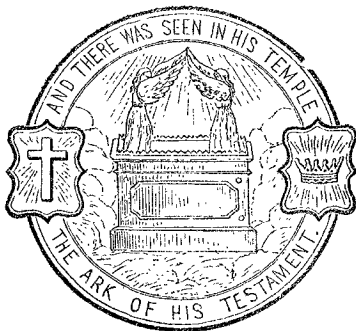


ADVENT



REVIEW

And Sabbath Herald.

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

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OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER FIVE—TIME OF THE END.

BY ELDER JAMES WHITE.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. xii, 4.

The time of the end, noted in the text, is not the end itself. It is evidently a period of time just prior to the end. In the time of the end, many would run to and fro, and knowledge upon the grand subject before the prophet's mind would be increased.

The words of the book, named in the text, are undoubtedly the prophecy of Daniel, the several chains of which reach down to the close of all earthly kingdoms at the second coming of Christ.

Shut up the words, and seal the book. Prophecy is history in advance. To the prophets themselves their own prophecies could afford but little light, the prophetic scenery spread out before them being the history of the future. The apostle, speaking of the prophecies relative to the plan of salvation, embracing the sufferings of Christ at his first advent, and also the glory that should follow at his second advent, says:

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from Heaven; which things the angels desire to look into." 1 Pet. i, 10-12.

The prophecies relative to the first advent of Christ, were not an especial light to the prophets in their day. But they were the great light of the believing about the time of their fulfillment. From the very nature of the case, they were, in a degree at least, shut up until about that time. So with those prophecies which relate to the second advent. They were not designed for the especial benefit of the prophets, the apostles, the martyrs, or the reformers; but for those who should live in the time of the end. The book was to be shut up and sealed until that period of time should arrive called the time of the end. What then?

Many shall run to and fro. Whether this be fulfilled in turning and searching to and fro in the Scriptures for light upon the subject of the fulfillment of proph-

ecy, and of the end, or by men called of God to the work, traveling to and fro with the message from God to the people upon this subject, the fulfillment is evident. Both have been done within the last half century as never before.

Duffield on Prophecy, p. 373, says:

"The word translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially the sealed book of prophecy."

Clarke says:

"*Many shall run to and fro.* Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it; viz., 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

Matthew Henry says:

"They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, sift out the meaning of it, and thus knowledge shall be increased."

Gill says:

"*Many shall run to and fro, and knowledge shall be increased;* that is, towards the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains nor cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have lived before them, who have attempted any thing of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared: and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths, and doctrines, will be abundantly enlarged at this time."

And knowledge shall be increased. This does not mean general knowledge; but the words must be limited to the subject presented to Daniel. The book of Daniel contains chains of prophecy which reach down to the end of earthly kingdoms, and to the Judgment scenes. Chapters xi and xii are one chain, reaching down to the time when Michael shall stand up, the time of trouble such as never was, and the resurrection of many. Chap. xii, 1, 2. In verse 6, one says to "the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Mark this: The end of the wonders are the scenes connected with Christ's second coming. In the next verse the answer is given by the man clothed in linen, with a most solemn oath, with both hands raised to heaven. But says Daniel: "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?" Verse 8.

The prophet here makes earnest inquiries relative to the scenes connected with the second advent. Read the angel's reply:

"And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." Verse 9.

The prophecy of Daniel, which points distinctly to the period of the second advent, was closed up, and sealed, till the time of the end. What then? In verse 4, Daniel was told that in the time of the end many should run to and fro, and knowledge should be increased. This relates to the theoretical part of the work. But in verse 10, the angel's answer to the earnest inquiry of the prophet, relates to the work of preparation, and the results of the great Second Advent movement. He says: "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."

Here are two classes, the wicked and the wise. The wise are those who are being purified and made white. Their wisdom is in the things of God, and the kingdom of Heaven. They understand by the opening prophecies the events which terminate the wonders shown to the prophet. They see these things clearly, believe, prepare, and rejoice in the blessed hope.

Here we should be impressed with the practical bearing of the Second Advent faith and hope. The truly wise, those who are being purified, and made white, and tried, understand. They will listen to the voice of warning, and will be instructed, and will understand that the day of the Lord is coming, and hasteneth greatly. They will be waiting and watching, and will be ready when the Lord shall come. Of these Paul speaks: "And unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix, 28. Or, as Peter exhorts: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter iii, 14. Again, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." Verse 11.

But the wicked shall do wickedly, and none of the wicked shall understand. They do not seek for the spirit of truth. They are led by the spirit of error. They doubt, scoff, and mark their course of rebellion against the truth of God by doing wickedly. God pity the blind sinner.

The two classes, one in faith waiting and watching, and ready for the coming of the day of the Lord, the other in unbelief and darkness, and unready for that event, and the destiny of both, are thus definitely described by Paul:

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thess. v, 1-9.

That there is a period of time in which the church is especially to look for the second coming of Christ, is evident. Many, however, take the ground that it was right for the early Christians to look for Christ's second coming in their day, that it has been scriptural for the followers of Christ ever since to expect his coming in their day, and that nothing more, in this respect, is required of the church at this time.

It is true that some of the early church received the idea that Christ would come in their day. And it is evident that the Thessalonian church thus believed from the fact that St. Paul, in his second epistle to them, corrects this error.

He says: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that Man of Sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God." 2 Thess. ii, 1-4.

From this testimony we conclude that there were those who had taught the Thessalonians to expect the second advent in their day. But Paul exhorts them not to be troubled with this idea, and warns them against being deceived by it. He then states that the day of Christ will not come, except there come a falling away first, and that Man of Sin [the papacy] be revealed. He points the church of Christ over the period of the apostasy, and 1260 years of papal supremacy, down into the eighteenth century, and guards all the way with his warning against being deceived with the idea that Christ might come during that period. And why did his warning cease there? Answer: At that point, the time of the end commenced, when the prophecy of Daniel was to be unsealed, knowledge on the subject of Christ's coming was to be increased, and many run to and fro.

What a beautiful harmony in the testimonies of the angel and of Paul. The angel says to Daniel, "The words are closed up and sealed till the time of the end." Paul says to his brethren, "That day shall not come, except there come a falling away first, and that Man of Sin be revealed." The apostle's warning reaches down to the time of the end, where the words were to be unsealed, and no farther. This plainly shows that the last half century has been the period for the subject of the second advent to be brought out, and this the only time that the church of Christ could scripturally look for the coming of the Lord.

T. M. PREBLE ON THE TRUE SABBATH.

In the "History of the Sabbath," pp. 337-8, is the following:

"The attention of Adventists was called to the Sabbath question by an essay on the subject from T. M. Preble, dated Feb. 13, 1845. After showing the claims of the Bible Sabbath, and the fact that it was changed to Sunday by the great apostasy, he remarks:

"Thus we see Dan. vii, 25 fulfilled, the little horn changing 'times and laws.' Therefore it appears to me that all who keep the first day for the Sabbath, are Pope's Sunday keepers, and God's Sabbath breakers."

Many have felt a strong desire to see the article of Eld. Preble; and we this week take pleasure in gratifying them by publishing it entire. We copy as we have it in a small 12-page tract, giving title page, preface, &c., that all may see just what it was that first awakened interest among Adventists on this interesting subject.

Whatever the influences may have been to draw Eld. Preble away from the truth he once taught, whatever the motive that actuated him to turn away from the light which once he prized so highly, we shall ever accord to him a due measure of respect and sympathy as being, under Providence, the instrument of opening the eyes of some to the precious light of the commandment of God. And we cannot—our charity will not suffer us to—place the low estimate on his former experience that himself places on it in his more recent writings against the Sabbath. Therein he says:

"The Lord forgive me the error of my head which led me to fall 'from grace' in thus going back so far as to try for three years to be 'justified by the deeds of the law,' by keeping the seventh-day Sabbath."

We think he wrote the above without due consideration, and has done himself injustice thereby. We cannot believe that any one will fall from the grace of a compassionate God by a mere error of the head; a result so serious is only arrived at by the way of a governing error of the heart. And this we do not believe was the case with Eld. Preble. Those acquainted with him at that time witnessed to the Christian spirit breathed in his writings and shown forth in his labors; and they can but deeply regret that with a change of views he has so far suffered another spirit to control him as to manifest harsh and bitter feelings against those who adhere to the truth he once loved.

Again, we think Eld. Preble was either greatly mistaken in himself, or has spoken very inconsiderately, in saying that he was trying for three years to be "justified by the deeds of the law." He who seeks justification by his own works is seeking to establish his own righteousness instead of the righteousness of God. This is the character of the Pharisee, and such we do not think Eld. Preble was. The law is not made void through faith, Rom. iii, 31, and if the keeping of the Sabbath be a duty to God, as Eld. Preble now holds and teaches, we cannot see that it is more self-righteous to keep the day that God commanded than to keep a day he never commanded. The former is obedience—the highest form of devotion; the latter is will-worship—a thing of self-righteousness only, and never acceptable to God. Col. ii, 18; Isa. i, 12; Matt. xv, 9.

Our readers will not be surprised that his article was defective in some respects as an argument; we should rather be surprised that it was so free from defects, considering the time at, and circumstances under, which it was written. And let us unite in heartfelt thanksgiving to God that some who first became interested by means of this little tract have more thoroughly studied the word of God, and still rejoice in the still-increasing light of "the commandments of God and the faith of Jesus." Rev. xiv, 12.

J. H. W.

[T. M. PREBLE'S TRACT.]

"A TRACT, Showing that the Seventh Day Should be Observed as the Sabbath, instead of the First Day, 'According to the Commandment.' By T. M. Preble. Nashua: printed by Murray & Kimball, 1845.

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. xx, 8-11.

"TO THE READER: The substance of the following pages was first published in *The Hope of Israel*, Feb. 28, 1845.

"Believing, however, as I do, the subject contained in this little tract to be of great importance, and wishing to do what I can to present this truth to the true children of God, I deem it my duty to publish it in the present form with an enlargement, that it may have as wide a circulation as possible.

"That the blessing of God may attend it, is the prayer of the
AUTHOR.
"March, 1845.

"A Few Questions for the Reader to Answer before Reading the Following Pages.—What authority have you in the Old or New Testament, to keep any day as a Sabbath, or day of rest?

"Do you find any command in the New Testament? If not, why do you not observe the day that is appointed in the fourth commandment?

"Has the day ever been changed? if so, when and where? Please point to the chapter and verse.

"When you was a child, did not your parents and others who taught you to keep 'Sunday holy,' direct you to the 'fourth commandment' as authority for keeping it thus? Did you ever think of the inconsistency? The commandment says the seventh day, and you taught to keep the first.

"How could you reprove a person for working, or doing anything else on Sunday, or first day of the week, as the same law which makes it wrong to work, &c.,

on 'God's holy day,' commands the observance of the seventh day instead of the first?

"THE SABBATH.

"TO THE SAINTS SCATTERED ABROAD.

"BELIEVING it important for us to have the truth on all subjects, and especially those connected with the immediate coming of Christ, I would present a few thoughts on the Sabbath, not for controversy, but for the consideration of the true 'Israel,' who are looking for the 'promise' and speedy 'redemption.'

"The remarks of Bro. Miller in his 'Lecture on the great Sabbath,' I like very well, because I believe they are true. In speaking of the Sabbath he says: 'Its being contained in the ten commands, written by the finger of God, on both tables of the testimony, graven on stone,' to be a sign forever,¹ and a perpetual covenant, proves, in my opinion, beyond the shadow of a doubt, that it is as binding upon the Christian church as upon the Jewish, and in the same manner, and for the same reason.' *Life and Views*, p. 157.

"[I hope all will pay particular attention to these remarks of Bro. Miller, and also my references at the bottom of the page.]

"Again he says, p. 160, in speaking of the Sabbath as a sign, 'It is a sign, because God has given it to us expressly for that purpose.' See our text, 'To be a sign between me and them,' i. e., between God and the children of Israel. Now another question will evidently arise: Who are the children of Israel? I answer, While the first covenant was standing, they were the children of Jacob, descendants of the twelve tribes; but that covenant they broke. See Lev. xxvi, 2, 15, also, Dent. xxxi, 10-16. This covenant was broken as Moses had foretold. Then Jesus Christ brought in a new covenant which continued the sign of the Sabbath, and prepared another people, by writing his law upon their hearts. These now are the true Israel; for the changing of the subjects never did, nor ever can, change the moral law of God. Therefore Paul argues the circumcision of the heart, and says that 'they are not all Israel which are of Israel, neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called; i. e., they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.' Now if the children of God are the true Israel, and if the Sabbath was given as a sign forever, and a perpetual covenant, I ask, How can it be abolished while there is one Israelite remaining to claim the promise? You have evidently noticed that all the difficulties on the Sabbath question among Christians have arisen from the foolish, judaizing notion, that Israel meant only the literal Jew. But when we understand Israel to mean the people of God, the difficulties, every man must acknowledge, all vanish at once. I say, and I believe I am supported by the Bible, that the moral law was never given to the Jews as a people exclusively, but they were for a season the keepers of it in charge. And through them the law, oracles, and testimony have been handed down to us. See Paul's clear reasoning, in Romans, 2d, 3d, and 4th chapters, on this point. Then, says the objector, we are under the same obligation to keep the sabbaths of weeks, months, and years, as the Jews were. No, sir; you will observe that these were not included in the decalogue; they were attachments, added by reason of transgression, until the seed should come, to whom the promise of one eternal day or Sabbath of rest was made. 'Therefore there remaineth a keeping of Sabbath to the people of God.' Only one kind of Sabbath was given to Adam, and only one remains for us: see Hosea ii, 11: 'I will cause all her mirth to cease, her feast-days, her new moons, and her sabbaths, and her solemn feasts.' All the Jewish sabbaths did cease, when Christ nailed them to his cross. Col. ii, 14-17. "Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat,

¹ See Ex. xxxiv, 28; Deut. iv, 13; x, 4.

² Ex. xxxi, 17; Eze. xx, 12.

or in drink, or in respect of a holy day, or of the new moon, or of the sabbath-days; which are a shadow of things to come; but the body is of Christ." These were properly called Jewish sabbaths. Hosea says, 'Her sabbaths.' But the Sabbath of which we are speaking, God calls, 'My Sabbaths.' Here is a clear distinction between the creation Sabbath and the ceremonial.³ The one is perpetual; the others were merely shadows of good things to come, and are limited in Christ. The Sabbath which remains is to be kept on the first day of every week, as a perpetual sign, that, when Christ shall have finished the work of redemption, we shall enter into that rest which remains for the people of God, which will be an *eternal rest*.

"The sentiments expressed in the above extract, I believe to be true, except the closing part where it is said, 'The Sabbath which remains is to be kept on the first day of every week, as a perpetual sign,' &c. Now, I ask, how can this be? If we keep the first day as 'a sign,' I do not see how we can have our thousand years' rest in the new earth, till the *eight* thousand years, as the first day would be the eighth, reckoning in successive order from creation. But we all as Advent believers, have, and do still expect our rest in the *seventh* thousand years. Therefore I think we should keep the 'seventh day' as 'a sign,' according to the commandment. I know the reasons which are given in favor of keeping the first day, and they once satisfied me, but fail to do it now, after a thorough examination of the subject. It is said that the resurrection of Christ—and his often meeting his disciples on the first day of the week—together with the practice of the apostles, are sufficient reasons for observing the first day of the week. In regard to the resurrection of Christ being on the first day of the week, I will not deny, though some may think it needs proof. Respecting Christ's often meeting his disciples on the first day, I think we have no positive proof that he ever met with them on this day but once when they were assembled for worship, and this we find in John xx, 19. In Matt. all that is said about it is, 'Behold he goeth before you into Galilee; there shall ye see him,' &c. Matt. xxviii, 7. Mark says, 'he appeared unto two of them as they went into the country, and afterward unto the eleven as they sat at meat,' &c. Mark xvi, 12-14. Luke expresses it about the same as Mark. Luke xxiv, 13-15, 30, 33, and 36. John appears to be a little more definite and says, 'Then the same day at evening, being the first *day*⁴ of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst,' &c., John xx, 19. In the 26th verse he says, 'And after eight days,' &c. Not the *eight* day after, as it ought to be, had Christ met with them the next first day. In the 21st chapter, 1-3 verses we find that he met them again at the sea of Tiberias where the disciples were trying to catch fish. We see therefore, that Christ appeared to the disciples while they were 'going into the country'—'as they sat at meat'—and when they were 'fishing,' but only once when they were assembled for worship, unless their sitting at meat, or together—as the margin reads, be considered a meeting of worship.

"In relation to the practice of the apostles, there is but one meeting of the disciples on the first day of the week, mentioned in the New Testament, and that is in Acts xx, 7. But there are many meetings recorded, which they held on the Sabbath.

"I know I Cor. xvi, 2, is considered proof respecting the first day; but when examined, I think it proves the contrary. It says, 'Upon the first *day* of the week, let every one of you lay by him in store as God hath prospered him,' &c. The expression 'lay by him in store,' I think plainly implies that they were at home, rather than at meeting. Rev. i, 10, is the only other place that can be construed to favor the first day.—John says, 'I was in the Spirit on the Lord's day.' Now, who knows whether he meant the first or the seventh day? I think the latter, because it is called 'the Sabbath of the Lord thy God,' but the first, is nowhere called so!

³I hope all will notice the distinction Bro. M. makes between the Jewish Sabbath, and *God's Sabbath*; it is evidently true.

⁴Let all notice that wherever the phrase, 'first day of the week' occurs in the New Testament, the word *day* is in italics showing that it is not in the original, but supplied by the translators.

"In regard to the Sabbath, Christ says, 'The Son of Man is Lord also of the Sabbath.' Not *a* Sabbath, but *the* Sabbath. He says also, 'The Sabbath was made for man, and not man for the Sabbath.' Mark ii, 27, 28. He does not say *the* Sabbath was made for the Jews, and *a* Sabbath for the Gentiles, but 'THE Sabbath was made for man'—all mankind. Some may think that our first day is in reality the seventh, but this is settled when we examine Matt. xxviii, 1, and Luke xxiii, 56, and xxiv, 1, where a plain distinction is made between the two days. Matt. says, 'In the end of the Sabbath, as it began to dawn toward the first *day* of the week,' &c. Luke says, 'And rested the Sabbath day according to the commandment. Now upon the first *day* of the week, very early in the morning,' &c.

"After having examined the ancient custom in relation to the first day, we will now see what it was in regard to the seventh or Sabbath. The first passage I will notice, is the one just quoted in Luke xxiii, 56: 'And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment.' Mark this: 'And rested the Sabbath day ACCORDING TO THE COMMANDMENT. Acts xiii, 42, says, 'And when the Jews were gone out of the synagogue, the Gentiles⁵ besought that these words might be preached to them the next Sabbath.' Verse 44: "And the next Sabbath day came almost the whole city together, to hear the word of God. Acts xvi, 13: 'And on the Sabbath we went out of the city by a river side, where prayer was wont to be made.' Chap. xvii, 2. 'And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.' This says, 'as his manner was.' xviii, 4: 'And he reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks. This is *every Sabbath*.' 11th verse: 'And he continued there a year and six months.' Now if it was Paul's 'manner' to reason in the synagogue 'EVERY Sabbath,' he must have, in this place, observed *seventy-eight* Sabbaths. It is evident that Christ had his eye on the observance of the Sabbath, as late, certainly, as A. D. 70, when Jerusalem was destroyed, when he said, 'Pray ye that your flight be not in the winter, neither on the Sabbath day.' Matt. xxiv, 20. But if this 'tribulation' spoken of has reference to the 'Papal persecution,' as many believe, then they were directed in the observance of *the Sabbath*, to a much later period. Paul, in Heb. iv, 4, says, 'For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works,' &c.—not the first, but the *seventh* day.

"A few facts now, to show what those have to acknowledge who keep the first day.

"In the 'Encyclopedia of Religious Knowledge,' Article, Sabbath—we read, 'The Sabbath was appointed at the creation of the world, and sanctified, or set apart for holy purpose, 'for man,' for all men, and therefore for Christians; since there was never any repeal of the original institution. To this we add, that if the moral law be the law of Christians, then is the Sabbath as explicitly enjoined upon them as upon the Jews. But that the moral law is our law, as well as the law of the Jews, all but Antinomians must acknowledge; and few, we suppose will be inclined to run into the fearful mazes of that error, in order to support lax notions as to the obligation of the Sabbath; into which, however, they must be plunged, if they deny the law of the decalogue to be binding.'

"In the address to the 'Lord's Day Convention,' holden in Baltimore in 1844,—of which John Quincy Adams was president,—we find this remark in recommending the observance of the Christian Sabbath: 'It is a law of God, co-eval with creation. It is one of the selected few of the ten commandments, that brief but comprehensive expression of his will.'

"By these extracts, we see that the fourth commandment is acknowledged to be now binding upon us. Oh! that men were consistent. Reader, will you be? God grant that you may.

"On the title page of the 'Second Advent Library,

⁵Many say that the *Jews only*, observed the Sabbath; but this passage, and others also, show us clearly that the *Gentiles* observed the Sabbath. See Acts xviii, 4, on this point.

No. xxxviii,' written 'By S. Bliss,' on 'The Chronology of the Bible,' &c., we read thus:

"'One day is with the Lord as a thousand years.' St. Peter.

"'The seventh day is the Sabbath of the Lord thy God.' Ex. xx, 10.

"'I gave them my Sabbaths to be a sign between me and them.' Exe. xx, 12.

"'Which are a shadow of things to come.' St. Paul.

"See what an acknowledgement this is, by Bro. Bliss!

"A word now in relation to the history. As far as I have been able to examine, during the last six months, since I became convicted on this point, I find the following to be true. The disciples evidently kept the first day of the week as a *festival*, in commemoration of the resurrection of Christ, but never as *the Sabbath*. A controversy however commenced toward the close of the first century to see whether both days should be kept, or only one; and if one should be given up, which one, the first day, or the seventh. This controversy increased century after century till A. D. 603, when *Pope Gregory* passed a law abolishing the *seventh-day Sabbath*, and establishing the first day.⁶

"Eusebius says of Constantine, 'That he commanded, through all the Roman empire, that the first day of the week should be observed as a Sabbath.'⁷ "The Parliament of England met on Sundays till the time of Richard II.⁸ "The first law of England made for the keeping of Sunday, was in the time of Edward IV., about 1470.' In *Bishop Ely's* book, written in 1635, he says, 'In St. Jerome's days, the devoutest Christians did work on the first day of the week.'

"And John Calvin, in his 'Institution of the Christian Religion,' page 128, says, 'The old fathers put in the place of the Sabbath the day we call Sunday.' Mark this! *The old fathers did it!* Not the God of Heaven!! Whom will we obey?

"Thus we see Dan. vii, 25, fulfilled, the 'little horn' changing 'times and laws.' Therefore it appears to me that all who keep the first day of the week for 'the Sabbath,' are *Pope's Sunday keepers!!* and God's *SABBATH BREAKERS!!*

"TRUTH is what I am after, and if I had but one day on this earth to spend, I would give up error for truth, as soon as I could see it. May the Lord give us wisdom, and help us to keep all 'his commandments, that we may have right to the tree of life.' Rev. xxii, 14.

"Yours, daily looking, and patiently waiting, 'for that blessed hope and glorious appearing of the great God, and our Saviour Jesus Christ.'

"SUPPLEMENT.

"The word *Sabbath*, signifies REST. That of Sunday, is so called because it was dedicated to the sun, by the heathen nations in the north of Europe.

"*Idolatry we see in this, then.*

"The word Sunday never occurs in the Bible, and in no instance is the word Sabbath applied to the first day of the week, but always refers to the seventh day.

"It is said that the same portion of time which constituted the seventh day from creation, could not be observed in all parts of the earth, on account of the different degrees of latitude and longitude.

"The objection, however, amounts to nothing in my mind, as the sun must rise on this continent at the same time as at the creation of the world. Therefore, though the sun may rise at a different time in Palestine from what it does here, yet it will make no difference in the time of our beginning the Sabbath. 'The evening and the morning were the first day.' Therefore, we should begin the Sabbath on Friday evening, and end on Saturday evening.

"The question is frequently asked, whether it would not be best now, as the practice of keeping the first day has become so general, to continue to observe it, although it is not the true Sabbath, as a change of days would make it so difficult to manage our worldly affairs—go to meeting, &c., &c.?

"This question may be easily answered by asking another, namely: 'Whether it be right in the sight of God to hearken unto men more than unto God, judge ye.'

"I know by experience that there are some difficulties in the way of keeping God's Sabbath. But what of that? This wicked world has always opposed the truth, and those who practice it, and they always will. But for one, I had rather obey God, and have his approbation here, and finally enjoy the blessings of the new earth—though all men hate me—than to have the good opinion of men here, and perish at last. Or in other words, and in the language of another, 'I had rather go to Heaven *alone*, than to hell, with the multitude.' And as we have every reason to be daily looking for the Lord to come and call us to Judgment, may the reader and the writer KEEP ALL THE COMMANDS OF GOD, THAT WE MAY BE READY FOR THAT DAY. AMEN."

⁶Baronius' Councils, 603.

⁷Eusebius' Life of Constantine, book iv, chaps. xvii, xviii.

⁸Bampfield's Enq., page 116.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 21, 1869.

J. N. ANDREWS, EDITOR.

THE ORDER OF EVENTS IN THE JUDGMENT.

NUMBER SEVEN.

THE priesthood of Christ began when he presented himself before the Father at his ascension as our Advocate. It cannot terminate till he has secured the acquittal of his people, and the blotting out of their sins in the investigative Judgment. Then his enemies, at his request, will be given him to destroy. His Father shall crown him king upon his own throne, saying to him, "Rule thou in the midst of thine enemies." Ps. cx, 1, 2; Dan. vii, 9-14; Ps. ii, 6-9; Acts iii, 19-21; Isa. xlv, 22, 23. His entrance upon the priesthood was marked by the outpouring of the Holy Spirit on the day of pentecost. John xvi, 7; Acts i, 4; ii, 1-4, 16-18. The blotting out of sins, which terminates his priesthood, brings the people of God to the refreshing, from the presence of the Father, which precedes his act of sending his Son from Heaven. Acts iii, 19-21.

As a priest our Lord presents the merits of his blood in behalf of all who come to God through him. Heb. vii, 25. Even the cases of the people of God who lived during the period of the Old Testament, have to be acted upon by Christ as priest. Heb. ix, 15. They can only have redemption through his blood; and the blotting out of their sins can only be effected through his priestly work. Heb. ix and x.

The whole multitude of the redeemed appear before the throne in raiment that has been washed and made white in the blood of the Lamb. Rev. vii, 13, 14. The work of our High Priest in behalf of his people involves an immense number of individual cases. He has not only borne the sin of all these, but he makes intercession for them, and finally obtains the blotting out of their sins on showing from the record that they have completed the work of overcoming. Our Lord does not continue in his priestly office to all eternity. When he comes again it is without sin unto salvation. But he does not leave his labor unfinished. He brings every part of this immense work to a conclusion before he lays it down. The following proposition is both reasonable and scriptural:

There is a period of time at the close of this dispensation devoted to the finishing of the work of human probation, *i. e.*, to the completion of Christ's work as priest, and of his gospel as the means of salvation.

Rev. x, 7: "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

The mystery of God is defined in the following passages:

Eph. iii, 3-6: "How that by revelation he made known unto me THE MYSTERY, as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in THE MYSTERY OF CHRIST, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and PARTAKERS OF HIS PROMISE IN CHRIST BY THE GOSPEL."

Col. i, 26-28: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of THIS MYSTERY among the Gentiles: WHICH IS CHRIST IN YOU THE HOPE OF GLORY: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

The mystery of God is therefore seen to be the work of salvation for fallen man through the gospel of Christ. It is that which unites Jews and Gentiles in one body as fellow-heirs, having Christ in them the hope of glory. The finishing of the mystery of God is the accomplishment of the work of the gospel. This must have a two-fold bearing. 1. Upon the priesthood of our Lord, to bring it to a close by completing

all its immense work. 2. Upon the preaching of the gospel to the inhabitants of the earth, in causing the proclamation of its final closing messages of warning.

This work is not closed instantaneously, for a space of time is devoted to its completion. And the finishing of this work pertains both to Heaven and to earth; to the priesthood of Christ, and to the proclamation of his gospel to men. But the priesthood of Christ, as we have seen, is finished at the time when the Ancient of Days sits in Judgment; and it is while that Judgment is in session that the latest messages of warning are addressed to men. Rev. xiv, 6-14. We do therefore understand that the period of time devoted to the finishing of the mystery of God is precisely that space occupied by the Father in the work of the investigative Judgment.

It is not stated that the mystery of God shall be finished when the seventh angel begins to sound; for this would denote instantaneous completion. But it is said, "IN THE DAYS OF THE VOICE OF THE SEVENTH ANGEL, WHEN HE SHALL BEGIN TO SOUND," etc. This shows beyond dispute that a period of time is devoted to this work. The days of this prophecy are prophetic days, *i. e.*, years, as are those of the fifth and sixth angels. Rev. ix. These years which are devoted to this finishing of human probation begin with the sounding of the seventh angel. They are the earliest years of his voice. The sounding of the seventh angel begins, therefore, with the opening of that investigative Judgment that finishes human probation, that determines the blotting out of the sins of the overcomers, that accounts them worthy of the world to come, that terminates the priesthood of Christ, and that witnesses the completion of the preaching of the gospel of the grace of God.

But is not the last trumpet of John's series of seven the same as Paul's last trump? The reasons which forbid their identity are perfectly conclusive. The seventh trumpet is the last of a series, no one of which is literally heard by the inhabitants of the earth. It is the accomplishment of certain events that indicates the transition from one of the seven angels to another. The seventh is like each of the preceding six in that it is the trumpet of an angel, and in that it is a symbolic and not a literal trumpet. Rev. viii; ix; x; xi. But the trumpet which awakens the dead, is not blown by an angel, but by the Son of God himself. It is not a symbolic trumpet, for it is literally heard by the inhabitants of the earth. Matt. xxiv, 31; Zech. ix, 14-16; 1 Thess. iv, 14-17. It is called the last trump because that when the Almighty descended upon mount Sinai, in glory and majesty like our Lord's second advent (Ex. xix, 16-19; Heb. xii, 18-27; Matt. xvi, 27; 2 Thess. i, 7, 8), the trump of God was heard as it will be once more when the dead are resurrected. 1 Cor. xv, 51, 52; Ex. xix, 16-19.

The commencement of the seventh angel's voice, as we have seen, is the signal for the opening of the investigative Judgment; and human probation continues for a term of days, *i. e.*, years, after that voice begins. But the trump of God is not sounded till after that investigative Judgment has determined the cases of all the righteous; for when it is heard, every one that has been accounted worthy of a part in the resurrection to immortality, is, in an instant, made immortal. We conclude, therefore, that the seventh angel begins to sound before the advent of Christ, and that the first years of his sounding are devoted to the finishing of the work of human probation.

The events under the sounding of the seventh angel, though not given in chronological order, are, from their nature, not difficult to be arranged in the order of their occurrence.

1. In the days, *i. e.*, years, of the beginning of the voice of the seventh angel, the work of human probation is finished. Rev. x, 7. This, as we have seen, involves the closing up of the immense work of our High Priest. It also requires the proclamation of the final warnings to mankind.

2. The most holy place of the temple in Heaven is opened. Rev. xi, 19. This is the place where our Lord's priesthood is finished, and, as we shall hereafter see, is the place where the Ancient of Days sits in judgment.

3. While Christ is finishing his priesthood at the

tribunal of his Father in the holiest of the heavenly temple, the judgment of the righteous dead takes place. Rev. xi, 18.

4. The coronation of Christ is announced by the great voices in Heaven, and by the words of the twenty-four elders. Rev. xi, 15-17. This succeeds the close of his priesthood. When Christ begins his reign, he is invested by the Father with that power which Satan usurped from Adam the first. The reign of the second Adam is the re-establishment of the empire of God in this revolted province. Christ does not take his own throne to rule his enemies with a rod of iron till he has closed up his priestly office at his Father's right hand.

5. The wrath of God comes upon the wicked when Christ begins to rule them with the iron scepter of his justice. It comes in the seven last plagues. Rev. xi, 18, 19; xiv, 9-11, 18-20; xv; xvi; xix, 11-21.

6. The anger of the nations comes in consequence of the work of the unclean spirits under the sixth plague, who incite them to the battle of the great day of God Almighty. Rev. xi, 18; xvi, 13, 14; xix, 19-21.

7. The giving reward to the servants of God is at the resurrection of the just. Rev. xi, 18; Luke xiv, 14; Matt. xvi, 27.

8. The final destruction of them that corrupt the earth is at the end of the 1000 years in the second death. Rev. xi, 18; xx, 7-9.

The events of the seventh trumpet do therefore extend over the whole period of the great day of Judgment. The mighty proclamation which ushers in the seventh angel and the investigative Judgment, and the work in the second apartment of the heavenly temple for the completion of our Lord's priestly office, will be considered next.

WHAT IS IT TO BE A SPIRITUALIST?

This question admits of a definite answer. A Spiritualist is one who cherishes the principles of Spiritualism, and who acts in accordance with those principles. The leading tenet of Spiritualism is the doctrine that the dead may be called up to converse with the living. That practice which distinguishes the Spiritualists from all others, is the invocation of the dead. Other things indeed hardly second to these as distinctive features of Spiritualism, should be named. Thus they deny the inspiration of the Scriptures, the existence of sin, the need of salvation through Christ, the forgiveness of sin, the future Judgment, the personal advent of Christ, and the resurrection of mankind. Even the God of the Bible, according to their teaching, is only a deified dead man.

These are the distinguishing features of the system of Spiritualism, if we understand its advocates aright. Of course, at the foundation of the system lies the doctrine that man has an immortal nature, and that no being is lord over him. A spirit medium is one who not only cherishes these ideas, but converses with familiar spirits that profess to be the spirits of the dead.

Such being the truth in respect to the people called Spiritualists, and the doctrines which they cherish, what shall we say of those persons who charge Sr. White with being a spirit medium? Her writings have been before the public for many years. She has spoken in the most explicit manner on all these points. No person has borne a more pointed testimony touching all the doctrines and practices of Spiritualism than herself. Indeed, every feature of the system, from foundation to top-stone, and every principle of conduct peculiar to that people has many times received her most sweeping condemnation.

What then is there to justify the charge that Sr. White is a spirit medium? Simply this: that she believes what Joel has said relative to the outpouring of the Holy Spirit in the last days, and that it is possible for visions to be given, by the Spirit of God. And thus sometimes when God is sought in deep abasement of soul his hand suddenly rests upon her. Are those Spiritualists who receive the blessings promised in Joel ii, 28, 29? Were the daughters of Philip Spiritualists? Acts xxi, 9. Do not spiritual gifts belong in the church till the end? 1 Cor. xii, Eph. iv, 8-13. Does not the spirit of prophecy pertain to the church

in the last days as they vindicate the commandments of God, long trodden down by the papal power? Rev. ii, 17; xiv, 12; xix, 10. Because the spirits of devils are to work miracles and to teach doctrines of devils, is there no room left for the Holy Spirit to exercise its own prerogative in speaking to men?

LOVE FOR THE APPEARING OF JESUS.

THE true people of God are distinguished by the fact that they love the appearing of Jesus. To them the revelation of the Son of God in the clouds of heaven is the fulfillment of the blessed hope. For this they pray, and watch, and wait. The people of God love the appearing of Jesus, because they love him who is to appear. For this very reason it is impossible but that they should love his appearing. We cannot love Jesus himself and not love his glorious advent. Our hearts cannot hold sweet communion with him and not rejoice with joy unspeakable and full of glory to learn that he is soon to come again to our earth.

The people of God can never forget how cruelly he was treated when he was here before. They never can be satisfied till he shall come back in his infinite glory, and the man of Calvary appear before his enemies as the King in his beauty.

Besides this, they have every interest identified with the work he is then to perform. With the key of death and hades, he is to open the prison where the sleeping saints are held in captivity. The chains of death shall be dissolved, the gates of their prison shall be opened, and they shall come forth in triumph. His reward is with him. And what a reward it truly is. In one moment all the family of the redeemed shall be changed to immortality. And they shall no longer remain at a distance from him. Faith shall be changed to sight. Hope shall be realized beyond all that the mind ever conceived. Sorrow shall never again come nigh them. Shame shall be succeeded by honor that is infinite. The cross shall give place to the palm branch of victory, and the crown of life. Prayer shall be turned to praise. The anguish of separation shall be changed to exultant joy, when those separated by cruel death, shall meet never to fear separation any more. Not one element of holy triumph shall be lacking. Not one cause of grief remain in existence. The sorrows of earth shall be healed by the joys of heavenly blessedness. Temptation shall never be feared any more. The danger of backsliding will be past. No tempting adversary shall longer lie in wait to deceive. The tears shall be wiped from every eye. The saints shall be ever with the Lord.

This is the blessed hope. For this the suffering people of God wait in lowliness, sorrow, and pain. They never can be satisfied till he shall appear who can slay death, and him who had the power of it, and that can restore to earth our long lost paradise.

They fondly cherish this blessed hope. They wait for his appearing whom they love, in the tenderness of their hearts, and they ever pray, Even so, come, Lord Jesus.

THE CLOSING MESSAGES.—NO. 19.

THE closing scene of earth's drama, as noted and described in the prophetic programme, will be awfully grand and terrible. God will deliver his loyal people from the iron furnace of oppression with a high hand, and an out-stretched arm, and fury poured forth upon their enemies, in the seven last plagues. Rev. xvi. And as Israel, under Moses, celebrated in song their deliverance from the Egyptians on the bank of the Red Sea, so these, with harps of God, will sing the song of Moses, and of the Lamb, on the sea of glass; because they have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." Rev. xv, 2-4. God's "judgments are made manifest" against those who had decreed their death, because they would not worship the beast, and receive his mark, (chap. xiii, 15-17,) and they are delivered, and safely stand upon the sea of glass which is "before the throne" of God, where they celebrate their triumph, ascribing the praise to God and the Lamb. What prepared them for this final deliverance? Heeding the third angel's message, which

warned them before the final conflict came, not to worship the beast or receive his mark.

This deliverance of the saints of God from the last persecution, at the second advent of our Lord Jesus Christ, is the grand sequel to the great consecutive line of prophecies of earthly governments, recorded by Daniel and John. And the third angel's message furnishes the only particular practical instruction how to be prepared for the final crisis, to escape the coming wrath, and share in the deliverance. Saints of former times could be comforted in persecution by these prophecies, which assured them of an end of these woes and a final deliverance of all God's people; but to the last generation, all the rays of this prophetic light are converged to a practical focus in the third angel's message. Without this message the theory can be learned that the advent of Christ and the kingdom of God is at hand, but without the truths inculcated in it no soul can be prepared for the event. This message points out duty and shows us what to do to escape the wrath of God and be saved alive at the advent. Had it not been necessary, it would not have been prepared in prophecy. The apostasy, iniquity, errors, and deceptive teachings of the last days, it was foreseen, would make it absolutely necessary in order to prepare people for translation. Without the light and warning voice of this message, the Reformation from papal errors would be incomplete, and honest Christians would be found unwittingly following the traditions of the beast and yielding to the dictates of his image, instead of standing complete in the will of God, and "without fault before the throne."

God has seen fit, in his wisdom, to prepare a test for the people whom he designs to honor with translation without death into the presence of Jesus and all the holy angels. But two individuals in the past have received this distinguishing honor; one of whom was remarkable as one who "walked with God," the other was distinguished for his zeal in the defense and restoration of the commandments of God, when Israel had almost wholly apostatized from God, and were worshipping Baal. 1 Kings xviii, 18. Those who "are alive and remain unto the coming of the Lord," must bear the distinguishing characteristics of those ancient servants of God. For this purpose, and to vindicate his holy law and the righteousness of those judgments he is about to execute upon the world of the ungodly, he has prepared a testing message which, in its result, will exhibit before men, such a people as the world has not seen since the dark ages of papal apostasy and usurpation. Those who bear the test, purifying themselves, and honoring God by keeping his commandments and the faith of Jesus, he will honor with translation, while those who reject the increasing light, and voluntarily prefer the worship of the beast—the Bael of the present dispensation—will richly deserve the unprecedented wrath which will be revealed from Heaven against the incorrigible, in the great day of the wrath of God and the despised, rejected, and insulted Lamb.

And this will be right. The great white throne will remain unspotted; and the messengers of God who bear the avenging vials to earth will be "clothed in pure and white linen," an emblem of the justice of those judgments they are commissioned to execute. God has given us the Bible in our own language; we may know our duty, if we will. And in his prophetic word he has prepared a merciful warning message to be heralded to the last generation of earth to save them from impending doom. What more can he do? Shall its fulfillment transpire unheeded?

R. F. COTTRELL.

THE UNASKED GOOD.—The prayer which Socrates taught his disciple Alcibiades, deserves a place in the daily devotion of every Christian: "That he should beseech the supreme God to give him what was good for him, though he should not ask it, and to withhold from him whatever would be hurtful, though he should be so foolish as to pray for it."

A HIDDEN light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some aspects does not shine.

Book and Tract Department.

Cast thy bread upon the waters; for thou shalt find it after many days.

EDITED BY ELDER JAMES WHITE.

THE DISCUSSION

BETWEEN Elders Grant and Cornell, held at Chelsea, Mass., Nov., 1869, is published in a pamphlet of 126 pp., put up in first-class style, and indorsed by the debaters thus:

"This is to certify that the following report, as taken by Eld. J. H. Waggoner, is impartial and honorable. It does not profess to be a verbatim report, but the points and ideas are well expressed and satisfactory. MILES GRANT."

"Having examined the report of the Chelsea discussion, as prepared by Eld. Waggoner, I cordially indorse it as a faithful and impartial presentation of the arguments. M. E. CORNELL."

Those who wish to learn the facts in the case, relative to that discussion, have only to obtain the book. Price, 20c. Postage, 2c. Bro. Crandall, of Mass., writes, Dec. 13, 1869:

"Allow me to ask, Why do we not hear from Eld. Cornell, at Chelsea? Report says that the *Crisis* publishes that in the discussion with Eld. Grant he gave up the third angel's message and the Sabbath question so far as its importance is concerned. I do not, of course, believe it, but I would like to hear the truth in the matter. The 'no-law' people make something of a handle of it.

"God bless you, laborers, and give grace and wisdom to meet all the opposition, and cavil of unbelievers. Be not discouraged. The truth is spreading. The light is increasing, and converts are multiplying, even though it is slowly. God he praised that he will save any. Yours in the truth."

Let the book be circulated, that it may correct false impressions. We first met Bro. C. at the New England Camp-meeting in September last, conversed with him, and gave him his arms full of tracts and books. He there committed himself on the Sabbath. We are exceedingly glad to be cheered on in the work by one who has so recently engaged in the battle. God bless this brother.

TESTIMONY TO THE CHURCH, NO. 18.

THIS is a pamphlet of 208 pp. It treats upon subjects of great importance to the people of God at this time. Those who wish the particulars, can obtain them by reading the book. Send for it; price, 25 cents, postage 2 cents. We will send five copies by mail, for \$1, postage, 10 cents, by express, 25 cents, one-fourth discount.

We have Nos. 17 and 18 bound in muslin, 400 pp., which we will send, postpaid, for \$1.

SYSTEMATIC BLANK BOOKS.

WE have just prepared a much-improved edition of S. B. blank books for the use of all our churches. This has been attended with extra expense, and we are obliged to set the price, postpaid, at 50 cents a copy. We hope all our churches will send in season to have this book ready to commence with the new year.

THE ADVENT KEEPSAKE.

THIS is a neat little book in muslin, of 136 pp., containing a text for each day of the year, on the subjects of Christ's Second Coming, the Resurrection, the New Earth, and promises for the Time of Trouble. The design of this little work is that the youth and children should commit to memory one text each day; so that at the close of the year the owner of the book will possess the inestimable treasure of being able to repeat from memory three hundred and sixty-five texts of sacred Scripture upon the important themes named above.

Brethren, this work should be in the hands of all your children. Let each child have one. Young men and women, you should put it into the hands of all your young friends. What a valuable little New Year's present for cousins, nephews, nieces, and school-

mates. I know of no book half so good to impress the minds of the young with the sublime theme of the second coming of the Son of God, as this little volume.

We have printed editions, neatly and plainly bound, for 25 cents a copy, postage 2 cents. Gilt, 40 cents.

EUROPEAN MISSION.

We have sent \$2000 to relieve the cause in Europe from embarrassment, and to forward the work there, in confident expectation that the friends of the cause would immediately respond to our call, and help bear this burden. Up to this time we have received only the following sums. We shall expect the sum we have advanced made up at once as we are in pressing need of the money to help on in other branches of the cause.

J. P. Kellogg and wife,.....	\$100.00
Ira Abbey and wife,.....	100.00
H. W. Kellogg and wife,.....	100.00
James White and wife,.....	100.00
Hiram Hunter,.....	100.00
Samuel I. Abbey,.....	50.00
James Ertzenberger,.....	50.00
J. N. Andrews,.....	50.00

Leaving still due \$1350.00.

Smaller sums have been received in the REVIEW under the head of foreign missions.

"THE SPIRIT OF SACRIFICE."

THE article in a late REVIEW, with the above heading, from the pen of Bro. White, has, to my notion, the true ring. It should be read and re-read, and deeply pondered. To the special classes referred to by him, it becomes me to say nothing. But I desire to express my hearty concurrence in the general scope of the article. The spirit of sacrifice is what we need, and what we must have if we ever fulfill the mission God has given us. Never has there existed a people from whom greater sacrifices should be expected. Noah sacrificed, no doubt, a very large fortune. The ark must have cost an immense sum. He put it all in cheerfully. Yet he might expect to save some things esteemed precious, to use after the flood abated. The children of Israel were required to sacrifice by the law, vastly more than people can think now of giving to the Lord. Three times a year were all the males to appear before the Lord in Jerusalem; and they were not to appear empty-handed. One-tenth part of every thing they raised was to be given to the Lord. Their offerings and sacrifices were much more. They were not permitted to take interest of their brethren. Dr. Clarke, after making an estimate of these and other requirements of the law, thinks they must have had the special blessing of Providence, to have been able to give so much and support their families. But that blessing was freely promised. No doubt those who feared God among that people joyfully followed the directions God had given. But they might plead many excuses for not sacrificing, which we cannot plead. They would naturally desire to provide well for old age, for their children, and for various future contingencies.

The apostles left *all*. Some of them seem to have been well acquainted with the fishing business, having nets, boats, &c., with which to carry on their business. Others had good positions in the world, being tax-gatherers, which people nowadays think a very lucrative situation. These at the word of Jesus "forsook all" and followed him. Their first experience as ministers was to be sent out to preach, with not a cent of money—no bag to carry provisions, and only clothing sufficient for present purposes. This would seem rather trying to faith.

So it was with the leaders at the first advent. They gave not only property, but life itself. They fully realized the example set them by the Master who, though possessed of all things, had given it for the sake of saving them. The rank and file learned to sacrifice. They sold their property, and laid it at the apostles' feet, determined that the infant cause should not fail for want of means. This was carried so far that the example affected hypocrites. They felt constrained to appear to do the same thing. Thus was the great gospel movement started, which has been stirring

the world for eighteen hundred years. The principle of sacrifice for God and for others is all that has given it force; whenever that has been missing it has been paralyzed.

Was there any greater reason why the early disciples should cherish such a spirit than that we should? Not as much. Where are we? Just at the close of earthly things; near the revelation of Christ. In a few short years at most, this earth is to be destitute of inhabitants. Every one of us either to be in the Jerusalem above, or dead upon the earth, destroyed by God's wrath. All our property utterly devoured. Either this is so, or we are the worst deceived people living. If any of us don't believe it we better withdraw at once from this body. Why a person believing thus can desire to lay up property for the indefinite future, I cannot understand. It is a problem I wish some of our wealthy brethren would figure on and give us the true result. It seems to me every one who truly believes this, would desire to have all the property he had, above what he needs for the comfort of himself and family, and a moderate capital for future wants, where it would be doing good in the cause of God. And above all, how important for ministers, from whom an example is expected, who are preaching this solemn truth, to be entirely above a money-making spirit. The words of Elisha to Gehazi are suggestive. 2 Kings v, 26. Naaman the leper was healed by following Elisha's directions. He was wealthy, the minister of a king. He felt grateful, and offered valuable presents to Elisha. But Elisha would not receive them. But Gehazi thought differently. He ran after the man and received valuable gifts. When he came before Elisha he said to him, "Went not my heart with thee when the man turned again from his chariot to meet thee? *Is it a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?* The leprosy therefore of Naaman shall cleave unto thee and unto thy seed forever. And he went out from his presence a leper as white as snow." Elisha thought there would be a special impropriety in his receiving gifts at this time. God's judgments were about to descend upon Israel for their covetousness and injustice. The prophet of God was warning them of these things. How inappropriate that he or his should be made rich by this Syrian at such a time! and what a terrible judgment upon Gehazi, a "leper as white as snow." And I would ask, "*Is it a time*" for men who are preaching the most solemn message ever announced to the world, involving the depopulation of the earth, and the destruction of all its property, to desire these things, or to manifest love for them, while the fact is patent to us all, that *for the love of these things the millions of the world, and I fear thousands of our own people, are going to eternal perdition, and so soon? Oh! for the spirit of sacrifice through all the branches of this work. We, as a people, are fearfully lacking in it. We measure ourselves by those around us, and sometimes we even come short of them.*

With all my heart would I second Bro. White's article by word and action. GEO. I. BUTLER.

Brighton, Iowa.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Sr. Lightner.

DEAR BRETHREN AND SISTERS: I am one of the lonely ones; and as I am so often comforted while reading the communications from others, I thought I would write a few words for the encouragement of some lonely brother or sister. I am determined to put forth a stronger effort to overcome than ever before. I am the only Sabbath-keeper that I know of in this county. But I do love to keep the commandments; and I can say of a truth that the Sabbath is a delight to me. I have strong opposition, and many trials, but

thank God, they have not moved me as yet. Pray for me, brethren, that I may, through the mercies of my heavenly Father, stand with you on Mount Zion; and that I may enter in through the gates into the city. I do want to be a Christian in deed and in truth. I want to wash my robe and make it white in the blood of the Lamb.

I want to send for tracts as soon as I can; I think they would do good here. I have circulated my papers to some extent, and the people seem to like to read them. They know nothing of present truth here.

If any of the friends should come this way, I hope they will call on us. P. LIGHTNER.

Lake Co., Ind.

From Sr. Mott.

DEAR BRETHREN AND SISTERS: I love present truth, and I love the people who are trying to live up to the third angel's message. I thank the Lord for the light that shines upon my pathway, and for the hope that I have, if I prove faithful to the end. But how much depends upon these words, "If I prove faithful." I want to train up my children in the fear of the Lord; my prayer is, that I may have wisdom from on high. Dear sisters, let us, that are striving to live out the truth alone in our families, double our diligence, and follow on to know the Lord. Pray for me, that I may have grace to overcome all of my faults, and meet with you where parting shall be no more.

"Sing on your heavenly way,
Ye ransomed sinners sing,
Sing on, rejoicing every day
In Christ th' eternal King.
Soon shall we hear him say,
Ye blessed children come;
Soon will he call us hence away,
And take his wanderers home."

LUCY MOTT.

Tuscola Co., Mich.

SR. YAGER writes from Pike Co., Ill.: Dear brethren and sisters, although I am a stranger to you, I would write you a few lines through the REVIEW. I trust that we are traveling the same road which leads to Heaven. I am a lonely pilgrim here. It is now one year since I moved from Waterloo, Wis., where I am a member of the Seventh-day Adventist church. I am the only one that keeps the Sabbath in this place. You may be assured that I have met with many a trial and difficulty on my way; but I will press on. I will trust in that God who delivered Daniel in the lion's den. By the grace of God I will try to keep his holy commandments that I may have right to the tree of life.

My prayer is, that God will send some of his servants to preach the third angel's message in this place. Oh, how I long to go to our prayer and social meetings, and hear the brethren and sisters tell of the goodness of God, and their prospects of Heaven! But if I meet no more with them on earth, I hope I may meet with them in Heaven.

Obituary Notices.

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

DIED, in Leavenworth, Kansas, Nov. 15, Mary A. Kimball, wife of Bro. E. M. Kimball (deaf and dumb), aged 54 years. Sister K. embraced the truth in this place (Anamosa, Iowa), under the labors of Bro. M. E. Cornell, in 1860. We learn from Bro. K. that the truth sustained her until the last, and she earnestly entreated her children to meet her in the first resurrection. WM. V. FIELD.

DIED, of consumption, Dec. 15, 1869, at the house of her uncle, David Bonton, in Pennfield, Mich., Betsey J. Benedict, in the 25th year of her age. She was baptized in Battle Creek, where she, with her parents, was then living, about twelve years since. From that time till her death, she remained steadfast in the faith, and was an ornament to the cause wherever her lot was cast. She excelled as a teacher, in which occupation, by over-exertion, she induced the disease which has thus early terminated her useful labors.

Bro. White spoke at the funeral in our house of worship in Battle Creek, to a large congregation, from 1 Cor. xv, 26. This was a very interesting occasion. Bro. W. enjoyed good liberty in dwelling upon the future prospects of one, apparently so sure of a part in the first resurrection.

U. S.

DIED, in Battle Creek, Nov. 30, 1869, Delmer Eugene, son of Asa A., and Martha S. Lockwood, aged 8 months and five days. J. H. W.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 21, 1869.

COMPLAINTS of wrongs received should cease when those who are alleged to have done the wrong do heartily, and earnestly, set themselves to ascertain the existence, and extent of the wrong, and to put that away in a just and proper manner. Those who will not present their grievances at such a time to have them removed, show that they are more pleased to have an occasion of fault finding, than to have the wrong put away in a manner that shall be pleasing to God.

The Advent-Christian Quarterly.

WE have received from its editor, W. L. Himes, the second number of this new Quarterly. The following is its list of articles: "The Comforting Hope," by O. R. Fassett; "First Thing and First Thoughts on Awakening;" "Evening by Evening," poetry, by Bonar; "The Trinity," by E. Royce; "Has he come?" by Geo. Thompson; "Missionary Theology," by Edward White; "The Second Advent;" and brief editorial notes. We have only found time to glance over its articles, but we judge them to be interesting and instructive. If this number is a fair specimen of the proposed Quarterly, we wish it success. Its subscription price is \$1.00 per year. Address J. V. Himes, Buchanan, Mich.

To Correspondents.

ARTICLES frequently come to us written with pencil, on both sides of the sheet. Articles for print should never be written with pencil. Such MS. is always looked upon unfavorably in any office. We intend to do the best we can under our circumstances, and hope those who write will try to feel their responsibility.

Notice This!

A BROTHER writes: "Bro. B. is poor, rather out of health, needs the paper. His address is" &c., &c.

We have many times offered to let the Association share in the interest of such cases by sending the paper at half price. This is all we think the Association should be asked or expected to do. When friends send half the price of the paper for their friends, or for poor brethren in their neighborhoods, we consider it pretty good evidence that there is a real interest in the work, and we shall be happy to unite with them in bearing the burden.

Questions.

Is it consistent with the faith of Seventh-day Adventists to unite with popular societies bearing the name of Religious Associations, contributing means to buy tracts published by the American Tract Society, to distribute for the furtherance of the gospel, and at the same time ignore the peculiarities of their own faith? T. E. MOREY.

We think there are many valuable works published by the American Tract Society, and would not discourage their distribution; but instead of uniting with popular societies for that purpose, think it would be better to make our own selections. By so doing, we should avoid giving sanction to those works that contain doctrines contrary to our belief, such as the temporal millennium, first-day Sabbath, &c.

Would it be a violation of the Sabbath command for a Sabbath-keeper to allow his neighbors to come on to the land he has the care of, on the Sabbath, with their teams to get timber, stone, sand, or any kind of property that he had sold to his neighbor, before the Sabbath commenced, his neighbor doing all the work? * * *

We think it would be a direct violation of the commandment.

GEN. xlix, 10: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shi-

loh come; and unto him shall the gathering of the people be." The question is, Whom will the people be gathered unto?

Shiloh, here undoubtedly refers to Christ; therefore unto him (Christ) shall the people be gathered. See Matt. xxiv, 31; 2 Thess. ii, 1.

EPH. ii, 8: "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." What is the gift of God?

This question is answered by the Greek text; for in the Greek every pronoun must agree with its antecedent in gender. The pronoun "that," in this text, is in the neuter gender, therefore it cannot agree with grace or faith, for they are both in the feminine, it must therefore refer to the general fact stated in the text, viz., the salvation of God.

Is it right to let a horse for any length of time to work on the Sabbath, if he is taken off the premises? C. G. C.

We think that the Sabbath commandment forbids our children, our servants, or our cattle, from working on that day, whether within or without our gates; but the stranger we can control only when he is on our premises.

The Youth's Instructor, Semi-Monthly.

THE children should receive their excellent little paper as often as once in two weeks, and they can as well as not if all will pay fifty cents a year. The editor is devoted to the proper education of the young, and their salvation, more than any other man we have met. God has raised him up for this work, and we urge all to co-operate with him in it.

The *Instructor* will be issued semi-monthly. And we have no doubt but this will receive the hearty approval of its patrons, and all who take an interest in the young. The first number of the next volume will be mailed in a few days.

We must see the circulation of this paper increased. Friends, subscribe for it, if you have not already, and also send it to your young friends everywhere. Send to this Office the names and address of your young friends, and 50 cts. for each, and we will send them 24 numbers of the *Youth's Instructor*.

The *Instructor* will contain Sabbath school lessons in each number of great value; and each child should have a copy. Brethren, let your subscriptions come in promptly and liberally. JAMES WHITE.

Note from Bro. Matteson.

I STILL continue meetings in this place. The interest has been much impeded by sickness and deaths. One week there were seven funerals. Fever and ague is very common in this country. Likewise scarlet fever and diphtheria. The weather is very changeable, yet mild compared to many other places.

There has also been a strong influence against us by the United Brethren. Yet some are in favor of the truth. But people here seem to be slow to move. When they are convinced, they say: "We are going to investigate these things by-and-by." So they seem to take everything easy. It seems to be the natural effect of a warm climate. The U. B. are now going to hold protracted meetings to get me out of the house, which I trust will be a help to stir up a greater interest. May the Lord direct and save. JOHN MATTESON.

Centerville, Kan., Dec. 6, 1869.

THE POWER OF GOD.—The Thracians had a very striking emblem, expressive of the almighty power of the Deity. It was a sun with three beams—one shining upon a sea of fire, and dissolving it; another upon a rock and melting it; and a third upon a dead man and putting life into him. How admirably may all this be used to illustrate the gospel, which the apostle calls "the power of God unto salvation to every one that believeth it." It melts the hardest heart into uniform obedience to the divine will, and raises those who were dead in trespasses and sins to a life of righteousness.

Appointments.

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

THE quarterly meeting for the churches of Tittabawassee, Chesaning, and St. Charles, will be held at St. Charles, Saginaw County, on Sabbath and First-day, Jan. 8 and 9, 1870. Can some minister meet with us? D. A. WETMORE, Clerk.

THE next Monthly Meeting for Lisbon, Marion, and Anamosa churches, will be held at Lisbon, the first Sabbath and First-day in January, 1870. J. T. MITCHELL.

Business Department.

Not Slothful in Business. Rom. xii. 11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. B Smith 37-1, L P Warren 37-1, H Smith 37-1, M C S Truesdale 37-1, A Bentley 37-1, Janet Crow 37-1, Lucia A Bell 37-1, T Hardy 37-1, G Godfrey 37-1, W H Stuart 37-1, T Clubbark 37-1, Daniel Graham 37-1, S S Barrett 37-1, Geo. Wells 37-1, L McClure 37-1, John Holmes 37-1, E Huffman 37-1, Jas Lander 37-1, John Saunders 37-1, A Slade 37-1, B F Garfield 37-1, S Ferguson 37-1, Mrs E Vanderbeck 37-1, A Emerson 37-1, W Godard 37-1, Jemima Paine 37-1, Eli-ha Paine 36-21, Z Baine 36-21, H Casingham 36-21, S Casingham 36-21, S Wright 36-21, E Chadwick 37-1, Mrs H Creath 36-1, L Hackett 34-21, C Larsen 35-10, L Bean 36-1, Mrs L A Sprague 35-14, E E Jones 33-1, Elias Cobb 36-1, Wm Sprague 36-1.
\$2.00 each. S Shaw 34-1, Jane Sewell 34-14, J M Porter 36-22, C R Ogden 37-22, T Anderson 36-1, T F Johnson 36-1, T Lane 36-14, Geo Penfield 37-1, Abram Coon 37-1, Mary Capen 36-5, Chas Bean 36-16, P Alvord 37-1, L J Hall 37-1, C A Washburn 36-1, A Fifield 37-1, S Vincent 36-1, C Lawton 36-21, H Gardner 37-1, C Woodman 34-20, M Atherton 35-1, J Roushey 36-14, J B Ingalls 37-1, C M Joslin 36-17, D C Brunson 37-5, A E Dart 37-1.
Miscellaneous. S T Belden \$5.00 38-1, L B Stowell 2.50 34-17, O A Olson 1.75 36-24, R Griggs 3.00 37-9, J P Frasier 50c 36-1, O O Bridger 1.00 36-14, S H Gardiner 4.00 35-20, Lizzie Grant 1.50 36-17, J M Aldrich 12.00 37-1.

Books Sent by Mail.

Thomas Paine 25c, T P Finch 54c, B H Hallow 35c, Geo Smith 30c, Ira Abbey 50c, E S Griggs \$1.60, R F Cobrell 1.30, A B Rust 1.35, M A Campfield 2.75, E B Gaskell 2.00, T M Palmer 1.13, N Osborne 1.50, H W Kellogg 50c, Mary Crouch 52c, P Z Kinne 2.00, Joel Crandall 24.0, E E Jones 50c, W H Wild 50c, D C Philipps 60c, J Kelley 55c, M E Luisher 50c, D A Robinson 50c, J S Smith 81c, J McGruga 30c, E Hallow 54c, C Shaapp 64c, Joel Gulick 81c, H Bowen 30c, Z Brooks 1.03, J M Ferguson 25c, H A StJohn 50c, Mrs J Smith 25c, S Zollinger 27c, L B Kneeland 27c, Geo Stringer 27c, J A Demill 27c, G K Owen 28c, S C Williams 81c, D R Palmer 25c, F H Burbee 50c, A Allen 22c, J M Rhodes 55c, S Vincent 50c, A D Smith 50c, Mattie Harrison 28c, J Huntsinger 20c, W E Cheesbro 54c, N Osborn 35c, A E Brown 27c, E Lobdell 27c, L Wilkinson 27c, M Atherton 27c, P Rusher 20c, M M Andrews 27c, P C Rodman 50c, Mrs L A Colcord 25c, Mrs E G Stevenson 25c, J Crandall 30c, Stephen Walker 28c, J H Gibley 28c, S Paine 40c, B O Wolcott 50c, L J Hull 25c, J M Orrock 5.25, A Olson 3.00, M J Bartholf 51c, James Sawyer 3.25, L Hackett 10c, G O States 1.05, L E Millne 19c, Wm Livingstone 50c, A Livingstone 50c, L A Marsh 55c, J Bysong 39c, Mrs W Graves 35c, Mrs R Milikin 35c, C Taremier 1.25, Jas Sawyer 3.00, Jas Harvey 2.50, J Hanson 1.00, Charles Jones 2.50, A H Hall 1.35, Elias Cobb 1.00, W P Andrews 4.00, W W Jibz 2.20, P Peterson 3.25, O O Bridger 1.50, John Roushey 1.27, L T Biter 1.90, S B Whitney 1.50, A J Stover 1.12, Wm E Bliss 1.50, M A Brigham 25c, W Herald 1.50, G H Truesdale 50c, S Call 25c, O A Olson 25c, Mrs E Warren 25c, C M Shepherd 25c, Mrs Shaw 25c, T J Cross 25c, R Griggs 25c, Wm F Crous 25c, M E Hake 25c, M Nelson 15c, H M Grant 25c, A D Rust 25c, S O Winslow 25c, N Blackwood 25c, H F Sprague 25c, C E Green 25c, W H Eggleston 50c, D C Elmer 25c, H Smiley 50c, C W Olds 81c, M H Bates 2.16, N S Brigham 40c, J N Loughborough, 1.13, James M Hathorn 1.20c, Albert Johnson 25c, Maggie Wilkinson 25c, Rufus Baker 50c, John A. Emory 25c, A G Carter 25c, H Abbott 75c, J B Ingalls 25c, D W Mink 35c, W H Higley 25c, T Brown 25c, A C Woodbury 50c, J Palmer 35c, L C Mathews 50c, N A Daniels 10c, R F Andrews 2.00, R F Philpping 40c, S O Perry 1.10, I Sanford 25c, E B Saunders 25c, M Kinselman 25c, I H Archer 55c, E D Sheldon 30c, Wm Boynton 50c, E Sandford 25c.

General Conference Missionary Fund.

Maria Smith \$1.00.

Michigan Conference Fund.

Received from church in St Charles \$12.50, church at Orange 15.00.

Cash Received on Account.

Joseph Clarke \$7.64, R F Andrews 92c, H A StJohn 5.00, C W Olds 3.19.

Michigan Tent and Ceresco Camp-meeting Expenses.

Thomas Gilbert \$2.00.

Benevolent Fund.

L J Hall \$2.00.

Foreign Missionary Fund.

Alvin Marsh \$10.00, A Rasmussen 5.00, Leander Graves 14.20, J L Kilgore 10.00, M A Kilgore 5.00, J S Kilgore 1.00, Sarah Clarke 1.50, James Bowen 2.00, Jennie Bowen 1.00, John Clever 1.00, A E Dart 1.00.

Owosso Camp-meeting Expenses.

Alvin Marsh \$10.00, Nettie Blackwood 1.00, Libbie Blackwood 1.00, John Holiday 2.00, Joel Gulick 3.00, Diantha Gulick 2.00, Mrs M Blake 50c, P Conklin 2.00, A Call 1.00.

Received on Book and Tract Fund.

C R Rice \$5.00, C R Ogden 3.00, Rosanna Tilton 1.25, P Alvord 2.00, Reuben Griggs 1.75, M Nelson 5.00, Judith Kelly 80c, M Brister 5.00, J Roushey 1.00, A Friend 50c, M Cowel 3c, J M Aldrich 10.00, D C Elmer 50c, E Elmer 1.25, Susan Elmer 75c, C Green 2.00, Jane Ralston 10.00.

Books Sent by Express.

Eld. M E Cornell, Boston, Mass, 41 Shawmut Av, \$50.00, (by freight) P Z Kiune, Kirkville, N Y, 30.68.

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