

# 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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#### HIGHER.

HIGHER in the Christian life,  
Hasten up the steep before thee;  
Far above the din of strife,  
See thy Saviour smiling o'er thee:  
He has said, and he is sure,  
Faithful servants must "endure."

Higher, Christian! Tarry not,  
Though the vale is fair with flowers,  
Perils hide in sunny spots;  
Shun the soft, enchanted bowers,  
Linger not by pleasure's stream,  
List not to ambition's dream.

Higher, Christian! climb the mount—  
Mount of prayer. Thy Master climbed it  
Many a night for thee, thou frail one;  
His example hath sublimed it.  
Plead as Jacob did of old,  
Till the blessing thee unfold.

Higher! Higher! Weary one,  
Faint not, though thy comforts perish.  
Weep when night comes darkly on,  
Hiding hopes thy heart did cherish.  
Still, though weeping, look above;  
He who rules is full of love.

Higher, Christian! angels wait,  
Watching all thy toilsome way,  
Higher! till the golden gate  
Opens to the land of day.  
Blessed forever, thou shalt be  
Home for all eternity.

—Banner of the Covenant.

#### D'Aubigne's History of the Reformation.

BY ELDER W. H. LITTLEJOHN.

HAVING just completed reading this work, we feel impressed with the idea that, while its character is such as to make its perusal eminently profitable to ministers, it is also well calculated to benefit the people generally. The reason why this is peculiarly so, is found in the fact that it records the rise and progress of that which is universally acknowledged to have been a great religious movement, directed by the Spirit of God, and, as such, is one from which we can largely draw instruction in regard to the manner in which a similar movement in our times would be likely to proceed.

Nothing is more necessary in the work in which we are engaged than a deep and abiding conviction that it is one over which Heaven has a direct supervision. Such are the crosses, labors, and privations, which are incident to our experience, *that without this*, sooner or later, the individual believer is destined to surrender to the tremendous pressure of pecuniary interests and social considerations which are brought to bear upon him. *With this*, like the great apostle, he is ready to suffer all things and endure all things, if he shall only be accounted worthy to be numbered with the faithful few whom God has signally honored by commissioning them to the solemn task of defending his law, and announcing the advent of his Son.

Where, then, we inquire, do doubts and fears on the part of any originate? So far as our observation extends, they seldom ever arise from any deficiency of Bible testimony respecting the time, manner, and place, of the rise of those who are to give the message of the third angel found in Rev. 14:9-12; but, on the contrary, from a misapprehension of what may be expected from the people who are to fulfill this prediction.

Having once decided that they are to be the chosen instrument of Heaven, the inference almost invariably is, that they will necessarily be exempt from all the follies and frailties of human nature, that their history will be but the record of great triumphs, speedy conquests, miraculous growth, and that their conceptions of truth, instead of being reached by those slow and painful efforts which characterize the acquisition of knowledge by men ordinarily, will be arrived at by a sort of inspiration which will illumine the

mind as the sun, breaking through the cloud suddenly and unexpectedly, lights up the horizon. This being the case, whenever vexation and delay mark the progress of the cause, misgivings begin to arise as to the reliability of former views respecting the identity of the denomination with those seen by the revelator.

In order, therefore, to obviate this difficulty, one of two things will be necessary: Either a faultless people must be produced; or else those who are looking for such, must be led to see that *their conception* of God's manner of proceeding with men, is entirely erroneous. In other words, they must be satisfied that as Seventh-day Adventists meet the specifications of prophecy in other respects, it should not be required that they shall be wholly exempt from the weaknesses and foibles of human nature before God can be supposed to be leading them as it is assumed that he is.

For this purpose, we might turn to the progressive development of truth in the midst of perils, persecutions, apostasies, and fearful sins, even within the church itself, in the days of the apostles. But the scope of this article will not admit of so extended an examination of the subject. We wish simply to say to those who are troubled with such misgivings, *Read the History of the Reformation*. The work will be one of no small magnitude, since it will be required that you peruse twelve hundred closely printed, octavo pages. This, however, can be done in a short time, and you will rise from your task with a more just conception of the weakness of man and the majesty of God.

Have you hitherto conceived of such men as Luther, Zwingli, Melancthon, and the other leaders of the great movement of the sixteenth century, as men in whom wisdom and grace united in the formation of faultless characters? You will be undeceived. It may cause you pain to be compelled to recognize in them not only imperfections, but also glaring faults; nevertheless the facts will become too plain to admit of disguise. While you look upon the first of these men with all the admiration which the possession of noble qualities of mind and heart demand, you will nevertheless read in the faithful record which the historian has given, indubitable evidence of the weakness of the one and the imperfection of the other.

Luther, as he groans in the obscurity of his cell, for long years, in the slow and painful effort of reaching truths which to us at present are become axiomatic, will excite your pity by the anguish of soul which he experienced in the transition from darkness to light, while his feeble and emaciated frame almost gave way under the tremendous pressure of doubts and fears. As he stands before the Diet of Worms, having gained the victory in his own mind over many of the glaring errors of the papacy, he will captivate you with the noble intrepidity with which alone, single-handed, and armed only with the word of God, he carries confusion into the ranks of error and superstition. But Luther, on the other hand, when in the presence of Philip of Hesse, he is debating with Zwingli at Marburg, will astonish and bewilder you by the dogged pertinacity with which, in the face of overwhelming testimony, he seeks to meet every argument which the noble man of Zurich brings from the book of God to disprove the gross error that the body and blood of Christ is actually in the bread and wine, by a continual repetition, without rhyme or reason, of the single expression, "*This is my body*." And later, when he has really been put to rout, and all of his arguments have been shown to be fallacious, you will be thunderstruck to see him unmoved by this array of testimony, standing for a time in the attitude of one claiming the victory, and repelling with cold and uncharitable disdain, the advance of the noble men who, while they were in the right in the discussion, sought in vain for a time with tearful eyes to induce the great reformer to grasp the hand of Christian charity and confidence which they, though victors, had extended.

Nor will this occasion only afford you evidence that there was about Luther, at times,

an austerity of manner which the mantle of Christian affection cannot cover. Many of his productions are characterized by a spirit which cannot be commended, and marred by expressions whose severity poorly becomes the disciple of Him who, "when he was reviled, reviled not again."

Turning now to Zwingli, you will find in him, also, defects which perhaps while not so numerous as those of the Monk of Wittemberg, nevertheless, are of a marked and decided character. And when you reach the close of his history, you will be saddened by the thought that one who in many respects was so amiable and had so just a conception of the Christian religion, should be left to close his career in the fatal effort to wield the sword of the warrior, which was destined, instead of winning the victories which he desired, to be the instrument of his own death, in the midst of a terrible conflict where the enemies of the truth demonstrated beyond dispute, that the followers of Christ who are invincible while wielding spiritual weapons, are powerless when they resort to carnal ones.

Weary with the glaring faults of men of positive character, should you turn to the gentle Melancthon, whose feminine graces promise you an escape from the faults of others of an opposite character, here again you will be doomed to mortification. While he stands by the side of his noble leader, and caresses his fiery spirit into a more patient endurance of wrong, your admiration will be ready to pass beyond all bounds. But, alas! the mild Philip has his weak side. Being compelled to separate from the master spirit of the great movement, and to breast alone the swelling tide of papal opposition, he hesitates, falters, becomes alarmed, and is ready to sacrifice, through fear, the life of the great cause in which he is engaged; so that God, in order to preserve it from the perils into which he has brought it, seems to have been necessitated to commit its interests, for a time, into the hands of statesmen and warriors. So much, then, for the frailty of the great leaders of the sixteenth century.

"Like master, like disciple." In the ranks of the latter the shade of many errors seems to have rested long after the first dawn of the morning light.

The transition of the body from superstition to gospel truth was not only slow, but was also marked by excesses for which, after the lapse of two hundred years, we can find no apology. They were men, and as such, manifested at times the depravity of the human heart. Occasionally they were slow; anon, too fast. Now they refuse to walk up to the light; again, in a spasm of zeal they pass beyond it, and do that which is indefensible. The unwearied efforts of the best-balanced minds are found insufficient to hold them at all times within the bounds of propriety. Fanaticism, which never fails to exhibit its maniac form under such circumstances, was by no means absent from the history of rising Protestantism.

Some of the Anabaptists of Germany, while having much truth, were characterized occasionally by such irregularities as would disgrace the noblest cause. False prophets had their work of deception to perform. While Luther's heart was rent by continual reports of their sad work, it seemed as if his great soul must perish as he listened to the recital of such enormities as were committed; for example, in the diabolical murder of Leonard Schucker, by his brother Thomas, under the impression that the deed was demanded by the Spirit of God.

Yet these dark outlines do not constitute the picture. Notwithstanding the repulsive features we have been considering, there is much which is calculated to afford us the most unalloyed satisfaction. God was in the movement, and the manifestations of his presence were found in the steady progress and final success of a truth which neither the rage of devils, nor the bloody hate of priests, nor the inconsistency of its advocates, was permitted to destroy, though they might for a time mar it.

The lesson which Providence designs to teach, by allowing in the history of the church this mixture of that which is worthy of com-

mendation, with that which is undeniably censurable, is the great fact that men are but the imperfect instruments in the accomplishment of his great ends. Let us, therefore, profit by the moral of history; and, as we are assured by the word of God that we stand as the representatives of great and stirring truths which may not be fully developed as yet, let no discouragement which may arise from anything that man can do, take possession of our souls.

God forbid that we should ever put the creature in the place of the Creator. Have men in the past apostatized who have once preached the message with power? It is nothing more than Demas did in the days of Paul, and hundreds in those of Luther. Has our history hitherto been marked by mistakes? This has been true of every great movement in the past. Are even the highest and best among us subject to weaknesses? and do they say and do things at times which cannot be defended? Thus it has always been. David committed a terrible sin; Peter denied his Lord; Paul and Barnabas separated after an excited and nervous debate; Luther was sometimes harsh and stubborn; Zwingli erred exceedingly in appealing to the sword; and Melancthon was timid and compromising.

The fact is, brethren, we are all human. If, therefore, we look for divine perfection, either within, or outside of, the body, we shall be mistaken. Nevertheless, let us not be so unfortunate as to try to find in these considerations, an excuse for blemishes in our own individual character; but let us look to Jesus, who is the "author and finisher of our faith; and, while we seek earnestly for exemption from everything that is wrong in ourselves, let us look charitably on the faults of others, remembering that while God sometimes condescends to admit into his service men whose lives are not in all respects what they should be, he nevertheless takes special delight in working with unwonted power through those whose hearts are perfect before him.

#### Being like Jesus.

How is it with most of us? Do we very often think of being like Jesus? Let us stop for a moment, in the midst of the busy whirl of life, and see what answer we can honestly give to this question.

I fear it seldom enters our minds. We sometimes, it is to be hoped, think of living a pure, honest, and upright life; but that is not just what I mean. Such thoughts are good and proper, but a Christian should have a more definite aim than this. The Christian is a *Christ-man*, a follower of Jesus, a believer in Jesus; yea, more than this, Jesus is his ALL IN ALL. He is supposed to be one that is striving earnestly and wholeheartedly to be just like his Master—*just like Jesus*. Are we doing this? That is the question.

If we make this our life-object, it will be very important for us to study the character of our Saviour. It is only by long-continued and prayerful meditation and study that we gain anything like an adequate view of its virtues and excellencies.

But, be assured of this one fact, that the more we study his character, as set forth in the Holy Scriptures, the more we will love him; yes, I may add, the more we will be like him.

I know of no better or safer purpose with which to enter life, and by which to be governed through life. True to this, we will not go astray—our lives will not be a failure. We will then be "fruitful in every good word and work." Souls will be saved through our instrumentality, and the name of Jesus will be exalted in the land.

And let us ever keep before our minds the cheering fact that there is a time coming when our fondest hopes shall be realized, for it is said, "Then we shall be like Him, for we shall see him as he is."—*Sel.*

Do not be afraid of diminishing your own happiness by seeking that of others.

ACTIONS, looks, words, steps, form the alphabet by which you can spell character.

## An Unexpected Phenomenon.

THE DARKNESS OVER NEW ENGLAND IN 1780.

'Twas on a May day of the far old year  
Seventeen hundred eighty that there fell  
Over the bloom and sweet life of the spring,  
Over the fresh earth and the heaven of noon,  
A horror of great darkness, like the night  
In day of which the Norland sages tell—  
The twilight of the gods. The low-hung sky  
Was black with ominous clouds, save where its rim  
Was fringed with a dull glow, like that which climbs  
The crater's sides from the red hell below.  
Birds ceased to sing, and all the barn-yard fowls  
Roosted; the cattle at the pasture bars  
Lowed, and looked homeward; bats on leathern wings  
Flitted abroad; the sounds of labor died;  
Men prayed, and women wept: all ears grew sharp  
To hear the doom-blast of the trumpet shatter  
The black sky, that the dreadful face of Christ  
Might look from the rent clouds, not as he looked,  
A loving guest at Bethany, hut stern  
As justice and inexorable law. —Whittier.

On the 19th day of May, 1780, the inhabitants of New England and the adjacent parts were the trembling witnesses of an event in nature which has never been fully described nor analyzed. We refer to the wide-spread and mysterious withdrawal of the natural sunlight, which so startled our ancestors and covered the land with gloom on that memorable occasion; a phenomenon in its kind never experienced before nor since in the country, and which, while religion attempted to account for it as a fulfilled prophecy, yet science has not unfolded its quality nor discovered its cause. Ninety-one years have passed away since the extraordinary darkness transpired. The living witnesses are getting to be few, but still our sources of information concerning all the features of the day and night are ample, and before us as we write are over forty different testimonies relating to the scene we seek to exhaustively depict. They are mainly from persons who saw what they describe, and embrace evidence from historical collections, histories of States and towns, histories of the revolution, journals of legislatures, newspapers of the day, sermons of the ministry, personal memoirs, memoirs of the American Academy of Arts and Sciences, professors in colleges, poets, philosophers, physicians, scientists, and savans; among them Noah Webster, LL. D., who wrote, "I stood and viewed the phenomenon, for which no satisfactory cause has been assigned."

The year we have named was celebrated for its numerous auroral exhibitions in this latitude. They covered the midnight heavens with coruscations of red and silver, and streamed out like lightning, seeming, says one writer, fairly to flash warmth in the face. A single sun spot over 50,000 miles in diameter was seen with the naked eye by William Herschel the previous year, and in 1780 others were visible and recorded by Lelande. The winter preceding May was marked by extraordinary severity. Snow lay on the ground from the middle of November to the middle of April four feet deep everywhere. In December and January a snow storm continued seven successive days, and the snow fell to a depth of four feet on a level in this single storm, with drifts eight and ten feet high. Sheep were buried in the drifts for many days, and even men and animals perished with cold. Long Island Sound was crossed by heavy artillery on the ice.

Narragansett Bay froze over so hard that men traversed the ice from Providence to Newport in skating parties, and from Fall River to Newport loads of wood were conveyed on the ice through Bristol ferry. The journal of the House of Representatives of Connecticut records it as "the severest hard winter within the memory of man," followed by "the most backward spring recollected by aged and observing citizens." War, too, added its rigors to the dreary aspect of nature.

The month of May was dry and cold. Previous to the 19th, a vapor filled the air for several days. There was a smell of sulphur in the air; and on the day of the great darkness, Etna discharged lava from a new mouth and the eruption was accompanied with violent earthquakes in Southern Italy. The morning of the 19th was overcast with some clouds, and rain fell over the country, with lightning and thunder. The sun on rising shone not with its accustomed clearness. Its face seemed veiled and the aspect somewhat lurid. Scarcely any motion was in the air; what there was of wind came from the south-west; vanes were not stirred, and sails and flags hung idle. By nine o'clock in the forenoon, without previous warning the darkness stole gradually on, with a luminous appearance near the horizon, as if the obscuring cloud had dropped down from overhead. There was a yellowness of the atmosphere that made clear silver to assume a grass green hue. Then a dense, undefinable vapor settled rapidly and without aerial movement over all the land and ocean from Pennsylv-

nia to the Gulf of St. Lawrence, the darkness it caused increasing by degrees until the sunlight was effectually shut out. Ordinary cloud it was not. The rapidity with which so large an extent of country was enveloped precludes the possibility of supposing this to have been a natural cloud moving laterally. Besides this, the day was too calm to imagine such a thing. Down came the darkness thicker and thicker. By ten o'clock the air was loaded with a heavy gloom. The heavens were tinged with a yellowish or faint red; the lurid look increased; few, if any, ordinary clouds were visible. The sun, in disappearing, took on a brassy hue. The lurid, brassy color spread everywhere, above and below. The grass assumed the color of the sky, and all out-doors wore a sickly, weird and melancholy aspect, a dusky appearance as if seen through a smoked glass. Nature donned a frightful look. No one had seen the like before, and the hearts of thousands grew faint with fear. So low was the overhanging vapor that it appeared to rest upon the very earth, and the hills in some places could not be seen at the distance of only half a mile. Especially was this true at Pepperell and Groton in Massachusetts. By eleven o'clock it was as night itself; and from this time until three in the afternoon the darkness was truly extraordinary and frightful. Some reported that the sun's disk could be seen dimly through the murky gloom at the period of the deepest darkness, but this seems hardly probable. At sea the air was thick and had an unusual smell and a most unnatural appearance. Generally there was a sooty smell prevalent, and in a few places some drops of rain fell. Dr. Tenney, with a philosophic eye to turn the sable curtain into gold, wrote that all nature wore a resplendent and beautiful tint, the earth and trees appearing as if adorned with an enchanting glow! Mr. Temple of Boston saw things in somber color, and in a letter to friends in England, described the scene as if a veil was drawn over all things, which he seemed to look through and see the heaven beyond it; while at Newburyport a pious woman wrote: All nature seemed hushed, as though Jehovah was about to make himself known by some mighty act. Every eye was turned upward, every one inquiring: What is going to take place? At three o'clock the light came on from the west, and the heavens at its coming looked more brassy than at any previous time, while there were seen in some places quick flashes or coruscations, not unlike the Aurora Borealis. Gradually, and to the immense relief of more than half a million of people, the darkness passed off. Such was the general appearance of the earth and atmosphere.

The extent of the darkness was greater than is related of any other similar phenomenon on record, not excepting the celebrated dark days over Egypt and Judea. It reached south to the northern half of Pennsylvania, and from thence along the coast north-east to the wilds of Maine, eastward to the Gulf of St. Lawrence, and out at sea one hundred and twenty miles south-east of Boston, and undoubtedly much farther; west to the valleys of Lake Champlain and the Hudson River, and north into undefined regions in Canada. Portland, Boston, Hartford, New York, West Point, and Albany, were affected by it. But the degrees of darkness differed in different places, the deepest night settling over New England. A tract of land and sea eight hundred miles in length and four hundred miles in breadth, embracing an area of three hundred and twenty thousand square miles, was known to be covered by the cloud, and so far as can be ascertained, a population of seven hundred thousand souls sat for a portion of the day and night in a gloom more or less profound and inexplicable.

Just how dark the day was is attested by indisputable evidence. The hour and minute could not be discovered on the face of a clock or watch by persons of unimpaired eyesight. Candles became an absolute necessity both out of doors and in, as it was impossible to transact ordinary business without them. Fires on the hearth-stones shone as brightly as on a moonless November evening, and all dinner tables were set with lighted candles upon them as if it were the evening repast. The keenest eyes in-doors could not see to read common print. So far beyond any ordinary fog was the effect that stages on the road either put up at the nearest hotel during the mid-day hours, or carried candles or lanterns to enable the perplexed driver to well see his way. This in many instances was performed as it invariably is at night. At Haverhill, N. H., at twelve at noon a man could not be seen in the road at a distance of only twenty rods, while an hour or two later the captain of a ship forty leagues at sea south-east of Boston was compelled to light

a large candle to enable him to perceive his instruments and thereby to steer his vessel. "It was so dark at noon," writes Dr. Adams, "that we could not tell one person from another in a room with three large windows in it." A writer in the *Massachusetts Spy* informs us that at the time of the greatest obscurity the light was less than the volume of light from the moon, while many other eye-witnesses assert unequivocally that the greatest darkness was fully equal to what is the season of "candle lighting" in the evening. No London fog ever equaled this. The astronomer of Paxton, Samuel Stearns, calculated that the ratio of light borne by the moon at its full, as compared with the full light of the sun, is as one to one hundred thousand. Later French savans make the difference as one to three hundred thousand and even one to eight hundred thousand. But if Stearns was right, the sunlight of that remarkable day was immeasurably less than that of a common clear, sunny day, the ordinary sunlight being reduced below the light of the full moon. Connecticut went totally under the cloud. The journal of her House of Representatives puts on record the fact that "none could see to read or write in the House, or even at a window, or distinguish persons at a small distance, or perceive any distinction of dress, &c., in the circle of attendants. Therefore at eleven o'clock adjourned the House till two o'clock afternoon." At Ipswich, Massachusetts, at half-past eleven, several educated gentlemen tested the depth of the darkness by attempting to read large print in a room with three windows of twenty-four panes each, facing the south and east; but, although their eyesight was good, they could not at all distinguish the words. At twelve, with the three windows still uncovered and open, substances, by the light of a candle, cast well-defined shadows on the wall, and shadow profiles and images were as distinct and sharp in their outlines as in the evening. At one o'clock a single gleam of light, coming hitherto from the east, was wholly withdrawn or shut out, and it became darker than at any previous time. The amazement of the party was very great. At two o'clock the gleam which had disappeared in the east shone faintly in the west, as if the obscuring cloud had lifted or passed over; but the gentlemen, with the three windows still open, found it necessary to have two candles on the table to enable them to appropriate the dinner now set before them. At four the company said they had passed a very unexpected night together, and then parted, each musing on the strange adventure. With all these facts before us, we can discover no extravagance in the language of the *Boston Gazette*, when its editor exclaimed, "In short, there was the appearance of midnight at noon-day." Men were awestruck; all busy sounds of labor ceased; and a calamity of some kind, none knew what, was confidently imagined to be approaching. It seemed, says one, like a great roof closing down upon the earth, and shutting out the glorious sunlight forever.

The general results of the darkness afford an interesting study both for the scientist and the divine. The natural world was singularly affected. All the brute and feathered creation seemed puzzled and agitated. The birds ceased to fly, and hid themselves in the branches of the trees. As the darkness increased, they sang their evening songs as they do at twilight, and then became silent. Pigeons on the wing took to the shelter of the forest as they do at night. The whip-poor-will, as if it were truly night, cheerfully sang his song through the gloomy hours. Woodcocks, which are night birds, whistled as they only do in the night time. Bats came out of their hiding places and flew about. The fowls marched solemnly to their roosts as they do only at nightfall, and after cackling for a while over the mystery of so short a day, became still. Cocks crowed, as is their custom, at nightly intervals and the early breaking of day. Frogs peeped their evening concert, and dogs whined or howled and ran away as on the approach of an earthquake. The herds of cattle on New England's thousand hills sought the shelter of the shed or barnyard, lowing as they came to the gate, and sheep huddled around in a circle with their heads inward—the invariable token of apprehended danger.

On the human family the effect was still more curious and terrifying. The mechanic left his tools in the shop, the farmer his plow in the furrow, and each moved in silent and marveling mood toward the barn or dwelling. On the home threshold they were met by pale and anxious women, who tremblingly inquired, "What is coming?" The alarmed traveler, seeking the sympathy of his fellow-man as one impressed with a sense of impending peril, put up at the nearest house, and mingled

his anxious questionings and forebodings with those of the family. Strong men met and spoke with surprise on their countenances, and little children peered timidly into the deepening gloom, and then sought the sheltering parental arms. Schools broke up in affright, and the wondering pupils scampered homeward with many expressions of childish fear. The inevitable candle shone out at the windows of all dwellings—every countenance gathered blackness—all hearts were filled with fear of an approaching, unparalleled storm, or the occurrence of a terrestrial convulsion; but it was not the blackness of the storm cloud, such as sometimes with frightful agitation breaks over a single city; it was the silent spreading of the pall-cloth over the earth by strong, invisible hands. Many anecdotes of terror are related. Men well remembered the earthquake of a quarter of a century before, but this darkening of the earth at noonday—what could it portend? In Boston, from the hours of eleven or one till three o'clock, business was generally suspended, and shops were closed. Those who had the courage to continue them open, illuminated them artificially. At Groton, a court was in session in a meeting-house full of large windows, as was the old style of houses of worship, but at half-past eleven all faces began to wear a sombre hue, whereupon magistrates and people followed suit with all New England, and called for lighted candles—gas and kerosene being then unknown in the land.

Very little of jesting or humor concerning the day was indulged in. Indifferent persons who were enthusiastic and anxious during the darkness gave way to some rillery as soon as the shadow disappeared before the welcome shining of the sun. When the news was carried to England, gentlemen who were prone to laugh at the expected discomfiture of the then revolutionary colonies, interpreted the darkness allegorically of the gloom thrown over the minds of the "Boston rebels" by reason of the reduction of Charleston, the defeat of Clinton, etc.; but when subsequent letters confirmed the tidings and asserted the event to have been a sober literal fact, astonishment knew no bounds. Meanwhile the jeering Tories sent home word that "it was the devil spreading his wings over the northern rebellious colonies, and if they do not repent, the next time he will certainly fly off with them all." But the answer from England was: "I do not believe all the wise men of Boston will be able to explain it."

But it cannot be denied that the predominating feeling on that day was awe and fear. At many a dinner table no food was eaten; the family sat pale and often silent. Amazement hushed all boisterous sounds. If any spoke, it was in a low, subdued tone. Pious fathers took down the family Bible, read it reverently, and then knelt and prayed. Prof. Samuel Williams of Harvard College testified years after that the terror "surpassed description." The bells were rung in the large towns, and the people in masses forsook their toils and crowded into the churches. Thousands sought the minister for an explanation of the darkness, who, in response, took Matt. 24: 29, 30, or Rev. 6: 12, or Isa. 13: 10, or Ezek. 32: 7, or Joel 2: 31, or some other sacred prediction of the darkening of the sun, and improved upon them in sermons on the last day. The neighbors flocked around holy men, who calmly pointed them to the Lamb of God as their only refuge at all times. Some, with lanterns, went from house to house with warnings on their lips. The darkness was compared to that which overspread Judea at the crucifixion of our Saviour, and it was asserted to be not a whit less divinely caused. Sober men, unaccustomed to such a freak of nature, deemed the day of doom at the door. We cannot sneer at these alarms; they were legitimately born. President Dwight, an adult eye-witness, asserts this to have been "the general opinion." Even the gathered wisdom of the Council of Connecticut waited and listened, writes Whittier,

"To hear the thunder of the wrath of God  
Break from the hollow trumpet of the cloud."

The darkness of the day having been succeeded for an hour or two before evening by a partially clear sky and the shining of the sun, still obscured by the black and vapor mist, this interval was followed by a return of the obscuration with greater density, that rendered the first half of the night hideously dark beyond all former experience of the, probably a, million of people who saw it. From soon after sunset until midnight no ray of light from moon or star penetrated the vault above. It was pronounced "the blackness of darkness." Horses in numerous instances, when wanted for service, could not be compelled to quit the stable. Others on the highway, unable to see for the dark-



ness, seemed to be seized with fear, and moved their feet cautiously and with bewildering hesitation, as if apprehensive of plunging into an abyss. Travelers on foot, who supposed themselves acquainted with every foot of the road, lost their way in familiar localities. Some, totally bewildered, shouted for aid but a few rods from their own door. Lost persons in some instances felt their way home, being guided by the fence. Dr. Adams says almost everybody who was out that night got lost. Sharp eyes could not distinguish between the heavens and the earth, the line of the horizon was totally invisible, and white, large substances placed before the eyes could not be discovered either in their color or outline. At nine o'clock the moon rose at her full, but it had not the least effect to dispel the death-like shadow. At between nine and ten, a sea captain more than a hundred miles from the New England coast, ordered his men to take in some sails, but they could not find their way from one mast to another without light of candles. Like a chain this blackness bound the whole coast line for more than 200 leagues. It was compared to a solid wall, impenetrable and forbidding, and had an oppressive, choking, overpowering effect on all who tried to brave it. At Salem an intelligent writer said: "Perhaps it was never darker since the children of Israel left the house of bondage." Dr. Samuel Adams and Hon. Wheeler Martin, as also others, testify that "it could be felt" on waving the hand in the air; language used by Moses concerning the supernaturally and miraculously produced cloud that shut down over Egypt, causing a "thick darkness" of three days' duration. But lest this description may be considered exaggerated by the excitement engendered by the immediate occurrence of this phenomenon, we here reproduce the strong language of Dr. Samuel Tenney, written in calm mood to the Historical Society five years subsequent to the scene he is describing; the language of a philosophic mind deeply impressed. He says: "The darkness of the following evening was probably as gross as ever has been observed since the Almighty first gave birth to light. It wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. And, as the darkness is not substantial, but a mere privation, the palpability ascribed to that by the sacred historian must have arisen from some peculiar affection of the atmosphere, perhaps an exceeding thick vapor that accompanied it. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

What was the cause of this darkness? Here the wisdom of New England was baffled. Newspaper men who are generally regarded as competent to explain all passing events, gave up in despair, and said: "It is to be desired that curious and philosophical gentlemen would favor the public with a solution of this phenomenon." They said "there was nothing terrible in it," but nevertheless nearly everybody was terrified. It was pronounced a *lusus nature*, past the vulgar comprehension, and which it was requested that the Royal Society of England should be consulted to frame a solution. But this learned body never explained it. Dr. Tenney, in 1785, wrote the Historical Society that the ability of the land had endeavored to present a cause, but, said he, "You will agree with me that no satisfactory solution has yet appeared." In similar language wrote Noah Webster in 1843. The theory of some, that it was smoke and ashes from forest fires, extensively raging, is overturned by Dr. Webster, who argued that "no fires in our forests could have been sufficient to spread a dense cloud over the whole of New England and even some parts of the Middle States." He might have added: "And this in so short a time, when the swiftest clouds move but ten miles an hour." The theory of Webster himself, that it was the "smoke of some volcano in the northern regions of this continent, wafted in a vast volume by the wind," is equally untenable. No great density of smoke was observable, and in Boston, as elsewhere, "there was," says a Bostonian, "not the least appearance of fog, smoke, or haziness."

The old poems declare that smoke from the burning of every town and forest in the land could not create so dismal a gloom. And all analogies teach they were right. The notion of some, that Venus or Mercury intercepted the sun's rays, is refuted by the fact that there was no transit of either of these planets during that year. Some said it was

a solar eclipse—a conclusion rendered impossible by the moon having full the day before. And very aptly does the astronomer of Paxton ask: "If the darkness of the day was caused by a solar eclipse, what then darkened the night, as the moon was more than forty hours' motion past her opposition?" Others said a comet interposed the baleful shadow of its nucleus between men and the sun, or flung its tail upon the earth. Dr. Tenney attributed the darkness to a substratum cloud of vapor of great thickness and density, the sun's rays getting lost in the struggle to penetrate the dusky shield. And Stearns regarded it as caused by exhaled particles of various qualities of matter highly condensed and impervious to sunlight. It is possible these views were borrowed from Dr. Thomas Burnet, the English geologist who, more than a century earlier (in 1667), had written that in the "latter days," in accordance with our Lord's prediction, "the sun and moon will be darkened, or of a bloody hue or pale countenance, produced by an infectious and corrupt air, filled with thick vapors and fumes or turbid exhalations, atmospheric obscurities to a great extent intercepting the sun's rays, causing it thus to appear, and proportionably diminishing the light of the moon." (Vide, Theory of the Earth.) To say the least, many of the views of the New Englanders coincided with those of Burnet respecting the *modus operandi* by which an unusual solar obscuration could take place. Far more likely is the view already hinted at, that the secondary cause was not at all in the body of the solar orb or in the earth, but of cosmical origin, and traceable to cometic or meteoric material consuming in the upper regions and falling in a great cloud into the atmosphere in the form of cosmic dust. The sooty and sulphurous smell in the air, the faint electrical flashes, and the black dust seen on the surface of water in many localities, favor this view. The cause was evidently cosmic, cometic, and celestial.

But while New England admitted a secondary cause, her Christian people, sharing the feeling of the devout and philosophical Stearns, imputed the flinging of this black shadow "like a funeral pall" over the land inhabited by nearly one-third of the people of the United Colonies, to the direct interposition of the God of the universe, who himself, by means unknown to mortals, darkened both the sun and the moon, both the day and the night, as a token of his indignation against every prevailing iniquity, and an omen of a future day of universal destruction and wrath! It made no difference that it was not supernatural, or that secondary causes had produced the result witnessed. The effect only was sought for; the sacred Scriptures had announced a darkening of the sun and moon, and these signs had been fulfilled before their eyes—locally, to be sure—but minds reverently went behind all secondary cause and declared it was the immediate hand of God. The ministry insisted it was occasioned by a divine arrangement of nature, and in the spirit of the sacred Hebrew writers, who ascribed all remarkable and unaccountable acts of the natural world to the working out of the vast designs of the Infinite, said: "This is the Lord's doings, and it is marvelous in our eyes!" In more modern times, men would doubtless have said: "Oh! it is only a temporary obscurity of the light by a cloud of exhaled vapor, or by terrestrial contact with cosmic particles, and nothing more." Few minds would see God in the mysterious cloud; not so with our fathers. They saw in the strange sun-darkening shroud a sure celestial token of the approaching consummation, and so proclaimed it in all ways. The impression was most profound, and was not effaced during the remainder of that century. The view was reiterated seventeen years later by the orthodox Spaulding in the pulpit of the Tabernacle at Salem, and was indorsed by the first religious paper in the world, published at Portsmouth in 1808. Indeed, it was opposed by none. To-day nearly the entire body of believers comprising the sect of Advent Christians in the United States and Canada sustain the views of the New England Christians of the last century concerning the significance of the darkness of Friday, May 19, 1780. We argue nothing here *pro* or *con*, but only state facts, and should be unfaithful chroniclers of historical fact did we omit to record this abiding conviction of nearing Judgment on the old New England mind, and transmitted to hundreds of thousands of their posterity by the scenes of the never-to-be-forgotten dark day.

We may learn lessons of good from these recollections of the famous black Friday. Individually the multitudes who live in 1871 may not feel that such old times and far off events, however ominous, at all concern them. Nevertheless there was wisdom in the words,

and a certain heroic principle in the conduct of Abraham Davenport, Colonel, and afterward Judge of Stamford, Conn., and State Councilor in the Legislative Chamber at Hartford—a wisdom and a moral worth remembering. The providence of God found him serving his day and generation when the great darkness fell. Amid the deepening gloom that wrapped about the city, darkened the rooms of the State House, and set the law-givers trembling, and many of them to exclaim: "It is the Lord's great day," and move to adjourn, Davenport refused to be frightened from his post; but when all eyes turned to him, boldly said: "I am against the adjournment. Either the day of Judgment is at hand or it is not. If it is not, there is no cause for adjournment. If it is, I wish to be found in the line of my duty. I wish candles to be brought." Men will lose nothing while in the true line of present duty. In the words of the poet Whittier in allusion to the scene we here describe: "Simple duty hath no place for fear." The line of duty is the true path for all to walk in, come what may.—D. T. TAYLOR, in *Boston Journal*.

#### Happiness in Death.

THE Rev. William Jay, in a sermon on the requisites for a happy death, says: "It requires that you should obtain and preserve the evidences of pardon; without these you cannot be fearless and tranquil in the near views of eternity, since 'after death is the Judgment.' It requires you to keep a conscience void of offense toward God and toward man. Is he in a condition to die who has lived in the practice of some known sin, and in the omission of some known duty? Is he in condition to die who has worn the mask of hypocrisy, which will now drop off and expose him in his true character? Is he in condition to die who, by artifice, unfair dealing, grinding the faces of the poor, has amassed gain which will dishonor him if restored, and damn him if retained?"

"It requires us to live in the exercise of brotherly kindness and charity. Of all we do for him, nothing pleases him more than this; this we know he will acknowledge in the day of Judgment, and why not in the day of death? 'Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.' 'The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.' Many are praying for him; the widows and the fatherless cry, and their cry entereth 'the ears of the Lord of Sabaoth.'

"It requires an attention to religion in your families. I pity that father who will be surrounded when he dies, with children whose minds he never informed, whose disposition he never curbed, whose manners he never guarded; who sees one an infidel, another a profligate, and all irreligious.

"I know that you are not answerable for the conversion of your offspring, but you are responsible for the use of all proper means. And if these have been neglected, you will plant your dying pillow with thorns; whereas, if you have seriously and perseveringly attended to them, your dying repose shall not be disturbed by want of success; but you shall be able to say, 'Although my house be not so with God, yet hath he made me an everlasting covenant, ordered in all things and sure; for this is all my salvation and all my desire, although he make it not to grow.'

"Through the mercy of God, and the grace of his dear Son, may we be enabled to live in the discharge of duty, that our dying beds shall feel soft as downy pillows are."—*Sel.*

#### Patience.

AMONG the many Christian graces spoken of by the Saviour and his apostles, that of patience, under all circumstances, stands pre-eminently first, and yet we regret to say it is sadly deficient in many of the professed followers of Christ in these last days. Some little trifling matter comes up to disturb their equanimity, and ere they are aware of it, they are giving way to hasty, impatient words over this, that, or the other thing, making not only themselves wretched, but every one about them. Now, brother, sister, this ought not so to be. What if every body does not do just as you would like to have him, is that any reason you should indulge in impatient and useless complainings over what other people may say and do? Jesus says, "In your patience possess ye your souls." And has he not given us a most touching example of patience and endurance, under circumstances peculiarly trying and afflictive? At one time we see him weary and faint from long fasting in the wilderness, yet no murmur escapes his lips, and with a cheerful voice we hear him

replying to the specious words of the subtle enemy, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Again, when forsaken by his loved disciples, reviled and persecuted by his enemies, and about to suffer an ignominious death on the cross, he meekly bears it all, and from the depths of his loving heart exclaims, "Father, forgive them, for they know not what they do." The beloved Paul is another example of long-suffering and patience, and in his epistle to his Hebrew brethren we hear him exhorting them to be *patient* toward all men, "For," said he, "ye have need of *patience*, that after having done the will of God, ye might receive the promise."

It is true, the Christian's life is one of continued warfare, fightings without and within, and the apostle James in alluding to this matter uses the following language: "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trial of your faith worketh *patience*; but let *patience* have her perfect work, that ye may be perfect and entire, wanting nothing." Again, we are exhorted to run with *patience* the race set before us, ever looking unto Jesus who is the author and finisher of our faith. Dear reader, are you sometimes weary of life's cares and toils, its sin and sorrow, pain and death, and from the fullness of your heart are led to exclaim, almost impatiently, "Come, Lord Jesus, and come quickly, and put an end to all things"? If so, let me entreat you to heed the admonition of the inspired writer, "Be *patient* therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long *patience* for it, until he receive the early and the latter rain." "Be ye also *patient*; establish your hearts, for the coming of the Lord draweth nigh."—*Woman and her Work.*

#### Pray Short and to the Point.

"My friends," said Eld. Knapp, "pray short and to the point. Ask for what you feel you *must* have, and then stop. Remember that God knows all, and needs not your long prayers for information.

"All the Bible specimens are short. Our Lord's prayer, one of the longest, can be uttered well in a minute. Most of these are one wish, in a single breath. Blind Bartimeus begging by the wayside near Jericho, cried out, 'Jesus, thou son of David, have mercy on me.' The poor publican smote on his breast, and said, 'God be merciful to me, a sinner!' Ten lepers all at once lifted up their voices, and said, 'Jesus, Master, have mercy on us.'

"Such are a few of the short prayers in the New Testament.

"Would a long, prosy prayer, think you, have availed Peter, sinking in the sea? Oh! no. Peter was in earnest, and prayed in three words, 'Lord, save me!' Why, I verily believe that if Peter had prayed as long as some of you, he would have been fifty feet under water before he got help. From the days of the ancient Pharisees to their likes in the present, long, cold, formal prayers have been an abomination unto God."—*Sel.*

#### Pull at the Oar.

THE servants of Jesus are like rowers in a boat. They sit with their backs to the bow, and cannot see what lies ahead. But the helmsman at the stern is on the look-out, and he steers the boat whithersoever he will. So in our godly undertakings we sit with our backs to the future. It is all unknown, untried, impenetrable. We know not what the morrow may bring forth. But it is our business to pull at the oar of prayer and earnest labor. There is a divine Helmsman who sees the future, and who holds the rudder in his hand. We have only to commit our ways to him, and to pull at the oar of duty. This is trust. This is faith. This is the way that Paul pulled his boat toward Rome, not knowing or caring what stripes and imprisonments, or what triumphs of the gospel, were awaiting him there. What a blessed thing it is that we cannot foresee the future. We might be so paralyzed by the perils, or difficulties, or the sufferings before us, that we would drop our oars in despair. Every true Christian toiler is continually "saved by hope." He pulls at the oar and trusts.—*Evangelist.*

FOR TATTLERS.—Some folks are prodigiously penitent over other people's sins, and seem to think they have a special call to confess them before the whole world. They would gouge their brother's eyes out rather than leave a single mote in them. At the same time they are singularly blind to their own failings.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 18, 1871.

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

### At Home.

WE reached our home at Battle Creek late in the evening of July 6, and learned that our aged father peacefully fell asleep in Jesus just twenty-four hours before our arrival. We have the satisfaction of knowing that in our absence, to the very last, he had all that care and attention that human aid could afford; yet, had it been the will of God, it would have been our choice to have been with him in his last hours. The funeral was to be on Sabbath, the 8th.

In the afternoon of the 7th we were very happy to see at our door our eldest brother, J. W. White, of Columbus, Ohio, presiding elder of the M. E. Church, and his son, Prof. John White, of Willoughby College. These had come to join us in burying our father. In a time of bereavement like this, when the tenderest and finest feelings of the human soul are moved, the presence and sympathy of a generous and faithful brother are highly prized. We enjoyed very much the good visit of our brother and nephew, and parted with them, they to go to their posts of duty in Ohio, the 10th.

We are happy to find on our return that prosperity attends the work at the publishing house, and at the Health Institute. And, by the grace of God, we can report improvement in health and spirits. Mrs. W. is in excellent spirits, and designs to complete her second volume of the Spirit of Prophecy before the eastern camp-meetings. This she will do in Battle Creek, if friends will not interrupt her with their personal matters. If they do, she will go to Greenville where she can be retired. We design to attend the eastern camp-meetings, if the way is opened for us. In order for this, two things will be necessary: first, that contributors to our periodicals give our papers especial attention; and, second, that we be not overburdened with matters and things which are no part of our work, and which others can do quite as well.

It is in our hearts to accept the kind invitation of brethren in California to visit them this autumn, and spend the winter with them. This we can do, after attending camp-meetings in New York, New Hampshire, Vermont, Maine, Michigan, Ohio, and Indiana, if the brethren will not load us down with cares and labors which do not belong to us. But if fellow-laborers dodge responsibilities, neglect our periodicals, and leave work for us to do which they should do themselves, we shall submit to remain in Battle Creek, and do the best we can. Brethren, we are at your service. But remember, while you urge responsibilities upon us at Battle Creek, our first work is here.

### The Cause.

THE general aspect of the cause throughout the wide field, at the present time, is good. Our western camp-meetings were all excellent. The advancement of the cause in Iowa has been greater the past year than at any previous year. The Illinois Conference, though small, has done well. Wisconsin is improving. May God greatly bless Brn. Sanborn and Downer in their labors in that State. And our brethren in Minnesota, at their late camp-meeting, took fresh courage. That was one of our best western meetings. We feel a deep interest in the cause in Minnesota.

And our people in the other States are calling for camp-meetings. This is as it should be. An especial blessing attends these meetings, making them a means of very much good to our people and their children, and affording a favorable opportunity of impressing the crowd with the power of divine truth. Every family should have a tent on the ground, if possible, of sufficient size for themselves, and their friends. This work should be entered upon liberally, and not with a stingy spirit. Brethren and sisters should invite their relations and candid neighbors and friends to spend a week with them in camp-meeting.

We are also cheered with the prompt action of the brethren in California. The cause is still onward in that distant State. The brethren there may well regard themselves favored to enjoy the efficient labors of Brn. Loughborough and Cornell.

And what we might notice of good omens in the progress of matters and things, last, but not least, is the fact that the no-Sabbath men seem to

be stirred to oppose. This is especially the case with the *World's Crisis*. This is always a sign of progress.

But their manner of warfare should be noticed. They seldom undertake to disprove the Sabbath by Scripture arguments. Such men as the editor of the *Crisis* will use the best arguments they have. Not being able to meet the question fairly with the word of God, they resort to misrepresentation in order to create prejudice. Statements in the *Crisis* for July 5, 1871, are a remarkable instance of this smut and blacking warfare. But God lives and reigns, and he can turn the wrath of man to his praise and the advancement of his cause.

### The Venerable Dead.

"PRECIOUS in the sight of the Lord is the death of his saints," at whatever age they may fall, is true of all the righteous dead. We bury such in hope, and their graves are dear to us; but when the pious aged die, and the long journey of the good and the truly great terminates, and we lay them down to rest from their long and faithful toils, the places of their repose are doubly sacred. As we stand about the graves of those godly men and women who are cut down in the strength of manhood and womanhood, feelings of regret may steal over us, that they did not live to fill the measure of their days with well-doing, and longer bless humanity with their usefulness. But when the aged die, who have adorned a long life with good works, and have nobly fought the fight of faith, until they are full of days, and long to lay their weary limbs down to rest, we acquiesce in the decisions of Providence which release them from suffering, and give them repose.

Within six months past we have buried both of our venerable parents. Mother died in January last, in her eighty-third year, and father has recently fallen in his eighty-seventh year. We have laid them down to rest, side by side, in Oak Hill Cemetery, in hope of a glorious resurrection to immortal life, at the second appearing of Jesus Christ.

Dea. John White was born in old Bloomfield, now Skowhegan, Maine, April 12, 1785, and died July 5, 1871, having lived eighty-six years, two months, and twenty-two days. He descended from one of the Pilgrims who came to America in the ship *May Flower*, and landed upon Plymouth Rock, December, 1620. On board that ship was John White, the father of Perigrine White, who wore a pair of silver knee-buckles, such as may be seen in the picture of the venerable signers of the Declaration of Independence. The knee-buckles worn by this man were afterward given to his son, John Perigrine White, who was born on the passage to this country, to be handed down in this line of the White family to the eldest son of each successive generation, whose name should be called John. Dea. John White had those buckles thirty years, when he gave them to his son John, now of Columbus, Ohio, who has passed them down to his son John. Both the son and the grandson were at the funeral.

Our father possessed from his youth great physical strength and activity of body and mind. With his own hands he cleared the heavy timber from his land in Palmyra, Maine. He toiled on the same farm for more than half a century, until at the age of seventy-four years he left it, and sought rest in the more congenial climate of the West.

His religious experience of sixty-five years has been marked with firmness and zeal, and yet with freedom from that bigotry which prevents investigation and advancement. At the age of twenty-one he was converted, and joined the Congregational Church. Several years later he was immersed and became a Baptist deacon. Still later he embraced the views held by the Christian denomination, which were more liberal than those of the Calvinistic Baptists of those days. He then joined the Christian church, and served them as deacon forty years. During this entire period he was present at every conference meeting held by the church, excepting one, which, according to their custom, was held on Saturday afternoon of every fourth week.

As early as 1842 our father read with deep interest the lectures of William Miller upon the second coming of Christ, and he has ever since that time cherished faith in the leading points of the Advent doctrine. In 1860, with our good mother, he embraced the Sabbath, and to the period of his decease often dwelt upon the evidences of the Bible Sabbath with clearness and much pleasure.

One year since, in consequence of mother's

failing health, our parents left their old home, and it has been our pleasure to tenderly care for them in life, and to bury them in death. Mother was one of the sweetest and best women that lived, always right, and ready to die. Father had ever been a man of sterling integrity and godly life, with an earnest temperament and decided turn of mind. During his last year the Spirit of God seemed searching, softening, refining, and fitting, him for Heaven. And in that entire year no one heard him speak an impatient word. He often related facts in his early experience of deep interest to our family and visiting friends, and after joining in family devotion would frequently give expression to the joys of the Holy Spirit which rested upon him in great measure. And near the very close of his life, when sight had almost failed, he preserved his dignity, and stepped down into the valley of death like a man of God. To the very last he gave frequent expression to his feelings of gratitude to attending friends, and for the slightest favor, would return those golden words of courtesy, "Thank you."

Throughout the entire period of his manhood, Dea. John White has been a candid reformer. He was among the very first in Maine to superintend a Sunday-school, and was from the first an ardent supporter of temperance movements. He has ever been an advocate of civil and religious liberty. He loved his country, and in his age his loyal feelings were stirred as he witnessed her bloody struggle for freedom; and it was his joy to live to see the slave power crushed.

His long and useful life has now closed. But "he being dead, yet speaketh." His name, with the good actions which have crowded his life, is embalmed in the memory of numerous relatives and friends who survive. God grant that we may all be impressed with this illustration, in a good degree at least, of the sacred injunction, "Mark the perfect man, and behold the upright; for the end of that man is peace."

### Thoughts on the Book of Daniel.

#### CHAPTER XII (CONCLUDED).

VERSE 8. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 9. And he said, go thy way, Daniel; for the words are closed up and sealed till the time of the end. 10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

How forcibly are we reminded, by Daniel's solicitude to understand fully all that had been shown him, of Peter's words where he speaks of the prophet's inquiring and searching diligently to understand the predictions concerning the sufferings of Christ and the glory that should follow; and also of the fact that not unto themselves but unto us they did minister. How little were some of the prophets permitted to understand of what they wrote. But they did not therefore refuse to write. If God required it, they knew that in due time he would see that his people derived from their writings all the benefit that he intended. So the language here used to Daniel, was the same as telling him that when the right time should come, the wise would understand the meaning of what he had written, and be profited thereby. The time of the end was the time in which the Spirit of God was to break the seal from off this book; and consequently this was the time during which the wise should understand, while the wicked, lost to all sense of the value of eternal truth, with hearts callous and hardened in sin, grow continually more wicked and more blind. None of the wicked understand. The efforts of the wise to understand, they call folly and presumption, and ask in sneering mockery, Where is the promise of his coming? And 'should the question be raised, Of what time and what generation speaketh the prophet this? the solemn answer would be, Of the present time, and of the generation now before us. This language of the prophet is now receiving a most striking fulfillment.

The phraseology of verse 10 seems at first sight to be rather peculiar: "Many shall be purified and made white and tried." How, it may be asked, can they be made white, and then tried (as the language would seem to imply), when it is by being tried that they are purified and made white? Answer. The language doubtless describes a process which is many times repeated in the experience of those who, during this time, are being made ready for the coming and kingdom of the Lord. They are purified and made white to a certain degree, and in comparison with their former condition. Then they

are tried. Greater tests are brought to bear upon them. If they endure these, the work of purification is thus carried on to a still deeper degree, the process of being made white is made to reach a still higher stage. And having reached this state, they are tried again, resulting in their being still further purified and made white; and thus the process goes on till characters are developed which will stand the test of the great day, and a place is reached beyond which there is no need of further trial.

Verse 11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

We here have a new prophetic period introduced, namely, 1290 prophetic days, which would denote the same number of literal years. From the reading of the text some have inferred (though the inference is not a necessary one) that this period begins with the setting up of the abomination of desolation, or the papal power, in 538, and consequently extends to 1828. But while we find nothing in that year to mark their termination, we do find evidence in the margin that they begin *before* the setting up of the papal abomination. The margin reads, "To set up the abomination, &c." With this reading the text would stand thus: And from the time that the daily sacrifice shall be taken away, to set up [or, in order to set up] the abomination that maketh desolate, there shall be a thousand two hundred and ninety days. The daily has already been shown to be, not the daily sacrifice of the Jews, but the daily or continual abomination, that is, paganism. See on chap. 8:13. This had to be taken away to prepare the way for the papacy. For the historical events showing how this was accomplished in 508, see on chap. 11:31. We are not told directly to what event these 1290 days reach; but inasmuch as their commencement is marked by a work which takes place to prepare the way for the setting up of the papacy, it would be most natural to conclude that their end would be marked by the cessation of papal supremacy. Counting back, then, 1290 years from 1798, we have the year 508, where it has been shown that paganism was taken away thirty years before the setting up of the papacy. This period is doubtless given to show the date or the taking away of the daily, and it is the only one which does this. The two periods, therefore, of 1290 and 1260 days, terminate together in 1798; the one beginning in 538, and the other in 508, thirty years previous.

Verse 12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. 13. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.

Still another prophetic period is here introduced, denoting 1335 years. The testimony concerning this period like that which pertains to the 1290 years, is very meager. Can we tell when they begin and end? The only clue we have to the solution of this question, is the fact that they are spoken of in immediate connection with the 1290 years, which commenced, as shown above, in 508. From that point there shall be, says the prophet, 1290 days. And the very next sentence reads, Blessed is he that waiteth and cometh to the 1335 days. From what point? From the same, undoubtedly, as that from which the 1290 date, namely, 508. Unless they are to be reckoned from this point, it is impossible to locate them, and they must be excepted from the prophecy of Daniel, when we apply to it the words of Christ, "Whoso readeth, let him understand." Matt. 24:15. From this point they would extend to 1843, for 1335 added to 508, make 1843. Commencing in the spring of the former year, they end in the spring of the latter.

But how can it be that they have ended, it may be asked, since at the end of these days Daniel stands in his lot, which is his resurrection from the dead? This question is founded on a misapprehension in two respects; First, that the days at the end of which Daniel stands in his lot, are the 1335 days; which we think is a mistake; secondly, that the standing of Daniel in his lot, is his resurrection; which also cannot be shown. The only thing promised at the end of the 1335 days, is a blessing upon those who wait and come to it; that is, those who are living at that time. What is this blessing? Looking at the year 1843, when these years expired, what do we behold? We see a remarkable fulfillment of prophecy in the great proclamation of the second coming of Christ. Forty-five years before this, the time of the end commenced, the book was unsealed, and light began to increase. About the year 1843, there was a grand culmination of



all the light that had been shed on prophetic subjects up to that time. The proclamation went forth in power. The new and stirring doctrine of the setting up of the kingdom of God, shook the world. New life was imparted to the true disciples of Christ. The unbelieving were condemned, the churches were tested, and a spirit of revival was awakened which has no parallel in modern times.

Was this the blessing? Listen to the Saviour's words: "Blessed are your eyes," said he to his disciples, "for they see; and your ears, for they hear." Matt. 13: 16. And again he told his followers that prophets and kings had desired to see the things which they saw, and had not seen them. But "blessed," said he to them, "are the eyes which see the things ye see." Luke 10: 23, 24. If a new and glorious truth was a blessing in the days of Christ to those who received it, why not equally so in A. D. 1843?

It may be objected that those who engaged in this movement were disappointed in their expectations; so were the disciples of Christ at his first advent, in a tenfold degree. They shouted before him as he rode into Jerusalem, expecting that he would then take the kingdom; but the only throne to which he then went was the cross, and his royal palace Joseph's new sepulcher. Nevertheless they were blessed in receiving the truths they had heard.

It may be objected further that this was not a sufficient blessing to be marked by a prophetic period. Why not, since the period in which it was to occur, namely, the time of the end, is introduced by a prophetic period, since our Lord in verse 14 of his great prophecy of Matt. 24, makes a special announcement of this movement, and since it is still further set forth in Rev. 14: 6, 7, under the symbol of an angel flying through mid heaven with a special announcement of the everlasting gospel to the inhabitants of earth? Surely the Bible gives great prominence to this movement. We do not half realize its blessedness and importance.

Two more questions remain to be briefly noticed: 1. What days are referred to in verse 13? 2. What is meant by Daniel's standing in his lot? Those who claim that the days are the 1335, are led to that application by looking back no further than to the preceding verse, where the 1335 days are mentioned; whereas in making an application of these days so indefinitely introduced, we think the whole scope of the prophecy should be taken in from chap. 8. Chapters 9, 10, 11, and 12, are clearly a continuation and explanation of the vision of chapter 8; so that we may say that in the vision of chapter 8, as carried out and explained, there are four prophetic periods; namely, the 2300, 1260, 1290, and 1335 days. The first is the principal and longest period; the others are but intermediate parts and subdivisions of this. Now when the angel tells Daniel, at the conclusion of his instructions, that he shall stand in his lot at the end of the days, without specifying which period was meant, would not Daniel's mind naturally turn to the principal and longest period, the 2300 days, rather than to any of its subdivisions? If this is so, the 2300 are the days intended. The reading of the Septuagint seems to look very plainly in this direction: "But go thy way and rest; for there are yet days and seasons to the full accomplishment [of these things]; and thou shalt stand at thy lot at the end of the days." This certainly carries the mind back to the long period contained in the first vision in relation to which these subsequent instructions were given.

The 2300 days, as has been already shown, terminated in 1844, and brought us to the cleansing of the sanctuary. How did Daniel at that time stand in his lot? Answer. In the person of his Advocate, our great High Priest, as he presents the cases of the righteous for acceptance to his Father. The word here translated lot, does not mean a piece of real estate, a lot of land, but the decisions of chance, or the determinations of Providence. At the end of the days, the lot so to speak, was to be cast. In other words, a determination was to be made in reference to those who should be accounted worthy of a possession in the heavenly inheritance. And when Daniel's case comes up for examination, he is found righteous, he stands, a place is assigned him in the heavenly Canaan. Does not the language of the psalmist have reference to this time, when he says, Ps. 1: 5, "The ungodly shall not stand in the Judgment"?

When Israel were about to enter into the promised land, the lot was cast, and the possession of each tribe was thus assigned it. Each tribe thus stood in its lot, long before it entered upon the actual possession of the land. The time of

the cleansing of the sanctuary corresponds to this period in Israel's history. We now stand upon the borders of the heavenly Canaan, and decisions are being made, assigning to some a place in the eternal kingdom, and barring others forever therefrom. In the decision of his case, Daniel's portion in the celestial inheritance will be made sure to him. And with him all the faithful will also stand. And when this devoted servant of God, who filled up a long life with the noblest deeds of service to his Maker, though cumbered with the weightiest cares of this life, shall enter upon his reward for well-doing, we too may enter with him into rest, behold his rapture, and share his joy.

After many interruptions and delays, which have been unpleasant to the writer, and have doubtless detracted from the interest which any may have felt in these articles, we at length draw the Thoughts on Daniel to a close. With no small degree of satisfaction have we spent what time and study we have on this wonderful prophecy, and in contemplating the character of this most beloved of men and most illustrious of prophets. God is no respecter of persons; and a reproduction of Daniel's character will equally secure the favor of God. Let us emulate his virtues that we, like him, may have the approbation of God while here, and dwell amid the creations of his infinite glory in the long hereafter. U. S.

### Practical Thoughts.

#### THE CREATION OF OUR EARTH.

THE infinite power of God is manifested in the creation of the earth and of its inhabitants, as in no event that has since been witnessed in all his providential dealings with our race. This great work gave existence to everything that we behold. When we contemplate this wonderful work of God, our minds are called to the origin of all things, and to the commencement of the existence of our race. The work of the Almighty is worthy of our most profound reverence and of our lasting remembrance. Here our God in his infinite greatness is seen.

And what has he given to mankind to enable them to keep all this in grateful remembrance? He made his works to be remembered. Ps. 3: 2. And that they might be thus had in remembrance, he hallowed his rest day that all mankind might acknowledge God as their Creator. The weekly recurrence of the Sabbath is a constant testimony to mankind, bidding them stop and consider and raise their minds to God. It is a memorial to keep God in everlasting remembrance. So long as the world endures must this memorial of the Creator continue to exist. All men in all ages are under sacred obligation to observe it as a sign of his infinite power. The Sabbath commemorates the creation of our earth, and the creation of mankind upon it. We shall never be done with this divine institution so long as it remains our duty to remember our Creator.

#### THE PROVIDENCE OF GOD.

We read with deepest interest the record of wonderful providences which is given us in the Scriptures. Perhaps no one of these seems more worthy of our admiration than the story of Mordecai and Haman, contained in the book of Esther. The hand of God was directly concerned in the advancement of Esther to the throne of Persia. And by this remarkable event he saved the Jews from general massacre. No one can doubt that the providence of God made Esther queen for this very purpose. But there is one fact that shows how high above human agency God is exalted. The question ever arises, Suppose the agent to whom Providence commits a certain work should be unfaithful to that trust? Even suppose Esther had proved untrue to her high responsibilities?

The words of Mordecai meet this very point. Esther 4: 14: "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?" Here we have a most impressive truth revealed. The providence of God is prepared for any emergency. It can never be taken by surprise. If Esther were to forget God and to fail in her duty, deliverance would arise from another place. If she in her exaltation left her work undone, God would employ perhaps one of the most lowly. His work would not fail. Let us remember this. We may ruin ourselves by our failure, but we shall find that God is never dependent on us.

#### "IN EVERYTHING GIVE THANKS."

To this blessed precept the apostle appends this reason: "For this is the will of God in Christ Jesus concerning you." 1 Thess. 5: 18. This one rule of life would, if obeyed, put an end to murmuring against God, or repining and fault-finding toward our fellow-men. How much better to have the high praises of God in our mouths than to have them filled with complaints and murmurings. Before we begin to repine at our lot, if we would first thank God that it is no worse, we should have no occasion to utter afterward one word of fault-finding or complaint at any of God's dealings

toward us. Sinful men that still have time and opportunity for repentance should feel such gratitude to God for this infinite mercy that nothing but praise and thanksgiving should ever escape their lips.

And how can Christians ever find occasion for murmuring words? They would not if they did not forget the infinite debt of gratitude they owe to God, and if they did not forget how deserving of God's just displeasure they are.

One text, if remembered and believed, would cause constant thanksgiving to God. Here it is: "And we know that all things work together for good to them that love God." Rom. 8: 28. That is enough. If God sends affliction, it is because we need it. He will bring good out of it to us. He never afflicts willingly, nor does he ever afflict us as much as we deserve. He chastens us for our profit, that we may be partakers of his holiness. Let us gratefully accept of whatever our God shall send us. J. N. A.

### Who Will Follow the Light?

GOD has sent the last message to warn mankind and prepare a people for himself. To those who have heeded the warning, and have taken their position to keep his commandments, he has spoken by his Spirit, warning of the dangers that are in their way, and teaching the necessary course to pursue in order to be overcomers. In tender mercy the Lord has given line upon line; precept upon precept. We have been solemnly and faithfully warned of our danger of coming to the Judgment unprepared. If we heed the light, we need not fail. But will we heed it? God can do no more to make the way clear. Will we walk in it? We have professed faith in the message as a message from God. Our faith will be tested. The proof of faith is corresponding works. Those who walk in the light will meet the approval of God and overcome.

Are you walking in all the light? or do you think that you will be excused from heeding it? When God speaks, we should hear, and hearing, obey.

We have been warned against worldliness and covetousness. Have we heeded? Where are our affections and our treasure? Have we given up our hold on the world? Is all that we have upon the altar? Are we doing all that we can to save men from impending ruin? Are we faithful stewards—making a proper use of our Lord's money? Are we spending our physical strength to glorify God and save souls? or do the things which perish absorb all our energies and leave nothing for God?

Are we casting out our idols and purifying the temple of God? or are we disregarding the divine instructions which have been given? Are we taking a course to secure health of body, and as a consequence, health of mind? Are we forming our appetites to temperance—to be satisfied with plain and wholesome food, discarding all stimulants—and thus preparing ourselves to endure?

Do we hate our sins and love the law of God? Are we commandment-keepers in deed and in truth, in letter, and in spirit? And are we earnest in prayer and supplications, agonizing and pleading for the light of the Holy Spirit to help our infirmities and bless our efforts to do good and to obtain the needed strength to stand in the hour of temptation? The wrestling souls that feel their own weakness and seek God for help will prevail. The latter rain will be given, and they will receive it, while those who disregard the admonitions given will be left in darkness.

O my soul! heed thou the timely admonitions. Hate sin. Love purity and holiness. Purify the temple and let in the heavenly guest. Awake to watchfulness and prayer; and awake to labor while it is called to-day, to save dying men. Oh, for entire submission to the will and service of God! Oh, for the energy of the divine Spirit in the work of the Lord! O God! help my infirmities, that the remnant of my time may tell in the cause of human salvation.

R. F. COTTRELL.

### Men and Things.

#### THE SCHOOL OF LIFE.

WHO has not erred, and deeply regretted it afterwards? Who has not sinned, and then felt remorse, and, may be, despair, for it? Who has not been betrayed into acts, the very thought of which brings the hot blood mantling to the cheeks, blushing with shame? We cry out in agony over our infirmities, our downfalls, and misfortunes. Why must we suffer so? To me, the following thoughts seem sweet and comforting:

"This world is a school, not for the education of a faculty, but of a man; and though life to most of us seems rather a series of make-shifts to meet unexpected emergencies than the deliberate putting forth of well-directed powers, fate is kinder to us than we know, and constantly turns our blunders to account.

"The superficial observer is always ready to despair of humanity, and in view of the fact that most characters are so fractional that every human being seems rather a bundle of antagonisms than co-ordinated forces, that nothing can be predicated of most persons with any degree of certainty, there is some excuse for his want of faith.

"We find everywhere strength and weakness, deformity and beauty, magnanimity and mean-

ness, built into the same life, and the higher the peaks of attainment on one side, the lower the unreclaimed wastes on the other.

"But human nature, however defective, is the best we have to confront eternally with; and in our journey through life we are compelled to learn many lessons that we never proposed to ourselves, and so arrive at the end better educated than could have been expected.

"Repeated disappointment tells a man by-and-by that he is in the wrong place. All work, no pay, is a hint to work elsewhere—a hint which the most obtuse comes finally to apprehend. Men must dig in wrong places to learn where the gold is not, and so little by little narrow effort into the right direction. Every man must have a certain amount of imprisonment to teach him limitation and fit him for freedom, and most persons must waste a good deal of life before they learn how to live. A scientific writer describes walking as 'perpetual falling arrested and turned into progress'; and life might be defined a series of failures resulting in success."—*Christian Union*.

#### BE CHEERFUL AND COURAGEOUS.

Here are some most wholesome words for discouraged, downcast, gloomy souls. Read them, lay them to heart, and, in the name and strength of God, cheer up and meet life's battle manfully.

"It is impossible to resist the infection of cheerfulness. Let a bright face beam on the darkness of defeat, shine on the abode of poverty, illumine the chamber of sickness, and how everything changes under its benign influence. Victory becomes possible, competence promises a golden future, health is wooed back again. In the lives of all of us there are hours of anxiety, disappointment, pain, and vexation; seasons of trial that are to be met only with stubborn patience. Greatness of soul is tested by the serenity with which these inevitable ills are borne and finally overcome. The little mind will fret and chafe and fume over little things, even as the petty stream over its narrow, pebbly bed, while the deep, strong, mighty river moves swiftly and silently over the boulders that lie at its bottom. The desponding eye seldom sees clearly through an intricate path; the doubting heart cannot rely even on that which is trustworthy. In the lives of all whom the world calls great we find that difficulties, hardships, dangers, antagonisms, abounded, and not till all these were overpast and overcome were they crowned with the bay wreath. Fretting because the floor is of puncheons will not cover it with a carpet, but a jolly soul will make one forget both puncheons and carpet. Wishes that calico were silk, and homespun, broadcloth, will not transform those cheap fabrics into the costlier, but calicoes and homespun may cover happier hearts than dwell in palaces, and be worn with a grace that princes could envy. But when one's heart sinks and sinks, when the sky is leaden and the earth is bare, when no bird sings on the leafless bough, and not even a cricket chirps at the fireside, how shall one then keep heart and courage up? If nothing can be done to lighten the lowering aspect, look away from it to fortunes darker than your own, or to a brighter world where all the inequalities of life are made even, and bear the present with mute, stubborn patience. Is this hard to do? It is harder not to do so. The bird that beats against the iron bars of its cage suffers more than the patient captive. If we cannot break the fetters that bind us, we can sing amid the chains, and with spirits fearless and hearts strong to endure, defy the 'stings and arrows of outrageous fortune.'

#### HOW AND WHAT TO CONFESS.

How common it is to hear some people always confessing their sins in social meeting. But it has no effect on any one; it amounts to nothing. What is the matter? They don't confess right. Mr. Beecher says some good things on this subject. Hear him:—

"If instead of generic, and too often unfelt confessions of sin, if instead of talking of sinfulness you would satisfy your own self more of the special sins to which you are addicted; if you would ascertain the direction in which you are sinning, in the first place, it would give you a clearer view of the truth; in the second place, it would better indicate to you what you should do every day; in the third place, it would humble you more in your own estimation; in the fourth place, it would make you feel more affectingly the divine patience and grace; and in the fifth place, it would make you a great deal more silent about your sins than you are generally.

"It is very hard for a man to confess his particular sins; but it is very easy for him to confess sinfulness in general. That comes glib from the tongue. I hear persons say, 'I feel as though I were a great sinner before God.' Well, do you feel as though you were a great sinner before men? Do you think you have ever gone through the various points of your character, and taken them one by one, and examined them, so that you had as distinct an idea of the directions in which you were breaking out into actual transgression, from day to day, as you have of the infirmities of your body? If you had a crippled ankle, and at the same time a rheumatic shoulder, if your right eye were defective, and if you could not hear with your left ear, and anybody asked you what the matter was, you could put your finger on every point of ailment, and say, 'There is where my body is crippled.'

D. M. CANRIGHT.

## CONDENSE.

THE article which now you think  
So perfect and complete,  
Would doubtless be, if half as long,  
For printing twice as meet.

Once and again your thoughts condense,  
Then what remains improve;  
For matter must be weighty now,  
The minds of men to move.

No preface does your piece demand  
No introduction needs;  
Select the wheat, but cast aside  
The straw, and chaff, and weeds.

How many worse than wasted hours  
Are spent foul works to read,  
Fictions which poison heart and mind,  
And basest passions feed.

Search for some richer gems than these,  
Ideas new and rare;  
Soon will you learn the good to save,  
The valueless to spare.

With heart and mind thus disciplined,  
And quickened every sense,  
Let these three rules your pen control—  
Condense, condense, condense.

REBEKAH SMITH.

West Wilton, N. H., June, 1871.

## Progress of the Cause.

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

## Report of the Wisconsin State Conference.

THE first annual Conference of the Seventh-day Adventists of Wisconsin was held near Milton Junction, June 22-29, 1871, in connection with the Wisconsin Camp-meeting.

Conference convened in the tent, June 23, at nine A. M. Eld. Isaac Sanborn, President, in the chair. Prayer by Eld. John Matteson of Wisconsin.

Credentials of delegates were called for, presented, and examined. A delegation of twenty-two, representing seventeen churches, came forward. One church was not represented.

*Voted*, That Elds. James White and W. H. Littlejohn, and all members present of good standing in our churches, be invited to take part in the deliberations of this Conference.

Minutes of last session of Conference, were called for, read, and approved.

*Voted*, That Brn. George Tenney of Dell Prairie, and Eli Osburn of Kickapoo Center, be received as delegates to the Conference.

On *motion*, the Chair appointed the following committees: Auditing Committee, Brn. P. S. Thurston, O. H. Pratt, and Rufus Baker; Committee on Nominations, Brn. O. H. Pratt, H. Decker, and John Atkinson; Committee on Resolutions, Brn. P. S. Thurston, John Matteson, and B. F. Bradbury.

Adjourned to call of chair.

SECOND SESSION. June 25, nine A. M. Prayer by Eld. John Matteson.

Report of Nominating Committee called for, read, and accepted. Vote resulted in the election of nominees as follows: President, Isaac Sanborn, Johnstown Center, Rock Co., Wisconsin; Secretary, N. M. Jordan, Lodi, Columbia Co.; Treasurer, Alexander Paton, Lodi, Columbia Co.; Executive Committee, P. S. Thurston, Oasis, Waushara Co., Rufus Baker, Mackford, Green Lake Co.

Adjourned to call of Chair.

THIRD SESSION. June 25, six P. M. Prayer by Eld. John Matteson.

On *motion*, the following brethren were added to the Auditing Committee; viz., B. F. Bradbury, Simon Patton, and E. O. Hammond.

Treasurer's report was called for, read and accepted.

On *motion*, credentials were granted to Elds. Isaac Sanborn and John Matteson.

On *motion*, licenses were granted to the following brethren; C. W. Olds, O. A. Olson, E. M. Crandall, P. S. Thurston, and J. F. Thompson.

The question of granting license to Bro. C. M. Joslin was referred to the Conference Committee.

*Voted*, That we pay the bill of \$17.07 presented by the Illinois State Conference for posters, tent pole, and Conference book.

Adjourned to call of Chair.

FOURTH SESSION. June 26 at two P. M. Prayer by Eld. I. Sanborn.

*Voted*, To appropriate \$100.00 to run the tent.

*Voted*, To pay the General Conference \$200.00 to be applied on past dues.

*Voted*, That this Conference recommend that Elds. Isaac Sanborn and David Downer pitch the tent at Wautoma Village, Waushara

Co., Wisconsin, immediately after this Conference.

*Voted*, That the \$14.91 in Bro. C. W. Old's hands be paid into the camp-meeting fund.

Church report showed a membership of five hundred and twenty-six fellowshipped in eighteen churches.

Number paying Systematic Benevolence, two hundred and sixty.

Amount of Systematic Benevolence pledged for the year, \$2113.86.

Adjourned to the call of chair.

FIFTH SESSION. June 26, five P. M. Prayer by Eld. James White.

*Voted*, That the church at Liberty Pole be received under the watch-care of this Conference.

*Voted*, That the church at Kickapoo Center be received under the watch-care of the Conference.

On *motion*, the Danish church at Poysippi was received into this Conference.

The question of the ordination of Bro. David Downer came up. Remarks were made by several members of the Conference, including Bro. White.

*Voted*, That Bro. Downer be ordained to the work of the ministry.

Committee on resolutions reported the following, which were unanimously adopted:

1. *Resolved*, That the portion of Art. 2, Sec. 4, of the constitution of the Wisconsin State Conference which reads, "To audit and settle accounts with ministers," &c., be amended so as to read as follows: "To audit and settle in connection with six lay brethren, appointed by the Conference, all accounts with ministers," &c.

2. *Resolved*, That we express our thanks to the General Conference for the benefit which we have received during this Conference and camp-meeting through the faithful labors of Bro. and sister White, and Bro. Littlejohn.

3. *Resolved*, That we express our gratitude to God for the great prosperity which at present is witnessed in the Health Institute and Publishing Association, and that the rigid economy which now characterizes the management of those institutions should inspire God's people with new courage and confidence.

4. *Resolved*, That we become responsible to the Publishing Association for the collection of all arrearages on subscriptions to the REVIEW, Health Reformer, and Instructor, on the part of individuals residing within the bounds of this Conference.

5. *Resolved*, That we recommend to our churches to pay their whole Systematic Benevolence to the Conference.

6. *Resolved*, That the proceedings of this Conference be published in the REVIEW.

*Voted*, To adjourn to the call of the President.

ISAAC SANBORN, Pres.

N. M. JORDON, Sec.

## Iowa Tent.

At the close of the La Porte City Camp-meeting, it was thought, best to commence a course of lectures, as there seemed to be a large interest manifested at that meeting; hence the tent was moved into the city, and a regular course of lectures entered upon. But we soon saw that we had calculated on too much; for our congregation at the best was only small, and no real interest was manifested by those who did attend. After staying one week, our audience dropped down to only about thirty besides our own people; so we closed our meetings there.

This has taught us that it is not a good plan to follow a camp-meeting with a course of lectures. We believe the same thing was tried in Oneida, N. Y., Kilbourn City, Clinton Junction, Wis., and with like results. A camp-meeting is a large affair generally. It is attended by scores and hundreds of our people, with from a dozen to thirty tents; our best speakers are expected to be heard; above all, Bro. and sister White are expected to be there and speak. All this draws a crowd for a day or two, most of whom have no real interest to hear the truth.

To change from such a meeting as this, to an ordinary course of lectures, appears to the people as though the thing were about a failure; so if any should have some interest, they are ashamed to show it, and hence stay away. We hope to learn wisdom by the things we have suffered. We tried to improve our time while there by holding meetings with the church. We were much encouraged with the results, and hope we have left them in a better condition than they have been in before. The brethren were all very kind to us in providing for our wants.

Tuesday, July 4, we came to Leon, Decatur Co., Iowa. It is a village of less than a thousand people, twenty-two miles from the railroad, and twelve miles from the Missouri line. Here our tent is now pitched. It seems to be a promising opening. We hope for the prayers of our brethren, and for the help of God, in whose name we go forth to win souls from error to truth.

D. M. CANRIGHT,  
GEO. I. BUTLER.

## South-western New York.

SINCE my last report, I have spent two weeks holding meetings at Onoville, Cattaraugus County, a new field. Two embraced the Sabbath. While here, I visited a few Sabbath-keepers at Corydon, Pa., about three miles from Onoville. They came up to attend some of the meetings, and one came with them who recently embraced the Sabbath from reading, having never heard a discourse from one of our people.

Next I went to Eldred, Pa., where I spent a week. Here I had to bear a plain testimony, to free the cause from the evil influence of one who had been excluded from the church in Allegany Co. for sin, and instead of repenting, had taken a stand against us and was trying to draw away disciples after him. I hope our friends there will take my advice, and hold fast the message which is from Heaven. They were encouraged to hold fast. May God help them to do so.

The next Sabbath I met with the Allegany Co. church near Wellsville. Bro. and sister Lindsey and others from Ulysses, Pa., were present. Here I had the unexpected privilege of meeting with Bro. H. Edson of Oswego Co., who was visiting the churches in that region, and laboring for their encouragement and edification, and with good effect. The meeting was larger than any in that place for a long time, and very interesting. Three were received into the church by baptism.

The Sabbath following was our monthly, or I might say, quarterly, meeting at Cottage. These meetings occurring in regular order at Cottage, East Otto, and Randolph, constitute a quarterly meeting in each place. This meeting, though small, was a meeting of interest and, I trust, of profit. A spirit of united effort in the cause is growing, and the interest without is spreading and deepening. Here I learned with joy that a family at Randolph had embraced the Sabbath since our meeting there a month ago—a family which, if faithful and earnest, will prove a real accession to the cause in that place. We also learned that at E. Otto a man from the adjoining town of Ashford came to their Sabbath meeting, who had resolved to keep the Sabbath.

There are about fifty, Sabbath-keepers in Cattaraugus County, and a few in Chautauqua. Only one small church is organized; but I hope that two others, and larger ones, will apply for admission to our Conference at its next session. I now go to labor a week with the friends at East Elma, Erie Co. They are moving for organization, so as to unite with the Conference.

R. F. COTTRELL.

July 9, 1871.

## Report from Bro. Matteson.

JUNE 15 to 18, I held meetings with the Danish church of Poy Sippi. We had quarterly meeting, and celebrated the ordinances. With much solemnity we remembered our own unworthiness, and great need of a sacrifice, and with gratitude to God we celebrated the memorials of the great condescension and wonderful love of the Son of God. Two willing candidates were buried with their Lord in baptism. It became our painful duty to drop two from our numbers, for long-continued disorderly walk.

The church now numbers thirty-two members. These pledged Systematic Benevolence for the coming year to the amount of \$52.00. They are mostly poor. There are indications of spiritual prosperity among them, but there are many things yet to be overcome. May they strive to get their judgments sanctified by the truth, and be willing to give up all for the Lord.

June 21-27, I attended camp-meeting at Milton Junction, Wis. It is four years since I enjoyed a meeting of this kind with my brethren in Wisconsin, and met with them in Conference. It was very interesting and, I trust, beneficial to me to meet with so many old friends, and unite with them in the praise and worship of God. We were also blessed with the labors of those worn servants of God, Bro. and sister White, whom we esteem highly for their labor of love, through evil and good report, true to the cause, defenders of the truth. May they be much blessed and strength-

ened in the Lord, and preserved until his appearing. May the Lord bless all his servants and waiting people, and advance the cause in all its branches, until the work shall be finished.

JOHN MATTESON.

Nenah, Wis., July 6, 1871.

## Getting Rid of Bad Habits.

I ONCE heard a minister say, "Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows—scratching away, and should ask what he was up to, and he should reply: 'Why, I am trying to remove the frost; but as fast as I get it off one square it comes on another;'" would you not say, "Why, man, let your windows alone and kindle your fire, and the frost will soon come off." And have you not seen people who try to break off their bad habits one after another without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of love to God and man, kindled at the altar of prayer, burn in their hearts, and the bad habits will soon melt away."

SIR WALTER SCOTT relates in his autobiography that when he was a child one of his legs was paralyzed, and that when medical skill failed, a kind uncle induced him to exert the muscles of the powerless limb by drawing a gold watch before him on the floor, tempting him to creep after it, and thus keeping up and gradually increasing vital action and muscular force.

So God deals with us in our spiritual childhood and the weakness of our faith. He holds the blessing before us, so as to tempt us to creep after them. How weak our efforts; how slow our movements. But spiritual vitality is elicited, developed, strengthened, by those efforts and movements, slow and weak as they are.

## Kind Words.

AS THE breath of the dew to the tender plant, they gently fall upon the drooping heart, refreshing its withered tendrils, and soothing its burning woes. Bright vases they are, in life's great desert. Who can estimate the pangs they have alleviated, or the good works they have accomplished?

Long after they are uttered do they reverberate in the soul's inner chamber, and sing low, sweet, liquid strains, that quell all the raging storms that may have before existed. And oh! when the heart is sad, and like a broken harp, the sweetest chords of pleasure cease to vibrate, who can tell the power of one kind word? One little word of tenderness, gushing in upon the soul, will sweep the long-neglected chords, and awaken the most pleasant strains.

When borne down with trials and troubles of life, we are ready to sink, fainting by the way, how like the cheering rays of sunshine do kind words come. They disperse the clouds, dispel the gloom, and drive sorrow far away.

Kind words are like jewels in the heart, never to be forgotten; but, perhaps, to cheer, by their memory, a long, sad life. While words of cruelty are like darts in the bosom, wounding and leaving scars that will be borne to the grave by their victim.

Why is it, then, that we do not always seek, by kind words, to scatter sunbeams along the pathway of others?—Sel.

## Do not Read Them.

IT is a subject for serious thought, if not anxiety, that the papers which furnish full details of crimes, and the lives and sayings of notorious criminals, with illustrations of both themselves and their deeds, are eagerly sought after, and attain to immense circulations. It is also observable that a large portion of the news telegraphed to the daily press, is composed of the records of crime and its adjuncts, such as gaming, by billiards, base-ball, cock-fighting, and other such "sports" so called. Reports of murder and divorce trials, also, prove to be popular literature; for the demand regulates the supply, and the supply is enormous.

Now our advice to one and all is, to in reading resolutely pass over all such matter. The headings convey all the information you need concerning such things, and the perusal of the details is essentially demoralizing. You cannot touch pitch without becoming defiled; you cannot fill the mind with such prurient details as appear to have made up the testimony in a late murder trial in California, without soiling the heart and imagination. How easily such things are fastened upon the mind, and return to plague us in vain and wandering thoughts; while we have to study, if we would have what is good



and moral and religious at equally ready command. Even should the persual of the story of iniquity not affect the foundation, it must necessarily sully or soil the stream. Therefore we say, Do not read them. Pass over the detailed reports of murder, divorce, and other criminal trials; of executions, of crimes, suicides, flashy and sentimental stories, races, fights, billiard-playing, base-ball matches, and discourage the reading of them by others with all your influence.

You cannot afford to read them. You ought to spend your time to better advantage, to say nothing of the moral or rather immoral influence exerted upon you. Do not plead, "Reading such things does not hurt me!" If you love to read them, you may be sure your heart is not right. The pure heart loves pure things. If you find anything in the records of vice and crime that affords a pleasurable mental excitement, you may be sure your heart needs cleansing. You need not be ignorant of what is going on in the world; but, generally speaking, the simple announcement of a crime and a clear statement of the facts in the case are all that should or need be made public. Let the sickening, polluting details be confined to the walls of those whose sad duty requires them to take cognizance of such things; or if published, let not the Christian make his brain a sloppail for such corruption, but rather occupy the mind with whatsoever things are true, honest, just, pure, lovely, and of good report; and "if there be any virtue, if there be any praise, think on these things." "And the peace of God, that passeth understanding, shall keep your minds through Christ Jesus."—*Advent Christian Times*.

THE BIBLE.—Some writer gives the following analysis of the Book of books, the Bible:—

"It is a book of laws, it shows the right and wrong. It is a book of wisdom, that makes the foolish wise. It is a book of truth, which detects all human errors. It is the book of life, and shows how to avoid everlasting death. It is the most authentic and entertaining history ever published. It contains the most remote antiquities, the most remarkable events and wonderful occurrences. It is a code of laws. It is a perfect body of divinity. It is an unequalled narrative. It is a book of biography. It is a book of travels. It is a book of voyages. It is a book of the best covenant ever made—the best deed ever written. It is the best will ever executed, the best Testament ever signed. It is the young man's best companion. It is the school-boy's instructor. It is the learned man's masterpiece. It is the ignorant man's dictionary, and every man's dictionary."

LET YOUR LIGHT SHINE.—The Christian lets his light shine by constantly living and acting as Christ, his Master, would have done in his position. He seeks out the miserable and befriends them, he relieves the poor, he counsels the young, he restores the erring, he reforms the vicious, he opens his heart in sympathy with the sorrowing, he shares in the joy of the happy, he bears with the impatience and anger and ill-nature of men, he is kind at home, courteous abroad, upright in his beneficence, deliberate and charitable in his judgments of others, more ready to suffer wrong than to do wrong, prompt to redress injuries, slow to inflict them, firm and decided in doing right himself, and condemning his own faults with rigor, forgiving and endeavoring to repair the faults of others.

PROFANITY never did any man the least good. No man is the richer, or happier, or wiser for it. It commends no one to any society. It is disgusting to the refined; abominable to the good; insulting to those with whom we associate; degrading to the mind; unprofitable, needless, and injurious, to society.

LET every dawn of morning be to you as the beginning of life, and every setting of the sun as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves; so from day to day and strength to strength you shall build up indeed, by art, thought, and by just will, an *ecclesia* of which it shall not be said, "See what manner of stones here," but, "See what manner of men."

WITH love, the heart becomes a fair and fertile garden, glowing with sunshine and warm hues, and exhaling sweet odors; but without it, it is a bleak desert covered with ashes.

#### Dress: a Conversation.

MRS. A. Well, elder, I declare it is almost discouraging for persons to be picked at, and have so many stories told about them as they tell about me.

ELDER. Indeed, what is the trouble now? I am not posted in regard to the stories, and think we all have about all we can do to build over against our own house, without spending too much time in watching our neighbors. You are aware that I oppose backbiting, and claim if we see a wrong in a brother, our duty is to go to him in a proper spirit and tell him his fault to his face.

MRS. A. Well, somebody has started the story that I "went to Mr. —'s to a dinner party on the Sabbath, dressed in the gayest manner possible." Now, the facts are, I never went to a party to Mr. —'s house, and I never went to his house on the Sabbath. I went there one Sunday to dinner, with my son and his wife, by invitation, and I do not think people need to find fault with that.

ELDER. Probably this can all be explained on this wise, sister: You know some people call Sunday the Sabbath. It might have been casually mentioned, at first, that you were at Mr. —'s to dinner on the Sabbath, meaning Sunday. Others may have heard of it, and supposed it was on the seventh-day Sabbath, the day you profess to keep. We want to look upon all with all the allowance possible, and not think they are designing to injure us unless we have direct evidence to that effect.

MRS. A. Well, I have not so much charity, perhaps, as I ought to have, and I think it is a small matter any way to be noticing people's dress. I am sure I have not purchased any new dresses lately. My clothing is all old, and as for my gold chain, brooch, and cuff-buttons, I wear them when I go out into company; and it is necessary to do so, when you move in respectable circles.

ELDER. Well, sister, Christ is presented as our pattern, and we are admonished to learn of him; and there would be an amazing contrast between the silks, satins, and gold jewels of some, and the plain vesture of Christ.

MRS. A. I think it's small business to descend to notice such things, and I confess I do not want to associate with people who pick flaws with such little things. People that move in the circles I do, must dress according to those they associate with, or they will have no influence.

ELDER. I have always supposed that to be a Christian was to be like Christ, and we are admonished not only to have the mind that was in Christ, but he is given as a pattern, that "we should walk in his steps." I should think it would be our duty to follow him, and go with the humble ones who are trying to imitate him, instead of dishonoring our profession for the sake of securing influence in what is called by men high circles. We should remember that what is "highly esteemed among men" may, after all, be "abomination in the sight of God."

MRS. A. Well, my brooch and sleeve-buttons are useful articles, and I could not get along without wearing them.

ELDER. Let us see, you wear your brooch to fasten your collar. A jet, or vulcanized rubber pin, costing twenty-five cents, would keep your collar to its place, and look much more neat, plain, and tasty, than a cameo two by three inches, set on a gold plate, costing twenty-five or thirty dollars. Your gold cuff-buttons one inch in diameter are worth from ten to fifteen dollars. Your cuffs could be secured with nice jet buttons not costing over twenty-five cents.

MRS. A. I do not care anything about them. I'd just as willingly wear an old rag or piece of pewter as my brooch, so far as my own feelings are concerned, but then we are responsible for the influence we exert upon others.

ELDER. That is true; and you would not wear pewter or an old rag, for that would not be neat or tasty. I am glad you feel responsible for the influence you exert upon others. But, sister, have we any right to take a course to influence others contrary to the express teachings of the Bible?

MRS. A. If your people should all dress in that plain manner, you could never gain influence over such persons as Mr. — and —. You ought to think it an honor to have people come in among you that move in such high circles.

ELDER. Well, I do not know as it helps the cause any to have persons espouse it that feel above the simplicity of the truth. And as for these men you mention, with all their avaricious, over-reaching disposition, and pride, what could we do with them? What help would they be to us? God is not so straitened for means as to have the standard of truth lowered to gain them. I say here, that unless such men can come down to the simplicity of the gospel, I would rather they would not come among us, for it is no benefit to them, or to the cause of God.

MRS. A. I have thought your preaching would have a better influence if you did not say anything about dress. Preach the great and glorious truths, and let these little things alone.

ELDER. Well, sister, what should I better do? "preach the word," as Paul admonished Timothy? or cripple the truth, and come down to pander to the follies of the age? How can I do otherwise than proclaim against these things, when Paul says for women to "adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array."

MRS. A. That is only Paul's opinion. You know there were some things which he said were only his opinion.

ELDER. Paul says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Wherever he has said anything that was not the commandment of the Lord, he has taken express pains to tell us so. Peter also speaks on this matter in a similar manner to what Paul does.

MRS. A. I was not aware that Peter said anything about it.

ELDER. Oh, yes! Peter says: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1 Pet. 3:3.

MRS. A. Well, they did not mean we should not wear any gold, but that we should not go to excess and pride in these things. I do not think, actually, that the Lord cares what we wear, if we do not have our affections on it. I do not believe in going to excess in this thing. I never did care anything about finger-rings, and could see no use in them.

ELDER. Why was it not just as easy for Peter and Paul to say, Don't have your affections on your dress, as to say in plain terms, not to "put on" or "wear" gold. You are aware that when people pattern after another, the tendency is for each person to go a little farther than his pattern. For instance, if you wear those articles you are pleading for, the next one might plead for four or five finger-rings; and the next one, for a bracelet; and so on, without limit. Now you say these texts condemn extremes in jewels and dress; and, as you question the manner in which I apply them, won't you be so kind as to tell me where to lay down a line of distinction, so that, in instructing the people, they may know what is excess in jewels.

MRS. A. Well, do not say anything about it at all, let every one's conscience be the guide in these matters.

ELDER. But, sister, you are aware that conscience is the result of instruction. To have a good conscience, the mind must be properly instructed. The poor Hindoo mother who throws her child into the jaws of the crocodile, is prompted to it by her conscience; she is instructed that he is the river god, and that his open jaws are an invitation to her to give her child to her god. Our minds should be instructed by the Bible, and our conscience be such that we should "tremble at" the Lord's word. We should not seek to please ourselves, and bring God's word to our terms.

MRS. A. I think it is descending to small particulars to pay any attention to such things, and in dress I think every one should be left to do as they please.

ELDER. Well, sister, it would be a strange way to train children, to let them always do as they please. Christians are admonished as "new-born babes to receive the sincere milk of the word," that they "may grow thereby." How else shall we make progress than by being admonished of our errors, submitting to the Lord's word, and putting away our sins?

MRS. A. Well, it will only bring the frown of other denominations upon us to be so particular.

ELDER. But, are you not aware that the Methodists in their discipline protest against wearing gold, and refer to these testimonies in Timothy and Peter to enforce their position? If they fail to live up to their discipline, that is no reason why we should fail to live up to the Bible. On this coast, where there is such a tendency with the masses to go into excess in dress and pleasure-seeking, I think it is important for those who would have the Lord's favor, and "shine as lights in the world," to carefully seek in all things to comply with his word.

MRS. A. Well, I had thought of being baptized and uniting with the church, but I do not wish to connect myself with a people who are going to watch me all the time. I presume I can find somebody who will baptize me. As for organization, I am suspicious of it.

ELDER. I presume, sister, there are many who will take in members, and let them do about as they please, if they keep up a form of religion; but the question is, whether such things are going to stand the test of the Judgment. It seems to me it is the proper way to learn all our wrongs here, and put them away, that we may be prepared for the Judgment. I should not wish to belong to a church that watched me to pick flaws with my endeavors to do right. But if they watched over me for good, and meekly tried to instruct me in the right way, above all people, I should consider them my best friends.

MRS. A. Well, I must be going. Good day.

ELDER. Sister, do not decide these matters hastily. Pray over them carefully; consider us as your friends.

The above is the substance of a conversation which occurred in this county between myself and a sister who had begun to keep the Sabbath, but did not see fit to give up the world. I give it in this form trusting it may lead some one to serious thought on the matter of dress, if they are inclined to "pride of life" and "lust of the eyes."

J. N. LOUGHBOROUGH.

#### The Traveler in the Snow.

A TRAVELER was crossing a mountain high alone, over almost untrodden snows. Warning had been given him that if slumber pressed down his weary eyelids, they would inevitably be sealed in death. For a time he went bravely along his dreary path. But with the deepening shade and freezing blast of night, there fell a weight upon his brain and eyes which seemed to be irresistible.

In vain he tried to reason with himself, in vain he strained his utmost energies to shake off that fatal heaviness. At this crisis of his fate, his foot struck against a heap that lay across his path. No stone was that, although no stone could be colder or more lifeless. He stooped to touch it and found a human body, half buried beneath a fresh drift of snow. The next moment the traveler had taken a brother in his arms, and was chafing his hands, and chest, and brow, breathing upon the stiff, cold lips, the warm breath of a living soul; pressing the silent heart to the beating pulses of his own generous bosom.

The effort to save another had brought back to himself life, and warmth, and energy. He was a man again, instead of a weak creature succumbing to a despairing helplessness, dropping down in dreamless sleep to die. "He saved a brother, and was saved himself."—*English Hearts and English Hands*.

#### The Day of Rest.

I THINK with a shudder, sometimes, of what life would be without the Sabbath, if day after day the great wheel of the world went round with its ceaseless clatter, never a rest in motion, never a pause in sound. I speak of the Sabbath only in its original meaning, as a word that signifies rest. And in this sense it is by most men, and ought to be by all, esteemed as the very greatest of all blessings which Almighty Benevolence has bestowed on man. The worst Sabbath-breaker of all is the ingrate who is not thankful when the Sabbath comes round. He may go to church three times a day, and be austere in all outward observances, but he breaks the Sabbath in his heart if he rejoices when it is over. There are many kinds of worship, and I am humbly disposed to think that the giving of thanks is not the least acceptable of them. If it be true that *laborare est orare*, we are praying during six days of the week and may devote the seventh to praise. He who thoroughly enjoys his day of rest lives from morning till night in a state of thankfulness to the Almighty; the incense of praise is continually rising from his heart. I do not envy the man who does not hail the advent of the Sabbath and rejoice in the rest which it vouchsafes.—*Sci*.

HOLD on to the truth, for it will serve you well.

#### Obituary Notices.

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

MY venerable father, Dea. John White, died at my residence at Battle Creek, Michigan, July 5, 1871, in the eighty-seventh year of his age. The funeral services were conducted by Bro. W. H. Littlejohn on the 8th. JAMES WHITE.

DIED, of consumption, in Center, Wis., July 12, at the house of her brother-in-law, my daughter Sophronia, the wife of Andrew Graham, aged thirty-three years. Since the summer of 1845 she has kept the seventh-day Sabbath with her parents, and was always very conscientious and faithful in all religious duties, but it was not until the year of 1852 that she gave her heart to God and was baptized.

She said in her last sickness that she had always suffered more or less from doubts and fears, but after she was taken sick she came to Jesus just as she was, and that she had found the right way, and ever since had no more fear. She suffered much at times, especially the last few weeks; but bore all with childlike submission, ever looking to the Lord for help to patiently endure; we would ever cherish feelings of gratitude toward those kind friends and neighbors who so often administered to her comfort. May the God of love reward them, and may we all be so led into obedience of the truth as to meet where there will be no more sin or death.

The corpse was brought to Battle Creek, and the funeral attended by Eld. James White, when words of comfort were spoken from Rev. xiv, 13. PHEBE M. CHAMBERLAIN.

DIED, at Green Lake, Wisconsin, July 4, 1871, my beloved wife, Lovisa O. West, after a sickness of seven weeks. She died with a well-grounded hope of a part in the first resurrection. She has led a devoted life over two years. She seemed perfectly resigned to the will of God, and when her voice was nearly hushed in death, she whispered, "Peaceful and happy." She leaves a husband and two children and many friends to mourn her loss. N. S. WEST.

DIED, in North Liberty, Ind., July 5, 1871, Bro. Silas Carpenter, son of Wm. and Eliza Carpenter, formerly of Hanover, Mich., aged sixteen years, eight months, and twenty days. Bro. Silas embraced the great truth of the third angel's message, and was baptized by Bro. Joseph Bates some four years since, from which time he lived a devoted Christian life. During his rapid decline for the last four months he bore his extreme suffering with great Christian patience, never uttering one murmuring word. We mourn his loss, but have faith that he will come forth at the call of the Lifegiver and be made immortal. A very appropriate and encouraging discourse was delivered on the occasion by Eld. Lawhon, a Methodist minister, from Matt. 5:8: "Blessed are the pure in heart, for they shall see God." JAMES HARVEY.

