good, neither will he do evil." Zeph. 1:12. They cannot see that the Lord is doing anything at the present time. If ancient prophecies are fulfilled, they lay it to chance, or search for natural causes to explain it away. The time of miracles, with them, is past, and all things continue as they were. They virtually say, "Where is the God of judgment?" or, "Where is the promise of his coming?" With them "it is vain to serve God;" they can see no profit in keeping his requirements.

But the living God has not left the earth. His providence has not been superseded by chance. He has not gone a journey and left the earth and its inhabitants to themselves; he is not asleep, that he need be awaked; nor is he so engaged in conversation, or other pursuits, that he cannot attend to the affairs of this world. He lives and reigns, and is now fulfilling his word in the earth. He has not withdrawn himself. Not one of his promises has failed or can fail. His providence is guiding the affairs of men and nations, fulfilling the promised signs of the last days; and he is leading and teaching his people, as in times of old. By the same Spirit by which he inspired his ancient servants to promise a last warning message to mankind, he now is inspiring his servants to give the warning, and teaching those who heed the warning the needed preparation to stand the trial of their faith and endure to the end. Yes, the living God still lives, and we can confidently rely upon his power to help, if we heed his admonitions and reproofs, and in all things follow his instructions. This, and this only, is the path of safety.

But people say to the servants of the Lord, "Where is the word of the Lord? let it come now." Jer. 17:15. They complain of a want of light to discern the path of duty. They think that the ancients were more highly privileged, in that God spoke to them, warning them of danger, and teaching them his will. To them they think the path of duty must have been very clear. But that is so long ago—it is so long since God spoke plainly to his people—the path of duty is not so clear to us. "If we had been in the days of the fathers, we would not have been partakers with them in the blood of the prophets." No, no! On the contrary, we would have heeded their divine instructions, and esteemed it a great privilege thus to be taught of God.

But while they think such thoughts and use such language, they are doing the same thing that the wicked in former times have done. As God warned the people before the flood, so he is warning the people now. By the Spirit, he promised the warning eighteen hundred years ago. The promised warning has become due; for the signs of the times show that the day of Christ is at hand; and he is sending his servants to proclaim it. But the people doubt. They think that if God would only tell them now what to do, they would do it. God is speaking to them by his Spirit through his servants, just as he has been accustomed to speak to the people in past times. He is making the path of duty clear before them; but they reject his teachings, just as the Jews rejected the teachings and mission of Christ. If they could only have lived in the days of the fathers, what believing and obedient people they would have been! Said the Jews, "We know that God spake unto Moses;" but as for Christ, they knew not whence he came. The words of Jesus to them were, "Had ye believed Moses, ye would have believed me; for he wrote of me." So, if the people now believe the seer of Patmos, they will believe the third angel's message; for he wrote of it; and if they believe the ancient prophet Joel, and the teachings of Christ and his apostles, they will believe that God is now leading and teaching his people by the spirit of prophecy; for they have foretold it. The testimony of Jesus, as well as the commandments of God, was to characterize the last remnant of the church. Rev. 11:17, and 19:10. And the people are being manifested bearing the divine credentials.

If men would believe what God has caused to be written before, they would believe what he is doing now. And they could have the teachings of the living God, which they profess so heartily to crave.

R. F. COTRELL.

## Shall we Heed the Warning?

As I read Testimony, No. 20, I thought of Prov. 17:16: "Wherefore is there a price in the hand of a fool, to get wisdom, seeing he hath no heart to it?"

Here are twenty pointed, thrilling Testimonies, and I fear few of us are heeding them as we should. Oh, the forbearance, the patience, and mercy of God! There is something here for all; truths, reproofs, warnings, invitations, counsel, comfort, instruction. None may say, This is not for me; but here we find truths of general application. But alas! not all are disposed to receive the heavenly testimony. To such we say, Your loss is infinite. Does God stoop to converse with fallen man? and does poor man turn away his ear?

Much is said in this Testimony to leading brethren, who have been called of God to bear burdens. These are men, some of them, who have toiled and labored hard in the work. They are

dear to us, for their works' sake. But they are human. Let us pray much for them, as they go forth to fight in this terrible contest. Satan, who knows the weakness of man, directs his fiercest attacks at those who lead out. He counts the value of experienced officers, and, if possible, will destroy them.

Brethren, let us gird on the armor anew, and unitedly go forth, in the strength of the Lord. He will protect us amid the perils of the last days. If we heed these testimonies, with humility and devotion to the cause, with an unspotted life, and a zealous, laborious effort in the cause of God, we may overcome.

Here is a price put into our hands to get wisdom; have we a heart to procure this great reward? A man having a capital put into his hand, for the acquisition of wealth, would certainly be foolish to let it lie idle till old age closed the scene; how much more when such an offer as this is made to us of eternal life.

JOS. CLARKE.

## Resurrection.

THE hope that we should have another life beyond the grave is the revelation of Jesus Christ himself. Man could not have imagined such a wonder, that, after he had crumbled into dust, he should again be brought forth a living creature; for still, as at Athens, when they hear it for the first time, they fall to mocking. "Can these dry bones still live?" is still the unbeliever's sneer. This theme was the burden of the apostles' preaching; and wherever the first missionaries went, they made this prominent, that there should be a judgment and a resurrection from the dead.

How does the apostle Paul describe the gospel that he preached? "I delivered unto you," said he, "first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures;" and he argues that if Christ be not risen, his preaching and their faith were vain. 1 Cor. 15:3, 4, 14. Now, if we would honor Christ, we should give prominence to this truth, for it is, as C. H. Spurgeon calls it, the keystone of the Christian arch.

In the fifth chapter of John's gospel, Christ, after speaking of his power to give everlasting life to those who believe on him, says, that all who are in their graves, multitudes upon multitudes, shall at his voice come forth and stand before him. "The hour cometh!" What an hour it will be when it does come; and it is coming on apace. Eighteen hundred years have passed since this declaration was made; and according to the fulfillment of prophecy and the signs of the times, that hour is now very close upon us, in which the dead in Christ shall hear his voice and come forth clothed in glorious immortality. How little we realize it, yet that hour is sure to come, for "God hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." There is an hour which precedes this hour of the resurrection, and that is the hour of his judgment, as recorded in Rev. 14:7. We are now living in that hour. It began in 1844; and how soon it may come to a close! Then the destiny of all will be forever sealed; for Christ at the close of this judgment hour will pronounce the sentence, "Let him that is holy be holy still; and he which is filthy, let him be filthy still." Rev. 22:11. Probation will then be ended.

When Christ comes on the white cloud, the wicked will be slain with the breath of his mouth and the brightness of his coming, and the righteous dead be raised from their graves and taken to the New Jerusalem above, where they will live and reign with Christ a thousand years. Rev. 20:6. The New Jerusalem then comes down from God out of Heaven. Rev. 21:2. The wicked are raised. The whole human family will then be assembled for the first and last time. Who can compute the number? It is a countless multitude.

Not one nation or two will be represented there, but the whole world are assembled, the righteous safe in the city, the wicked outside awaiting their doom. Thought of the resurrection and what our lot will be should lead us to forsake every evil way. It should be the inquiry of our hearts, Will it be said to me, "Come, ye blessed of my Father," or, "Depart, ye cursed"? God grant that you and I, dear reader, may be found ready, when Jesus comes, to receive from him eternal life.

SAMUEL W. PACK.

THE faults of the world can only be learned by a long acquaintance with them, and by suffering by that acquaintance.

HE who blackens others does not whiten himself.

## God Is Love.

"THE Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." Nahum 1:7.

His holy word declares that there is no creature that is not manifest in his sight; for "all things are naked and open unto the eyes of Him with whom we have to do." Heb. 4:13. We may easily deceive our fellow-men; we may hide many of our sins from our brethren, and feel secure in their society; but God notices every action of our lives. Whether it be good or whether it be evil, it is recorded by the recording angel in high Heaven, and it is from these records, dear reader, that our future inheritance is decided. God is good. He has given to all men the necessary means of saving their souls; and will never require anything of us above our strength; so that we have only ourselves to blame if we fail in gaining eternal life. Paul assures us that God will render to every one according to his works. Jesus says, "Blessed are they that do his [God's] commandments, that they may have right to the tree of life, and enter in through the gates into the city." Rev. 22:14. There is a great contrast between the inhabitants of God's holy city, and those without the walls; for without are dogs, and murderers, and idolaters, and who-soever loveth and maketh a lie. Rev. 22:15. Can we realize, dear brethren, the importance of keeping God's commandments in spirit and letter. It is not only the fourth commandment (although that is the one which the world in general are trampling under foot), but it is the other nine also that we are to keep, and we are to keep them blameless in the sight of God. Ask yourself if you are doing this, dear reader; and let us both examine ourselves, and know for a certainty whether we are serving our Heavenly Father in an acceptable manner or not.

Let us trust in God; for he is a stronghold in the day of trouble. We should never attempt to compromise with God. We must either serve God or mammon; and if we choose the Lord, let us give him our undivided attention. Let us make a new covenant with him, that we shall be more faithful in the future, with the divine assistance of our Lord and Saviour Jesus Christ.

M. WOOD.

## Influence.

How mighty in its workings; yet how little it is contemplated! The influence each member of society exerts on all others, is one of the pleasing subjects to which we can turn our attention.

Were it destroyed, that firm foundation, on which the beautiful structure of social happiness now rests, would become a tottering mass of ruins. Silent, but effectual, it goes forth to conquer the evil propensities of our natures; and when well directed, serves as a faithful barrier to all the encroachments of vice and error. Like the tender plant, it grows silently, but constantly—weak, at first, but finally strong.

Well directed, it is one of the noblest attributes of the soul. It goes forth enlightening and cheering, as the sun in the spring-time, on the cold earth, making it rich with verdure. It goes to the heart, like a sunbeam into the darkest cell. It turns sorrow into joy—darkness into light. It makes the proud, wicked man humble and penitent. It brings back the wayward child, and the misguided parent. But an opposite tendency once given, it is equally deadening and destructive. Like the frightful blast of winter, it sheds desolation and decay through all the recesses of the soul; and tends to bury all its faculties in its caverns of ignorance and vice. If it be silent, it is none the less effectual. All feel its power, and must acknowledge its importance. We are all exerting it, and in return are under its dominion. The little things continually transpiring about us are swelling, as rivulets, the mighty stream. Small though it be for good or evil, we, individually, are exercising it; and all our actions are tending to enlighten and bless, or sink in despair, obscurity, and wickedness, those by whom we are surrounded.

Thinking soberly and candidly, is "influence" of insignificance? Are we to sit quietly, and let this mighty current make its own windings, and destroy whatsoever it chooseth, regardless of consequences?

These questions are especially applicable to the young, whose characters are undergoing the process of formation. Their influences will soon be exerted in some direction. They will be called to take places in society, where "influence" is powerfully felt. Some will be trainers of minds—one of the most important offices in life. They deal with the most costly jewels. And if "influence" in this case be pure and good,

how beautifully brilliant may this jewel be made; but if it be evil, what a wreck it will become.

Others, now in the morning of life, will be parents. They will have the training of physical, mental, moral, and religious natures. Should they not cultivate these qualities in their own natures, that they may be able to exert the right influences?

In every path you tread, study the right, and do it. Make the fountain pure, that the issues therefrom may be pure, also.

Year after year are going forth those who are to live on the pages of their country's history; those who are heralds of freedom and truth, and those who have enveloped the mind in deeper obscurity and wickedness.

Already, many of the human family have stationed themselves in different parts of the world; and the lights emanating from them will be for our glory or dishonor.

If, then, influence be so great, there must be a corresponding responsibility resting on all. This responsibility will meet all.

Many will run parallel with their eternity, according to our own use or neglect of their will. Weigh well this matter which involves such momentous issues. Our influence will outlive us.—Sel.

SECRET OF HAPPINESS.—An Italian bishop, who had struggled through many difficulties without repining, and been much opposed, without manifesting impatience, being asked by a friend to communicate the secret of his being always happy, replied, "It consists in a single thing, and that is, making a right use of my eyes." His friend, in surprise, begged him to explain his meaning. "Most willingly," replied the bishop. "In whatsoever state I am, I first of all look up to Heaven, and remember that my great business is to get there; I look down upon earth, and call to mind how small a space I shall soon fill in it; I then look abroad in the world, and I see what multitudes are in all respects less happy than myself, and then I learn where all my cares must end, and how little reason I ever had to murmur, or to be otherwise than thankful. And to live in this spirit, is to be always happy."—Sel.

## The Right Use of the Tongue.

IN Bunyan's account of his conversion is a paragraph or two which illustrates the profit of the right use of the tongue. Bunyan had become uneasy about himself, had left off swearing, and had nearly made up his mind to leave off dancing. His neighbors took him for a very godly man; and, "To relate it in my way," he says, "I thought no man in England could please God better than I. But poor wretch that I was, I was all this while ignorant of Jesus Christ, and going about to establish my own righteousness."

"But upon a day the good providence of God called me to Bedford to work at my calling; and in one of the streets of the town I came where there were three or four poor women sitting at the door in the sun, talking about the things of God; and being now willing to hear their discourse, I drew near to hear what they said, for I was now a brisk talker of myself in the matters of religion; but I may say I heard, but understood not, for they were above, out of my reach. Their talk was about a new birth, the work of God in their hearts."

"And methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world."

What a beautiful picture! women, three or four of them—poor—sitting at a door—in the sun—talking not about their hard lot, but about the things of God—close by them John Bunyan, still an unpardoned sinner, listening with all his might to what they are saying! We wonder if any artist has thrown that scene upon canvas.—Sel.

## Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

DIED, in Granville, Vt., June 5, 1871, Lucinda, wife of Eld. D. T. Evans, in the forty-eighth year of her age. For months previous to her death she suffered greatly. At times, for some two years past, sister E. had been deeply impressed with the importance of consecrating herself entirely to God. During this period, there was evidently a favorable change wrought in her feelings toward the people of the Lord and his cause; yet she manifested no satisfactory evidence of her acceptance of her Saviour, till a few weeks previous to her death. Her friends cherish the comforting assurance that she rests in hope. Some of her last moments were spent in warning and affectionately entreating kind neighbors and friends to turn from sin and folly, to obedience, to walk the way of life, to God and Heaven. She leaves a companion and two small children. Funeral services were attended on the 7th. Sermon from John 11:24.

A. S. HUTCHINS.



