



And Sabbath Herald.

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

The Advent Review & Sabbath Herald

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Our One Life.

'Tis not for man to trifle! Life is brief,

And sin is here.

Our age is but the falling of a leaf,

A dropping tear.

We have no time to sport away the hours,
All must be earnest in a world like ours.

Not many lives, but only one have we,

One, only one;

How sacred should that one life be,

That narrow span!

Day after day filled up with blessed toil,

Hour after hour still bringing in new spoil.

Our being is no shadow of thin air,

No vacant dream,

No fable of things that never were,

But only seem.

'Tis full of meaning as of mystery,
Though strange and solemn may that meaning be.

Our sorrows are no phantom of the night,

No idle tale;

No cloud that floats along a sky of light,

On summer gale.

They are the true realities of earth,

Friends and companions even from our birth.

O life below! how brief and poor and sad!

One heavy sigh.

O life above! how long, how fair, and glad!

An endless joy.

O to be done with daily dying here;

O to begin the living in yon sphere!

O day of time, how dark! O sky and earth,

How dull your hue!

O day of Christ, how bright! O sky and earth,

Made fair and new!

Come, better Eden, with thy fresher green;

Come, brighter Salem, gladden all the scene.

—Bonar.

The Moral Law.

It is said that "God has a written law and a gospel; the law humbles us, and the gospel comforts us; the law casts us down, and the gospel raises us up; the law convinces us of our misery, and the gospel convinces us of His mercy; the law discovers sin, and the gospel discovers grace, and Christ."

When the grace of God is accepted, it leads the receiver to forsake the ways of disobedience, and he feels as the Psalmist has expressed, that God's precepts are lovely and perfect; and he learns from the sacred word that they are unchangeable and everlasting.

Concerning this law of perfect precepts, which some presumingly believe has been changed, while others affirm that its requirements are not binding in

the present dispensation, the noted J. W. Nevin, D. D. in his summary of Biblical Antiquities, gives the following remarks:

A. P. V. H.

The Moral Law, summarily comprehended in the ten commandments uttered from Mount Sinai, requires in all its precepts, a spiritual obedience. It contemplates the heart. It carries its authority into all duties; even such as were ceremonial in their nature, were enforced by its power; because when the will of God is understood, whatever it may prescribe, the obligation to regard it flows from the first principle of natural and unchangeable reason; namely, that the creature should in everything render a willing obedience to its infinitely perfect Creator. Thus, for an ancient Jew to eat swine's flesh, while it brought him under the penalty of the ceremonial law, was an offense, also, if willfully done, against the moral law, not less truly than it would have been for him to take his Maker's name in vain, or to steal his neighbor's property. Our Saviour teaches us that the sum of all the moral law is expressed in two great precepts. (Matt. xxii, 37-40.) Love to God will secure natural obedience to all his will, and "love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." (John xiv, 23, Rom. xiii, 8-10.) This law is that which Paul speaks of as being written in the hearts of men. (Rom. ii, 15.) Man was originally made so as to have a natural sense of its obligation, and a natural knowledge of its precepts. And, although, by the fall, the clearness of this knowledge has been much obscured, it has not still been utterly taken away; but some vestiges of it are to be found in every age, among all people. (Rom. i, 19-21.) It is still only by reason of sin, that men do not all learn the glory of God from his works, and are not all moved by their inward sense to understand the moral law, and to make it the rule of their conduct.

This law, we have said, never loses its force. Every human soul is at all times under its authority. Nor will it in any case give up the smallest part of its claim. It requires full obedience, or tremendous punishment, such as falling upon a creature like man, must doom him to everlasting destruction. The law is holy, just, and good—and whosoever offendeth in one point is guilty of all—for it is written, "Cursed is every one that continueth not in all things written in the book of the law to do them," and again, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Rom. vii, 12, James ii, 10, Gal. iii, 10, Matt. v, 18.) According to this law we are to be judged in the great day. Reader! have you not broken it times without number? How then will you appear before the judgment-seat of God? How will you stand in that awful trial, where a single offense is enough to condemn you forever? Can it be that you have not yet begun to look out for some way of escape from so fearful a prospect?

Though we cannot now see Jesus, yet we are to "walk as seeing him who is invisible;" and "rejoice with joy unspeakable and full of glory" in the assurance that he is ever near us.

One soul converted to God is better than thousands merely moralized, and sleeping in their sins.

Selected for the Review.

Scripture Precepts Concerning Meekness.

MEEKNESS is a lovely grace, and is reckoned by the apostle as one of the "fruits of the Spirit." Gal. v, 22. In these days of pride, self-will, and arrogance, it is truly refreshing to recognize this Christ-like trait. Meekness is simply humility, resignation, submission to the Divine will, without murmuring or peevishness. It is a grace which will act an important part in fitting us to dwell with God. None of the ancient heathen philosophers, who are lauded for their excellencies, seemed to have understood, or recommended this virtue. Need we say that the one who selected the following for the Review has our thanks? It is from the pen of that excellent divine, Matthew Henry. a.

If we lay the word of God before us for our rule, and will be ruled by it, we shall find meekness and quietness as much our duty as our ornament. We are there told, as the will of God, that we must "seek meekness."

1. This command we have in Zeph. ii, 3, and it is especially directed to the meek. "Seek ye the Lord, all ye meek of the earth;" "seek meekness." Though they were meek, and were pronounced so by Him who searches the heart, yet they must seek meekness: which teaches us that those who have some degree of this grace, have still need of more, and must desire and endeavor to obtain more.

Paul was a man of great attainments in grace, and yet we find him "forgetting those things which were behind, and reaching forth to those that were before." Those who "took joyfully the spoiling of their goods," are yet told that they "have need of patience." Thus the meek of the earth (who, being on the earth, are in a state of infirmity and imperfection, of trial and temptation), have still need of meekness; that is, they must learn to be yet more calm and composed, more steady, and even, and regular, in the government of their passions, and in the management of their whole conversation. They who have silenced all angry words, must learn to suppress the first risings and emotions of angry thoughts.

It is observable that when the meek of the earth are especially directed to seek meekness, when the day of the Lord's anger hastens on, when the times are bad, and desolating judgments are breaking in, then we have occasion for all the meekness we have, and all we can get, and all is little enough; meekness to bear the trial, and to bear our testimony in the trial. There is sometimes "an hour of temptation," a critical day, when the exercise of meekness is the work of the day; sometimes the children of men are more than ordinarily provoking, and then the children of God have more than common need of meekness. When God is justly angry, and men are unjustly angry, there is anger enough stirring, and then "blessed are the meek," who are careful to keep possession of their souls when they can keep possession of nothing else.

Now the way prescribed for the attainment of meekness, is to seek for it. Ask of God; pray for it: it is a fruit of the Spirit; it is given by the God of all grace, and to him we must go for it. It is a branch of

that wisdom which he that lacketh must ask of God, and it shall be given him. The God we address is called "the God of patience and consolation;" and he is the God of consolation, because the God of patience, and as such we must look to him when we come to him for grace to make us "like-minded," that is, meek and loving one toward another. God's people are, and should be, a people that "covet the best gifts," and make their court to the best Giver, who "never said to the praying seed of Jacob, Seek in vain;" but has given us an assurance firm enough for us to build upon, and rich enough for us to encourage ourselves with,—"Seek and ye shall find." What would we more? Seek meekness, and ye shall find it. The promise annexed is very encouraging to the meek of the earth who seek meekness: "it may be ye shall be hid in the day of the Lord's anger." Though it be a promise with an "it may be," yet it ministers abundance of comfort; and the meek ones of the earth that hope in his mercy, and can venture their all upon an intimation of his good-will, shall find, to their comfort, that when God brings a flood upon the world of the ungodly, he has an ark for all his Noahs, his resting, quiet people, in which they shall be hid.

2. We must put on meekness. "Put on, therefore, (as the elect of God, holy and beloved)—meekness." It is one of the members of the new man which we must put on. Put it on as armor to keep provocations from the heart, and so to defend the vitals. They who have tried it will say it is "armor of proof." When you are putting on "the whole armor of God," do not forget this. Put it on as attire, as your necessary clothing, which you cannot go without; look upon yourselves as ungirt, undrest, unblest without it. Put it on as a livery garment, by which you may be known to be the disciples of the meek, and humble, and patient Jesus, and to belong to that peaceable family. Put it on as an ornament, as a robe and a diadem, by which you may be both beautified and dignified in the eyes of others. Put it on as the elect of God, holy and beloved, because you are so in profession; and that you may approve yourselves so in truth, be clothed with meekness as the elect of God, a chosen people, whom God hath set apart for himself from the rest of the world, as holy: study these graces, which put such a luster upon holiness, and recommend it to those that are without, as beloved of God and beloved of men: for love's sake, put on meekness. What winning, persuasive rhetoric is here! enough, one would think, to smooth the roughest soul, and to soften and sweeten the most obstinate heart! Meekness is a grace of the Spirit's working, a garment of his preparing, but we must put it on, that is, we must lay our souls under the commanding power and influence of it. Put it on, not as a loose outer garment, to be put off in hot weather, but let it cleave to us, as a girdle cleaves to a man's loins; so put it on as to reckon ourselves naked to our shame without it.

3. We must follow after meekness. This precept we have in 1 Tim. vi, 11. Meekness is here put in opposition to those foolish and hurtful lusts that Timothy must flee from: "Thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness." See what good company it is ranked with. Every Christian is in a sense a man of God, and those that belong to God are concerned to be, and do, so as to recommend themselves to him, and his religion to the world; therefore let the men of God follow after meekness. While others are ingenious and industrious enough in following after malice and revenge, projecting and prosecuting angry designs, be you wise and diligent to preserve the peace, both within doors and without. Following meekness bespeaks a sincere desire, and a serious endeavor to get the mastery of our passion, and to check, govern, and moderate all the motions of it. Follow meekness, that is, as much as in you lies, live peaceably with all men, endeavoring to keep the unity of the Spirit: we can but make one side in the dispute; if others will quarrel, let us be peaceable; if others will strike fire, that is their fault; let us not be as tinder to it.

God's glory, like the filings of gold, is too precious to be lost wherever it drops.—*Charnock.*

A Time for all Things.

This is an excellent rule to reduce to practice in every day life. Order, promptness, and punctuality are taught us in the Scriptures; and we think the following remarks of O. S. Fowler will be acceded to by our friends generally.

A. P. V.H.

"There is a TIME for all things," and all things should transpire in their season. Is it not important that the sun, moon, and stars rise and set to their appointed second? What confusion would their irregularity cause throughout the universe? Does nature regulate her operation by keeping the most PERFECT time, and shall not man, the highest of her works, also observe a corresponding periodicity? Was this institution created in vain, or man adapted to it for nought? If nature without timing her operations, would be rendered so imperfect as to be valueless, shall man mar his nature and blast his happiness by not observing times and seasons? And since periodicity in her is so incalculably beneficial in all her operations, shall not man also follow her teachings by observing that regularity of which she sets so perfect a pattern?

Let us all, then, follow this teaching and requisition of nature. LET US APPROPRIATE OR LAY OUT all our time, and then adhere strictly to such appropriations. Let us appoint a specified time to rise, breakfast, dine, sup, study, transact business, and even particular kinds, recreate, retire, and prosecute every avocation of life. Than this, few things are more promotive of health, happiness, and even life itself; for where is the aged person whose habits are not regular, or what tends to prolong life more than regularity of habits? How incalculably more, also, we can accomplish as well as enjoy by pursuing this regularity? Have no set time for anything, and what loss of time, derangement of affairs, and perpetual confusion ensue? But how appointing particular times in which to do particular things, facilitates dispatch, and institutes perfect clockwork throughout all the habits and operations of life!

Since this periodicity is thus important in eating, sleeping, business, and the like, is it not as much more so when applied to the higher faculties as their functions are more exalted? Should we not, then, set apart particular TIMES for the exercise of intellect and moral sentiment, and even for each one of these higher faculties? And these seasons ought to be DAILY. In fact, no day should be allowed to pass without our improving certain portions of it in cultivating these God-like powers. Indeed, these noblest functions of our nature should take PRIORITY in occupying our time. We should appropriate certain hours daily to reading, reflection, the cultivation of memory, and, above all, to the worship of God. Nor hours in the day merely, but days in the week and year. The observance of religious sabbaths, festivals, fasts, and ceremonies, not only coincides with the nature of man, but is absolutely necessary to perfect that nature.

Since regularity of personal and business habits is so indispensable in adults, its early formation in children is equally important. Begin in the very cradle. Put them to bed at particular hours, and they will soon fall asleep spontaneously when their time arrives, and also awaken at just such times every day. Feed them regularly and they will never tease for, nor require food between meals, indulgence in which is decidedly injurious. And thus of every thing else. The power and utility of habits thus formed, are incalculable. Even indifferent habits well followed become beneficial. How much more, then, those that are good IN THEMSELVES? Mothers by as much as you love your children—by as much as you desire their prosperity and even life—mark and follow this direction. It will even save you a vast amount of time and trouble, as it will them of ill-temper and even temptation to sin. You are not permitted to confer many equally great blessings on them. Better form one good habit in a child than leave it a legacy of millions. That child who has been trained up to regularity is richer than Solomon and Croesus together. But poor indeed is that youth, however large his property, who has no such fixed periodicity of habits. Liable even to become vicious, which well-established habits, especially of retiring, would pre-

vent. In short, few things in the training of children are equally important, or even in perfecting our own characters as adults. Do not these remarks commend themselves to the experience and the common sense of all who have either? Will not all commence their vigorous practice FORTHWITH, and continue it through life?

Grandeur of the Bible.

Sad error this, to take
The light of nature, rather than the light
Of Revelation for a guide. As well
Prefer the borrowed light of earth's pale moon
To the effulgence of the noon-day sun.

—*Bates.*

If we have ever tried it we must have been struck with the few solid thoughts, the few suggestive ideas which survive the perusal of the most brilliant of human books. Few of them can stand three readings, and of the memorabilia which you had marked in your first reading, on reverting to them you find that many of these were not so striking, or weighty, or original as you thought. But the word of God is solid, it will stand a thousand readings, and the man who has gone over it the most frequently and carefully is the surest of finding new wonders there.—*Rev. James Hamilton.*

When I commenced my duties as professor of theology, I feared that the frequency with which I should have to pass over the same portions of Scripture would abate the interest in my own mind in reading them. But after more than fifty years of study it is my experience that with every class my interest increases.—*Professor Leonard Woods.*

I have always found in my scientific studies, that when I could get the Bible to say anything upon the subject, it afforded me a firm platform to stand upon, and another round in the ladder by which I could safely ascend.—*Lieut. Maury.*

I have for many years made it a practice to read through the Bible once a year. My custom is to read four or five chapters every morning after rising from my bed. It employs about an hour of my time, and seems to be the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history, or morality, it is an invaluable and inexhaustible mine of knowledge and virtue.—*John Quincy Adams.*

I can easily conceive why the Bible was one of the four volumes which always lay on Byron's table; and it would be easy to fill a lecture with the testimonies, written or unwritten, which painters, sculptors, orators and poets have rendered to the most thought-suggesting book in the world.—*Hamilton.*

From the time that at my mother's feet, or on my father's knee, I first learned to lispen verses from the sacred writings, they have been my daily study and vigilant contemplation. If there is anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures.—*Daniel Webster.*

I am of opinion that the Bible contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they may have been written.—*Sir William Jones.*

I will hazard the assertion that no man ever did, or ever will, become truly eloquent, without becoming a constant reader of the Bible, and an admirer of the purity and sublimity of its language.—*Fisher Ames.*

I rest in the Bible as the only book in which is to be found true eloquence and wisdom.—*Picus Mirandula.*

There is no book like the Bible for excellent learning, wisdom and use.—*Sir Matthew Hale.*

No writers, from the invention of letters to the present time, are equal to the penmen of the books of the Old and New Testaments in true excellence, utility and dignity.—*Dr. David Hartley.*

Every word and syllable of the Bible ought to be adored; it not only cannot be enough admired, but it cannot be too much admired.—*Bileau.*

The Bible is a matchless volume; it is impossible we can study it too much or esteem it too highly.—*Boyle.*

We account the Scriptures of God to be the most sublime philosophy.—*Sir Isaac Newton.*

There are no songs comparable with the songs of

Sion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.—*Milton.*

I must confess to you that the majesty of the Scriptures astonishes me; the holiness of the evangelists speaks to my heart, and has such strong and striking characters of truth, and is, moreover, so perfectly inimitable, that if it had been the invention of men, the inventors would have been the greatest of heroes.—*Rousseau.*

The Bible is itself a standing and an astonishing miracle. Written fragment by fragment, throughout the course of fifteen centuries, under different states of society, and in different languages, by persons of the most opposite tempers, talents and conditions, learned and unlearned, prince and peasant, lord and peer; cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematic representations, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer; in short, all rational shapes of human discourse, and treating, moreover, on subjects not obvious, but most difficult; its authors are not to be found, like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.—*Prof. MacLayan.*

The rhetorical and poetical beauties of Scripture are merely incidental. Its authors wrote, not for glory nor display, not to astonish nor amaze their brethren, but to instruct them, and to make them better. They wrote for God's glory, not their own; they wrote for the world's advantage, not to aggrandize themselves. Demosthenes composed his splendid oration in order to win the crown of eloquence; and the most elaborate efforts of ancient oratory—the panegyric to which Socrates devoted fifteen years—was just an essay-written prize. How different the circumstances in which the speech on Mar's Hill was spoken, and the farewell sermon in the upper chamber at Troas. Herodotus and Thucydides composed their histories with a view to popular applause; and Pindar's fiery pulse beat faster in view of the great Olympic gathering and the praises of assembled Greece. How opposite the circumstances in which the seer of Horeb penned his faithful story, and Isaiah and Jeremiah poured forth the fearless denunciations of popular sins. The most superb of modern historians confesses the flutter which he felt when the last line of his task was written, and he thought that perhaps his fame was established. A more important history concludes: "These things were written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on time,
And on its dark and troubled billows still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of Heaven's own light, and to the hills of God,
The everlasting hills, pointed the sinner's eye:
—*Pollock.*

O come! let us walk in the light of the Lord,
As it beams from the page of his life-giving word!
'Tis a lamp to our feet, and we go not astray,
While we follow the path that's illum'd by its ray,
The path by the prophets and patriarchs trod,
Still bright with the steps of the chosen of God.
—*Wm. H. Burleigh.*

Insects—Why Were They Made?

THE earth is covered with beauty everywhere, and is teeming with various plants in their early stages of growth. With them comes a new world of animated nature, in the form of insects, whose name is legion. Very few plants escape them. The mullein, chickory, dock and mudcock, are, perhaps exceptions. The more tender and delicate a plant, the better they like it, and that is very sensible in them. Scarcely a plant among all our farm crops or the garden vegetables, escapes their ravages. They are everywhere. They will cut off your thrifty hills of beautiful squash plants in a single day and night, and the row of beautiful egg

plants, that were tipped with dew and shone so brightly in yesterday's morning sun, are utterly worthless to-day, drooping, mutilated, dying! Birds, squirrels, and mice destroy the corn; caterpillars and canker worms destroy the foliage of the fruit trees; and the apple-worm, moth and curculio either drop an egg upon the fruit or puncture it, or seal over an egg, and thus introduce an enemy into the very citadel of life, which preys upon its vitals until death ensues. All the fruits, grains and grasses have their enemies, and nothing but vigilance will save the plants of the cultivator from common destruction.

What were these creatures made for? is a question sometimes asked by persons, when the long and careful labor of their hands is cut off in a single day! We can only reply, that they were created and placed in our midst by the same wise and beneficent Being that created us, and who has made it our duty to cultivate and subdue the earth, and make it teem with fertility. If we cannot fathom the mysteries of a single blade of grass, how can we expect to penetrate his designs in the multiplication of so many creatures that destroy the labor of our hands. The thought that he created them—and undoubtedly for wise purposes—should hush every murmur, and lead us to accept what he has given in grateful trust and confiding love.

That insects are made in vain we cannot for a moment believe. The evils they inflict upon us have their compensation. Most birds feed upon insects. Should we be willing to give up these, if withdrawing insects were the price? They also serve as food to the larger animals, and even for man himself in some countries. They undoubtedly assist to maintain a due balance between vegetable and animal productions, and are also scavengers, removing nuisances and deformities that become exceedingly offensive to the senses. They serve us in the fertilization of plants, fructifying them with the pollen which they carry along from flower to flower. They afford us medicines, some of which are of such essential service as to be thought indispensable in the practice of the physician. Dyes of exquisite color, are obtained from them, and could scarcely be spared in the arts. So they yield us wax, honey and silk—silks that are in the civilized world—silks in which kings and queens are clad, and which may be found in some form in the humblest hamlet in the land.

Let these compensations—and no doubt there are many more—comfort us in our moments of vexation, added to the thought that *this is their world as well as ours*; that God has created and placed them in it, and caused plants to grow for man and beast, and that we are, all alike, dependent upon his bounty for our daily bread.

But, let us be watchful that they do not get too large a share. In this patient watchfulness we may find, perhaps, another compensation of which we have as yet little thought. Stern virtues do not spring up from beds of down and paths of ease, but amid the sharp and rugged ways of life, in trials and disappointments, even after all our powers have been exerted to avoid them. Is it impossible that these tiny destructives are exercising us in lessons of patience, forbearance and love, and leading us more directly to him who is the Author of all! Who knows?—*New England Farmer.*

Nearing Home.

Yes, dear brethren and sisters, we are nearing home. The wheels of time are rolling on with the celerity of the lightning flash, and every revolution brings us one day nearer our Eden home. Soon we shall be there. Oh, what a stupendous thought! Immortality secured in the paradise of God! No more aches and pains; no more sighs and tears; no, nothing there to mar the happiness of God's dear saints in the bright world to come. The tree of life, lost by Adam's fall, once more blooms on Eden's aromatic plains. The forest songsters tune their warbling notes without a fear of harm, and the (now) ferocious beasts lie submissive at the infant's feet.

The glorified saints, redeemed from hades' dark gloom, participate in the full fruition of their hope, while sparkling diadems deck their immortal brows.

And can it be that we are within a few brief years of that blissful home? Yes, the clarion notes of the last

loud trumpet may break the silent watches of to-morrow's night. And are we prepared for that event? Have we done our duty in warning our fellow-men? If not, let us be up and doing, that we may meet the approving smile of Him who knows the secrets of our hearts, when he shall come to render unto every man according as his deeds shall be.

The wheels of time are rolling on,
The day is drawing near,
When Israel's King, God's royal Son,
In glory shall appear;

And those who bravely meet the strife,
And to the end endure,
Shall gain a crown of endless life,
Which is "in Christ secure."

But those who do despise his name,
Or shun the cross to bear,
Shall in "that day" be put to shame,
And doomed to dark despair.

—J. W. TAYLOR in *World's Crisis.*

Strange Phenomenon.

FROM the Chicago Tribune of the 27th ult., we take the following item. It is from the correspondence of the N. Y. Tribune.

HOT WEATHER IN ALGERIA—A SIROCCO UNDER WHICH
HOUSES BURST THEIR WALLS AND FORESTS
ARE LIT UP IN FLAMES.

The exceptionally hot weather which we have had for the last week makes us read with additional interest the accounts of a scorching sirocco in Algeria, followed by devastating fires. A letter from Algeria says: "Almost all summer we have been congratulating ourselves on the coolness of the season, and when letters from France complained of the heat, we recommended our friends to come to Algeria for fresh air. But we reckoned without our host—the sirocco; and now that has come with a vengeance. It was prefaced by a tremendous thunder-storm, which broke the windows, and roused the population from their beds. An hour later, all was calm; but the old colonists knew what was coming, and sure enough the next day the sky assumed that peculiar violet color which so astonishes artists when they venture to pass a summer on the other side of Mt. Atlas. A few burning gusts of air, feeling and smelling like that issuing from an oven when the baker opens it to take out the bread, served as an advance guard of the enemy. The temperature rose rapidly. On Friday, the thermometer at Duchassaing's Club, with a northern exposure, marked forty-five centigrade in the shade. At El Biar, at the same time, another thermometer, also in the shade, but exposed to the full blast of the sirocco, went up to 51½. The most robust man could not have crossed the sunny side of Government-place without danger. The ground burned the feet through the shoe-leather; the hand that touched any object whatever—a cane or a coat-sleeve—smarted with pain; the nostrils contracted, and the eyes closed under the influence of the torrid breath of the simoon. In many houses, furniture fell to pieces, tapestry dropped suddenly from the bursting walls, and ceiling crumbled to pieces, and descended upon the heads of the inmates like flakes of burning snow. Never, within the memory of man, had such things been seen in Algiers. At night a frightful spectacle was seen. From Guyotville to Cape Matifou, along an extent of twelve leagues of coast, a lurid glow suddenly appeared, became rapidly more and more intense, and it soon became apparent that the whole country was on fire. Entire mountains burst forth in flame like a volcano, and burning forests lit up the waters of the harbor, and made the stars look pale. It was a sublime horror. There are rumors of loss of life, and the damage done to property is necessarily enormous. Many farms, barns, and stacks, have been entirely destroyed."

THERE are no valuable or lasting pleasures but such as are in some way connected with the pain of the cross. We must suffer with Jesus, if we would also reign with him.

THE pleasure of doing good, is one that never wears out.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 10, 1885.

URIAH SMITH, EDITOR.

David, a Man after God's Own Heart.

THE superficial manner in which skepticism skims over the surface of things, is well illustrated in the use which it makes of the declaration of God, that he had found David a man after his own heart. David, says the skeptic, was guilty of egregious sins; and yet God says that he was a man after his own heart, and hence God endorses David's life as that which he approves, and shows himself well pleased with the heinous sins of which he was guilty. And the conclusion is eagerly arrived at, that herein we have a specimen of the character of the God of the Bible.

Let us see how this is. Paul refers to this matter in Acts xiii, 21, 22, thus: "And afterward they desired a king; and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up to them David, to be their king; to whom also he gave testimony and said, I have found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will." There is enough in this, it would seem, to lead the skeptic to pause a little before drawing his rapid conclusions, and taking it upon himself to ridicule those things, which a little thought would bring before his mind in a far different light. Perhaps it never occurred to such to inquire at *what period* of David's life God bore this testimony concerning him. If they would do this their objection would at once vanish. Paul, in the testimony above quoted, says it was when God raised him up to be king in Saul's stead. And that portion of his life which God by that language approved was then in the past; for God, at that time *had*, up to that point, found him a man after his own heart. And then he refers to him as one who would in the future, perform all his will, having reference, we understand, to his management of the kingdom, from which Saul by his disobedience to the plain command of God, had been removed to make room for him.

A reference to the original scripture from which Paul quotes, will make this matter still more plain. It is found in 1 Sam. xiii, 13, 14: "And Samuel said to Saul, Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue. The Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."

Here it is plainly stated that it was even before Saul was actually dethroned that David was called a man after God's own heart. It was spoken of him while he yet possessed the purity and innocence of his youth. It was never said of him after he had been seduced into wickedness, and had committed those sins which have left their stain upon his great character. To take this testimony spoken of him in his youth, when there was no fault to be found with him, and apply it to him at the close of a life marked by some very prominent follies, and then assert that God thereby endorses those departures from right, is to either blindly or maliciously misapply the record. And if to any of our readers the skeptic should ever urge this testimony concerning David as an objection to God and his word, just remind him of the time when it was spoken, and let him ever after, on this point, keep silence.

PRAYER.—We may judge of the state of our hearts by the earnestness of our prayers. You cannot make a rich man beg like a poor man; you cannot make a man that is full cry for food like one that is hungry: no more will a man who has a good opinion of himself cry for mercy like one who feels that he is a poor and miserable sinner.—Payson.

Hygiene.

WE live in a time when much is being said on the question of health. This, to all, is a practical matter, and every one has occasion to rejoice at the discussion of so important a subject. The world is filling up just now with medical pretenders and quacks, darkening counsel with their high-sounding terms, and confusing the minds of such as desire the truth. But above it all may be heard the voice of true wisdom, saying, "This is the way, walk in it." Yes, thank God! the true light *does* shine, and the gospel of health is being proclaimed.

The inhabitants of this world, like the crazy old ball which they inhabit, are sickly and diseased; and every genuine utterance in the department of hygiene, to the truly wise, will be as the "leaves of that goodly tree," which heal the nations. It is now no longer a question whether we can render more acceptable service to the Father of spirits in a condition of health and strength, than while languidly pining under wasting disease;—no, none but the veriest fanatic would say that a person laboring under the pressure of aches and pains and rheums, could serve God as well as the one in health.

Sickness, should ever teach us that some law has been transgressed. And is there any other way for the sick to get well, and keep well, than by returning to the obedience of Nature's laws, and sinning no more? To this end how important that saying of one of the ancients, "Know thyself." We find a hint at this injunction in the words of the Psalmist—"I will praise thee; for I am fearfully and wonderfully made." What a stupendous piece of architecture is man! What a combination, what mechanism, what arrangement, what adaptedness in all his parts. Truly he is, as inspiration declares, "*wonderfully made.*" And is not that individual better prepared to intelligently worship the Creator, who has some knowledge of his physical structure? "God formed man of the dust of the ground." Yes, he is made with bones and skin, and muscles and nerves, and tendons and ligaments, and arteries and veins, as David declared, he is "*fearfully made.*" And "God made man upright;" he was perfectly developed—mentally and physically—made in the image of God. And can we, creatures in God's image, transgress with impunity, and still expect the radiant light of Heaven to shine down on our souls? Let us not, as the Apostle says, "deceive ourselves by false reasoning." James i, 22, [Mack. Trans.] It is our wisdom to understand our organism, to "know ourselves" in a hygienic and physical, as well as moral, sense, and not precipitate ourselves into the arms of that hydra, Disease; but if we have sinned foolishly and ignorantly, make atonement for those acts by returning to God in the way of his moral and physical laws, and then shall we have a heart to pray for the "health of His countenance to rest upon us."

Brethren and sisters, let us all contribute our mite, in precept and practice, to this great work of Health Reform. Let us conform willingly, not stubbornly, to a course of life which will secure to us that greatest of earthly gifts,—HEALTH. This blessing we may all have in its fullness. Nature, in her mysterious laboratory, has agencies, such as air and water (blessed therapeutics!) which will make her obedient children as healthy as the giant trees of the forest. And if by a departure from her wholesome teachings we have incurred her penalties in our bodies, let us return with repentant steps to the arms of our all-loving Father, and Nature will set her potent arm to the task, and eliminate from the system those buds of disease which are the plague of the life.

Let us as a people look at this matter in the light of Christian obligation, and consecrate ourselves fully to the service of the God of health. Let our diet and exercise and rest be in accordance with the revealed and unerring law of our natures; let us live according to the principles of physiology and hygiene. Then will bodily vigor gradually return, clouds will be lifted from the mind, hope will be like a sunbeam, and our faith, thus mightily quickened, will lay hold of joys to come.

Names of the Days of the Week.

E. E. wants to know "When, and by whom, were the days named as we have them now, Sunday, Monday, &c.?"

Ans. The different days of the weekly cycle receive their names from the old Anglo Saxon divinities. Thus,

SUNDAY. Anglo Saxon, *Sunnedag*; from *sunnan*, sun, and *dag*, day; so called because the day was anciently dedicated to the sun, or its worship.

MONDAY. Saxon, *Monandag*, moon and day. Day of the moon; day sacred to the moon.

TUESDAY. Saxon, *Twesdag*; from *Twees*, or *Tuisco*, the *Mars* of our ancestors, the deity that presided over combats, litigation, and strife. Hence *Tuesday* was court-day, assize-day, the day for combat, or commencing strife. Mars was the god of war.

WEDNESDAY. Anglo Saxon, *Wodensdag*; i. e., Woden's day. The god *Woden* of our Saxon ancestors is supposed to correspond to Mercury of the ancients. Mercury was the *interpreter*, or *messenger*, of the gods, and was called the god of eloquence and commerce. In mythology he is represented with wings on his feet. See Acts xiv, 12.

THURSDAY. Anglo Saxon, *Thunresdag*, from *thunres*, or *thunor*, thunder, and *dag*, day. [Danish, *Thorsdag*, Thor's day.] It was so called because it was originally consecrated to Thor, the god of thunder, and corresponds to the *Jove* of the Greeks and Romans. Jove, or Jupiter, was their supreme deity.

FRIDAY. Saxon, *Frigedag*, from *Frigga*, or *Fria*, the Venus of the North, the same as *Juno*. This deity was the goddess of marriage, the wife of *Woden*, and in mythology was supposed to preside over marriages, and protect married women.

SATURDAY. Saxon, *Saternesdag*, Saturn's day. Saturn was one of the oldest and principal heathen deities, the son of *Caelus* and *Terra* (heaven and earth), and the father of *Jupiter*. Saturn corresponds to the Greek divinity, *Chronos*, Time.

Does this meet your wishes, E. E.?

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Our New Publications.

THERE is now a great opportunity to do good by spreading these works among the people. The work on health, entitled, *How to Live*, is needed in every family, for the benefit of all. We all need the instruction contained in it.

The letters of Sr. White to her children, contained in the *Appeal to Youth*, are worth far more, to parents and children, than the price of the book, to say nothing of the other deeply interesting matter it contains. The price is only sixty cents, neatly bound and lettered; and it is worthy of being preserved and read and re-read.

Sabbath Readings is a collection of the most interesting moral stories for the young I have ever met with. It is a book well calculated to interest the young and make the Sabbath hours both pleasant and profitable.

Then our recently published pamphlets, on Sanctification, The Commandment to Restore and Build Jerusalem, The Wicked Dead, End of the Wicked, Answers to Objections to the Advent Faith, and others, are very much needed by those who desire to know the truth, and to be sanctified by it. They should be circulated. They are too valuable to lie on the shelves of the Publishing House. Some of them have cost much labor and research, which should not be lost; and it will not. That on the Commandment to restore and build Jerusalem is exceedingly valuable in confirming the true dates, one of the main pillars of the present truth. Those Adventists whose confidence in the past movement, or time message, has been shaken by the tinkers that have been trying to mend that work of the Lord, should have this work. The old landmarks are sustained, and, consequently, the present truth is with no others than those who believe the third angel's message.

Brethren, as you value the truth yourselves, and would show your gratitude to God for giving you the light, engage anew in the work of circulating our invaluable publications.

R. F. C.

NOTE.—That is right Bro. Cottrell! The wants of the people have been considered by careful thinkers,

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and much labor has been expended to prepare these, and to procure others which are now offered at liberal prices. Every Sabbath-keeping family should have the works advertised in our catalogue, that they may read and practice themselves, and then be charitable, and lend for their neighbors' benefit.

The books published at this Office are well adapted to the understanding of our younger brethren and sisters, many of whom in their various avocations, need to be well prepared to give a reason of their hope with meekness and fear. Come then, young friends, interest yourselves in this matter. Get these books, and after you get them become familiar with them, and may God bless them to your good.

Send in your orders, you families of farmers. The long evenings are coming on when an hour each evening can be most profitably spent while one of your number reads to the others. And here is company too for our lonely brethren and sisters who do not have the privilege of meeting with those of like faith.

Send in your orders, friends, and the writer, who acts as clerk in the Book-room, will respond to your calls with pleasure. A. P. VII.

The "Chief Resurrection" and the Second Death.

I HEARD a man preach who denies the resurrection of the wicked dead. Speaking of the first resurrection, of Rev. xx, to evade a difficulty into which a false theory had led him, he called it the "chief anastasis." A first resurrection implies a second; but to avoid this idea, he called it the chief or principle resurrection, as the one in which the chief portion of the saints will arise, some having previously arisen, at the time of the resurrection of Christ.

Well, thought I, but what about that "second death," mentioned in the same verse? Is it a death of secondary importance, and not the chief death? No; that is not the idea. The speaker said it was called the second death, because it was the second time in which God cleanses the earth by the death of his enemies. The text reads:

"And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. xx, 4-6.

This language is plain, and easy to be understood. The blessed and holy rise first. They live a thousand years with Christ, before "the rest of the dead" live again. And they are exempt from the second death. In the first resurrection the righteous only are raised; in the second, the rest of the dead, i. e., the wicked. The righteous are not subject to the second death, but the wicked, those who live not again until the thousand years are finished, will die a second time. The righteous die but once, the wicked twice.

But the position of our speaker was, that when the wicked are once dead they will never rise. Therefore, to get around the idea of a second resurrection, he made the first resurrection first in importance, or chief; while the second death is second in the order of time, instead of inferior in importance. At the close of the thousand years, he said there would be a great revolt of those who had been in subjection to Christ during that time. That they would compass the camp of the saints and the beloved city, and that fire would come down from God out of heaven and devour them. This, said he, is the second death. It is the second time God cleanses the earth by death; the first time at the second advent, (from which, according to his theory, enough escape to lay the foundation of another great rebellion,) and the second at the close of the thousand years.

It is true that the Greek word rendered *first* may, like the English word, mean first in the order of time, or first in importance or chief. But the sense of the text requires that we should understand it in the first sense. There is a first resurrection. Of course there

will be a second, a resurrection of those over whom the second death will have power.

Again, if it is only those who inhabit the earth during the thousand years that are subject to the second death, as the speaker taught, what means the promise to the overcomer in the Smyrna church, that he should "not be hurt of the second death." Rev. ii, 11. Whether this was addressed to a literal church in Asia, or to the second stage of the universal church under a symbolic name, its members are all, long since dead. Why the promise that they shall not be hurt of the second death, if no one is to die a second time? If any are to die a second time, then there is to be a resurrection of the wicked. And if there is to be a resurrection of the wicked, the first resurrection, that of the righteous, is first in the order of time; and those who do not rise at that time, will "live again" at the close of the thousand years, only to suffer their just deserts and die the second death.

Then, is it not better to hold with the apostle, that "there shall be a resurrection of the dead, both of the just and unjust?" Acts xxiv, 15.

R. F. COTTRELL.

Report from Bro. Loughborough.

AFTER meeting at West Union, Bro. Chapman carried me some ten miles to Bro. David Seeley's, at Fayette; and on Tuesday, Aug. 1, Bro. Seeley carried me twenty-eight miles to Independence Station, where I took the cars for Waterloo, at which place I arrived at five o'clock, and found Bro. Glover the Elder of the church waiting for me at the depot. Tarried at Waterloo till sixth-day, writing, visiting, and learning as far as possible the cause and the facts of the trial in that church. Sixth-day, Aug. 4, Bro. Glover carried me on sixteen miles to Laporte City.

Sabbath morning, Aug. 5, had a violent attack of summer complaint, which I feared would unfit me for labor there. At 10 o'clock, however, I went to the place of meeting, and preached twice that day. And as I found some of the seeds of the Iowa rebellion remaining there, I tried to give them some of my experience on the subject of the Gifts, as I had seen them manifested among Seventh-day Adventists.

First-day I preached twice to attentive congregations, and then returned sixteen miles to Waterloo with Bro. Jackson, and had a meeting from 9 o'clock p. m., till 4 o'clock the next morning, on matters of difficulty in the church. I found that some had made injudicious moves in the past which called for a vote of censure, which was passed, and matters left for further development.

After getting four hours' sleep, I returned on Monday, sixteen miles to Laporte, and spent the evening till 10 o'clock conversing with those who wished to know something of the history of the rise of the third angel's message, and the course of those who led out in the work. I trust that the effort at Waterloo was not in vain, and that the minds of the troubled ones will be helped.

Tuesday, Aug. 8, traveled by stage thirty-five miles over very bad roads to Blairstown, where I found I must remain till next morning before I could take the cars. Here I had no place to stop but a small country tavern, and that was nearly filled with drunken hog-drovers. They caroused all night, and had three regular fist fights before midnight. I got no rest of any consequence that night. The next morning, took the cars and rode seventy-five miles to Nevada. Here I found no food fit for a human being to eat, but I did the best I could, and started on for Fort Des Moines, by stage, thirty-five miles. It was one o'clock the next night before I reached that place. The roads were in such a terrible state that it took us five hours to accomplish the first ten miles of the journey; and all the stages on the route that day, were finally abandoned, and the passengers taken through by private conveyance. The next morning I arose at 7, and tried to make out a breakfast at a Western tavern where hog's grease was the predominant article.

From that place I went twenty-two miles to Sandyville, by private conveyance, during which time the weather was so hot that the horses could not be driven faster than a walk, and it took till 4 o'clock p. m., to complete the journey. At Sandyville I fortunately got

a little rest before meeting. Preached twice on the Sabbath, and twice on first-day. Monday, had a meeting to investigate matters of difference in the church, three and a half hours in the forenoon, and four hours in the afternoon. Tuesday, investigation continued three hours in the forenoon, and five hours in the afternoon. It was then voted by the church to place the matter in my hands for me to look over the facts of the case, and decide where, in my judgment, the wrong existed. I accordingly spent the next day, Wednesday, from 5 a. m., till 9 p. m., with the exception of a short nooning, studying over these matters, and writing out a decision which covered eighteen pages of letter paper. Thursday forenoon had another business meeting of four hours. The decision was read, and confessions made by the church and the parties concerned. I then rode ten miles and preached in the evening to an attentive congregation in the Morrison neighborhood.

Rode the next morning ten miles to Knoxville, and preached twice on the Sabbath, and twice on Sunday. The meetings were well attended and several remarked that it was the best interest they had seen in Knoxville for a long time. Some who had once kept the Sabbath, and grown cold, said in tears, "This seems like old times."

Sunday, went ten miles to Pleasant Grove. Monday morning Bro. Charles Smith carried me ten miles back again to Sandyville. Had a business meeting of four hours in the forenoon, and in the afternoon spent four hours in private settling up the last matters of difference in the church. Resolutions were passed by the church, which, if carried out, will save them from the confusion and distraction they have had in the past.

Tuesday morning, had another business meeting of four hours, re-organizing Systematic Benevolence, and increased the figures from \$250.00 to \$337.51. After this, I started for Pleasant Grove again. Had quite a severe attack of diarrhoea accompanied with an ague chill. Tarried over night with Bro. Smith at Pleasant Grove, and Wednesday morning, Aug. 23, he carried me to Knoxville. Had a business meeting appointed at 9 o'clock, but the brethren did not come in till ten. During that hour, not being able to sit up, I lay down upon one of the benches and slept. When the congregation had assembled, I arose and preached an hour on the subject of Systematic Benevolence, and continued the meeting two hours longer, re-organizing their s. b. arrangements, and increasing the figures from \$84.00 to \$197.00.

In my reduced condition of health, I rode that afternoon fourteen miles on my way to Pella. Had another chill on the way. Stopped at a crowded hotel and got a little rest. In the morning took cars twenty-six miles to Eddyville expecting to preach a funeral sermon there, and attend a business meeting that day; but as I stepped off the cars, Bro. John Kirfman handed me the Review in which was the account of the sickness of Bro. White, and the call for me to come home. I immediately decided to go, and stepping back upon the same train, I came on to Battle Creek, five hundred and sixty-two miles. The diarrhoea with which I was attacked at Sandyville continued till ten days after my arrival at home, over two weeks. It was fortunate that I was called home when I was, or I should probably have broken down, and had a fit of sickness in Iowa.

Those who have read my reports know that I have labored hard for the past three years; but the last month's labor in Iowa, was the hardest month's labor I ever performed. Under it nature gave way, and I found myself in a condition demanding rest both of body and mind.

It was thought by friends that "Our Home" would furnish the best facilities for my rest and recovery. Accordingly I am here, and though having spent but a few days in the place, I feel that I have already received benefit, and that the prospect of regaining my wasted energies by rest and hygienic treatment is good.

J. N. LOUGHBOROUGH.

Dansville, N. Y., Oct. 1, 1865.

INDULGENCE IN SIN.—We may as well attempt to bring pleasure out of pain, as to unite indulgence in sin, with the enjoyment of happiness.

Note from Bro. Taylor.

SEPT. 21st, in company with Bro. and Sister Spencer, and with their team, I left home for the Conference and to fill appointments on the way, my first being at Verona. We stopped the first night at Bro. Tuttle's, where we found a pilgrim's home, and the right kind of food. Journeying on the next day, we took our Graham dinner by the way side, under the shade of a large tree.

I filled my appointment at V., spoke to an attentive congregation Sabbath morning, and in the afternoon we went about five miles to a lake, where two were baptized. Had a meeting in the evening. First-day we organized a church of nine members; others will soon unite by letter; also transacted other business for the interest of the truth.

The 27th and 28th, I was with the church at Kirkville; had meetings in the evening; they gladly received the word. Baptized one; attended to the ordinances, and some matters of business. The few here are striving to obtain that rest that remains for the people of God. Our spirit was free while with them.

Sept. 30th, and Oct. 1st, was with the church at Oswego. They were nearly all present at the meeting. I spoke to them twice on the Sabbath; they love the truth, and are striving to obey it. Spoke first-day, baptized one brother, and received him into fellowship; attended to some business, and closed with the ordinances. I am encouraged to believe that some in this place will be found waiting for the Master with their loins girt about with truth, when he shall return. Oh that we might all awake and put on strength, that we may overcome fast, and hasten to a full and complete preparation to meet the King in his beauty.

I go from here to Roosevelt, and thence to the Conference. C. O. TAYLOR.

Oswego, Oct. 3d, 1865.

Who is Responsible?

AFTER reading the account of Bro. White's sickness, and seeing the careworn condition of many others that labor in this cause, I was led to ask the above question, while looking around and contemplating the state of the church. It seems to me that the churches never have needed the labors of God's servants more than at the present time. But, dear brethren and sisters, have we valued their labors as we should in the past? Have we done all that we could to make their burdens light, and their labors pleasant and easy? Please follow me in the past for a few moments, and while we review the past, may it be the motive of each of our hearts to learn our faults, that we may humbly confess them; and that we may in the future stand in a place where we can help hold up the hands of those who labor for us in this cause.

How did you stand when Bro. White first introduced the subject of Organization? Did you feel to oppose him on that? Did you talk and write your feelings to others? Did you realize the effect of so doing? If not, may the Lord help you to see and feel as you should.

When the subject of Systematic Benevolence first came up, how did you feel? Was this all right in your mind, or did you feel afraid it would not work well, and so throw out a few doubts about it to others? Think you this made the burden any lighter for Bro. W. to bear? When we came down to the time that our nation was thrown into great distress and perplexity on account of war, when our people were so greatly perplexed in the event of the impending drafts, then think of the burden that fell upon Bro. W. He was called upon, as standing at the head of this people, to speak out his mind in regard to our duty toward this nation; and when he had done this with care and caution according to the light he had, (and I verily believe it was just what God wanted him to say at that time) how did you receive it? Were you thankful for it, or did you come out in opposition to the position taken? Think you this helped lighten the burdens of our brother?

And not the least among Bro. White's burdens are the duties that rest upon him to speak forth the wants of the cause to the brethren. Many have been the urgent

calls for means; how have we responded to them? Not quite one year ago, Bro. W. made an urgent appeal for means for the Eastern mission; if my memory serves me right, he and his family headed the subscription list with one hundred dollars; and he gave an invitation for others to do as their feelings should prompt them; and the receipts show just how deeply they felt. Have you felt inclined to find fault with Bro. W. if things did not go at the Office just to suit your mind? Or has he spoken most too plainly against some wrong course you have pursued? Or have you felt like one of old, that Bro. W. was taking too much upon himself? Now, dear brethren and sisters as time would fail me to speak of all the burdens of this kind, and many others, let us sum up these things, and see who is responsible, in a measure for the present condition of Bro. White. But not Bro. White alone is worn down with cares and burdens of this kind. We see Bro. Loughborough, on returning home from his Western tour, worn down with cares of this sort, and there are others in the same condition. Dear brethren, as there has been a day of fasting and prayer set apart, to ask the Lord to raise up the sick, is it not as necessary that we confess our faults, as it was for good old Daniel to confess his, and the faults of his people, before we can expect the Lord to hear and answer our prayers for good.

Shall we go on in the future as in the past, till our preaching brethren have worn out in trying to correct our faults, and poor sinners have perished for the want of their labors? Rather shall we not try and get right, and keep right, that we may be a help in this cause instead of a hindrance. May we choose the latter, is the prayer of your unworthy brother.

S. ROGERS.

Wright, Mich.

My Life.

Two paths I've trodden all my day;
One is a dangerous road.
In which do most my footprints lay,
The narrow or the broad?

Where have I taken most delight,
And pressed with vigor on?
In that which leads to death's dark night,
Or to a victory won?

My duty have I in the past
Sought oftenest to perform;
Or cared I not which hence should last,
The sunshine or the storm?

Each day the record's made on high,
Each night the balance shown:
Oh, where do most these footprints lie,
Towards which eternal home?

Awake, my soul, to-day be wise,
While life and health are given;
Press onward for the opening prize,
Live not for earth, but Heaven.

Am. Mes.

Letter from Bro. H. C. Miller.

BRO. WHITE: It was with much sorrow that I heard of your affliction. I know you will feel that all these things work together for good to the lovers of Jesus. Oh, how good Jesus is. I can give you the cheering report that nearly all the brethren here, are pressing together in the love of the Saviour, and are trying hard to overcome their sins. We remember you in our prayers. Enclosed I send \$20, \$10 for you, and \$10 for Bro. Bourdeau. May I hear from you, when you are able to write? Hoping I may hear that you are rapidly recovering, I remain yours in the hope.

HENRY C. MILLER.

Chicago, Ill., Oct. 1, 1865.

NOTE. Thank you, dear brother. I have handed the \$10 to Bro. Bourdeau, for which he expresses grateful thanks to you. I will hand the other \$10 to my faithful fellow-laborer, Eld. Loughborough, whose condition renders it necessary that he should remain here several months. His old friends east and west who have shared his faithful labors, will esteem it a pleasure to meet his expenses here, and also his home expenses during the same time.

It may be necessary for Mrs. White and self to remain here several months. It is a great consolation

to us to know that our numerous friends remember us in their prayers, and that it would be a pleasure to them to administer to us, if we were needy, in this time of our affliction. At present we are worn with constant care and toil, and are totally unfit for labor. We hope through the blessing of God to recover, and be active in the cause again.

JAMES WHITE.

Dansville, N. Y., Oct. 3, 1865.

Stammering.

UNFORTUNATELY for such, there are many persons in the world, who, some way or other, have acquired the painful habit of stammering. In some cases this is the result of malformation in the lingual organs, but more frequently the result of habit. And how embarrassing such an infirmity is to both speaker and hearer. Those persons who are afflicted with imperfect enunciation, will doubtless appreciate the following, from the "Illustrated Annual of Phrenology and Physiology."

"A writer in *Frazer's Magazine* after recommending, very judiciously, a persevering course of physical exercises calculated to expand the chest, strengthen the respiratory organs, improve the health, and give a manly bearing, thus concludes:

"Meanwhile, let him learn again the art of speaking; and having learned, think before he speaks, and say his say calmly, with self-respect, as a man who does not talk at random, and has a right to a courteous answer. Let him fix in his mind that there is nothing on earth to be ashamed of, save doing wrong, and no being to be feared save Almighty God; and so go on making the best of the body and soul which Heaven has given him, and I will warrant that in a few months his old misery of stammering will lie behind him, as an ugly and all but impossible dream when one awakes in the morning.

"This is truth, every word of it. The habit of stammering can be overcome. Right methods, persevered in, will in the end be crowned with success; but while cultivating self-reliance, the stammerer should realize that all strength cometh from God, and that if he overcomes the habit, it will be due to His blessing upon his own prayerful exertions."

Home Courtesies.

THE following brief paragraph is weighty with practical truth. It is those little *et ceteras* in the home circle which make the wheel of life run so smoothly. And prominent among them is "home courtesy." To the reader, we would say of the following, Ponder and practice.

"In the family, the law of pleasing ought to extend from the highest to the lowest. You are bound to please your children; and your children are bound to please each other; and you are bound to please your servants if you expect them to please you. Some men are pleasant in the household, and nowhere else. I have known such men. They were good fathers and kind husbands. If you had seen them in their own house, you would have thought that they were angels, almost; but if you had seen them in the street, or in the store, or anywhere else, outside the house, you would have thought them almost demoniac. But the opposite is apt to be the case. When we are among our neighbors, or among strangers, we hold ourselves with self-respect and endeavor to act with propriety; but when we get home we say to ourselves, 'I have played a part long enough, and am now going to be natural.' So we sit down, and are ugly, and snappish, and blunt, and disagreeable. We lay aside those thousand little courtesies that make the roughest floor smooth, that make the hardest thing like velvet, and that make life pleasant. We expend all our politeness in places where it will be profitable—where it will bring silver or gold."

A TENDER CONSCIENCE.—It is an inestimable blessing to have a conscience quick to discern what is sin, and instantly to shun it, as the eyelid closes itself against a mote.

Something, Dear Lord, for Thee.

SOMETHING, dear Lord, for Thee,
Something for Thee!
Toiling by day, or watching by night,
Trust in the darkness, or joy in the light,
Walking by faith when thou givest not sight—
This it may be.

Something, dear Lord, for Thee,
Something for Thee!
Yielding the treasures which we call our own,
Learning to walk through this cold world alone,
Bearing all pain without murmur or moan;
This it may be.

Something, dear Lord, for Thee,
Something for Thee!
Whate'er the cross that on us be laid,
Taking it meekly, with hearts undismayed,
Looking to thee for all comfort and aid—
This it may be.

Something, dear Lord, for Thee,
Something for Thee!
Short is the time which thou grantest us here,
Oh! may we spend it in thy holy fear,
Seeking thy sorrowful children to cheer;
This it may be.

Something, dear Lord, for Thee,
Something for Thee!
Thou who dost freely all blessings bestow,
Guiding and guarding thro' weal and thro' woe,
If in thy vineyard some good seed we sow—
This it may be.

Something, dear Lord, for Thee,
Something for Thee!
Oh, when these swift-gliding years have all fled,
And our life-record by angels is read,
May Thy benediction rest on our head,
'Twas done for Me.

The Plague of Locusts.

THE desolation caused in Palestine and Syria by enormous swarms of locusts, exceeds any thing that has been known there for centuries. In April, large dark clouds appeared, which coming down, proved to be locusts, so great in number that the land was covered. They buried themselves in the ground, and deposited their eggs, which the Arabs destroyed in incredible numbers, but to very little effect. About the middle of May small black heaps were observed accumulating, and in a few days they began their desolating march in regular lines, like an army. They consumed the plantations, and entering towns and villages, destroyed the victuals, defying all human efforts to resist or stay their progress. The growing fruits have been destroyed, and hardly a green thing is to be seen in the richest portion of the country, causing great suffering all over the land.

The Closet Hour.

CHRISTIANS often go unblessed because they neglect to pray. They do not use the means of grace within their reach, and God leaves them to bear the penalty. The Presbyterian notes some of the shortcomings:

Some one has remarked that there is but one place where long prayers are appropriate, and that is in the closet. And surely we have much to ask forgiveness for, many blessings to acknowledge, and to crave for the future; yet how often we hasten through the duty with a wandering heart, and but little feeling of the petitions we offer. Oh, not so would we come into the presence of an earthly sovereign, and plead for our life. How few of the surrounding objects would catch our eye, or divert for an instant our attention.

Who would like to have his closet prayers written out and interlined with all the wandering thoughts that intervene?

Would he dare to read aloud the petition on his bended knees, or would he consent to give it into the hands of even a fellow-being for perusal?

We should 'prepare our hearts' to seek his face.' We cannot come from the hot haste of our worldly pursuits, and rush into God's presence with an acceptable sacrifice. Meditation should precede our offering, and the door of the mind be carefully shut against the world, or it will be only 'lip service.'

An old man used to say, with considerable pride, that he had never omitted saying the prayer his mother taught him, a single night for seventy years. A severe illness came upon him, and he was led to see himself a great sinner, who must be saved by the free mercy of Christ. His last years were spent as an humble Christian, and he was often heard to say, 'I am the old man who said his prayers for seventy years, yet all that time I never prayed at all.'

Ah, how often might the same be said of us, when we come forth from our closet devotions, and go about our worldly pursuits again! We have no more prayed than if we had merely taken a newspaper in our hand, and read a paragraph from it.

Oh, how should we double our watch about our closet door! Here is where declension and apostasy always begin. Here is the only place where the Christian armor can be girded on, and strength obtained to wield it manfully.

The Source of Comfort.

"In every trial, in every lonesomeness, in every wasting grief that you have, understand that there are two ways of looking at it. One is the besotted way, the earth way, in which you wear your trouble; in which you measure it, in which you wear it like a girdle, in which you let it work upon your feelings, and make you selfish; in which you let it unman you, and cause you to bear false witness against the Saviour and his gospel. The other is the Christian way, in which you look up the moment trouble comes upon you."

"I recollect that once when I was a little boy, three years old, while walking through an entry in my father's house, I saw that I was alone, and uttered a shout of terror, which instantly brought my mother to my side. Whenever you find yourself alone, call for your God, your Father, God. Whenever there is any thing that hurts you, go right to God with it. And let your joys lead you to Him. You are never unwelcome where He is."

Blind, yet not Sightless.

A SOLDIER in the Armory Square Hospital, Washington, stone blind, was commiserated by a visitor:

"Poor fellow!" said he. "How sorry I am that he can not see."

"See!" was the answer; "I can see. Unseen things that I never beheld until I was wounded, are now visible to me; and I would not exchange these visions for all I ever saw before. They will never be lost sight of again! The things that are seen are temporal, but the things that are not seen are eternal!"

Religion.

Does it seem to you a gloomy and melancholy thing? It is melancholy and gloomy as true life is, and no more. Do you regard it as a subject suitable only for the pulpit or the death-bed? It is made for Sabbaths and dying hours as much as life is made for them, and no more. For religion is a life,—the real life of the soul.

Is loyalty a thing to be reserved for the Fourth of July and other national holidays, and omitted upon other days? Is loyalty a gloomy and burdensome thing because it forbids all treasonable and unlawful pursuits? No: the loyal man is free and happy under the government of his love and choice, and he is loyal always and everywhere. Religion is loyalty to our God and King, and there is joy and liberty in it.

Should the tiny germ imprisoned in the acorn, grudge to leave its narrow cell; to strike root downward, and send its growing shoot upward into the sun and air, where it may reach the full perfection of its being? And shall a being who may claim an heirship to Heaven grudge to leave the contracted circle of earthly and selfish thought and feeling; to send forth the root of faith and confidence till it takes hold upon the Rock of Ages; to let the powers and affections of the soul ascend and blossom in the light of God's loving favor.

Should the caterpillar be reluctant to leave its groveling form of life; to take his beautiful wings, and soar into a new element? And shall not the heart of man be eager to enter upon a wider and higher range of spiritual life; to take the wings of love to God and man, and rise into a new and blessed existence?

[M. E. A. in Tract Journal.]

Are You Loyal to God?

You abhor rebellion against our government. Is rebellion against God any less unreasonable and wrong? If the guilt of that is great, immensely great, what shall we say of this? All of us have been guilty of it. Have you given it up, and become loyal and obedient? If not yet, when will you? Why continue in rebellion against God another hour?—*Am. Mes.*

"WHEN I was young in the service of God," said a good brother, "I had many fears that I should backslide if I should live to see old age, and sometimes requested of the Lord that I might die young, and thus save religion from reproach and my soul from ruin. One day while thus musing, the impression was vividly made on my mind that I must serve God by the day. This was more than thirty years ago, and by the grace of God aiding me to put that rule into practice, I am yet on my way to Heaven."—*Sel.*

"Talkative."

Now Talkative at first lifts up his plumes!
How bravely he doth speak! How he presumes
To drive down all before him! But as soon
As Faithful talks of heart-work, like the moon
That's past the full, into the wane he goes:
And so will all, but he that heart-work knows.

Obituary Notices.

DIED, of sinking chills and fever, in Gilboa, Ohio, Sept. 9, 1865, our beloved sister, Ozetta Wickham, aged 80 years, the 14th of April last.

J. P. FLEMING.

Died, at Kalamazoo, Mich., Aug. 22, 1865, in the 33d year of his age, my only brother, John D. Wright.

He was converted and baptized sixteen years ago, in the town of Murray, C. W., under the labors of Daniel Campbell, an Advent minister. In the fall of 1857 he embraced the Sabbath, when the church was planted in this place. It may be justly said of him that he filled the varied relations of life as a Christian should, and as a consequence was beloved by the church, and respected by all who knew him. He leaves a wife and two children to mourn his loss. We have parted, with a bright hope of meeting him at the resurrection of the just.

Lapeer, Mich.

Died, at Olcott, N. Y., Sept. 23d, of dysentery, after an illness of nearly five weeks, our babe, Helen Eliza Lindsay, aged four months and a half.

A little life ended,
We tried hard to save;
A little bud blighted,
That much promise gave.

Hide our pet treasure
Down out of our sight;
Heart, keep thou silence,
What God does is right.

Sleep on, baby darling,
Till Christ comes to save;
Then burst, little coffin,
And ope, little grave.

C. W. & E. O. LINDSAY.

Died, in Stowe, Vt., Sept. 25, 1865, of consumption, Bro. Edwin Churchill, in the 51st year of his age. The last two or three weeks of his life he ran down rapidly under extreme suffering.

Bro. Churchill and his companion embraced the Sabbath of the Lord in 1852. From that time, Sabbath-keepers have met nearly every Sabbath for religious worship at his house.

The funeral services were attended at the Universalist house in Stowe village, where a large audience attentively listened to a discourse from Titus 1, 2. After which his lifeless remains were followed by many mourners, friends and neighbors, down to the silent resting-place of the dead. A companion and four children mourn his loss.

A. S. HUTCHINS.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 10, 1885.

If our readers want to know what is fast disabling our preachers, let them read Bro. Loughborough's report in another column. And if they wish to use them up entirely, and break down the cause, and render it necessary for God to raise up another people, let them go on as some of them are doing. Let them by a foolish and wicked course, invite Satan into their midst, help him to get a strong hold, and raise all the confusion possible, and then call on our preachers to come and get him out. Then let them protract the struggle as long as possible, and defend themselves, and hold up dear self, and sustain their own dignity, and not yield a particle, nor suffer their own pride of heart to be humbled, though "hell yawns beneath their feet, and the heavens weep tears of blood over their heads;" and let them put the preachers through in this way without relaxation night and day. If they will do this, they will not be long troubled with preachers who are preachers. And if they will do it, we cannot forbear reminding them, very gently, of certain records which are kept in Heaven, and of a Judgment to come.

To the Brethren in Minnesota.

We learn that Elder Stephen Pierce has moved from Vermont to your State; and as you need his counsel and labors, we recommend him to you as a judicious and well-trying friend of the cause, fully worthy of your support. We consider him far the ablest and safest man in your State to take a leading position in the cause.

GEN. CONF. COMMITTEE.

Line upon Line.

Among the many advantages accruing from our having several records of the life and teachings of Christ, is the following: It often happens that one writer records points which others omit, thus adding to the interest, and giving more force to the truth. An illustration of this may be found by comparing Matt. xix, 16-19; Mark x, 17-19; Luke xviii, 18-20. In these passages Matthew, Mark and Luke relate the circumstance of one's coming to Jesus inquiring what he should do that he might have eternal life, and of Jesus' answering him by enforcing obedience to the commandments. But in addition to this, Mark and Luke state that Christ, in answer to the question of the one who came running to him, says, "Thou knowest the commandments," and then, in harmony with Matthew, they quote some of the commandments. It was commandments that the young man knew already, that Christ enforced. This, as well as other portions of the teachings of Christ and the apostles, proves clearly that the commandments mentioned were brought in from the former dispensation as something well understood, and not given as a new law.

D. T. BOURDEAU.

The Cheering Intelligence.

FROM the tents in Maine and Michigan, contained in REVIEW No. 16, is enough to cause us to thank God and take courage. Our labor is not in vain in the Lord. His hand is with us, and will be with us when we labor with our might in his cause. The cause is destined to triumph in preparing the remnant of his people for translation, at the coming of our Lord Jesus Christ with all his holy angels.

We walk and work by faith—faith in the sure promises of the word of God. None will regret, in the day of eternity, having thrown ourselves into this work without reserve, trusting all upon faith in the promises of Him who says, "Surely I come quickly," and laboring with all our might to spread this glorious, this Heaven-sent truth.

Brethren, let us engage with more ardor and zeal in the good cause. To attain everlasting salvation is worth ten thousand times ten thousand more than we can give in labor and sacrifice; and to meet with one

soul in that immortal state, saved by our instrumentality, who otherwise would have been lost, will afford a theme of endless gratitude and praise to God. Let us then for the future be determined to do all we can in the cause of our Lord, so that he may say of us, as of one of old, "She hath done what she could."

R. F. COTTRELL.

Discussion at Portland, Me.

WE, the undersigned, have agreed to hold a public discussion in the city of Portland, Me., at the Second Advent Hall, on Congress St., commencing on Monday evening, Nov. 6, at 7 o'clock, and continuing through eight consecutive afternoon and evening sessions, of two hours each, unless concluded earlier by mutual consent of the parties.

QUESTION:—"The Seventh day Sabbath, observed by God's people prior to the crucifixion of Christ, is still binding upon mankind."

Affirmative, M. E. Cornell.

Negative, T. M. Preble.

Afternoon sessions at 2, and evening at 7 o'clock. Speakers limited to twenty minute speeches.

Signed, { M. E. CORNELL.
T. M. PREBLE.

A Correction.

BRO. WHITE: I have received a letter from a brother in Vermont, in which he takes exception to a statement made in the tract entitled "The Mark of the Beast and Seal of the Living God." On page 12 it is stated that "whenever the sacred writers would point out the true God in distinction from false gods of every description, an appeal is made to the fourth commandment." Then follows a list of texts in proof of the statement.

Our correspondent complains that the fourth commandment is not once mentioned in the texts. The difficulty arises from a carelessness of expression on the part of the writer, and would instantly vanish by a slight modification of the sentence, making the last clause read thus: "an appeal is made to the facts upon which the fourth commandment is based." This would be strictly true, and would leave no room for cavil or doubt.

WM. C GAGE.

Starks, Me.

A RELIGIOUS exchange gives the following significant item in reference to the terrible increase of crime in the land. It says:

"Never have there been more fearful developments of crime in this country than during the past few months. To say nothing of the crimes against the person, which have been shockingly prevalent, the most astounding defalcations, forgeries, and robberies have been committed by men in high standing in our business circles. Six of these occurring in New York, amounted to the immense sum of five million, nine hundred and twenty thousand dollars!"

We opine that the above are not very flattering figures to those who believe in the ultimate regeneration of the race—at least the prospect is not very encouraging for the city of New York.

WE find in some of the papers an outline of a sermon said to have been delivered by Father Hallock, a quaint preacher of former days in Connecticut, from the text, "These that have turned the world upside down are come hither also." He remarked: "I shall divide my subject into three parts, and it will be my object to show, 1. That God made the world right side up; 2. That the Devil entered paradise and turned the world upside down; and, 3. That Christ and his apostles came to place the world where it was at first." It would be difficult to find a more natural and sensible "dividing of the subject" than that.

THE DIVINE LAW.—The more men love the law of God, the more they will see the guilt of violating it.

Appointments.

THE Lord willing, I will be at Brookfield, N. Y., Oct. 21 and 22. Middle Grove, Nov. 4 and 5.

S. B. WHITNEY.

The next series of Quarterly Meetings, providence permitting, will be held with the churches of the Minnesota Conference as follows:

Enterprise, Winona Co., Nov. 4 and 5. Pleasant Grove, Nov. 11 and 12. Oronoco and Greenwood churches, on Greenwood Prairie, Nov. 22 and 23. Cherry Grove, Goodhue Co., Nov. 29 and 30. Deerfield, Dec. 2 and 3.

Meetings to commence with the Sabbath. We hope to see a general rally at all these meetings, and shall expect to have s. b. dues promptly met.

MINN. CONF. COM.

The next Quarterly Meeting of the church at Monroe, Wis., will be held Oct. 14 and 15. Let the members of the church try and attend as far as possible. Those who cannot attend will please report themselves by letter. Let all who can, come to this meeting. The writer will be there, providence permitting.

In behalf of the church.

T. M. STEWARD.

The next Quarterly Meeting for the church at Rockton, Ills., will be held Oct. 21 and 22. Let all those who can, come to this meeting, and come prepared to work.

In behalf of the church.

T. M. STEWARD.

There will be a meeting held at Orwell, Ohio, providence permitting, Oct. 28, 1885. Also a meeting will be held at Columbia as brethren return from Orwell. Notice of the time of the Columbia meeting will be made known by letter. Efforts will be made to procure ministerial aid at this meeting. Should we fail in this, some of the Committee will be present. Brethren, let us meet, expecting a blessing.

OHIO CONF. COM.

Business Department.

Business Notes.

E. A. Poole: Where are your Review and Instructor sent?

The P. O. Address of Eld. Stephen Pierce is Stewartville, Olmstead Co., Minn.

We have on hand at present a few copies of Illustrated Review which have been returned by some of our Book agents.

RECEIPTS.

For Review and Herald.

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

H C Watkins 27-1 Jane Coal 28-19 H M Grant 28-1 M Chapman 27-14 G W Groseclose 28-19 Levi Bourdeau 28-1 A C Bourdeau for Madam H Feller 28-19 W L Saxby 27-1 Mrs S Myers 26-1 S Ross 27-3 Mrs C Lamberton 29-21 A Lanphear for J Simmons 28-18 W Vincent 28-18 Mary Burrill 27-19 D K Wellington 27-12 \$1.00 each.

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Subscriptions at the Rate of \$3.00 per year.

A Evans 3,00, 27-1, E McAllister \$1.50, 27-19.

For Review to the Poor.

A Friend \$5.00.

Books Sent By Mail.

Miles Grant \$1.25, M. E. Haskell \$1.75, Wm. C Gage \$1.00, A C Hudson \$1.42, John Kemp 60c, I G Camp \$1.00, O A Richmond \$5.00, Charles Lea \$1.25, A C Bourdeau \$2.45, N N Anway \$1.25, A J Terrell 92c, H M Grant 75c, M H Allen 25c, E S Usher 25c, D Dubbel 50c, Y Upper 30c, A McAllister \$2.75, S Myers \$1.25, P C Cornell \$1.75.

Books sent by Express.

N Fuller, Friendship Depot, N. Y. \$28.13. Thomas D Morey, Chillicothe, Peoria Co. Ills. \$8.00.

Gen. Conf. Missionary Fund.

Wm. Harris \$3.00. Abigail James \$5.00. John Kemp \$4.50. M Dunn \$10.00. P E Ruiter \$50.00.