

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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WHAT WILL THE HARVEST BE?

THEY are sowing their seed in the daylight fair,
They are sowing their seed in the noonday's glare;
They are sowing their seed in the soft twilight;
They are sowing their seed in the solemn night.
When shall their harvest be?

They are sowing their seed of pleasant thought,
In the spring's clear light they have blithely wrought;
They have brought their fancies from wood and dell,
Where the mosses creep, and the flower-buds swell.
Kare shall the harvest be.

They are sowing the seed of word and deed,
Which the cold know not, nor the careless heed;
Of the gentle word and kindest deed,
That have blest the heart in its sorest need.
Sweet shall the harvest be.

And some are sowing the seeds of pain;
Of hate, remorse, and a maddened brain;
And the stars shall fall, and the sun shall wane
Ere they root the weeds from the soil again.
Dark will the harvest be.

And some are standing with idle hand;
Yet they scatter seed on their native land.
And some are sowing the seeds of care,
Which their soil hath borne, and still must bear.
Sad will the harvest be.

They are sowing the seed of noble deed,
With a sleepless watch and an earnest heed;
With a ceaseless hand o'er the earth they sow,
And the fields are whit'ning where'er they go.
Rich will the harvest be.

Sown in darkness, or sown in light,
Sown in weakness, or sown in might,
Sown in meekness, or sown in wrath,
In the broad work-field, or the shadowy path;
Sure will the harvest be. —Sel.

Facts relating to the Course of Day.

BY ELDER J. N. ANDREWS.

THE following article from the pen of S. Bliss, written in 1860, contains some facts of interest relating to the commencement of day in the Pacific Ocean:—

"SATURDAY—SUNDAY."

"By general usage, time is now reckoned according as the longitude of any given place is east or west from Greenwich, Eng. Thus in Asia, and all the lands east of it, until we reach the meridian of 180° east from Greenwich, the day precedes that in Europe; whilst in America (and in all the islands of the Pacific to the west), until the same meridian is reached, the day follows.

"We were interested in listening last Sunday to Dr. Gulich, a son of Dr. Gulich of the Sandwich Islands, born there, and now a missionary of Micronesia, who spoke of the day as commencing away in those distant islands—they being west of the meridian named.

"Thus at the Kingsmill Group of islands which lie on the equator and in longitude 175° east from Greenwich the sun rises just two hours after it has risen at the Sandwich Islands which lie 155° west of Greenwich, but thirty degrees east of the former group. So that when it is sunrise at Kingsmill, it is eight o'clock in the morning at the Sandwich Islands. And though the same sun is shining at the same time on both places, the day which is reckoned as Sunday, and is observed as such at the former island, is regarded as Saturday at the latter."—*Advent Herald*, Vol. 24, No. 2.

The lesson taught the missionaries in the case of the Society Islands seems to have been remembered by them. It was no very pleasing result to them to find that they had actually established the observance of the seventh day in that group of islands when nothing was farther from their intentions. The two shores of the Pacific being one day apart in time, the case is plain that somewhere in that ocean is located the line which divides between the beginning and the end of the course of day. The navigators who cross that ocean have found it important to fix the location of this line. And the missionaries who labor in the various islands that are so thickly strewn through that vast body of water, have felt the necessity of fixing the place of this line even much more urgent than have the navigators. But

strange to say, while the missionaries have felt constrained to acknowledge that the day line is a necessity, and that it has an actual existence in nature, they seem never to have thought that such being the case, it was one of God's works, and worthy of being sought out as such. Ps. 111:2. They left the decision to the navigators, who settled the question according to their own convenience. The meridian of the royal observatory at Greenwich, England, being that from which longitude, east and west, is most generally reckoned, it was the most convenient to the navigators to fix the line of 180° as the day line. For there being three hundred and sixty degrees to the circumference of the earth, one hundred and eighty degrees east or west from the starting point of Greenwich is just half way round the world; in other words, one hundred and eighty degrees east longitude and one hundred and eighty degrees west longitude is the same meridian. But there is nothing in nature that indicates Greenwich, England, as the point from which we should reckon longitude. Therefore the line of one hundred and eighty degrees from Greenwich, which is just opposite to it, is selected by mere accident because the most convenient line for those whose longitude is reckoned east and west from that town.

We need not expect mariners to be governed by higher considerations than these. But we should expect missionaries to look into the subject to find the truth as it really is. The line of one hundred and eighty degrees east and west from Greenwich cuts off the north-eastern part of Asia. But as has been shown, the day line cannot answer its purpose if established through a continent. There is but one place in nature where this line can be located, and every consideration bearing upon the subject indicates that to be the place of this line. It must lie between the old world and the new, where the east and the west come together. There is the place where the day begins earliest of all on one side and latest of all on the other, the line between representing the space of twenty-four hours. The day line is not the result of accident, but is, as we have seen, something which exists in consequence of God's purpose that it should. We may therefore be certain that its location was not left to chance. It exists in the only place where its existence is possible.

The writer speaks of the division of time by this line. His ideas are just, though the place assigned to the line is too far to the west, as has been shown in former articles. All places near the west side of this line witness the commencement of the course of day. And all places between the east side of this line and the west coast of America witness the close of that course. Dr. Gulich spoke truthfully when he spoke of the day as commencing earliest of all in those islands of the Pacific immediately to the west of the day line.

Though we do not agree with the location of the day line at 180° from Greenwich, yet we do not disagree with the writer that it is found between the Sandwich Islands on the east, and the Kingsmill Islands on the west. But the one being twenty-five degrees east of 180°, and the other being five degrees to the west of that meridian, they are thirty degrees or about two hours apart, so that if the sun rises at the Kingsmill Islands at six A. M. it is at that moment at the Sandwich Islands nearly eight o'clock. But there is one other error or inadvertence in this statement which should be corrected. If the sun rises earlier in reality at the Sandwich Islands than at the Kingsmill Group, why do we say that the former are one day behind the latter? In truth, the sun rises nearly one whole day earlier at the Kingsmill Islands than at the Sandwich Islands.

There is some point or line on our globe where the sun rises earliest of all because the first sunrise (or first day-break) was at this point. And to the east of that point it rises latest of all, for it has to make the twenty-four-hour circuit of the globe before it gets round to rise on the east side of that point. The line between the place where the sun rises earliest of all and latest of all is there-

fore what we term the day line. This line lies between these two groups. The sunrise at the Sandwich Islands, though apparently in advance of that at the Kingsmill Group is really almost twenty-four hours behind it; for the first sunrise (or first morning) necessarily started from the west side of the day line, and before it completed the circuit of the globe to the Sandwich Islands, the day at the Kingsmill Group was nearly finished.*

It is not therefore the result of man's unauthorized and arbitrary decision that we have this extraordinary fact that the Sandwich Islands are twenty-four hours behind those islands which lie immediately to the west of them. It is indeed wonderful that the same sun may be shining on the Sandwich Islands on Sabbath morning and at the same time may be shining on other islands a little further west where it is actually the morning of the first day of the week. But the Creator himself ordained the circuit of the sun, and that circuit has of necessity a beginning and a termination, and these, though divided only by a line, are necessarily twenty-four hours apart.

Here is an article from an old paper which has some bearing upon the subject. We give it entire as follows:—

"WHERE DOES THE DAY BEGIN?"

"PACIFIC OCEAN, Feb. 3, 1856.

"This inquiry has perplexed my own mind more than a little. I knew it must begin in California, or in China, or some place between; but identically where that place was I never have been able to find out before this voyage. And now for the gratification of the curious, I will publish my discovery. I got a hint in San Francisco which led to the conclusion that, as all Christendom has adopted the Greenwich reckoning of longitude and latitude, hence the meridian of longitude which begins at that place, passing round the globe at the equal distance of 180° east and west of Greenwich, cutting through the Pacific Ocean nearly equi-distant from China and America, must philosophically be the beginning point of each day. Still there remained a query in my own mind how we could practically start from San Francisco with the daily reckoning of that place, and keep up that reckoning all the way to China, without being one day too fast for the Hong Kong time when we got there.

"But to make this practically work, when we got to the meridian on the 30th of January, we simply dropped a day, so that January, 1856, to us had but thirty days—the first of the kind we had ever seen. This, however, rather perplexed the Chinese passengers, some of whom contended that one day was Sunday, and some another. And in fact their philosophy hardly reached to a sufficient extent to make this change correctly. Two or three days hence they are to celebrate their new year, but I have little doubt that they will be one day off the mark when they get to Canton, and will find that they made their new year one day sooner than their Canton friends.

"Hence the ultimate conclusion, the new day opens upon China and all the islands of the Pacific Ocean between the meridian and China; and closes upon California, Oregon, and all the islands of the Pacific Ocean between the United States and the meridian longitude of 180° west. This is the true philosophy of the beginning and ending of each day.

"I. J. N."

This writer inquires, "Where does the day begin?" Each place upon the globe might answer, "The day begins and ends here, for we have here full days of twenty-four hours each." But it is also certain that each day does not begin at the same time over all the world. There is a point, therefore, where the day begins earliest of all, and of consequence another at the end of the circuit where it begins latest of all. Between these two only is the line of transition which we call the day line. Properly speaking therefore, the inquiry should be, "Where does each day commence to make the circuit of the world?"

The writer had a strange state of confusion existing in his mind. He knew that the day "must begin in California, or China, or

some place between." But the day cannot begin on the east side of the Pacific when it is an undisputed fact that the west side of that ocean is one day in advance of the east side. He speaks of latitude as if, like longitude, that also were reckoned from Greenwich, instead of being reckoned from the equator. Even when he started from San Francisco he could not see how they could "keep up that reckoning all the way to China, without being one day too fast for the Hong Kong time when we got there." This does not present the case in a right light. For if they made no change between San Francisco and Hong Kong, when they reached the latter they would be one day behind in time. It was because of this that at the passage of the day line, as fixed by navigators, they added one day to their count, so that January 30 was called January 31. This may be said indeed to shorten that month; for they could not add one day between those places to bring San Francisco time forward to that of Hong Kong in China except by adding it to their count. Yet though they set their count of days one day ahead, and thus reckoned that day as the 31st, which they would at San Francisco have called the 30th, they simply conformed to the time where they then were, and to the facts concerning that place. They had crossed the day line. And in crossing that line they struck that day which they would not have met for twenty-four hours had they remained where they were and waited for it to come to them. While, therefore, it was true that this was to them only the thirtieth day which they had witnessed in the month of January, it was the thirty-first day in the place where they then were.

This writer bears testimony to the fact already noticed that the day line established by navigators is the meridian of 180° east and west of Greenwich. Though this is not very wide of the mark, yet it is only fixed at that definite meridian because just half way round the world from Greenwich, and it cannot be the true line as has been fully shown.

He intimates that the Chinese did not make the change, and has little doubt that they will be one day in advance of the people of China when they arrive at Canton. This is indeed a singular conclusion when the writer knew that those who added a day to their count did it that they might be in harmony with the time on the west side of the day line.

Our changes of time to earlier or later each day according as we go east or west, are simply in consequence of the fact that each day has a definite course around our world, and is therefore earlier east and later west; and we do by these changes of the hour by our watches keep with the people of the meridian where we are. When therefore we come to either side of the day line we have just the same time that we should have had if we had always lived there. Our change of twenty-four hours in crossing that line is not therefore because we have been making the circuit of the globe, for those who have always lived nearest to this line have the same change to make if they cross it, but because we now cross the line that divides between the beginning and the end of the course of day, which line represents the space of twenty-four hours required by the sun to make the circuit of the world from its west side round to its east.

FOUR IMPOSSIBLE THINGS.—First, to escape trouble by running away from duty. Second, to become a Christian of strength and maturity without undergoing severe trials. Third, to form an independent character except when thrown upon your own resources. Fourth, to be a growing man when you look to your post for influence, instead of bringing influence to your post.

DESPISE not little temptations; rightly met they have often nerved the character for some fiery trial.

THE Christian's cup may be brimful of sorrow; but for him the overflowing drop is never added.

* When I speak of the first sunrise as starting from the west side of the day line, a few words of explanation are demanded. I refer the reader in this statement not to the events of the fourth day, but to those of the first. I ask him to regard that first morning when light was called into existence just as though that were the commencement of the sun's work; for when the sun began his work on being made light bearer, he did not change the existing order of things. The reader is requested to read again the article on "The Peculiarities of the First Day of Time."

Opponent's Arguments Self-contradictory.

A FEW days since, a Baptist minister came to the tent to make inquiries about our faith. I had given a discourse the night before on repentance and conversion to which he listened, and with all of which he seemed much pleased, except the full claims of the law of God. *i. e.*, he did not think the fourth commandment obligatory in this dispensation. He freely admitted that there were no requirements in the New Testament for the observance of the first day of the week, and said he believed there was no sacred time in this dispensation.

He manifested candor, seemed to have quite a thorough knowledge of the Bible, and to be a man of age and intelligence, and I requested him to give his reasons for his views. He stated that the Sabbath was the beginning and type of the rest God entered into after creation was completed—a type in God's great eternal purpose planned before the foundation of the world; and in the same sense that Adam was himself a type of Christ, Rom. 5:14, the Sabbath was a type of Adam and his posterity's rest through Christ.

He admitted that the type must last till it reaches the antitype. I saw where such arguments would unavoidably lead him, and handed him the Bible for his proof. He turned to Hebrews 3, reading carefully and commenting on each of the following points: priesthood of Christ, the relation Moses sustained to the children of Israel, the to-day of verse 7, the day of temptation or provocation in the wilderness. He admitted Canaan to be only typical of the promised rest, and that this rest is still future (chap. 4), and that we in this dispensation should fear lest we come short of entering into this promised rest. He began to see where this reasoning would lead him if continued. I asked him what relation we sustain to this eternal rest, and if we have yet received it. To which he replied, "No, only by faith, and not in reality." Since he had admitted the type (Sabbath) must continue or remain binding till it met its antitype (the future eternal rest), therefore the Sabbath (type) must be obligatory till the rest (antitype) should be received. Truly arguments against truth are self-contradictory. E. B. LANE.

Bowling Green, Ind.

Secular and Spiritual Things.

THE way in which the popular churches have been divorcing themselves from religion is enough, were it not for the infinite mercy of God, to break up the household of faith.

Christ came into the world to set before men the duties they had denied, and to emphasize his teachings by his exemplary life. He explained divine existence and providence and human depravity and responsibility; and among his chief instructions were the new lessons he taught concerning the relation existing between social and sacred things; for men then, as at the present day, had almost forgotten that there were mutual rights and fraternal relations at all. There was a great gulf widening and deepening between sanctuary and social affairs.

In the parables and miracles of Jesus, we see a design to correct this common error. He used familiar illustrations, taken from every-day life; and in his wonder-working acts, he accomplished invariably, where men's bodies were involved, an immediate temporal good. Christianity, at the present day, seems to be controlled by the power of fashion and form; and being overbalanced by their influence, we say what others say, do what others do, almost think what others think; and through fear of being unlike the world, we gather the cast-off garments of other people, and struggle out of all self-hood into the appearance of somebody else.

There is a great deal of leveling, and lining, and chalk-marking, among the schools of fashion; and many are the pupils in daily attendance. And all of this for one of two reasons: first, selfishness; second, pride. This prevailing influence would seem to divide the church into two classes; viz., first rate and second rate. There are members who might be termed the second rate, as also in the social circle, not because they are poor, or ignorant, or less humble, but because they come to the sanctuary or into the social circle not rounded up to the highest style of this fast age. But when assembled at the sanctuary for worship, they do not aim to separate saints from them. They seek divine power, by which they may overcome the world. The other class, it would seem from their conduct, are ever seeking mere selfish enjoyment. And yet one wonders why they are happy. They help to lift no burdens; they wipe away no tears. They keep no watch over the weary, broken-hearted. They work

but little for the salvation of poor sinners. They close their religion away from the world—look it up for exhibition only on special occasions.

Paul said to the Romans, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Be not conformed to this world—to its sinful maxims, customs, and habits. Be transformed—changed, not in outward appearance only, but in the spirit and temper of your mind; cultivate a spirit of humility and gratitude; and devote all of your powers to the honor of God and the good of your fellow-men.

The perfection of the outward body depends upon the perfection of each organ; so with the spiritual body, the church of Christ. Happy the day when Christians will learn the great lesson of living their religion, leaving the result with God. Christianity does not consist of the exhibition of flounce, feather, broadcloth, kid gloves, creak, cologne, musk, mustache, and dead hair; but, to be genuine it must enter into and control all business transactions. It must speak in every-day tones, and sanctify common things. It must wear a work-day garb, and get out of its finery and form. Religion is not to be confined to public congregations, funerals, and special times.

It does not effervesce in hymns, or lay itself out in sermons. It must cut and work up, so to speak, into trade, literature, science, everything. It must go with us wherever we go, stay as long as we stay, and bring us back sober and in our right minds to our homes and daily avocations. We must use it, praise it, and be it, every hour. It should be as a sun, irradiating everything with its beams, and gilding with its luster every place in which we move.

But, says one, this is a day of improvement, and expediency and propriety demand of the church a corresponding advancement. Expediency and propriety seem to be discoveries of the present day; and these fine-spun fashionisms are made, warp and woof, of the snare in which many a coward is caught by the ecclesiastical spiders that sit watching in the centers of Christendom. This fine-spun Christianity works a deception in the church; and its gains are as wonderful in feeding the fancy as were the gains of the barley bread in feeding the mouths of the masses on the shores of Galilee.

Brethren, let us not be desirous of vain-glory, but seek to enjoy the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.—*Evangelist.*

Regeneration; or, the New Birth.

"Ye must be born again." John 3:7. To many, this saying is as strange a paradox as it was to Nicodemus; to others, it appears an absurdity; while still others dilute and temper its meaning. Our Lord here uses only a few words for the expression of a great and mighty work: this work includes, no doubt, the whole work of God upon the soul, from the time of its first crying out after God, until it receives the final finishing touch of immortality, at the coming of Christ, or at translation. David must have understood the saying, for he prays, "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10. Paul, in Rom. 8:23, says, "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

In fact, the whole life of the Christian is a struggle to be free from sin and all its surroundings; and all our experiences here, in the conflict with the powers of darkness, are but the pangs preceding the new birth, which culminates in the resurrection of the body, and its translation to Heaven, and the reception of immortality. To the living righteous it will be translation; for those favored ones will not pass through the gates of death.

But often we speak of the righteous as born again, even now; by faith we view them in possession of eternal life: now, we, by faith, see the righteous clad in his Saviour's glorious brightness; but the full realization of that wonderful change is reserved for that time when death shall be swallowed up in victory.

Press on then, fellow-pilgrim, to that event. Let not your sins weigh you down. Be not overcome by cares or sorrows, temptations or pleasures. The time draws near.

JOS. CLARKE.

No SCHOOL is more necessary to children than that of patience, because either the will must be broken in childhood or the heart in old age.

Inconsistency.

THE outward acts are an index to the heart; and the true condition of our hearts is shown by the daily acts of life. Quite often our actions contradict our words, or, in other words, our lives give the lie to our profession. I have known individuals who professed to love God, and who have testified that it was their chief pleasure to do his will, but who, when the claims of his holy law have been presented before them, have tried every way possible to evade its claims, contradicting their own positions, and giving evidence that in their hearts they were hostile to it.

It quite often happens that those who have never made a profession of religion, when they hear the arguments in favor of the immutability of the law of the Most High, and its binding force upon the children of men, will tremblingly turn their feet away from the Sabbath, and make an effort to regard the day as sacred to the Lord. Such a course evinces that the fear of the Lord is not entirely banished from the mind, and that the law has been doing its work of conviction upon the heart and conscience. Now how it looks right here at this point, for an individual who professes to be a servant of the Lord to assail such an one thus: "It will do you no good to keep the Sabbath without you keep all the other commandments perfectly." This, although in one sense true, shows hostility to the commandments of God.

Suppose an individual who had been in the habit of profaning God's name, stealing, or testifying falsely, should be awakened to a true sense of his terrible condition and make an effort in the fear of God to put these sins away, and to lead a life of obedience; how it would sound for a professed lover of Jesus Christ to come and say to such, "It will do you no good to stop swearing, stealing, or lying, without you keep all the other commandments." Would we not think that the one who would do this was discouraging a trembling soul who was making an effort to extricate himself from the snares of the adversary? Notwithstanding his professed devotion and love for Christ and his cause, we should regard him as a real enemy in thus discouraging and weakening the hands of one who was making an effort to be on the Lord's side.

Now is it consistent to talk in this manner to individuals who are endeavoring to cease their violation of the fourth commandment, when we would shudder to do so, if any other commandment were the one in question? How much better it would be, to encourage such to take hold of the service of God with all the heart, and to come out fully on the Lord's side. Paul says that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Oh! that we might heed the exhortation of the word of God, and keep the heart "with all diligence," remembering "that out of it are the issues of life." R. F. ANDREWS.

Streator, Ill., June 30, 1871.

I'll never Forgive Him.

"I'll never forgive him—never!" "Never is a hard word, John," said the sweet-faced wife of John Locke, as she looked up a moment from her sewing.

"He is a mean, dastardly coward, and upon this Holy Bible I—"

"Stop, husband. John! remember he is my brother; and by the love you bear me, forbear to curse him. He has done you wrong, I allow, but, O John, he is very young and very sorry. The momentary shame you felt yesterday will hardly be wiped out with a curse. It will only injure yourself, John. O, please don't say anything dreadful!"

The sweet-faced woman prevailed; that curse which hung upon the lips of the angry man was not spoken; but still he said, "I'll never forgive him—he has done me a deadly wrong."

The young man who had provoked his bitterness, humbled and repentant sought in vain for forgiveness from him whom, in a moment of passion, he had injured almost beyond reparation. John Locke steeled his heart against him.

In his store sat the young village merchant, one pleasant morning, contentedly reading the morning paper. A sound of hurried footsteps approached him; but he took no notice of it, until a hatless boy burst into the store, screaming at the top of his voice, "Mr. Locke, Johnny is in the river—little Johnny Locke."

To dash down the paper, and spring for the street, was the first impulse of the agonized father. On, on, like a maniac; he flew, till he reached the bank of the river;

pallid and crazed with anguish. The first sight that met his eye was little Johnny, lying in the arms of his mother, who, with her hair hanging disheveled around her, bent wildly over her child. The boy was just saved. He breathed, and opening his eyes, smiled faintly in his mother's face; while she, with choking voice, thanked God. Another form lay insensible, stretched near the child. From his head the dark blood flowed from a ghastly wound. The man against whom John Locke had sworn eternal hatred, had, at the risk of his own life, been the saviour of the child. He had struck a floating piece of drift-wood as he came to the surface with the boy, and death seemed inevitable.

John Locke flung himself down upon the grassward, and bent over the senseless form. "Save him," he cried huskily to the doctor who had been summoned. "Restore him to consciousness, if it be only one little moment; I have something important to say to him."

"He is reviving," replied the doctor.

The wounded man opened his eyes; they met the anxious glance of the brother-in-law, and the pale lips trembled forth, "Do you forgive me?"

"Yes, yes; God is witness, as I hope for mercy hereafter; I freely forgive you, and, in turn, ask your forgiveness for my unchristian conduct."

A feeble pressure of the hand and a beaming smile were all the answer.

Many days the brave young man hung upon a slender thread of life; and never were more devoted friends than those who hovered over the sick-bed. But a vigorous constitution triumphed, and, though pale and changed, he walked forth once more among the living.

"Oh, if he had died with my unkindness clouding his soul, never should I have dared to hope for mercy from my Father in Heaven!" Said John Locke to his wife, as they sat talking over the solemn event that had threatened their lives with a living trouble; "Never—now I have tasted the sweetness of forgiveness—never again will I cherish revenge or unkindness toward the erring; for there is new meaning to my soul in the words of our daily prayer, and I see that I have only been calling judgment upon myself, while I have impiously asked, 'Forgive us our trespasses, as we forgive those who trespass against us.'—*Sel.*

Who Is our Pattern?

It may seem unnecessary to raise this inquiry, as all Christians admit that Christ is the pattern for all believers; but while this is true, yet he is not the only one, as is shown by Paul's words in 1 Tim. 1:16: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering for a pattern to them which should hereafter believe on him to life everlasting."

Here is a point where Infinite Wisdom has seen fit to consider human weakness, by giving us a pattern in the person and experience of a man of like passions as ourselves, that, whereas we might be tempted to think it impossible to conform to the divine standard in this respect, with only the example of the Son of God for a pattern, and therefore excuse ourselves from doing so. We may be reproved for our want of faith, patience, and submission, and be encouraged to endure and overcome, until, as did Paul, we can "rejoice" in our "sufferings," and "fill up that which is behind of the afflictions of Christ" in our "flesh." Col. 1:24.

The example of Paul is worthy of imitation, as is also that of the prophets, James 5:10, and, having the divine sanction, is not only commendable but obligatory; and when we are disposed to be "weary in well-doing" or in suffering for Christ's sake, let us remember the "bonds and afflictions," "stripes," "imprisonments," "perils," &c., which the apostle endured, and, repenting of our weakness, seek God earnestly for faith and courage to "endure as seeing Him who is invisible." S. B. WHITNEY.

PURE HEARTS.—I think we must all admit there is nothing so beautiful as a pure heart—a heart through which Jesus has gone as he went through the courts of the temple at Jerusalem, driving thence everything that offended—all hatred, all malice, all jealousy, all envy, all uncleanness—a heart whose thoughts are pure, whose desires are pure, whose affections are pure, whose motives are pure, whose purposes are pure, whose principles are pure—a heart that is the house of the immaculate Spirit of the infinite and eternal God! Oh, there is nothing beneath the skies so attractive, so beautiful, so desirable,

so glorious, as a pure heart! If not—if candor and conscience constrain us to answer in the negative, let me ask other questions, *Would we have pure hearts? Are we groaning after conformity to God? Are we hungering and thirsting after righteousness?—Sel.*

Our Reasonable Service.

WE sometimes think when almost overcome of evil, that if our circumstances were different we could serve the Lord with a whole heart, dwelling on the heights continually. It is a great mistake. We may be in a community of Christians, may live in a Christian family; but the most favorable surroundings cannot excuse us from constant watchfulness—constant warfare with evil besetments. God requires an individual work wherever our lot is cast; and has promised that his strength shall be sufficient for us in our greatest extremity.

Joseph, suffering under unjust imprisonment in a foreign land, away from all kindred, served the Lord acceptably. And he was just as devoted to God when made second only to Pharaoh and with the honors of Egypt showered upon him. He was just as steadfast though separated from all of "like precious faith," and among idol worshippers. God may not call for a great work from us; but only to do what little we do out of supreme love to him. He measures our love and obedience, rather than the magnitude of our work, and we need not charge it to surroundings, but to something wrong within ourselves, when we offer a lame sacrifice unto the Lord.

"O, think of the Master worn and faint!
Whose meek lips uttered no complaint.
Who toiled for thee 'mid the noontide heat,
And sought no rest for his weary feet."

LENA E. ORTON.

Windspear, N. Y.

Working for God.

"Every hour that fleets so slowly,
Has its tasks to do or bear;
Luminous the crown and holy,
If you set each gem with care."

It is a blessed thought that we *may* work for God, and that he chooses us as agents to go out into the world to labor for him. The grandest and highest work of earth is left for the weak arm of clay to accomplish, and we doubt if angels in Heaven have a holier mission to fulfill than the one intrusted to the Christian. The white-robed ministers from the better land may indeed linger around the weary sinner, ready to soar away with the glad tidings that he has repented, but they cannot *speak* to him, nor lead him to the Fount that "cleanseth from all sin." The Christian *can* do this, for the Father qualified him expressly for the work, and thus gave him the power to do what *angels* are powerless to perform.

The true Christian has a work to do if he would gain the city of our God; for our Heavenly Father enjoins, yea, even commands, that he should go forth and labor with heart and hand for the cause of the Master. The faithful child of God will not sit down by the wayside, and dream the passing moments of life away. He will not fold his arms and stand idly by, while souls are crowding the way that leads to eternal ruin. Ah! a work of the greatest importance is measured out to the Christian!

And who will go forth with willing heart to do the grand and important work that God calls upon him to do? Who will falter when the welfare of precious souls in the great coming eternity depends upon his faithfulness? Who will refuse to obey that divine voice which says, "Go ye into my vineyard and labor?" and who will become idle and inactive in the service of one who is mighty and eternal?

Christian, are you working for God? Are you toiling in humbleness for the Master? or are you dreaming away these bright moments that are bearing you to the eternal world? Would you gain a starry crown of life—one that will never fade or grow dim as the long ages of eternity are rolling away? Would you have the blest assurance, when the world recedes from your vision, that you have done your Master's will and fulfilled your life's mission? Then work for God, and toil on in the lowly path that he has marked out for you. Go speak to that poor, weary sinner, who perhaps longs to drink of the water of life. Take him gently by the hand and ask him to go with you to the heavenly country. Kneel by his side and humbly plead with God until the fearful load of guilt is all removed, until you hear the stammering tongue speaking praises to the name of our God.

Christian, work for God while the day

lasts, for the night is coming when your arm will lie nerveless in the dust. Souls are passing away without a hope in God, and unless you labor for their eternal welfare, they will go on to ruin's brink. The mighty waves of sin are rolling fearfully over the earth. Oh! who will beat them back if the Christian falters? And who will defend the great truths of Christianity? May all who profess to love our Saviour be true and valiant soldiers of the cross, and labor faithfully for him until the Master shall say, "Well done, good and faithful servant."—*Sel.*

DISAPPOINTMENTS.

This bitter world! my soul is wildly yearning
For gracious help divine,
The golden fruitage of my life is turning
To gall and bitter wine.

Loved ones have walked with me so bright and gaily
In young life's pleasant morn;
But one by one they've passed to death's dark valley,
And left my heart so torn.

Heavy the days, and filled with deepest sorrow,
With sad and wakeful nights,
Joy cometh not, and each succeeding morrow
Brings gloom, and chill, and blight.

The Lord has knowledge of my heart's temptations
Its murmuring and its pain.
And in his word I find this consolation,
"Thy dead shall live again."

O Lord, thou binder up of sad hearts broken,
Give to the weary rest
May thy sweet, "Peace be still," again be spoken
To soothe my troubled breast.

E'en now a sacred peace fills all my being
Thy loving power I see;
Oh! may it be my prayer while time is fleeing,
Nearer, my God, to thee.

L. D. SANTEE.

To the Overcomer.

IN every state of the church, there is a glorious promise to the overcomer; but as we come down near the time when our High Priest is about to close up his work in the inner sanctuary, and come forth clothed with kingly authority, to gather his subjects, we hear him say, "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am sit down with my Father in his throne." One would think with the clear evidence we have of soon meeting the fulfillment of this high and exalted position, we would set ourselves about the work of overcoming with a zeal that would soon fit us for it. Is there not a power in the Laodicean message which should move every one to action? Is it possible that with some this message has lost its power? How can any read the solemn appeal of the Faithful and True Witness unmoved? Hear his startling declaration: "So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

Do any feel the spirit of lethargy creeping over them, or a desire to shun the cross? Is it too much to bear reproach for Christ and his cause? Does the favor of the world get between us and our duty to God? Which is worse to have, the disapprobation of God, or the frowns of the world? One or the other we must have; it is impossible to please the world or the carnal mind, and our Heavenly Father also. Certainly, if we have faith in the word of God and the Testimonies to the church, we know a very narrow way is before us.

The true people of God have always been a *peculiar* people, separate from the world. It cannot be otherwise. Our faith, and especially in these last days, draws a close line of distinction between us and the world, it will require decision and much of the grace of God to live it out as we should. This will be the secret of our success in overcoming. When we make a full surrender of the world, and consecrate ourselves wholly to God and his cause, the cross will not be so heavy to lift. O brethren and sisters, do you realize the deceptive power of the enemy? the danger of yielding a moment to it? The last Testimony is enough to stir the hearts of all genuine believers in the truth. Characters are being developed. I believe the time is near when it will be known who are on the Lord's side, and who are not. Oh! for the transforming power of God to rest more fully on the church, a launching out into the broad ocean of his love, a cutting loose from the world, and a renouncing of our own wills and becoming wholly submissive to the will of God. If we venture out by faith in his word, the blessing of God will follow. We have no time to waste. It should be all improved in the work of overcoming and doing good. It is the privilege of all to have stars in their crowns. A rich reward awaits the faithful overcomer. Let us be among the number that will sit down with Christ in his kingdom.

C. LAWTON.

Adams Center, N. Y.

Evening Thoughts.

AT the holy hour of twilight, as the last rays of the setting sun throw their soft, mellow light over woodland, hill, and vale, tinged the face of nature with a golden hue—lingering, as it were, to take a final view of this side of the globe, before taking its departure for the opposite—it seems to say, "Man, another day has gone into eternity, never to be recalled. Its blessings, whether improved or otherwise, can never be enjoyed again. The precious moments that have been allowed to run to waste since I last appeared in the eastern horizon, have been registered by the recording angel, for which you will have to answer in the great and coming day."

What an hour is here afforded for reflection! The toils of the day are over, and the thoughts naturally go up to God. Our minds soar aloft, as it were, on wings of fancy, to the city of the Most High, to take a view of the celestial abode of his saints. There we behold his chosen few walking the streets of the New Jerusalem, singing songs of praise to their Maker for redeeming them from the gall of bitterness. And as their voices blend in sweet harmony, making the vaults of Heaven echo and re-echo, again and again, the only sound that is wafted back to our mortal ear is, "Holy, holy, Lord God Almighty!"

Oh! the grandeur and sublimity of the scene! Mortal tongue cannot describe the glories of the unseen world. Language utterly fails of making any comparison, and we become enraptured with the beauties of that fair land that we forget we are still on earth, until we are brought to a state of consciousness by our own feeble attempts to sing the same song that falls from angel's lips. When our mind does return to its accustomed channel, and we take upon us again the active duties of life, we feel that we have been blessed and profited by the few moments spent in thought at the close of day.—*Moore's Rural New Yorker.*

The Life Struggle.

THE world knows no victory to be compared with victory over our own passions. The struggle of life is between the flesh and the spirit, and one or the other finally gain the ascendancy. Every day and every hour of the Christian's life, is this contest going on, and sad it is to think how often victory is declared in favor of this earth with its sinful passions. The apostle Paul, after having labored long and earnestly in his Lord's service—after having done more for the spread of the truth than all the other apostles, still felt that he was a human being and liable at any time, through the weakness of the flesh, to lose all. "I keep under my body," says he, "and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." If this watchfulness was needed on the part of this aged and long-trying servant of God, what care and diligence ought we to exercise, lest we should lose all in an unguarded hour! Our pathway through life is thickly set with snares for our feet. The seductions of passion, the allurements of vice, things to arouse our anger and stir up our heart's feelings, await us at every turn of life's devious ways, and blessed indeed is that man or that woman who meets them all without harm.—*Sel.*

Perseverance.

PERSEVERANCE is a virtue much talked of, yet but little appreciated. What might be accomplished in the mental and moral world, as well as in the material one, if people would only put perseverance to the helm! Who is there who has not felt this in his or her experience?

How many times when we are all alive to the beauty of good deeds, we yearn to perform them, we resolve that hereafter we will be more vigilant, more faithful in the performance of our duties; but the glow of our feelings dies out because the little virtue above mentioned is not practiced, and we fall back into our old way of acting on the impulse of the moment, and not according to our highest conviction of right.

How often we feel the ability to perform something with the talents given us, and we promise ourselves that we will rouse and try to make the most of our gifts! But the enthusiasm passes, and lack of time or energy prevents our carrying out our plans, and when we next review ourselves we feel unmixed regret at our lack of perseverance.—*Rural New Yorker.*

BICKERSTETH states, upon careful examination, that at least one verse in thirty of the New Testament points onward to the resurrection life.

How to Teach Children.

"AND thou shalt teach them diligently unto thy children; and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:7.

Here we have the true method of education; children can receive but very little instruction at a time. Little by little, the parent sows the seed; little by little, the child comprehends the wondrous plan of salvation. Many are the lights in which it may be seen; many the side views; many the illustrations which the anxious, fond parent finds to attract the attention and instruct the mind of the little ones. Around his family circle, at the family table, and the altar of prayer, he is on the watchtower of observation, ever wakeful to improve the favorable moment.

Thus without a seeming effort, he enlists the hearts of his children before they are aware, and unites them to the throne of God. Such a house is a school, a place of true learning, where knowledge descends like the dew.

Instruction should fall upon the young mind like the dew or the gentle rain, not like the whirlwind or the tornado. Children need to be drawn, led (not pushed), to God; and home is the place to do this. The parent is the one to work here; as he walks or rides by the way, as he labors or rests, as he stands or sits, at every turn he will find a pleasant illustration of an important principle, a terse remark here, or a text in another place, ever noticing the effect upon his child, ever studying both to profit and to please, each day of the three hundred and sixty-five year after year. Thus he grows in grace himself and witnesses the effect upon his children. JOS. CLARKE.

THE number of languages spoken in the world amount to about 3,064. The inhabitants of the globe profess more than 1,000 different religions. The number of men is about equal to the number of women. The average of human life is about 33 years. One-quarter die previous to the age of 7 years; one-half before reaching 17; and those who pass this age enjoy a felicity refused to one-half the human species. To every 1,000 persons only one reaches 100 years of life; to every 100 only six reach the age of 65; and not more than one in 500 lives to 80 years of age. There are on earth 1,000,000,000 inhabitants; and of these 33,333,333 die every year, 91,824 every day, 3,730 every hour, and 60 every minute, or one every second. The losses are about balanced by an equal number of births. The married are longer lived than the single, and above all, those who preserve sober and industrious conduct. Tall men live longer than short ones. Women have more chances for life in their favor previous to being 60 years of age than men have, but fewer afterward.

MUSIC.—There is something very wonderful in music. Words are wonderful enough; but music is even more wonderful. It speaks not to our thoughts as words do—it speaks straight to our hearts and spirits, to the very core and root of our souls. Music soothes us, stirs us up; it melts us to tears, we know not how. It is a language by itself, just as perfect in its way as speech, as words, just as divine, just as blessed.—*Kingsley's Sermons.*

GOOD DEEDS.—Good deeds are very fruitful; for out of one good action of ours, God produces a thousand, the harvest whereof is perpetual. Even the faithful actions of the old patriarchs, the constant suffering of ancient martyrs, live still, and do good to all succession of ages by their example. For public actions of virtue, beside that they are presently comfortable to the doer, are also exemplary to others; and as they are more beneficial to others, are more crowned in us. If good deeds were utterly barren and incommensurable, I would seek after them or the consciousness of their own goodness; how much more shall I now be encouraged to perform them for that they are so profitable to myself and others, and to myself in others.—*Hall.*

THE ruin of most men dates from some vacant hour. Occupation is the armor of the soul. There is a satirical poem, in which the devil is represented as fishing for men, and fitting his bait to the taste and business of his prey; but the idler, he said, gave him no trouble, as he bit at the naked hook.

TROUBLES are like babies; they grow big by nursing.

The Review and Herald.

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

BATTLE CREEK, MINN., THIRD-DAY, JULY 11, 1871.

ELD. JAMES WHITE, EDITOR.
URIAH SMITH, ASSISTANT.

Western Tour.

OUR last report was written on the train from Milton Junction, Wis., to Prairie du Chien. There we mailed the report, and hastened to the boat which took us across the Mississippi to North McGregor, Iowa, where the train was waiting to take us to Medford, the place of the Minnesota Camp-meeting. At ten in the evening, we took the sleeping car, as fine a car as we ever entered, and at five in the morning of fifth-day we reached Medford station, one-half mile from the camp-ground.

Already the brethren had pitched the large tent, erected speakers' and provision stands, and had put up nine family tents. The ground is very beautiful for this country, where groves suitable for camp-meeting purposes are very scarce. Straight River forms the western boundary of the ground, just back of the speakers' stand which fronts to the east. In front of the stand, and to the right and left, is sufficient shade for a large gathering of people. The brethren and sisters from different parts of Minnesota continued to come in, and tents were being erected till near the close of sixth-day, until there were in all twenty tents upon the ground. These tents were pitched in a half circle, each end of which commenced at the creek, at the right and left of the speakers' stand, at a suitable distance so that a complete half circle might receive all the tents, at a proper distance apart, and also give room for the crowd on Sunday. Beside the twenty tents, there were back of the family tents quite a number of covered farm wagons, which served the purpose of family tents.

Money is very scarce in Minnesota, and some of the brethren were kept from this meeting for want of means. The brethren in this new State, with few exceptions, are poor, and nearly destitute of ready cash, and it is with no small effort that they hold their annual camp-meeting. And the good taste manifested, and the prompt action of these brethren, under existing circumstances, to say the least, is very commendable.

The regular services of this camp-meeting commenced fifth-day evening. There were about one hundred and twenty-five present. On sixth-day the congregation increased at each of the services until evening, when Mrs. W. spoke in the large tent to a crowded assembly. At the close we were threatened with a storm, but our fears were not realized, and Sabbath morning was clear and comfortably cool.

The social meetings on the Sabbath were deeply interesting. Bro. Littlejohn spoke words of instruction and comfort in the morning, and Mrs. W. spoke in the afternoon to a large and attentive congregation. At the close of her remarks, the first seats were vacated, and sinners and backsliders were invited forward to bear the cross of separating themselves from the congregation as mourners on account of their sins, and as anxious for the prayers of the people of God in their behalf. Between thirty and forty came forward. It was a solemn season. Those who came forward manifested earnest sincerity and deep feeling. Several earnest prayers were offered when this interesting meeting closed at five P. M.

After a short intermission social meetings were held in most of the family tents. This gave an excellent opportunity to follow up the good work of the afternoon, and the brethren in the several tents improved it well. Probably, in no way do we suffer as great loss at our camp-meetings as in the want of social and personal labor in the family tents. Without this labor but little can be done at our camp-meetings for the salvation of souls. The preaching may be pointed and with power, the more public social meetings may be characterized with fervent exhortations, sinners and backsliders may be greatly moved in feeling, but unless they have personal labor in the family tents, they may not after all take their stand fully on the Lord's side. The very time to help convicted men and women is when conviction is upon them. Our people should come to camp-meeting to labor for the salvation of souls, and when on the ground should commence in earnest to labor for this object.

In the evening following the Sabbath, we spoke to a very attentive audience on the law and the gospel. The evening was clear and comfortably cool. The full moon shone with a silvery luster

upon our encampment, semi-circled with white cotton dwellings, in which the occupants slept sweetly all night, to awake only at five in the morning, at the sound of the bell. There is something wonderfully refreshing in a full night's sleep in a well-ventilated cotton tabernacle, in the pure air of a Minnesota grove.

First-day morning, the sun rises upon our encampment with a cheerful brightness, and at the ringing of the bell, the entire camp arise, to admire the clearness, coolness, and surpassing beauties, of the new morning. In thirty minutes the bell rings again, and the brethren and sisters are called by it to the large tent to the morning prayer-meeting. At a proper time in this meeting, Bro. Wm. S. Ingraham arose and gave a sketch of his experience in the Advent cause from the time he heard William Miller in 1842. He spoke freely of trials, and some mistakes he had made in arranging his secular matters in the hope of benefiting his family. He spoke of his unshaken faith in the position of Seventh-day Adventists, not excepting the subject of spiritual gifts, and stated that he received, as from the Lord, a recent reproof of his errors. His unqualified statements met the feelings of the brethren, and he and they wept together. We were happy to see Bro. Ingraham in the affections of his brethren, and rising in hope and faith, resolving to gird on the armor anew.

At nine A. M., a social meeting was held at the stand, and those desiring prayers were called to the front seats. As this meeting progressed, one after another of these inquiring souls arose and confessed Christ, until all were fully committed. The discouragements that were upon the minds of the brethren at the commencement of this camp-meeting are passing from them, and they are becoming hopeful and free.

At half-past ten, Bro. Littlejohn addressed the people upon the subject of the Sabbath. This is a very candid community, and our several services here have been characterized by all that good order and respect from the people, as is usual to the most orderly services in church.

In the afternoon, Mrs. W. spoke to a large and orderly assembly, who listened with deepest interest. May God set home the word spoken.

In the evening, we spoke upon the four fundamental points of the great advent question; first, the personal second appearing of Christ; second, the application of the prophetic symbols; third, prophetic time; and fourth, the event to occur at the end of the prophetic days. We showed that on three points out of four, William Miller and his friends were correct; but on one point, the event to occur at the end of the days, he was mistaken. True, the time of expectation passed. And we have had, in the providence of God, light upon the sanctuary question, which corrects the one mistake of the Adventists of 1844. And this is done in a manner not to affect the main positions, only to make the system, as a whole, clearer and stronger than at any former period in the history of the Advent movement.

Second day, Bro. Van Horn baptized twenty-four persons, most of whom were the fruits of our camp-meeting labor. And there were many incidents of this good meeting of the deepest interest, which we have not time to notice. One only we will briefly notice.

At the commencement of the Sabbath we were introduced to a Danish Baptist minister, who had come thirty miles, at the urgent request of some of our Danish brethren, to attend our meeting. This brother had had some light upon our views. He did not embrace them, and fell into a doubting, discouraged state of mind. He came to our meeting for help, and felt before he left that a degree of help had come. We loved his spirit, and enjoyed his visits much. He had labored hard and ardently for his people, as a missionary. He had published a paper in Chicago, and a hymn book, in the Danish language, in which enterprise he had lost money. Discouragement was upon him. We exhorted him to look to God for help, and to follow the light. May God lead him to all the truth important for this time.

The brethren took down their tents third-day morning, and returned to their homes, feeling satisfied that they had enjoyed a very excellent camp-meeting. In company with Bro. and sister Van Horn we remained on the ground one day longer to finish articles for the REVIEW and the REFORMER, intending to go from Medford, Minn., to Washington, Iowa. But when we reached Medford station, fourth-day at 11 A. M., a moment before the train came up to the station, the operator announced that a telegram was coming over the wires for Eld. White from Battle

Creek. Just before the train stopped the telegram, hastily and imperfectly written, was put into our hands, containing the sad intelligence that our venerable father was low, and very near the close of life. This hastily read, we decided to change our course to Chicago and Battle Creek, and in a few seconds we were on our way.

If you Are only Honest.

SINCERITY and good, old-fashioned honesty are of inestimable value to the Christian. Would God there were more of these blessed characteristics in the professing church. These fill a place of vast importance. Without them the Christian profession is simply a hypocritical farce. It is a duty to be honest. God demands honesty of all his servants.

But there are other great and important duties for the Christian. Christian obedience cannot all be summed up in our efforts to be honest men and women before God. We would not attempt to here mention all that God calls upon us to do and to be. We call attention to one point. Says Christ, "Search the Scriptures." The noble Bereans were highly complimented by the apostle for their daily searching of the Scriptures. Again, Christ prayed that his disciples might be sanctified through the truth. And the beloved John, the very man that might, from his lovely temper, be expected in danger of compromising revealed truth for a broad platform, has said, "I have no greater joy than to hear that my children walk in truth." 3 John 4. God help us to search for wisdom and truth as for hid treasures.

The following may be read with interest. It well illustrates the course of those who shut their eyes to the great Sabbath truth, and move on in the old, beaten path of human custom, trying to still conscience with the popular maxim, "If you are only honest, that is all." We give it the more readily, as it comes from the *Child's Paper*:

NOT RIGHT BECAUSE WE THINK SO.

The mill was doing a great business that day, when Jack and David Jamieson rode up with their bag of corn to be ground. They lived on a small farm five miles off the main roads, and were therefore not sorry at the prospect of waiting several hours for their grist. It gave them a chance of seeing something of the liveliness and bustle of "The Corner," as that part of the village was called where the tavern, store, and mill, stood. They ran about here and there, and saw and heard a great deal.

At last, a heavy shower coming on, they went back to the mill to eat their lunch, and see when their turn came. The miller's son and the squire's son were engaged in a brisk talk, which soon took Jack's attention. David went to look after the corn. The miller's son was urging with the squire's son the importance of finding what truth the Bible enjoined, which the squire's son parried by saying, it "was no matter what a man believed, provided he's sincere."

The rattling, off-hand tone of the young man pleased Jack, and he wished he could talk so. Wouldn't he shut up his grandfather? Yes, that he would. "No matter what a man believes, provided he's sincere," said Jack to himself, bridling up, and bracing up his conscience against the godly conversation of his relations. "He'd fix 'em now," he said, with a slight cant of the head.

It was not until late in the afternoon that the boys' grist was ready, when the old mare was brought out of the shed, the bag hoisted on her back, and Jack and David both mounted her—bag, boys, and mare, homeward bound.

"You've got a longer ride ahead than I wish you had, boys," said the miller, casting his eyes toward a black cloud which was rising and darkening the western sky. "There's plenty of water up there for my mill."

The mare set briskly off, and was soon lost to sight among the windings of the forest road. But the gloom gathered faster than the horse trotted, and it was quite dark when they reached a fork in the road where it might make considerable difference which road they took home. One was the traveled road. This way, there was a good bridge over Bounding Brook, a mountain stream, which was often dangerously swelled by the spring rains. It was the safest, though the longest way home. The other was a wood path through the pines, often taken by farmers living on the east side of the town, to shorten the distance to the Corner. In this road Bounding Brook was crossed by fording.

"Father told us to be sure and take the traveled road, if 't was late," said David.

"Going to," said Jack; and the mare stopped at the fork, as if to let the boys be sure which road to take.

In fact, Jack was a little confused. The windings of the road with nothing but woods on each side, and, of course, no distinct landmarks to govern him; the gloom of night hiding what objects might serve to direct him, together with his small acquaintance with the road, did puzzle the boys, although Jack, being the older of the two, with a dash of pride about him, would not own it. As

the mare stopped, he came to a conclusion, and whipped up. "All right!" he cried.

"Are you sure?" asked David.

"This way, I know," answered Jack.

"I don't know," said David; "let me jump off and run down to that light yonder, and ask; there must be a cabin there, and folks."

"Oh! we can't stop for all that," said Jack. "I honestly believe this is the traveled road, David, and that's enough; can't you trust me?"

"But your honestly believing it do n't make it so," muttered David.

"I have n't a doubt of it, Dave; you be still," cried Jack, angrily.

"I think we ought to ask, so as to be sure," persisted David.

But Jack whipped up, and poor David's fears and words went to the winds, as gust after gust of the coming shower roared through the forest, and Jack urged the horse to all the speed which her heavy load would allow, on and on through the dark woods. Jack was well pleased with the correctness of his hasty decision about the way; and the farther he went, the more and more confirmed was he that it was the right way.

Presently the roaring of Bounding Brook arose above the rattlings of the woods. "A switch over the mare's haunches, and we shall be over the bridge in a jiffy!" cried Jack; "and then, old fellow, what'll you say?"

David privately muttered, "I'd like to feel myself over," when, a few more cantering, and—Jack, David, meal, and mare went floundering in the raging waters of the swollen stream, pitch dark, the storm on them, and miles from human help.

The first few moments of horrible suspense it were in vain to paint. Jack at last found himself anchored on a log of drift wood, the icy waters breaking over him, and the bridle still fast in his hand. "David!" he shouted at the top of his voice, "David!"

"The Lord have mercy!" cried David, "I'm somewhere."

The meal? ah! that was making a pudding in some wild eddy of the Bounding Brook, far below.

"No matter what a man believes, provided he's sincere," cried poor Jack, thoroughly drenched and humbled. "It's the biggest lie the devil ever got up. It is matter. *Bring right* is the main thing. Sincerity don't save a fellow from the tremendous consequences of being wrong—that it don't. Then what's the use of all a fellow's sincerity? It can't get him out of a scrape; he's got to take it. Lord help us! Did n't I honestly believe I was on the bridge of the traveled road, when I was like going to perdition in the ford of the wood path?"

And the woeful disaster of that night completely and forever cured poor Jack of a popular error which has pitched many a poor soul into the wilder surges of unbelief and irreligion.

Thoughts on the Book of Daniel.

CHAPTER XII (CONTINUED).

VERSE 3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.

The margin reads "teachers" in place of "wise": And they that be teachers shall shine as the brightness of the firmament; that is, of course, those who teach the truth and lead others to a knowledge of it, just previous to the time when the events recorded in the foregoing verses are to be fulfilled. And as the world estimates loss and profit, it costs something to be teachers of these things in these days. It costs reputation, ease, comfort, and often property; it involves labors, crosses, sacrifices, loss of friendship, ridicule, and not unfrequently, persecution. And the question is often asked, How can you afford it? How can you afford to keep the Sabbath, and perhaps lose a situation, reduce your income, or it may be even hazard your means of support? Oh, blind, deluded, sordid question! Make obedience to what God requires a matter of pecuniary consideration? How unlike is this to the noble martyrs who loved not their lives unto the death. No, the affording is all on the other side. When God commands, we cannot afford to disobey. And if we are asked, How can you afford to keep the Sabbath? we have only to ask in reply, How can you afford *not* to do it? And in the coming day, when those who have sought to save their lives shall lose them, and those who have been willing to hazard all for the sake of truth and its divine Lord, shall receive the glorious reward promised in the text, and be raised up to shine as the firmament and the imperishable stars forever and ever, it will then be seen who have been wise, and who, on the contrary, have made the choice of blindness and folly. The wicked and worldly now look upon Christians as fools and madmen, and congratulate themselves upon their superior shrewdness in shunning what they call their folly and avoiding their losses. We need make no response; for these who now order this decision, will soon themselves reverse it, and that with terrible though unavailing earnestness.

Verse 4. But thou, O Daniel, shut up the words, and seal the book, even to the time of the

end; many shall run to and fro, and knowledge shall be increased.

The "words" and the "book" here spoken of, doubtless refer to the things which had been revealed to Daniel in this prophecy. These things were to be shut up and sealed, until the time of the end; that is, not to be specially studied or to any great extent understood, till that time. The time of the end, as has already been shown, commenced in 1798. As the book was closed up and sealed to that time, the plain inference is that at that time, or from that point, the book would be unsealed, or people would have their attention specially called to this part of the inspired word. What has been done on the subject of prophecy since that time? It is unnecessary to remind the reader. The prophecies, especially Daniel's prophecy, have been under examination by all students of the word, wherever civilization has spread abroad its light upon the earth. And so the remainder of the verse being a prediction of what should take place after the time of the end commenced, says, "Many shall run to and fro, and knowledge shall be increased." Whether this running to and fro refers to the passing of people from place to place, and the great improvements in the facilities for transportation and travel, made within the last half century, or whether it means, as some understand it, a turning to and fro in the prophecies, that is, a diligent and earnest search into prophetic truth, the fulfillment is certainly and surely before our eyes. It must have its application in one of these two ways; and in both these directions the present age is very strongly marked.

So of the increase of knowledge. It must refer either to the increase of knowledge in general, the developments of the arts and sciences, or an increase of knowledge in reference to those things revealed to Daniel, which were closed up and sealed to the time of the end. Here again, apply it which way we will, the fulfillment is most marked and complete. Look at the marvelous achievements of the human mind, and the cunning works of men's hands, rivaling the magician's wildest dreams, which have been accomplished within the last fifty years. It was recently stated in the *Scientific American* that more advancement had been made in all scientific attainments, and more progress in all that tends to domestic comfort, the rapid transaction of business among men, and the transmission of intelligence from one to another, than all that was done for three thousand years previous, put together. Or, on the other hand, look at the wonderful light which, within the past thirty years, has shone upon the Scriptures. The fulfillment of prophecy has been shown in the light of history. Applications are made which are beyond dispute, showing that the end of all things is near. Truly the seal has been taken from the book, and knowledge respecting what God has revealed in his word, is wonderfully increased. We think it is in this respect that the prophecy is more especially fulfilled.

That we are in the time of the end when the book of this prophecy should no longer be sealed, but be open and understood, is shown by Rev. 10:1, 2, where a mighty angel is seen to come down from Heaven with a little book in his hand open. For proof that the little book, there said to be open, is the book here closed up and sealed, and that that angel delivers his message in this generation, see "Thoughts" on Rev. 10:2.

Verse 5. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 6. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? 7. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

The question, "How long shall it be to the end of these wonders?" undoubtedly has reference to all that has previously been mentioned, including the standing up of Michael, the time of trouble, the deliverance of God's people, and the special and antecedent resurrection of verse 1. And the answer seems to be given in two divisions: First, a specific prophetic period is marked off; and secondly, an indefinite period follows before the conclusion of all these things is reached. Just as we have it in chap. 8:13, 14. When the question was asked, "How long the vision. . . to give both the sanctuary and the host to be trodden under foot?" the answer was, a definite period of 2300 days, and then an indefinite period of the cleansing of the sanctuary. So in

the text before us, we have the period of a time, times, and a half, given, or 1260 years, and then an indefinite period of a continuance of the scattering of the power of the holy people, before the consummation.

The 1260 years mark the period of papal supremacy. Why is this period here introduced? Probably because this power is the one which does more than any other in the world's long history, in scattering the power of the holy people, or oppressing the church of God. But what shall we understand by the expression, "Shall have accomplished to scatter the power of the holy people"? A literal translation of the Septuagint seems to present it in a clearer light: "When he shall have finished the scattering of the power of the holy people." To whom does the pronoun "he" refer? According to the wording of this scripture, the antecedent would at first sight seem to be "Him that liveth forever," or Jehovah; but, as an eminent expositor of the prophecies judiciously remarks, in considering the pronouns of the Bible, we are to interpret them according to the facts of the case; and hence must frequently refer them to an antecedent understood, rather than to some noun which is expressed. So here the little horn or man of sin, having been introduced by the particular mention of the time of his supremacy, namely 1260 years, may be the power referred to by the pronoun "he." For 1260 years he had grievously oppressed the church, or scattered their power. After his supremacy is taken away, his disposition toward the truth and its advocates still remains, and his power is still felt to a certain extent, and he continues his work of oppression just as far as he is able, till—when? Till the last of the events brought to view in verse 1, the deliverance of God's people, every one that is found written in the book. Being thus delivered, persecuting powers are no longer able to oppress them, their power is no longer scattered, the end of the wonders brought to view in this great prophecy is reached, and all its predictions are accomplished.

U. S.

Brief Practical Thoughts.

FUTURE PUNISHMENT.

HERE are two passages from the Koran, in which Mahomet gives his testimony relative to future punishment. Thus in the fourth chapter of the Koran, page 67, of Sale's translation, we read:

"Verily those who disbelieve our signs, we will surely cast to be broiled in hell fire; so often as their skins shall be well burned, we will give them other skins in exchange, that they may taste the sharper torments; for God is mighty and wise."

This is a very horrible idea, but is it not a necessary provision in order that the wicked may be made to burn forever? If the flesh of the wicked man is made immortal so that the fire cannot feed upon it, then the fire can cause him no pain. But if the fire has power to consume them, they must be utterly devoured by it, unless indeed such an expedient as that proposed by Mahomet should be brought into requisition. God has never used such language. He does not kindle the fire to preserve, but to consume and devour the wicked. The very fact that the smoke of their torment ascends from the burning lake shows that one of two things must be true: 1. Either the declaration of David will stand, that "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away;" Ps. 37:20; 2. Or, we must accept the doctrine of Mahomet, that when one skin is burned thoroughly, a new one will be given to replace it.

Here is Mahomet's description of "the death that never dies." Koran chap. 14, page 206: "Hell lieth unseen before him, and he shall have filthy water given him to drink; he shall sup it up by little and little, and he shall not easily let it pass his throat because of its nauseousness; death also shall come upon him from every quarter, yet he shall not die; and before him shall there stand prepared a grievous torment. This is the likeness of those who believe not in their Lord."

Which is true, Mahomet, who says the wicked shall not die in the execution of the sentence, or the Bible which tells us that the wages of sin is death, and that this penalty is to be inflicted in the lake of fire?

AN IMMORTAL EXISTENCE.

It is evident that we have not such a life now in possession. Our present life is as a vapor that appears for a little moment and then vanishes away. But there is a life, the gift of God to man, which shall endure so long as its Giver shall exist. This life will be conferred on those who seek after it, rather on those who do this so effectually that they stand forth completely purified from their sins, and perfect overcomers through the grace of God.

Men are to have this great gift when God sees in them a character worth preserving. He will

immortalize no evil thing. The boon of a life that shall never end, is one that is given only to the pure in heart. J. N. A.

Not in Darkness.

"YE, brethren, are not in darkness, that that day should overtake you as a thief." Yet professors of faith in Christ seem determined to be in darkness. They intend to be prepared for death. They think that will answer every purpose, even if the day of Christ should come upon them as a thief. So they close their eyes to the evidences that the advent is near, even at the doors. They seem to have made a covenant with death to take them to Heaven, and are at agreement with the grave, therefore the coming of the Lifegiver does not seem desirable to them. See Isa. 28:14-22.

That the people may not be in darkness concerning the approach of the day of Christ, the Lord has prepared a threefold warning to precede it. The three angels of Rev. 14:6-12 symbolize the three solemn warnings that are to be loudly proclaimed in the world immediately preceding the coming of the Son of Man. Christ will not come till these warnings have been given and heeded by all his saints who shall be living at the close of the third and last. These may all be given, and yet the unbelieving not recognize them, and consequently not know of the approach of the day of Christ, any more than the antediluvians knew of the approach of the flood. Notwithstanding the preaching of Noah and the building of the ark, they "knew not till the flood came and took them all away." And so the Saviour says it will be with men in the day of his second coming. But can these thrilling warnings be given, and yet real Christians, true believers in the word of God, be ignorant of the fact that the day of Christ is at hand, and they not be expecting it when it comes? It is impossible. What absurdity to suppose that the last great conflict between light and darkness, truth and error, should take place as marked out beforehand in prophecy, and yet the true soldiers of the cross not be aware of it, and their great Captain come unexpectedly to them to crown them victors!

No! This will not be. On the contrary, those that have gotten the victory in this last great struggle will exclaim when Christ shall appear, "Lo! this is our God; we have waited for him, and he will save us." Isa. 25:9.

R. F. COTTRELL.

Time of the Meeting at Troas.

"AND upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." Acts 20:7, 8.

This meeting was held upon the first day of the week. Of this there can be no doubt; for it is positively so stated. It was also held in the dark part of that day, in the night. There were many lights there; Paul preached till midnight; then Eutychus fell out of the window, and Paul went down and healed him. Verses 9, 10. "When he [Paul] therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. . . . And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot." Verses 11-13. It was an all-night meeting, and in the morning Paul went on foot alone to Assos.

But on what night was this held? Saturday night, or Sunday night? Sunday advocates generally assume that it was on Sunday night and that Paul went on his journey Monday morning. But a little consideration will show that this could not be the case. The Bible time of beginning the day was not the same as our Roman or heathen time, which we all use now. In the Bible the day begins and ends at sunset. Thus in Gen. 1, we read, "The evening and the morning were the first day." "The evening and the morning were the second day," &c. The day began with the evening. The beginning of the first day must regulate the beginning of all following days. To Israel, God said, "From even unto even, shall ye celebrate your Sabbath." Lev. 23:32. The even is at the going down of the sun. Deut. 16:6. In the New Testament the day was reckoned in the same manner, as may be seen by Mark 1:21-32. Jesus went into the synagogue on the Sabbath, and healed the sick. The Pharisees thought it wrong to be healed on the Sabbath, but "at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils," and he healed them. Why did they wait till the sun had set? Because then the Sabbath was passed. The Jews reckon time so to this day, as everybody knows.

Hence, in the New Testament, as well as in the Old, the first day of the week begins at sunset Saturday evening and ends at sunset Sunday evening. Now this meeting at Troas was in the night part of the first day of the week; therefore it was on what we now call Saturday night. If it had been on Sunday night, it would not have been on the first day of the week, but the second. That this is so, is acknowledged by some of the best authors as the time. I have before me "The Life, Times, and Travels, of St. Paul," by Conybeare and Howson. It is highly recommended by Bishop Simpson of the M. E. church and by others. Of this meeting at Troas they say, "The labors of the early days of the week

that were spent at Troas are not related to us, but concerning the last day we have a narrative which enters into details with all the minuteness of one of the gospel histories. It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail." Of Paul's journey that day to Assos they say, "He pursued his lonely road that Sunday afternoon in spring among the oak woods and streams of Ida." Vol. 2, pp. 206, 209. This is a very candid admission. It shows absolutely that neither Paul nor the early Christians did regard Sunday as a holy day. Twenty miles the apostle traveled on foot that Sunday to meet the vessel at Assos. He did not go there to hold a meeting, but simply to reach the vessel which he immediately entered.

At the same time the apostle was making this long journey on foot, the other disciples were getting the vessel around the cape to meet him at Assos. Indeed, they started with the vessel while he was yet preaching at Troas; so that none of them regarded Sunday in the least.

D. M. CANRIGHT.

Danger of becoming Worldly-Minded.

IN this busy season, while farmers are engaged in harvesting, there is, with many, danger of becoming worldly-minded and neglecting the prayer and Sabbath meetings. They think they have so much to do that they cannot find time to attend the evening prayer-meetings; and when the Sabbath comes, they feel justified in resting at home. Some claim that they are too sick to be at the Sabbath meetings; but if you watch such, you will generally see them heartily and earnestly engaged at their secular work as soon as the sun has disappeared Saturday night.

These things are not as they should be. They show that the mind has lost its balance between earth and Heaven, and that the world prevails. They manifest the true condition of the heart. Those who are so easily turned away from religious meetings, are the very ones who need them the most, and who should be the most faithful in attending them. It is when men and women have much to do that they need the divine aid that is obtained at religious meetings. Religion is not a hindrance in our secular matters, but a real help. They enable us to accomplish full as much in the long run, and to do what we do better, and with more ease and satisfaction. They lead us to seek for only that measure of worldly prosperity that will be most promotive of the glory of God and of our present and future well-being.

How selfish it is to devote the Sabbath merely to animal rest, while it is designed to be a rest from our own work to be employed in the nobler work of our Creator. Those who do this do not sanctify the Sabbath unto the Lord, but use it in promoting their own secular interests. They crowd seven days' work into six, and rest the seventh that they may do the same the next week. They might as well divide up their work equally between the seven days of the week. They rob God of holy time.

And this keeping away from meetings has a bad influence on weak brethren. You will hear them reason like this: There will be but few at the meeting, and it won't pay for me to go. This is very poor reasoning. It has the bad example of others for its leading premise. It would be wiser to reason thus: There will be but few present; hence the greater the importance of my attending to encourage and help by my presence and example when the wheel rolls hard.

When brethren and sisters all absorbed in the things of this world, make out to attend meetings, they are in a poor condition to work for the Lord and delight themselves in his worship. They are not in their element. Their minds have been running in a worldly direction, and they cannot easily dwell upon heavenly things. They could talk fluently of their farms, their horses, their cattle, their butter and cheese, and their worldly prospects; but when they should speak for the Lord or engage in prayer, they are silent, or if they speak at all it is with coldness and barrenness of soul. They have no living experience. Their hearts are not in the work.

How much better it would be to not hurry so much about earthly things, to think and talk more of Heaven and the preparation for Heaven while attending to our worldly interests, and to keep in a watchful and prayerful frame of mind, having different subjects of prayer before us growing out of our wants and the wants of others. Thus religion would be spiced in our worldly matters; we would enjoy the blessedness of our final home by anticipation and have, as it were, a Heaven on earth. We would long to meet with God in the assemblies of his saints, and our hearts would be tuned to worship him acceptably.

Brethren and sisters, when the things of this world so engross our minds as to lessen our taste for prayer, reading the word of God, and attending religious meetings, then put it down that we have lost our balance and are backsliding. Then let us turn right about, relinquish our strong hold on the world, and turn our interests and energies in a heavenly direction.

D. T. BOURDEAU.

CHRISTIANITY is not a system of precise legislation, marking out with literal exactness everything to be done and everything to be avoided; but an inculcation of broad principles.

RIGHTING lusts break through the strongest bonds.

TRUST IN GOD.

"TAKE NO thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." "But seek ye first the kingdom of God, and his righteousness; and all these things will be added unto you." Matt. 6: 25, 33.

Burden not your heart with care
How your wants to meet,
The raiment you may need to wear,
Nor food that you will eat;
Nor what shall quench your thirst, nor yet
How all life's thousand needs
Shall by your ceaseless toil be met,
As day to day succeeds.
But seek ye first God's kingdom in
His glorious righteousness;
Establish it your soul within
Your daily life to bless;
Then will your Heavenly Father's love
Your every want supply—
Supported by his watchful love
No clouds shall dim your sky."

—Sel.

Progress of the Cause.

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

Granville, Vt.

HERE is a small company of Sabbath-keepers so surrounded by the Green Mountains that it is not convenient for them to meet often with brethren in other places for meetings on the Sabbath. On the 7th inst., I preached the funeral sermon of Bro. D. F. Evans' companion, who passed away after a lingering and painful illness. It was a pleasure to meet with Eld. Harlow, Methodist minister, of Rochester, at this funeral. He firmly believes and faithfully sets forth the Bible doctrine of the restoration of this earth to its primeval purity, beauty, and loveliness, cleansed from all the terrible effects consequent upon the fall of man, and baptized with the glory of God, as the final abode of the saints. I have ever remembered as a pearl of great price, a sermon which I heard him preach on this subject, about eleven years since.

I remained here over the Sabbath, and held three meetings with the friends. These meetings I believe had most a salutary effect both upon the minds of the brethren and friends. It is the privilege of these dear friends, not only to know the truth, but to feel daily in their hearts, and to reflect in their lives, its refining, sanctifying power, its divine efficacy to deter and turn us from sin and disobedience, to the highway of holiness and usefulness, to a close and sacred communion with the great Head of the church.

One sister, who had been mostly confined to her bed for some nine weeks, was brought to the meeting on the Sabbath, by her companion. She returned home grateful for this privilege, and strengthened in the Lord. Now that Sabbath meetings can again be regularly held at the house of Bro. Evans, we hope the brethren and sisters will take courage in the holy war. "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

On my return home, I visited several scattered brethren, and had some good seasons in prayer with them. Truly, wisdom shows a narrow path, with "here and there a traveler."

A. S. HUTCHINS.

Wolcott, Vt., June 29, 1871.

Michigan.

SABBATH and first-day, June 10 and 11, I held six encouraging meetings with the church in Leighton.

June 12-15, I visited from house to house and held meetings with the church in Gainsville and Caledonia.

June 16-18, I met with the Sabbath-keepers in Bowne. Owing to family difficulties, they have been brought into deep trials for some months in the past. They now feel more encouraged to press forward. We hope they will not forsake the assembling themselves together, and will press forward in this patient waiting of the saints.

June 18-20, I spent in Vergennes. Here I met with Bro. Waggoner, who had been holding a two days' meeting. The brethren were much encouraged. We enjoyed a profitable season together in visiting and praying with the scattered brethren.

June 21-26, I was in Hastings. Here are a few families of Sabbath-keepers, trying to keep the commandments of God. We spent the Sabbath and first-day holding meetings with them, and celebrating the ordinances. They express a readiness and courage to go forward and still labor on in the good cause of the Lord.

July 1, we had a profitable Sabbath meeting and Sabbath-school, and celebrated the ordinances of the Lord's house with the church in Monterey.

Sunday, July 2, I held meetings with the

church in Allegan. Some were baptized. May the Lord strengthen, bless, and encourage his remnant people to overcome, and press their way onward to meet their coming Saviour, is my prayer. JOSEPH BATES.

Monterey, July 4, 1871.

Report from Bro. Waggoner.

THE meeting at Vergennes, June 17 and 18, was held in the M. E. meeting-house. Brethren came from Greenville and other places. The outside interest was good. This I attributed mainly to the daily influence exerted in that community. Bro. Van Deusen is a judicious man, and a laborer for the cause. May the Lord bless his efforts.

At St. Charles I found a strong interest to hear on spiritualism. Moses Hull had recently been there, and in his usual style had assailed the churches and their faith. The contrast between Moses Hull as an advocate of the Bible and its truths, and as an assailant of the Bible, a derider of its teachings, was apparent to all, and by no means to the credit of his present views. By request I spoke twice on spiritualism, being two discourses more than I expected to give. The last was in the Methodist house, which was kindly offered, as it was larger than the house of the Adventists. It was filled with an attentive congregation, to whom I endeavored to present the contrast between the faith and practice of Christians on some of the most prominent points of Bible morality and the teachings of spiritualists on the same points. The evidence relating to the latter was drawn entirely from their own writings, and therefore could not be a misrepresentation.

The church of St. Charles have erected an excellent house of worship; of moderate size, yet large enough to accommodate their monthly gatherings. In its design and finish it is a credit to the builders. Dedication services were held Sunday afternoon, June 25. The number of believers from abroad was not large, but the house was filled by the citizens of the place.

This was a very busy day, and I labored beyond my strength. In the morning the church met for the election of elders, and to consider the subject of organizing a society for tract distribution. Two were baptized. Two public discourses were given (afternoon and evening), and in the afternoon the elders were ordained. I believe the church and cause are rising in St. Charles.

A request was sent to Bro. Smith, president of the Conference, for a grove meeting to be held in Brady, Kalamazoo Co., July 1-4. This was forwarded to me with a request for me to attend it. On returning to Battle Creek from St. Charles, I learned that my letter, accepting the invitation to go to Brady, was miscarried and had not reached its destination. As the time was near, and no notice given, it was thought best to throw up the appointment. This was the more gratifying to my feelings, as, on learning the circumstances, I became satisfied that a grove meeting at that place was not called for. Such a meeting is not the best calculated to help the believers there, and the influence of it would be worse than lost upon those without while those professing the faith stand as they have stood. I throw out this word of caution for all who may think of appointing such meetings. A four days' grove meeting is an important matter, involving much labor. Unless the believers stand where they can lift with the preaching, and back up the word spoken with their testimony and their example, the efforts of the minister will be in vain.

I had been strongly urged to attend the monthly meeting in Jackson Co., but could not consent to do so on account of the proposed meeting in Brady. That being disposed of, I concluded to attend this. It was held in a school-house near Rives Junction. Of course all were disappointed to see me there, and I was equally disappointed to find the house filled, quite a number being only interested in our faith. Our meeting was a good one.

I wish to say to the friends in Jackson Co. that I do not think their arrangements for monthly meetings the best. They are much scattered, and to gather for a single meeting on the Sabbath involves too much travel and labor on the Sabbath. Were these meetings held every other month or quarterly, and then two full days, the result would be better. It would be more of an object to get a minister to attend them, and the brethren and sisters would have time to lay aside worldly cares and attend to the worship of God. The Sabbath would be better kept. This matter will be considered at their next meeting, which will probably be at Leslie.

J. H. WAGGONER.

Jackson, Mich., July 3.

HOLD yourself too good to do evil.

Illinois.

WHILE I was at home in April, we had a meeting on the 22d. Bro. R. F. Andrews attended. We had quite an interesting time. The Lord seems willing to work for us when we get out of his way.

I remained at home, with the exception of making a trip of two weeks to Northville to see about camp-meeting, until after our quarterly meeting, May 20 and 21. There was quite a good representation from Avon and Johnstown churches. The Lord gave some freedom in presenting his word. On first-day there were quite a number in from the neighborhood who listened with interest. After our forenoon meeting, we repaired to the bank of Rock River, and five willing souls were buried with Christ in baptism. Six united with the church. Some others are under deep conviction in this place (Rock-ton), and I hope will soon take a stand with God's remnant people.

I left home May 25, and came to Northville to make arrangements for camp-meeting. Found Bro. Andrews there ready for the work. With quite a good deal of labor, we fitted up the ground the best we could under the circumstances. The interest is still good at Northville. May the Lord bless them. T. M. STEWARD.

Essex Co., N. Y.

My last report closed with the notice of the fact that the M. E. minister had made an effort against the Sabbath in Vermontville. We reviewed his discourse with evidently good results, and some half-dozen more have embraced the Sabbath, making about twenty in all. We still hope for more. Our Sabbath meetings are interesting, and the friends all seem firm.

Our second quarterly meeting here is just past. The meeting was excellent, and the church seemed refreshed and encouraged. S. B. WHITNEY.

Keene, N. Y., June 26, 1871.

BRO. J. G. WALKER writes from Santa Rosa, Cal.: My companion and I were converted to present truth under the preaching of Bro. Bourdeau and Loughborough. I have been rejoicing in the truth and in the hope of eternal life for about two years. I had heard much said about the Millerites, but thought they were a party of foolish fortune-tellers. The prospect for present truth here on this coast at present is very bright; and there are many honest souls rejoicing in the truth, thankful for the zeal of the brethren in the East, and the love they manifested in sending us the last message of mercy. I trust that we may all consecrate ourselves to God and die to self daily, that we may claim the promise at the end of the race.

BRO. C. D. RUMSEY writes from New York: I trust that if I am faithful a short time longer, I shall see my Saviour's lovely face, and meet you all on Mount Zion. Pray for the lonely ones, who have no communication except by the REVIEW. May God prosper those who love the truth and keep the commandments of God and the faith of Jesus.

SISTER E. SIMONDS writes from Afton, Iowa: I have never doubted since I began to keep the commandments of God that this is the true people of God. But I felt this more forcibly at the Knoxville Camp-meeting. I can truly say that was one of the bright spots in my pilgrimage, and will long be remembered by me. I will, with God's assisting grace, meet you in the better land.

SISTER L. A. HOLCOMB writes: It is over two years since I commenced to keep the Sabbath. I thank God that he ever called me, poor and unworthy as I am. Let us never compromise with the world, the flesh, nor the devil. May God help us all to take the Bible for our counselor. Pray for me, that I may overcome everything that is sinful in the sight of God, and have a home with all the faithful.

R. C. BENHAM writes from Black Wolf, Wis.: My companion and myself are the only Sabbath-keepers in this place; but thanks to our Heavenly Father, he strengthens us to press onward. We have no preaching of the present truth near us; but the REVIEW comes weekly laden with present truths which we love. We could not do without it. I read in the REVIEW, of May 30, a report from Bro. Matteson, under date of May 19, from Neenah, Wis., and I rejoiced that a minister of the third angel's message was so near, although I could not be permitted to go and

hear him. Oh! may God speed on the work everywhere, and may he help me to form a character in conformity to his will, that I may at last come off more than conqueror, is my prayer.

SISTER LOIS CALKIN, writes from Martin Co., Minn.: The REVIEW has been sent free to me for a number of months. I am very thankful; for it has been a welcome friend to me, especially when I was in Iowa, where I saw no Adventists. May the blessing of the Lord rest upon our dear paper, and upon those who have the charge of it; and may it prove a blessing to all who read it. I am trying to live wholly for Jesus. He is a precious friend. I believe we are living in a time when we need to be every moment on our watch. My dear brethren and sisters, let us be faithful and strive to be prepared to work for the Lord; and we may be counted worthy to dwell in that beautiful land, and wear a crown of immortal glory.

Sympathy for the Sorrowing.

THERE are few things harder to bear, in our intercourse with our fellow-men, than the repellant coldness it is often our lot to meet, when our bowed hearts are yearning for sympathy and kindness. Men may lightly estimate another's sorrows—may talk boastfully of the strength and courage with which they could sustain the weight under which other shoulders bend; but only the heart to which the suffering is given, knows its extent and bitterness. It is not easy for a proud and self-reliant spirit to understand the shrinkings of the heart whose powers of endurance suffering has weakened, nor can such an one comprehend the agony they sometimes inflict upon a sore and bleeding heart, by the cold indifference that turns with a "don't care" from a suffering fellow-creature.

Why should they, upon whose path the sunshine brightly beams, shut their hearts to the claims of sorrow? why turn indifferently from those upon whom the storm and sleet have beaten, and withhold the word that would make the heart glad? Oh! how much more of hope and gladness might illumine this vale of tears, if men made self-gratification less an object of ambition, and sought more to emulate Him to whom no heart ever went in vain for sympathy. There are none so low that Jesus will not regard—no grief so slight he will refuse to listen to its moan. Then may we willfully pain one heart to whom he has given life? make darker by word or act the already darkened way? May we add to the grief of those whom God has wounded? taunt another with weakness because we are strong?

Joseph's brethren, when in their affliction they remembered former cruelties, uttered a sentiment posterity would do well to consider. "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear; therefore is this distress come upon us." Who shall say that the weakness we deride to-day shall not be ours to-morrow? that the storm-cloud which has robbed another's life of its brightness will not yet enshroud us in gloom? "When He giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only?"

"If every pain and care we feel
Could burn upon our brow,
How many hearts would move to heal
That strive to crush us now."

—Sel.

Painful Regrets.

BULWER, a man of genius, and greatly admired by some, said in a letter to a gentleman in Boston, in 1843: "I have closed my career as a writer of fiction. I am gloomy and unhappy. I have exhausted the powers of life, chasing pleasure where it is not to be found."

How much better if Bulwer had discovered his mistake at an earlier period! Had he employed his gifted mind in strengthening the cords of virtue, in repressing unholy passions instead of fanning them, how different would have been his review of life!

"I am gloomy and unhappy!" Richard Baxter said no such thing at the close of his useful life. He had written much, but he had not "chased pleasure where it was not to be found." John Bunyan made no such record at the close of his; nor did Owen, or Edwards, or Brainard, or Wesley, or Fuller, or Scott, or Payson. Men will reap as they sow, in spite of all their hopes and efforts to the contrary. We have often thought of the Italian actor in Paris. He was gloomy and unhappy, like Bulwer. He consulted a physician. His physician advised him to mingle in scenes of gayety. "Especially," said he,

"go to the Italian theater, and if Carlina does not dispel your gloom, your case must be desperate indeed." "Alas! sir," replied the patient, "I myself am Carlina; and while I make all Paris full of laughter and merriment, I am dying with melancholy and chagrin." What a commentary on those pleasures in which so many indulge to keep up the spirits and drive away melancholy!

"Watch ye, Therefore."

THESE are the words of our blessed Saviour. But how little are they heeded in these last days! How many there are among us that seem to forget these precious words, and are becoming weary. Their minds are engrossed with earthly things, and they are unfaithful in watching. It is impossible for us to have our minds engrossed with worldly cares, laying up treasures on the earth, and yet be in a waiting, watching position, as our Saviour has commanded. We cannot secure both worlds. In order to acquire the heavenly treasure, we must sacrifice the earthly. Then how important it is that we come out from the world and be separate, that we may be prepared to escape the delusive snares of Satan. He will lead us to take one step of advance toward the world. We may have no intention of going farther; but that one step has removed us so much farther from Jesus, and makes it easier to take the next, and thus we take step after step, until a profession, a name only, is all that distinguishes us from the world. I believe that time is short, that the time of trouble is not far in the future, and I want to feel deeply the necessity of unceasing watchfulness, that I may strive daily to overcome all my faults, and be among the waiting ones at last.

ALICE K. HERSUM.

Belgrade, Maine.

GOODNESS AND GREATNESS.—There is nothing but man, says an old writer, that respecteth greatness—not God, not nature, not disease, not death, not judgment. Not God—he is no respecter of persons. Not nature—we see the sons of princes born as naked as the poorest; and the poor child is fair, well-favored, strong, witty as the heir of nobles. Not disease, death, judgment—they sicken alike, die alike, fare alike after death. There is nothing, besides natural men, of whom goodness is not respected. I will honor greatness in others; but for myself, I will esteem a drachm of goodness worth a whole world of greatness.

RESIGNATION.—It pleases Heaven to give us no more light in our way than will leave virtue in possession of its recompense. Grant me, gracious God, to go cheerfully on the road which thou hast marked out; I wish it neither more wise nor more smooth; continue the light of this dim taper thou hast put into my hands; I will kneel upon the ground several times a day, to seek the best track I can with it; and having done that, I will trust myself and the issue of my journey to thee, who art the fountain of joy, and will sing of comfort as I go along.

Evil Speaking.

THE following anecdote is related of the late excellent J. J. Gurney, by one who, as a child, was often one of his family circle:—

One night—I remember it well—I received a severe lesson on the sin of evil speaking. Severe I thought it then, and my heart rose in childish anger against him who gave it; but I had not lived long enough in the world to know how much mischief a child's thoughtless talk may do, and how often it happens that great talkers run off the straight line of truth. I was talking very fast about some female relative, who did not stand very high in my esteem, and was about to speak further of her failings of temper. In a few moments my eyes caught a look of such calm and steady displeasure that I stopped short. There was no mistaking the meaning of that dark, speaking eye. It brought the color to my face, and confusion and shame to my heart. I was silent for a few moments, when Joseph John Gurney asked, very gravely, "Dost thou not know anything good to tell us of her?"

I did not answer, and the question was more seriously asked, "Think; is there nothing good thou canst tell us of her?"

"Oh! yes; I know some good things, certainly; but—"

"Would it not have been better, then, to relate these good things, than to have told us that which must lower her in our esteem? Since there is good to relate, would it not be kinder to be silent on the evil? 'Charity rejoiceth not in iniquity,' thou knowest."

It was our custom every morning for Miss Gurney and any little visitor she might have with her, to go, before breakfast, into the room next to her father's dressing room, and repeat some portions of the Scripture. On the following morning I was desired to read in the 13th chapter of first Corinthians, and afterward to commit a portion of it to memory. There was no comment made on what I read; it was not necessary. The reproof was felt, even to the shedding of tears; but the kind voice and silent kiss soon spoke love and peace, and I was comforted. "A word spoken in season, how good it is!"

Every one who visited his house must have been impressed with the superior tone of conversation there, with the absence of scandal and small talk; and when persons, rather than things, were a little too much in the discourse of the juniors, how ingeniously, and yet how kindly, has the subject been put aside, and some other matter of innocent interest been introduced in its stead!—*Sel.*

"Lotteries and Religion."

WE are sorry to see in the *New York Observer*, a temperate but severe criticism on some practices at the late Sheltering Arms Bazaar. We are sorry, not that the *Observer* criticized that which richly deserved it, but that the occasion for rebuke was given by church people.

The article was headed "Lotteries and Religion." There is no manner of question that the practice of taking chances for any costly article is simply and purely illegal. That is enough to condemn it, even if otherwise innocent. But this gambling is made illegal because of the best of reasons; viz., that it is immoral. It is often argued that people who have small sums to give prefer to give in that way, because they expect to receive nothing in return. This is a specious argument. They pay for a dollar or a half-dollar's worth of gambling excitement, the worst thing they could purchase, and they expect to get what they pay for.

Now gambling is like no other vice in its influence. It is like arsenic eating, in that it may be indulged in up to a certain point without apparent harm, and suddenly at once become irresistible and fatal. Men may be moderate gamblers, but they never can tell when they will cease to be. Once let a man win largely or lose more than he can afford, and he is in a vortex.

Now we know that these fair lotteries, raffles, and the like, have this consequence. They kindle the desire for gambling. A young man wins once or twice a costly article and begins to have a superstition about his "luck." That will tempt him to other ventures in other places. And it makes the young feel that there is no harm in such things.

We say advisedly that there is no safety in tampering in the slightest degree with such hazards. Our people are but too inclined to this evil, and far too much of business is carried upon gambling principles already.

Again there is an inherent wrong in the very essence of the thing. It is getting an article, no matter what, which one desires, for far less than its worth. No one is the better, and hardly any man but is the worse for this. It is demoralizing.

The *Observer* has taken church people to task for breaking the laws of the State. We accept and indorse the rebuke, and add that these have also broken the laws of God.

Effort and Success.

LET us look unto Jesus, and not to the apparent success of our efforts. Apparent success is not always the measure of real success; and, besides, God has not enjoined success upon us, but only labor. He will ask an account of our labor, but not of our success. Why, then, should we be too much concerned about it? We must sow the seed, God will gather the fruit; if not to-day, it will be to-morrow; if not for us, it will be for others. Even if success were to be granted us, it would always be dangerous to look complacently upon it. On the one hand, we are tempted to claim for ourselves some of the glory; on the other, we are too prone to slacken our zeal when we cease to see good results arising from it; that is, at the very time when we ought to put forth double energy. To look at our success, is to walk by sight; to look unto Jesus, and to persevere in following and in serving him, despite all discouragements, is to walk by faith.—*Rev. A. Monod.*

'SLANDERS, issuing from beautiful lips, are like spiders crawling from the blushing heart of a rose.

Is God Leading His People?

HAS the time come for the third angel's message to be given? Is it being given? Are the people being brought to light who keep the commandments of God and have the testimony of Jesus Christ? That testimony is the spirit of prophecy—that spirit possessed by the ancient prophets. "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus." Rev. 19: 10. "I am thy fellow-servant, and of thy brethren the prophets." Chap. 22: 9.

If the last prophetic people have appeared, the remnant of the seed of the woman, they have the testimony of Jesus which is the spirit of prophecy. It follows then that the testimonies among us are from the Spirit of God. If this is the people, the visions are from Heaven. To reject the Testimonies, is to reject the whole work, and to reject the work of God in the message now being proclaimed, is equivalent to saying that the signs of the last days have appeared, and that while wicked men and devils are fulfilling their last work as assigned them in prophecy, God has forgotten to fulfill his part and prepare his people for the last great trial of their faith; that all has appeared, as foretold in prophecy, but the prophetic people—the people that keep the commandments of God and have the testimony of Jesus Christ.

I do not believe that God has failed to fulfill his part of the prophecy—his word of promise. Hence I believe that God is leading this people. Do you believe it brother, sister? If we do believe it, let us come up to the works of reform that God has sent for our salvation. Give heed to the Spirit of God, and live.

R. F. COTTRELL.

Men and Things.

A CREED IN THE CONSTITUTION.

THAT the final end of the present movement for a religious amendment of the Constitution will be a *creed* is easy to be seen. Thoughtful men see this now and lift their voices against it. The *Christian Union* says:—

"For even if the demand of the reformers were reduced as nearly as possible to the first principles of natural religion, the inevitable tendency would be (as in this experiment it has been) toward an increase of that amendment until it would attain to the proportions of a *creed*."

This is what is surely coming. When that is done, how easy to make Sunday laws and erect an image to the beast. The work moves on, and we have reason to thank God and take courage.

RESIGNATION.

We are not prepared to confess our faith in "the decrees," but yet we like the principle which Mr. Beecher lays down in these remarks. He says:—

"Another thing I perceive. It is always fair, as my father used to say, to fight the decrees, as long as you can; or as long as you do not believe that they are decrees; but when the thing is done, when the law of God is revealed by the happening of facts, one of the most striking evidences of sonship in any person is the completeness and the sweetness of his submission to the will of the Lord.

"As long as the child was alive, David fasted, and prayed, and threw himself on the ground; but the moment the child was dead, and every one else began to mourn, he got up, and washed his face and dressed himself like a man, and asked for something to eat. The servants said, 'What does that mean?' And he—sensible old man that he was (he might teach a valuable lesson to many modern Christians)—said, 'As long as the child was alive, how did I know but God would have mercy and spare him? but now that he is dead, that ends it. I shall go to him. He will not return to me.' So he accepted the event, and went on his way.

"So long as events that threaten our peace and prosperity have not happened, and are only threatening, we have a right to oppose our caution to them; but the moment a thing has happened, then it is the will of the Lord; and the next step is simply to bring ourselves into such a state of mind that we can say, with all our soul, 'Let the will of the Lord be done.'

"Oh! how much rather should we, as soon as the Lord has overturned our plans, throwing us down with raw edges, begin to clothe ourselves with contentment, with resignation, with hope, and with all the sweeter Christian emotions! There is nothing better in this world than a great calamity dressed out in Christian experience. There is nothing that testifies of God more, there is nothing that so manifests grace in the soul, as standing right in an accomplished trouble, and saying there, not because we have to say it, but because the heart wants to say it, 'The will of the Lord be done.'

"It is no use to cry over spilt milk," says the old adage. There is sound philosophy in this. When a thing is done beyond a hope or possibility of undoing, then it is no use to fret and worry and chafe over it. No, it is high time then to be about something else; viz., if we have erred and sinned, to frankly and fully confess it, and try to do better. If we have simply made mistakes, then let us learn by them not to commit similar ones in the future. Life is too short to be spent in regrets and repinings.

PIETY AT HOME.

Happiest of all places this side of Heaven is

a pious and peaceful home. Says Theodore Parker:—

"Religion is majestic in the State; it may be grand in the church: in the church, building a great institution; in the State, swaying the destinies of millions of men. But piety looks lovelier and sweeter at home; not arrayed in her court dress, nor set off in her church regimentals, but dressed in her homely week-day, working clothes. It is a little striking that the word piety, which so often rings in the Christian church, is mentioned only once in the English Bible, and then coupled with the admonition to show itself first at home."

What shall we say to the piety of that husband and father who is all politeness and smiles away from home, but the moment he enters his own house puts on a frown, finds fault, has the blues, and makes all feel unhappy around him? That is a spurious article. It won't stand the fire.

D. M. CANRIGHT.

Spiritual Gifts.

"PURSUE after love; and desire earnestly the spiritual gifts, but rather that ye may prophesy." 1 Cor. 14: 1.—*Am. Bible Union.*

Was the epistle to the Corinthians written exclusively for the benefit of those then living at Corinth, or was it designed for the instruction of the church in general throughout the dispensation?

If it is not too late now to follow after love, by what rule is it too late to desire earnestly the spiritual gifts?

Has God taught us to desire earnestly that which he has determined in no case to grant us? R. F. COTTRELL.

Self-Control.

It seems to me that all times are alike adapted for happiness, and if we grow old, as one should grow old, the last days of life must be the happiest of all. Every stage of life is but the preparation for the next one. It is the treasure-house in which are collected all the pleasures that are to make the future time happy. The child has indeed but few troubles, but they are to him as larger ones prove to his parents. I asked a friend once, speaking of the happy, cloudless days of his childhood, if he would like to be always a child. He stopped for a moment, and then said, "No." I think he was right. There is progress in everything—in our means of happiness, and in our capacity for enjoyment. Then let us look back upon the time-wrinkled face of the past only with feelings of regret. Give me the present, glowing and full of life, and the future, glorious with its bright visions. I would rather look forward than look back; rather spend the golden hours in working out present happiness, than in vain regrets for the past. It is but the helm with which to steer her onward course. It is the steep and rugged mountain up which lies our way. It is not genius nor fortune that paves the way to eminence, but earnestness, self-control, wisdom. These are in our hands; let us use them, and when at the sunset of life we turn to look back on our path, and see it stretching far down before us peacefully, happily, we may lay ourselves down to rest.—*Sel.*

LATENT MORAL POWER.—It is impossible to over-estimate, or rather to estimate, the power that lies latent in our churches. We talk of the power latent in steam—latent till Watt evoked its spirit from the waters, and set the giant to turn the iron arms of machinery. We talk of the power that was latent in the skies till science climbed their heights, and seizing the spirit of thunder, chained it to our service—abolishing distance; outstripping the wings of time, and flashing our thoughts across rolling seas to distant continents. Yet what are these to the moral power that lies asleep in the congregations of our country and of the Christian world? And why latent? Because men and women neither appreciate their individual influence, nor estimate aright their own individual responsibilities.—*Sel.*

FAITH.—When Charles V. imperiously required the Confession of Augsburg to be abandoned, and gave the Protestant leaders only six months more in which to make up their minds finally, the cause of the Reformation was thought hopeless. But Luther exclaimed: "I saw a sign in the heavens, out of my window at night; the stars, the hosts of heaven, held up in a vault above me; and yet I could see no pillars on which the Master made it to rest. But I had no fear it would fall. Some men look above for the pillars, and would fain touch them with their hands, as if afraid the sky would fall. Poor souls! Is not God always there?"—*Dr. Gill.*

We often omit the good we might do in consequence of thinking about that which is out of our power to do.

Obituary Notices.

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

DIED, of scarlet fever, in Hillsdale, Mich., June 21, 1871, Frankie, the only son of A. and P. Glenson, aged two years, three months and fourteen days. A short funeral sermon by the writer, from 1 Cor. 15: 26. W. B. CASTLE.

The Review and Herald.

Battle Creek, Mich., Third-day, July 11, 1871.

"Making a Tinkling with their Feet." Isa. 3:16.

THE following item, clipped from a secular paper, will be interesting to those who read the third of Isaiah:—

"An innovation in the way of female decoration has been introduced in the fashionable circles of London, which even the universal adoption of short skirts could hardly have led one to expect. It is said that certain lovely damsels, tired of bracelets, necklaces, earrings, and tiaras, have accepted and promulgated the Eastern fashion of wearing anklets. They are already for sale in the prominent jewelry stores, and many of them are superbly fashioned, being wrought in gold and silver, and enriched with precious stones. They generally have little tinkling bells attached."

To N. Orcutt, Vt.

WHEN God made the sun the light bearer, it was done by a word and in an instant. The act marked the commencement of the fourth day, just as the creation of the earth marked the beginning of the first day. The making of the sun the light bearer and ruler of the day did not change the place of light on the earth, nor the space which it covered; for the sun was appointed to rule as God's vicegerent, the day which he himself had created and maintained by other means for three days. The eastern extremity of the sun's light did therefore correspond with the evening twilight then existing upon the earth, and this twilight marked the commencement of the fourth day. As the sun's rule is maintained by an apparent westward circuit of the globe, the commencement of that rule must be at the most eastern extremity of his light when his rule began. This must be where twilight existed at that time on the east side of the field of light and the west side of the field of darkness. God did not make the sun light bearer to disarrange the day which he had already established, but to preserve its existence by ruling it as his vicegerent, so that its existence might be maintained by natural means rather than by special interposition as before it had been.

J. N. A.

Withdrawal.

TO THOSE brethren to whom I have promised to hold meetings in their neighborhoods, I wish to say that I now feel it duty to withdraw such promises. This I do by the advice of the physicians, who inform me that my practice of attending monthly meetings or of holding meetings part of the time will not only keep me weak and comparatively useless, but result in entire prostration; and that my only chance of recovery and of future usefulness is to abstain from preaching and as far as possible from mental exercise, and to let all of my labor be out of doors and with my hands. I much regret the necessity for this course, but the necessity exists, and it is better to act in reference to it now than to put it off till my recovery becomes hopeless.

J. H. WAGGONER.

¹ Battle Creek, July 9.

The P. O. address of Eld. A. S. Hutchins is Worcester, Vt.

The P. O. address of Elds. R. F. Andrews and T. M. Steward, till further notice, will be Streator, La Salle Co., Ill.

The post-office address of Eld. W. H. Littlejohn for the present is Allegan, Mich.

Every Man's Life a Plan of God.

EVERY human soul has a complete and perfect plan cherished for it in the heart of God—a divine biography marked out, which it enters into life to live. This life, rightfully unfolded, will be a complete and beautiful whole; an experience led on by God, and unfolded by the secret nurture of the world; a drama cast in the mold of a perfect art, with no part wanting; a divine study for the man himself and for others; a study that shall forever unfold, in wondrous beauty, the love and faithfulness of God; great in its conception, great in the divine skill by which it is shaped; above all, great in the momentous and glorious issues it prepares. What a thought is this for every human soul to cherish! What dignity does it add to life! What support does it bring to the trial of life! What instigation does it add to send us on in everything that constitutes our excellence! We live in the divine thought. We fill a place in the great everlasting plan of God's intelligence. We never sink below his care, never drop out of his counsel.—Dr. Bushnell.

Scolding.

Or all the disagreeable habits the world was ever tormented with, scolding is the most annoying. To hear a saw filed, to hear a peacock scream, or an Indian yell, is music compared with it. Since we were little children we have always felt a mortal abhorrence to scolding. And if we had been scolded as some children are, we know not that we should ever have been good for anything. It is no wonder so many children are bad. The good is all scolded out of them. It is stunted or killed by early frosts of cold, icy scolding. What a frost is to the spring buds, is scolding to all the child hearts. Scolding folks at home! How miserable! Lightning, thunder, hail, storms, and winds, rather than the hurricane of scolding,

Let all the powers that be wage a war of kindness on all the scolders, that they may be overcome with a better spirit.—Sel.

News and Miscellany.

"Can ye not discern the signs of the times?"

NOVA SCOTIA.—The statement is officially confirmed from London that Halifax will (now that the Treaty of Washington has been ratified) soon cease to be the rendezvous for the British North American fleet, and that the fleet in Canadian waters will be reduced to the Commodore's ship.

A LARGE party of Japanese visited the Howard University on Thursday, and spent the day in examining everything of interest in connection with that institution. Gen. Howard found them the most inquisitive visitors he has ever met.

A NOTABLE feature of College Commencements this year is the frequency with which Japanese faces appear. The Government of Japan has sent several hundred young men to this country to be educated. In a few years they will carry back with them all that our colleges can give in the way of scholastic culture, as well as such germs of Christian civilization as may effect more for the ultimate advancement of Japan than a century of ordinary missionary work. According to universal testimony, these young men are apt, thoughtful, attentive, well-behaved, and eager to learn. Year by year the number of those coming hither appears likely to increase, and the result may be that in 1900 Japan herself will have become the Athens of the East.

THE Japanese Empire is reaching out in many directions in search of instructors in the arts of peace and war. The various native agents in this country have collected a vast amount of information designed to be of use in the future development of the industrial resources of that country; and to-day we have information that the Commissioner of Agriculture at Washington has accepted a position at the head of an expedition to examine into the best means for developing the agricultural resources of Japan. Other scientific gentlemen from this country have taken commissions in the same expedition. One or two skilled military men have been invited over to Japan by the Embassy, and will be set to work as instructors in artillery and cavalry practice.

A DIFFERENCE has arisen between the Egyptian Government and the French Consul at Cairo, in consequence of the alleged illegal arrest of a French citizen there by the police. Satisfaction has been demanded by France, and negotiations are pending for the settlement of the dispute.

ROME is once more the capital of united Italy. The kingdom within whose boundary lines so much of the romance and poetry of history, since the wandering Aeneas landed upon its shores have found a birthplace and a home, extends again from the Tuscan to the Sicilian seas, from the Alps to the Adriatic, from the German forests to the waves of the Mediterranean.

The king of Italy took formal possession of Rome on Sunday. The embassies of all the principal countries of Europe, as well as that of the United States, have removed thither, while little Belgium alone, its government saturated with Catholicism, recognizes still a divided Italy, and sends ambassadors both to the Pope and to Emanuel.

The Pope as the spiritual sovereign of the Catholic church, residing in Rome, is to be treated with all reverence and consideration. No respect will be paid to him, however, as a temporal ruler. There is no probability that any foreign power will interfere with what was inevitable when the "man of Sedan" lost his throne, nor is the pope likely to abandon Rome as his residence, even though he has threatened to leave for Malta or Corsica. Whatever of spiritual power and vicegerency divine he has possessed he will still retain, and if he sways the hearts of six hundred million Catholics, his rights to a territory about the size of our own District of Columbia are of small importance. To attribute so much of his dignity and power to a few acres of ground, is like supposing that the greatness and might of the United States Government proceed, for the most part, from its ownership of the District just referred to.—*Detroit Post.*

Heavenly Photography.

FRESH information from the next world has lately been received in London of a most interesting character. A certain Miss Houghton has furnished (under spiritual guidance) a series of portraits which are now on view and for sale in Bond street. All London is crowding to see them; and it is no wonder, as among the subjects are to be found likenesses of the crown worn at present in his new abode by Prince Albert, flowers from heavenly hills, the Hollow of the Hand of the Holy Ghost, and eight separate views of the eye of Jehovah.

"The paintings, to a purely earthly observer, resemble," the *Examiner* tells us, "splodges and dashes of lurid colors, or a full-bodied black beetle mashed between two sheets of marbled paper;" which description assumes a deep significance when we learn that each color has its spiritual meaning. Thus the "Book of Ages" is expressed by yellow ochre (delicacy of mind), raw sienna (considerateness), madder (adjustingness of temper), and more than all, brown pink (economy). This medley, which is to several minds pure blasphemy, is daily studied, we are told, by crowds of devout believers in Miss Houghton and her angelic painters with earnest zeal. We are led to suspect that either American spirits are sharper and more matter of fact than their brethren, or else that only the work-a-day part of heaven lies over our patch of the world's surface. We have no such subtle glories unfolded as these. Our spirits, it is true, have devoted themselves lately to pictorial art, but it was rather in a photographic line. They have been going about through Ohio and among the Pennsylvania Dutch leaving likenesses of themselves on street lamps and drug-shop windows, in indubitable trowsers, coats, and crinolines. Occasionally, the portrait of a ghostly pup, or chicken, or other spiritual poultry, has been found with the others. In one house in Ohio, the spiritual artists varied their labors at the camera by chipping the dresses of the women into shreds, tumbling old ladies down the cellar stairs, and abstracting greenbacks to no inconsiderable amount from the breeches-pocket of their host.

Seriously, we have every cause to think that art in all its branches is but poorly comprehended in the future world. If the Ohio lamp-post daguerreotypes and Miss Houghton's efforts are the best which newcomers of aesthetic tastes may look for throughout the coming ages in the heavenly regions, it is a pity that moth and dust will be left to corrupt their Tarners

and Geromes here, and that they cannot be taken with them.

Belief in these things is by no means confined to the illiterate or vulgar. Some of the wisest, most practical, most refined men and women among us give them unwavering confidence. How do they explain these mysteries? Is there no way by which they can make this hurly-burly of raps, dancing tables, insane rhapsodies and colored daubs representing the "Eye of Jehovah," as attractive to the ordinary mind as the Heaven of which they have robbed us—the shadow of eternal beauty and eternal peace from hills afar off, beyond which each man in his rare best moments saw his God and his loved ones as in a dream?—*N. Y. Tribune.*

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.

QUARTERLY meeting for the church at Sand Prairie, Wis., July 29, 1871. THOMAS DEMMON, Clerk.

MONTHLY meeting for the churches of Onawa, Iowa, and Decatur, Nebraska, will be held in Nebraska, eight miles below Decatur. Come, brethren, praying that the Lord will meet with us.

JEFFERSON BARTLETT.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

LIDBIE W CRANDALL: You can send by P. O. money order.

RECEIPTS

For Review and Herald.

Annexed to each receipt is the following list, in the Volume and Number of the Review & Herald to which the money received pays, which should correspond with the Numbers on the Papers. If money for the paper is not in due time acknowledged, immediate notice of the same should then be given.

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Cash Received on Account.

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