

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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SOWING AND REAPING. GAL. 6:7, 8

'Tis seed-time now; sow while you may,
'Tis no time now to sleep;
And if you sow good seed to-day,
Good you will surely reap.

'Tis seed-time now; what kind of seeds
The harvest will proclaim,
If you sow nought but tares and weeds,
Reaping you'll find the same.

'Tis seed-time now; your hope is vain,
While sowing sin and strife,
That you will reap the golden grain
Of everlasting life.

'Tis seed-time now; 't will soon be o'er.
The reaping soon will come;
Prepare to reap life evermore,
And shout the harvest home.

R. F. COTTRELL.

Punctuality in Attending and Taking Part in Religious Meetings.

(Continued.)

In order that religious meetings may be carried on aright and to profit, it is not only necessary that all who attend them should come together with a spirit of reverence for sacred things, that all should come to labor, to labor to the point, to improve every moment, and that the singing should be appropriate and well conducted; but,

6. Quiet and general order should be promoted. Order is Heaven's first law, and we see it exhibited in all with which God has anything to do. We read that "God is not the author of confusion (tumult, or unquietness. Greek), but of peace." 1 Cor. 14: 33. And those who would be "followers of God as dear children," should try to imitate him in this excellent qualification; hence it is enjoined in the same chapter that "all things be done decently and in order." Verse 40.

We cannot here point out all the causes of unquietness and disorder in meetings, and the evils growing out of them. Suffice it to say that the benefits of many a meeting have been either partly or entirely lost to many by disturbances of various kinds. For instance, how can we enjoy the preaching, praying, exhortation, or singing, or other religious exercises, when the mind is diverted from worship by the bad behaviour of some present, such as speaking, whispering, stamping with the feet, some one snoring, children playing, walking across the house, etc., etc. The angels must be grieved at such things, and how can those who love order, and wish to worship undisturbed, help feeling deeply over them? If we were indifferent at such disturbances, we should show a great lack of refinement, and that we have not a realizing sense of the honor that we owe to the Majesty of Heaven.

Disturbance in meetings may come from those from without, or from those belonging to, or having their interest with, the church. In the case of outsiders, a few words to them from the preacher, or from the elder or leader, addressed in a good spirit, yet with decision and an even hand, appealing to their respect, showing that we are glad to see them, yet we have rights, and desire to have them treat us as well as we treat them, etc.,—a few remarks of this kind are generally sufficient to secure quiet. At least they are the kind that should generally be used first.

As to promoting order and quiet among believers and their children, we would say that the desired end may be easily gained if all will manifest an interest in the matter. If all will bear in mind the sacredness of the house and worship of God, they will not walk in the church as roughly as they would in a barn, and they will teach their children the difference between the house of God and their own dwellings. If all will cultivate temperate habits in labor and eating, and are careful to not overload their stomachs before going to meeting, and are sure to keep awake to their eternal interests, I think we are safe in saying that the church will not be annoyed by any one snoring while their brethren are working, and God, Christ and angels, are looking on.

In regard to the children we would say, that while we should not expect so much from them as we would from grown people, and should all be prepared to make allowance for exceptions and small deviations in their course on account of weariness, etc., yet it is a sad fact that there is in this age an increasing tendency on the part of parents to let their children come up without order and discipline, go hither and thither, and do about as they please; and the results of this almost unbounded liberty and slackness are felt terribly in the church. These things were seldom witnessed in the church years ago. If the children were taken to church, it was expected that they would keep quiet. In those times parents would discipline their children at home, teaching them to be quiet a number of times every day through the week, especially morning and evening when the family engaged in their devotions. Then their little knees were gently and patiently bent at the age of eighteen months or two years; and habits thus established were a great help to the children at the house of God, and would greatly help in forming right mental habits; for the mind will naturally run where the body does. One great difficulty in the way of some children's serving the Lord is that their wrong physical habits are a terrible barrier in the way. If the body is developed first, of course it is that it may be properly cultivated and trained first. But these things are generally overlooked. Does the farmer thus neglect to train and break his beasts of burden until they are highly developed intellectually? No; he has an interest of his own to serve. So God wants the service of the children. One great trouble is, the work is not commenced early enough. Parents wait until their children have grown out of their reach.

We are aware that this subject is a nice one to handle. It is like touching the apple of the eye, and some are likely to resent. But here is a duty, and where duty leads, by the grace and strength of God

we can go; else God enjoins an impossibility, and he has not provided means whereby we can obey him. We cannot thus dishonor God. If we fail, the fault is our own, and the truth holds good. What we want is, to see the magnitude of the work, do all that we can, leaning upon God, who has promised his aid.

Some are constantly embracing the truth who have had no chance to give their children a religious education. With such we would bear patiently as the Lord has borne with us, and we would encourage them as they try to redeem the past. We make an allowance for them. God strengthen them and give them wisdom. We would not lash them. But those who have been years in the truth, and whose children are unruly in the church, and a by-word with unbelievers, are less excusable. God help such to arouse, that their children may not counteract all the good they might do.

But let not the good, conscientious mothers who are doing the best they can, keep away from meetings. Let them under ordinary circumstances, come, and bring their little ones with them. Yet a little caution and care are necessary. If their young children are likely to be noisy, they can take a more retired place in the congregation, that they may step out if necessary, and that the young orators may not drown the voice of the speaker. It would also greatly help parents to have their children sit with them in meeting. Often the children are suffered to sit with other children, which opens the way for temptations. We have seen good parents take their children out during service and correct them *properly*. This is far better than to have them annoying the entire congregation. Such parents have our esteem. Also it will be found beneficial for parents to have their children understand that they will have to render an account to them at home for their ill behavior in meeting. And children should also be approbated for their good behavior in meeting.

7. The meetings should close when the interest is good. Then a good impression will be left, and there will be an attraction toward the next meeting; otherwise the opposite results will follow. But

8. The best rule is to previously live out the truth, that we may have a living experience; to live out our prayers, singing, exhortation and preaching, and practice these duties in secret, and with reference to ourselves. To worship properly in public, we must first worship in a more private capacity. To illustrate: Those only are prepared to pray in public, who daily commune with God in secret. Such bring God with them in their public prayers. Again, those alone are prepared to exhort and preach to others who have previously exhorted and preached to themselves. Then they are prepared to adapt the truth to others as they have to themselves, and their testimonies will be timely and in place, they having obeyed and experienced the things they enjoin upon others. Such can meet in Jesus' name, expecting his presence and blessing in worshiping acceptably. D. T. BOURDEAU.

(To be continued.)

Good breeding is a guard upon the tongue; the misfortune is, that we put it off and on with our fine clothes and visiting manners, and do not wear it where it is most wanted—at home!

Exposition of 2 Cor. 3.

Verse 6. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. 7. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away. 8. How shall not the ministration of the Spirit be rather glorious? 9. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 10. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. 11. For if that which was done away *was* glorious, much more that which remaineth *is* glorious.

What does the text assert "is done away"?

"That which was glorious." Verse 11.

What is the subject of "was glorious," in verse 7? "Ministration." It cannot be "death;" for that is in the objective case, governed by the preposition *of*. Ministration, and not death, was glorious.

What is the meaning of ministration?

"The act of performing service."—*Webster*.

The Greek word here rendered ministration, is, in other places in the New Testament, rendered serving, ministry, ministering, service, administration, &c. The apostle contrasts the service of Moses, who was the leading minister of that dispensation, with that of the ministers of the gospel of Christ, claiming that, though that was attended with glory, this is more glorious. The former ministration he represents in a figure, as ministering death; the latter as ministering the spirit, which is another term for life; for whether it refers merely to the animating principle without which the body is dead (James 2: 26), or to the Holy Spirit, it is the same; it is that which in some sense gives life, and thus contrasts with death. The thing administered by the former was death, by the latter, life. Then varying the figure, the former administers condemnation, the latter righteousness, or, as Campbell renders it, justification, the consequence of righteousness. Thus the contrast is perfect.

What was written on the stones?

Not the ministration, but the thing administered—not the acts performed by Moses in bringing the tables of the law from God to the people, but the law of God, written by his own finger, the ten commandments. The ministration, which was glorious, so that the minister's face shown, was not written upon the stones, but the death which he administered was written there.

Is the law of God death, then?

In a figure it is. It was "ordained to life"—this was the intention—but Paul says he found it to be unto death. Not that there was any fault in the law; for that is holy, just, and good; but *sin* deceived him and, by thus turning the law against him, wielded it to slay him. Rom. 7: 9-13.

"Sin is the transgression of the law," and "the wages of sin is death." Therefore the law is death to all; for "all have sinned." The law cannot give life to its transgressor; because it condemns him to death. It is Christ alone that can give pardon and life. Hence the ministration of the law is only the ministration of condemnation and death, while the ministration of the gospel of Christ, is the ministration of pardon and righteousness, of spirit and life.

Was not the law abolished with its ministration?

No; for if the law were abolished, there would be no sin; for "where no law is, there is no transgression," which is sin; and where no sin is, there is no death, which is "the wages of sin." Hence, had the law perished when Christ died, there would have been no need of the ministration that Paul had afterward received, to call men to righteousness, and thus deliver them from condemnation and death. Our text says, "The letter killeth, but the spirit giveth life." Both declarations are in the present tense. He does not say, Once the law killed every one, and the gospel restored no one to life; but now the gospel restores men to life, because there is no law to condemn any one to death. This would be equal to pardoning a sinner, because he has no sin, and remitting the penalty, because no penalty is due. This same apostle, who was converted some years after to the cross, and sent to

preach "forgiveness of sins" to the Gentiles, says in another place, "I was alive without the law once; but when the commandment came, sin revived, and I died." And he found no deliverance "from the body of this death," till he found it in Christ. When in Christ, he could say there is "now no condemnation." The law that slew Saul, in the present dispensation, was the law which said, "Thou shalt not covet," the same that was written in the tables of stone. This is the letter which killed him; but the "Spirit of life in Christ Jesus" made him alive, and free from condemnation. Rom. 7: 7-25; 8: 1-5.

But is it not because the law is abolished, that it is called a dead letter?

Who calls it a dead letter? Paul says, The letter *killeth*. Dead men do not commit manslaughter. It is the living that deal death-blows. It is a living law only that can slay its transgressor. It was a living law, and one that the apostle says is holy, just, good and spiritual, that slew him. To him it was condemnation and death, till in Christ he found "life from the dead." Abolish the moral law, and the sinner is alive without the pardon offered by the gospel. If the letter no longer kills, there is no need of the spirit to restore to life.

But I understand that the old covenant was God's ancient plan of saving men, but now he has a new system of salvation—the new covenant.

What you understand, is an absurdity. The old covenant, with its ordinances of divine service and its worldly sanctuary, could not, with all the blood of slain beasts, take away one sin—could not give life to one sinner. But those sacrifices pointed them to the blood of the new covenant, which could remove their sins. All that are saved of the ancients are saved by the blood of the new covenant alone. They had both the law and the gospel; both the letter that killeth, and the spirit that giveth life. Without Christ to give them life, not one of them could live—all must finally be condemned. The law to kill, and no Saviour to give them life! This would be universal damnation to the ancients. And if the gospel has superseded the moral law, so that the moderns have not the law to condemn them to death, and besides this, have a mighty Saviour who has life in himself to give them, they must be sure of salvation, whether they come to Christ or not.

The new covenant was to write the law of God in the heart. And it will be found that holy men of old that could say in truth, "Oh, how love I thy law! it is my meditation all the day," are heirs of the "better promises" of the new covenant, namely, the law in the heart, the forgiveness of sins, and an "eternal inheritance," and that "God is not ashamed to be called their God; for he hath prepared for them a city." See Heb. 8: 6, 10, 12; 9: 12; 11: 16.

Now why is it that the perpetuity of the moral law, written by the finger of God, is called in question? No Christian doubts the obligation of any one of its commandments except the fourth. But for the "Sabbath question," our text would never have been supposed to teach the abolition of a jot or tittle of this holy law. But the text does not single out this commandment. It does not mention the Sabbath. If it prove one precept of the code abolished, it proves that all are. And if nine of them, though abolished, are still binding; who knows that the other is not? There must be something peculiar about the Sabbath, that it should be the ground of so much controversy, and that it should be deemed advisable to abolish the whole moral code to get rid of it.

There is something remarkable, if not peculiar, about this commandment, which makes it extremely hard to be disposed of. It is the only one of the ten which points us back to the creation of the world for its origin, to the time when the Sabbath was blessed and sanctified for sinless man in Eden. This it does in these words: "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." It is also the only commandment of the ten singled out in prophecy and its observance predicted in the world to come, in Eden restored. Says the evangelical prophet, "For as the new heavens and the new earth, which I will make,

shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66: 22, 23. Now, whether the new heavens and earth refer to the present dispensation, as some suppose, or to a state still future, as we have assumed, it is certain that the Sabbath is not yet abolished. And since we see not yet all flesh observing it from week to week, we are strongly inclined to the opinion that the prophecy will be fulfilled in the future, the immortal state.

It is truly wonderful that an institution so good, so divine, and which extends from Paradise before the fall to Paradise restored, should be the cause of so much trouble among men, and induce such desperate and insane struggling to get it abolished. Would it not be better to cease from the vain struggle, and let truth be truth?

It is certain that Paul does not teach in the clearest manner possible in 2 Cor. 3, that the law of God written in tables of stone is abolished. It is possible that the ministration of Moses and those who succeeded him was the thing declared to be abolished. Those who are inclined to think that the apostle meant here to teach the abolition of the law, will do well to hear his testimony when he speaks directly to the point. Do you wish to know what he would say to the question when directly stated? You can be gratified by reading Rom. 3: 31: "Do we then make void the law through faith? God forbid! yea, we establish the law." The Greek word here rendered "make void," is the same that in 2 Cor. 3, is rendered "done away" and "abolished." Hence the apostle raises the very question at issue, and then gives it the most direct and decisive answer in the negative. Those who really wish to know what he meant to teach on this question, here have his testimony directly to the point, and as plain as words can make it.

R. F. COTTELL.

The Two Theories.

1. THE righteous and the wicked shall be rewarded and punished in the day of Judgment. The day of Judgment begins where probation ends, and ends with the lake of fire beyond the thousand years.

2. The righteous go to Heaven as soon as they die, and the soul, or real man, enjoys immortal glory in the presence of God. But the wicked go immediately after death into hell fire and receive their punishment.

Now let us look upon these two theories in the light of Matt. 25: 31-41.

1. The Son of man *has not yet come* in his glory, with all the holy angels. The second coming of Christ is still in the future. So far we agree.

2. The nations spoken of which shall be gathered, and then separated one from another, include *all the righteous* and all the *wicked* that ever lived upon the earth. For when he says to them on his right hand, "Come ye blessed of my father; inherit the kingdom!" this must embrace all the righteous; otherwise some would be left out of the kingdom. And when he says to those on the left hand, "Depart from me, ye cursed, into everlasting fire," it must refer to all the wicked who receive their final punishment in the lake of fire. On this we must also agree.

3. Now then, upon the principles of the second theory we have:

1. All the righteous and wicked once separated, and placed respectively in Heaven and hell. Then in the Judgment they are all taken out, mixed together, and then separated the second time. There is no avoiding this; for it is plainly stated, that when Christ comes, he shall separate the righteous and wicked "one from another, as a shepherd divideth his sheep from the goats." Does it look reasonable or scriptural that Christ will do this work of separation twice; first at death, and then in the Judgment have them all mixed together again and try the work of separation once more?

2. Christ is represented as saying in the last day to all the righteous, Come, inherit the kingdom. Whereas by far the greater part of them had inherited

that kingdom a long time ago. Then righteous Abel might well say, Lord, why do you tell me to come and inherit the kingdom? Have you forgotten that I have been with you in the kingdom these six thousand years? And so the whole host of patriarchs, apostles, and martyrs. They have been with Christ hundreds and thousands of years in glory. Why, then, does he tell them to come, and to inherit the kingdom. There must be a mistake in that theory.

3. Christ is represented as saying to the wicked in the Judgment day, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Whereas millions of these poor men, according to said theory, have come right out of hell fire, and some have been burning there for six thousand years. You might imagine them rising up scorched, and singed, half crippled, with distorted faces, gnashing their teeth, blaspheming and cursing, saying, Good heaven! we have been tormented in this terrible fire these five thousand years. And now do you bid us return? What do you do that for? We are well acquainted with that horrible place. (If any take the position that the fire is not literal, it does not better their theory any, for if they have been in torment, whether by fire or any other means, it does not alter the argument.)

Surely theory number two is terribly lame, and contrary to the Bible and common sense.

Now let us examine theory No. 1.

1. The righteous and wicked all go to one place when they die. "Because man goeth to his long home. . . . Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:5-7. Surely man means the whole human race. And the body of every man goes back to the earth; and the spirit of those bodies returns unto God who gave it. If the dust means the bodies of all, wicked and righteous, then the spirit does also embrace the spirit of all, righteous and wicked. There is no getting away from this.

2. Then in the great Judgment day the King shall resurrect every man, and cause spirit or breath to enter into them again. Eze. 37:5. And they shall live. Then the Lord will separate the righteous from the wicked, as he calls forth the righteous in the first resurrection unto life, and the wicked in the second resurrection unto damnation. John 5:28, 29. This is all consistent and scriptural.

3. Then shall the king for the first time extend the gracious invitation to his glorified saints, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." And the righteous, robed in honor and glory, enter upon the possessions of the heavenly kingdom.

Then for the first time does he also bid the wicked to depart into everlasting fire. They must die the second death. May the Lord help us to prepare for the solemn decision. JOHN MATTESON.

Farlinville, Kan., April 19, 1870.

"How Much Owest Thou unto My Lord?"

SHOULD we take all things into consideration, it would be impossible for us to set the bounds of our indebtedness to God; and yet were we called to give an account of our stewardship, I am afraid that some of us would be found wanting. As a general thing, we are apt to be very delinquent in discharging this great debt. Reason teaches us that we owe everything to God, and inspiration tells us that "we are not our own," we "are bought with a price," and that price is the blood of Christ. Therefore glorify God in your body and in your spirit, which are God's. "For ye are not your own." What weighty words are these! With what power they go home to our hearts! God help us, that we may fully realize them. It is a great thing to make a full consecration, to lay all upon the altar, to be in the world, and yet not be of the world, and to dedicate ourselves, our time, and talents, and all that we have and are, to God and to his service. And why should we not do this? Where could we make a more profitable investment? It is an old and trite saying, concerning the pleasures of this world, and it is none the less true because trite, that "you cannot pluck a rose, and not be pricked by the thorn

imbedded in its leaves." But here is a blessing from the Lord "which maketh rich and addeth no sorrow therewith," and that blessing is peace and joy in the Holy Ghost.

Perhaps of all the sacrifices that God claims at our hands, money is given by some the most grudgingly. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it. "Is not this the fast that I have chosen?" "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him?" "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; and the glory of the Lord shall be thy re-reward." "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

How very near is God to those who willingly divide their substance, and how severe his denunciations against those who are hoarding their gold. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days." How many of us are laying up treasures in Heaven, and making sacrifices here for that priceless boon that shall be ours hereafter? In generations past when parents felt it to be a sacred duty to lay up for their children, it was more excusable; but what a lame apology have we to offer "on whom the ends of the world are come." There will be no lots in the celestial city that we can buy to speculate on; no mill-power on that stream of water that floweth clear as crystal, from the throne of God. And when we are called to give up our account, it will not be asked whether we are rich or poor, but, Is the world any better for our having lived in it?

EMILY L. CANRIGHT.

The Spirit to Aid and Reprove.

QUENCH not the Spirit. 1 Thess. 5:19. Grieve not the Holy Spirit of God. Eph. 4:30.

Numerous instances in Scripture show that God, by his Spirit, warns and invites men, and entreats them to flee from the storm of wrath which impends over a guilty world.

With wonderful faithfulness, the Spirit of God strives with man; at one time, showing him the sinfulness of his nature and the corruptions of his heart; at another, showing him the reward of the righteous and the fate of the unrighteous. Again it points out the way of life and the way of death; intreating him to shun the one and win the other, by every noble and lawful means. God endeavors to save the race of man; but poor, puny worms of the dust, children of Adam, cursed by sin, are bent on ruin; and the Spirit of God, after years and years of fruitless toil, gives over the deluded soul to ruin. No one can say that God has been slack or neglectful in warning men. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh." Prov. 1:24-26. Because he has done all that omnipotence could do for man, as a free agent; he has done this kindly, thoroughly, perseveringly, therefore, when he ceases longer to strive with man, destruction is sure.

Dear people of God, let us cease to grieve the Spirit of God. Let us rise by deep repentance and humility, to perfection of life.

Let us wash our garments, by obtaining a full pardon of all our sins; and let us hourly, constantly, watch, lest our garments be defiled again by sin. Thus let us cherish the good Spirit of God, instead of grieving it. JOS. CLARKE.

Geology Again at Fault.

It seems impossible for geology, or rather geologists, or rather those skeptics who attempt to use geology as a breastwork from behind which to attack the Scriptures—it seems impossible for such to come to any sensible conclusion. They never seem to feel contented and at home till they have reared upon nothing a huge superstructure of as wild and preposterous guesses, as language can be made to express. And when a fact comes to light which scatters to the four winds their baseless theories, nothing abashed, they proceed to erect others equally silly, on foundations equally unsubstantial. The bubbles which they blow they persist in declaring to be solid spheres, till one after another they collapse and show themselves to be nothing but air. The following is a late instance of of this kind:

"A learned paper in the London *Quarterly* insists that there is abundant evidence to prove that a large part of the megalithic structures of England and of Europe, which have been supposed to date back far into prehistoric times, are really more modern than the Christian era. These rude structures may be classified into, 1st, Tumuli or Barrows; 2d, Dolmens, often called cromlechs; 3d, Circles; 4th, Avenues or Alignments; 5th, Menhirs or Peulvens. The Barrows are round or oblong mounds of earth, called *topes* in India, and erected generally for sepulchral purposes, though occasionally they are simply the memorial of some important event. The Dolmens are covered stone chambers, often inside of the mounds, and often entirely disconnected from them, and occasionally built on their summit. They are almost exclusively sepulchral. The Circle is an enclosure of upright stones surrounding the Dolmen, and is a burying place. The Alignments are a later form of megalithic structure. They are sometimes attached to circles, in which case they are avenues corresponding to the passages which lead to the sepulchral chambers in the Tumuli. When not so attached, their object is more obscure. The Menhirs are simple stone columns, like the pillars set up by Jacob and Laban, and are memorial stones. In Brittany they passed into Christian crosses. In Brittany and in Narbonne there are thousands of these monuments, and in Algeria they are almost innumerable. The mythical Druids had nothing to do with their construction; but they are referred by our author to the ancient Aquitanians, Tyrhenians, Cimbri, and kindred races, which he regards as Aboriginal and Turanian—that is, as being Tartar in their character, or what is called Dravidian in India, where in Sylhet an aboriginal tribe still builds all the varieties of megalithic structure. There seems to be abundant proof that a large number of these European structures are quite modern, being the tombs of historical men or the monuments of historical battles; and that the stone elements found in them are no more proof that they belong to a distant Stone Age than is the fact that Zipporah used a stone circumcising knife a proof that Moses did not know iron, or than the fact which the Septuagint asserts, that with Joshua were buried the stone knives used when he circumcised the people, proves that the Canaanites with whom he fought did not have iron scythes on their chariots."

Another Sign of the End.

Among the signs Christ gives of his second coming is that of "the sea and the waves roaring." Luke 21:25: This indicates frequent and terrible storms; and that such has been remarkably the case of late is noticed on all hands. Says the Union Hand Book, 1870, "The frequency and violence of thundergusts and the many catastrophes that have attended them have of late excited general apprehension."

Let us see in this a herald of the coming One.

D. M. CANRIGHT.

Out of Christ as the Way, there is nothing but wandering; out of Christ as the Truth, nothing but error; out of Christ as the Life, nothing but eternal death.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 14, 1870.

URIAH SMITH, EDITOR.

Close of the Volume.

THIS week adds another to the thirty-four completed volumes of the REVIEW, now standing upon our library shelves. A period of twenty years is covered by this array of volumes. In them is the record of a movement which has been life and salvation to many, a movement which as many more probably have rejected, but of which more still are yet ignorant. The record of the rise and progress of the last message of mercy to the present time, stands upon their pages. We cannot, for a moment, entertain the thought that time enough remains to complete as many more volumes of this paper. And how much is yet to be done! How replete then must be the few volumes yet to be published, with accounts of the rapid progress of the cause, and the wonderful work of the Lord for his truth and people. This we confidently expect to see; for God never fails to carry out his plans and accomplish his purposes.

How many experiences are recorded in these numerous volumes! How much labor do they represent! How many have toiled with brain and pen to fill their pages! What changes have been recorded! What fulfillments of prophecy have been chronicled! What truth has been brought out! But one after another, the volumes have closed. Thirty-five now stand completed. All is finished in regard to them except the good influence which they are destined still to exert.

So all things are closing. How many lives are daily closing! How soon this world's history itself will end, and the great voice from the throne of the temple of God in Heaven be heard, saying, It is done! What a close this will be! To the wicked, the close of all their hopes, the close of their dreams of happiness, the close of their schemes of pleasure. To the righteous, the close of all their sorrows, the close of their trials and afflictions, the close of their warfare and weary pilgrimage. It remains for us yet to determine whether the final consummation shall be to us a day of inexpressible joy, or of unutterable woe. Let us live in reference to the coming issue. "So teach us to number our days that we may apply our hearts unto wisdom."

Signs of the Times—No. 5.

NATURE gives indication of the coming doom. As when Eve put forth her hand and took of the forbidden fruit,

"Earth felt the wound; and Nature from her seat
Sighing through all her works, gave signs of woe
That all was lost,"

so now, Nature gives premonitory symptoms of the great change that is approaching. Strange sights, unusual occurrences, startling phenomena, crowd thick upon us as advance heralds of the coming crisis.

We scarcely need refer the reader to the predictions which set forth this class of signs. The sun was to be darkened, the moon was to withhold her light, the stars were to fall from heaven, there were to be wonders in heaven above and in the earth beneath, earthquakes, famines, pestilences, floods, and storms; and following these, more or less immediately, was to appear the Son of Man coming in the clouds of heaven. Matt. 24: 29-35, and parallel passages in the other evangelists; Acts 2: 19, 20; Rev. 6: 12, &c.

Almost as unnecessary is it to refer the reader to these events which have furnished a fulfillment of these predictions. The dark day of May 19, 1780, the dark night following, the falling of the stars in November, 1833, stand as unquestionable fulfillments of the predicted signs in the sun, moon, and stars. But it may be said by those who labor hard to disbelieve, that there have been many dark days and nights, and frequent occurrences of falling stars, so that the occasions we have referred to, cannot be taken as signs of the end. It has already been noticed that events

which are of frequent occurrence cannot be taken as signs unless they are of a very marked or unnatural character; but if an event occurs containing these marked, unusual features, then it matters not how many events of a like nature have occurred in the past; for this one so far stands pre-eminent and alone. Now granting that there were dark days previous to 1780, and some, it is true, are mentioned, it still remains a fact that nothing of the kind ever occurred which would bear any comparison with the dark day of 1780, either in the wide extent, or the intensity, of the darkness. In both these respects it was almost as marked as though nothing of the kind had ever transpired. So that when we look for a darkening of the sun as the fulfillment of the prediction, the only natural and consistent course is to fix upon this one as the event in question.

But the prophecy has made the matter even more definite than this; for it has located the time when that darkness should occur which was to constitute a sign of the coming end. "Immediately after the tribulation of those days," says Matthew. The days referred to are the days of papal tribulation upon the church mentioned before. This is a definite period of 1260 years, as is shown by the prophecies of Daniel and of John. The tribulation that was to be inflicted upon the church by the papal power, was not to continue, and owing to the Reformation did not continue, through the whole period. The predicted darkening of the sun was to occur shortly after the tribulation of those days was made to cease; and it was yet to be before the prophetic period terminated; for Mark definitely says, "In those days, after that tribulation, the sun shall be darkened," &c. The days ended in 1798, and eighteen years before that time, the sun, according to the prediction, was darkened. The event thus occurred at the precise time between the restraining of the tribulation, and the ending of the days. In view of this fact, it matters not, not only how many darkenings of the sun there may have been in centuries past, but it matters not even if some of them were as remarkable events as the one under notice; for the prophecy, looking down to a definite period in the future, said that there the sun should be darkened as a sign of the end; and when we find the sun darkened at that time, that darkening, say what we will of other like events, is the predicted sign of the end.

One objection is thus disposed of; another is sometimes urged. It is claimed by some that the prophecy is not to be taken in a literal, but a figurative, sense. Very well, let us look at it in this light. If it is to be taken in a figurative sense, what does it mean? What is denoted by the sun, moon, and stars? The answer is, Men in high and exalted positions, kings and potentates. And their being darkened and falling from heaven, denotes that they would be brought down from their lofty stations. In other words, the prediction, taken figuratively, denotes war, revolution and trouble among the great men of the earth. Turning to the parallel record in Luke, this objection is entirely removed by the happy antithesis which the writer there introduces. He says, 21: 25, "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity. Here the celestial, and terrestrial phenomena are set forth in the plainest contrast: the signs in the sun, moon, and stars, are one thing; and the signs upon the earth are another thing. And this predicted distress and perplexity upon the earth must embrace all the revolutions among men which is contemplated in the prophecy; and it must be taken in its literal sense; hence the declarations respecting the sun, moon, and stars, are equally literal, and refer to signs to be manifested in those heavenly bodies. Would the sacred writer express, in figurative language, distress, revolution, and perplexity among the great men of the earth, and connect therewith by the word, and, as though he was about to speak of something else, a declaration of the same thing in literal language! This would make nonsense of the sacred record.

It is not our object to repeat the testimony which has been given concerning those striking events. Eyewit-

nesses have left on record their descriptions of the startling scenes, and the impressions produced upon all who beheld them. It is enough. Science cannot explain them. Even conjecture flags and falters in its attempt to account for them. There is but one solution of the mystery. God veiled the great luminaries of the day and night, and shook out fiery meteors in the aerial heavens, in fulfillment of his word. The prediction was literal, the time was specified, the fulfillment was exact. The sun has been darkened, the moon has refused to give her light, and the stars have fallen from heaven. What shall we do with these things? Those who view them aright will acknowledge them to be the finger of God tracing out before all the inhabitants of the land the great fact that the Divine Agency is still at work in the fulfillment of his word, and that the end of all things, of which these are the heralds and precursors, is about to come.

We might speak of other phenomena, strange sights above, strange events below; the Aurora Borealis, known only about two hundred years; terrific storms, the alarming frequency and intensity of earthquakes, great tidal waves, the sea and the waves roaring, and men's hearts failing them for fear, and for looking after those things which are coming upon the earth.

On the single item of earthquakes, look at the following figures, taken from Robert Mallet, by M. Ponton, Fellow of the Royal Society at Edinburgh. We find the table in "The Coming Earthquake" by D. T. Taylor. Earthquakes recorded before the Christian Era, for a period of 1700 years, 58; thence to end of 9th century, 900 years, 197; thence to end of 15th century, 600 years, 532; thence to end of 18th century, 300 years, 2804; thence to 1850, only 50 years, 3240; and finally, a writer in *Harper's Magazine* states that he has prepared "from very imperfect materials, a list of upwards of TWO HUNDRED EARTHQUAKES, reported to have occurred in the fourteen months between October 1867 and January, 1869—a number many times in excess of that of any preceding year." For a full examination of this branch of the subject, with a full account of tidal waves, tempests, hurricanes, and floods, the reader is referred to the work above mentioned.

But we have good times still, urge the dreamers of peace and safety. There have been bright days and lovely nights since the darkening of the sun and moon in 1780. The starry heavens have shone as brightly and serenely since the wonderful meteoric display of 1833, as ever before. We have had summer and winter, sunshine and rain, soft breezes and gentle showers, favorable seasons and fruitful years. To which it may be replied, Very true; and all this you will still have; "for while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." A sufficient number of things will continue as they were, to cause the wilful skeptic to exclaim, *All things continue as they were from the beginning*; and where is the promise of his coming? And at the same time there will be deviations from nature, signs and phenomena, enough to show all those whose eyes are open to discern the tokens of the coming end, that the great day is even at the door. And honest faith answers, Enough there have already been.

Writing for the Press.

We have reached a season of the year when the energies of almost all classes of our subscribers are called out in other directions than writing for our paper. Consequently, our correspondence at this season is apt to lag, and a dearth of original matter prevail at the Office. We therefore take this occasion to send out, as a gentle reminder of what we want and how we want it, the following article from the *Morning Star*, which we clip from an exchange. If all are not moved by it to immediately seize the pen, and fortified with such an amount of the excellent graces of patience and forbearance as to be able to stand half a dozen rejections with perfect equanimity, they are less easily moved than we anticipate. But to the article:

"Ministers and laymen ought to write more for the papers. It would do them good to write, and do the public good to read what they write. But if they at-

tempt the task, they should count the cost and resolve to meet it. It is more than likely that they will be wounded to the heart at the outset, by editorial criticisms and rejections. Editors are relentless fellows toward all writings except their own; and aspirants often have to knock long and hard before they are welcomed to the honors of publicity. Such afflictions are not 'joyous, but grievous;' but if well endured and properly used, they will bring out talents which would slumber unknown, but for the scourge and gibbet.

"One lesson well learned, and a gracious welcome awaits the writer. Learn this: to put your thoughts into short, terse, direct sentences, without introduction or peroration. It is not lack of thought that incapacitates writers, but attempts at fine writing, the use of platitudes, flourishes, and ornate phrases. Whoever attempts this has a terrible run of words, and poverty of ideas. How many articles come to hand, beginning after this fashion: 'It was evening. The sun had just bid adieu to the busy scenes of day, and majestically entered the mysterious depths of ——' 'Whew! Nonsense!' exclaims the editor, and flings the parchment into the waste-basket. The anxious author watches every issue of the paper with excited expectation; the heart springs to the throat, the hot blood rushes to the face, the perspiration stands on the brow. 'What is the matter, that my article does not appear?'"

"This is the matter: you left out your ideas and sent only words. The next time, send the ideas and keep the words at home, and you will see yourself in print without delay. Follow the example of the little six-year-old, who lisped: 'I have made a distoverly, mamma. Dis is it. It is dood to be dood, and bad to be bad;' and so ended her philosophizing. Yes, say something, say it in a few words, and stop.

"We repeat, more persons ought to write for the papers, and if they are rejected, try again, and keep trying, till they acquire the facility of writing so tersely, putting so many thoughts into few words, that all the editors will be eager for their productions. It requires practice to do this.

"Any one can write a long article without any sense; but few can write a short one full of sense. Try it, reader, and see how you succeed. Our waste-basket is large, it will do you good to help fill it; and you may reach a more honorable place and very useful results."

The Seventh-Day Adventist Publishing Association.

WHEN our Publishing Association was first instituted, in 1861, we advised our people everywhere to take shares in its stock—only ten dollars a share—that a sufficient capital might be created to carry out the design of the Association without embarrassment, and to the best possible advantage. We urged that this done, the Association would be able to donate in publications for new fields of labor, hundreds of dollars annually. Our people came nobly up to the work. Shares were taken in a few months sufficient, at that time, to carry forward the business of the Association to the best advantage. The Association thus owned, free from debt, a fine building, sufficiently large for the work then done in it, presses, type, &c., in fact, all that was necessary to a successful prosecution of its work.

But, in consequence of the high prices of stock and labor, occasioned by the war, and not raising the prices of our periodicals, and other publications, to correspond with the prices of stock and labor, during the first four years of the existence of the Association it did but little more than to meet expenses with its entire income. When instituted in 1861, print paper was ten cents a pound. During the war it rose to thirty cents a pound. It has fallen to fourteen cents a pound. With present prices of stock and labor the Association can do all that our first and most ardent expectations led us to suggest. As proof of this, we cite the last report of the Auditor, which gave an income of \$7,751.19 for the short year from May 1, 1869, to March 1, 1870. During the year from May 1, 1868, to May 1, 1869, there was an actual decrease of \$3,260.06.

The increase the last year is no more than should be expected. Money during the past year has been comparatively scarce. Yet with proper industry and economy this handsome sum has been saved. The loss of the year before the last is without an excuse. No man can show why it should have been. During that year the Association did as good a business as in any other year. Money was plenty, and the Association sold more books that year than in any other. It would not help the friends of the cause generally for us to point out the causes of failure during that year, while it might injure the feelings of those who were in the fault, should we do it. We therefore would leave the unfortunate things of the past, and press forward, and labor that the original design of the Association should be carried out.

The business of the Association has so far increased that it is too large for the building. The present extent of the business demands another building the size of the existing one. The proper accomplishment of this will require the purchase of two small houses and lots adjoining, at a cost of about \$3,000, the removal of these houses, and the erection of a building, which would cost about \$7,000. This would place beside the present building another like it, which would give at present ample room for the business of the Association. Shall it be done?

This can all be accomplished with the earnings of the Association for one year, with usual prosperity. But we do not propose to use the earnings of the Association in this way, as the increase of business, occasioned by greater demand for our publications, requires a portion, at least, of the earnings of the Association to be invested in additional printing material, stock, and larger editions of publications. And if all the annual earnings of the Association should not be wanted in this direction, justice to the feelings of those who at the first came nobly up to the work of creating the existing capital of the Association, with the expectation that the Association would send out its publications to new fields free when necessary, demands that this first design should be carried out.

How, then, shall the \$10,000, now wanted to put up the new building, be raised? This is not a difficult question to answer. The sum of \$20,000 was raised in a few months nine years since, when we as a people had not one-fourth the ability to do that we have at the present time. Should those who have become Seventh-day Adventists since the Association was instituted take hold of this work with liberal hands, as those did who were in the work at that time, in six months \$20,000 would be cheerfully raised. But we want only \$10,000 to accomplish the proposed work that should be done the present season. And there are not a few of the old hands, who helped create the existing capital, who will want to take still more stock in the Association. As a family, we have about thirty shares in the Association. We will gladly make them forty, if the numerous friends of the cause respond favorably to our suggestions.

Again, we ask, Shall it be done? Shall the freewill offerings from a multitude of devoted friends come promptly in to accomplish this needed work? With pain we are reminded that there still remains a degree of discouragement upon the minds of our people in consequence of bad management in the past. This should not, however, be a matter of discouragement to any one. God lives and reigns! And it may be in his providence, and for the good of his people, that unconsecrated and selfish men should do much to run certain branches of the work into the ground, that the cruelty of those who have murmured against the ones who have faithfully and unselfishly done their duty may more clearly be seen. It is God's cause for which we plead. It must and will be sustained. And while it is a shame that any should be unfaithful with the Lord's work, and thereby give Satan a chance to tempt the Lord's stewards to be covetous, it is Christian in the Lord's stewards to resist Satan's temptations, and in faith in God, and in his work, and with a liberal hand, furnish the necessary means to advance the cause.

We shall be glad to hear from our brethren of the General Conference Committee in reference to this

subject through the REVIEW. And we hope to hear from our preachers and brethren generally.

JAMES WHITE.

Random Thoughts.

THE RETURN OF THE PRODIGAL.

OUR Lord spoke the parable of the prodigal son to teach the possibility of the return of those who have wandered far from God. He also designed by it to show the great love of God toward those who have wandered from the right way, and his willingness to forgive and bless them, provided they return to him with all the heart. He cannot save them till they forsake their sins. He will forgive them when they turn from sin with the whole heart and humbly ask his blessing. But they must have great decision. They have been taken captive by the devil at his will. They can only return to God by seeking help, and then resolutely breaking the bands with which Satan has bound them. But the tender mercy of God will be extended to help them the moment they set out in earnest to return to him.

GOD WILL HELP.

Surely the hand of God is ever ready to help his suffering people. Never is there a time when God will so tenderly care for us as when we are in affliction. The heavens may seem to be shut to our petitions, but the ear of God is nevertheless attent to us, and his eye is open to watch our situation. Surely God will help us if we seek him. And let us not doubt this fact but in humility of heart seek his face and with courage toil onward in the work of God.

HOPE THOU IN GOD.

What a gracious privilege is granted us by the God of Heaven, to hope in him! How exceeding rich are the things which he has promised us! And how freely has he offered them to us! Every mercy promised us in Jesus Christ is freely granted if we lay hold of the promises of God. Surely it would be wicked in us to distrust our merciful Father in Heaven. It is well pleasing to him that we hope in his mercy. It is a grief to the Holy Spirit, when we give way to unbelief and distrust. But we cannot hope in the mercy of God if we will persist in sin; God will not accept. Surely God will bless, if we will put away our sins; but otherwise he will not regard our prayers. It is high time for us to learn this great lesson.

WHAT SEPARATES US FROM GOD.

There is but one thing that can separate us from our God; and that is sin. This, God will not tolerate in any being in the universe. He testifies his abhorrence of it by withdrawing his presence from us when we are guilty even in what we think small transgressions. And he gives us due notice that if we do not put our sins from us he will at the great day of Judgment destroy us with terrible destruction. Why should we cling to sin? It is evil and only evil. Why should we cherish that which renders us obnoxious to the displeasure of the Almighty? If we wish his presence we can have it when we do truly turn from sin to righteousness. By all means let us do this.

THE BIBLE.

This blessed book is full of heavenly instruction. We never need instruction, reproof, or warning, which the Bible does not contain within its pages. God has given it to guide our feet to life everlasting. We must take heed to its words of infinite worth. When our character is formed by the principles of this sacred book, we shall be fit for the society of the angels of God. God will immortalize us, for we shall be worth preserving. There will be no sin in us, but good, and that alone. We can form such a character by taking heed thereto according to the word of God.

REPROOF IS EVIDENCE OF GOD'S LOVE.

If he had given us up to destruction he would send us no reproof. He gives admonition, and rebuke, and warning, that we may not go on in darkness to the Judgment. He chastens us that we may not be condemned with the world. He does not want us to come up to

the Judgment as the wicked world will come up to it. He wishes to separate us from our sins. He shows us our state that we may have zeal in repenting of our transgressions. Why not be thankful for reproof, and active in heeding the solemn warning thus sent to us from Heaven?

J. N. A.

Report from Bro. Cornell.

MAY 7, and 8, 1870, attended the special meeting at South Lancaster, Mass. Here met Brn. Rodman and Haskell, and a goodly number from Rhode Island, Mass., and New Hampshire. Most of the time was occupied in religious services. Five were baptized.

All seemed to feel that this was a very profitable meeting—not because there was so much of the comforting office of the Spirit, but because of the unusually solemn and admonitory character of its manifestation. The place was solemn indeed. Resolutions were made that cannot be soon forgotten. What added special interest to the meeting was, the new experience the Lord gave our dear Bro. Crandall, who embraced the truth at the camp-meeting last summer. All seemed to feel that the Lord was specially leading him out to take some part in the closing work of mercy to this world.

This meeting was a special blessing to our brethren from Boston. It was the first opportunity they had enjoyed of meeting so many of the old tried friends of the cause. Now they can judge for themselves in regard to the reports that this people took the law, to the exclusion of the Spirit, and faith in Christ. Like the brother in Maine, they could say, "If this is the bondage the Sabbath brings, we want it."

May 14, 15, attended monthly meeting at Cornville, Me. The gifts, the awful sin of murmuring, and the need of adding courage to faith, were the principal subjects brought before the meeting. It was encouraging to see a willingness to receive the searching testimony. Bro. Stratton expressed that he was encouraged to start anew in the good cause, and try to be found on the right side. It is to be hoped that he will press toward the light, and again be free in the Lord.

After the second discourse at Cornville, Sunday p. m., rode fifteen miles to Norridgewock, and met with the church there in the evening. The session lasted over three hours, and it is hoped will result in a better state of union and good courage, with all that love the cause of truth there.

May 20 to 22, attended the monthly meeting at Richmond, Me. By the kindness of the brethren, the use of the Reed meeting-house was granted, in which all the meetings were held. Brethren and sisters came from China, Brunswick, and Falmouth.

On the Sabbath the burden of the testimony was similar to that at Cornville, and, though all were not clear and free as could be desired, yet on the whole it was a profitable meeting.

Brn. Howard and Goodrich were present, and took part of the labor. On Sunday the house was quite well filled with attentive hearers, and prejudice seemed to give way, and a real interest was manifested.

Let all who mean to be on the Lord's side, cease to murmur, and press together with courage and faith, and the cause in Maine will speedily revive. In malice be children, but in understanding be men. Let the fact be established in every mind and heart, that murmuring is a grievous sin, whatever the occasion may be. Dear friends, let me exhort you to get rid of every particle of the spirit of jealousy, discontent, and murmuring, and be done with it forever. Let us all make clean work of returning to the Lord, and then he will return to his people. The Lord hasten the time is our prayer.

M. E. CORNELL.

Boston, May 6, 1870.

"Let them learn first," says Paul, "to show piety at home. Religion begins in the family. One of the holiest sanctuaries on earth is home." The family altar is more venerable than any altar in the cathedral. The education of the soul for eternity begins by the fireside. The principle of love, which is to be carried through the universe, is first unfolded in the family.

FAITH—HOPE—LOVE,

I've trod the narrow pathway long,
While many thorns have pierced my feet;
Yet faith grows bright, and hope more strong,
And love makes all my joys complete.

Yet still more narrow grows the way;
I scarce can trace the dim outline,
As on I press from day to day,
The steep and rugged hill to climb.

Shall courage fail, or hope grow dim,
When darkness gathers round my way?
No; Christ has bid me look to him,
And he will guide my steps alway.

Bright hope shall buoy my spirits up,
And faith shall be my armor bright,
And love shall mingle in the cup
I drink, while passing through the night.

Thy word, O God, my lamp shall be,
To guide my erring feet aright;
A light to point my soul to thee,
Until I reach the land of light.

MARY E. GUILFORD.

Castalia, Ohio.

Meetings in Wisconsin.

ACCORDING to appointment I met with the church at Marquette, and commenced meetings May 25, and continued till the 30th. Bro. Thurston, of Fish Lake, and Bro. Baker, of Mackford, rendered me good assistance, which I appreciated very much. I pray that the Lord may ever keep them faithful, and ready to help in every such time of need.

We found the church in a contentious and distracted condition, and woefully in the dark, because they did not love each other. As John says, "He that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness has blinded his mind." 1 John 2:11. Again he says, "In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God; neither he that loveth not his brother." We showed that all those who do not love their brethren and neighbors as themselves, and prove that love by doing unto their neighbors and brethren as they would have their neighbors and brethren do unto them, are, according to John, of the devil, no matter what they profess to be; and that all such are under condemnation, and walking after the flesh, and manifesting the fruits of the flesh, which are hatred, wrath, strife, &c. And James says that there is every evil work. James 3:16.

After we had thus faithfully, in several discourses, showed them their condition, by our advice they unanimously, by a standing vote, disbanded themselves, declaring at the same time that they could see no chance for salvation only by a new and thorough conversion to God, which they then commenced to seek for, and which we showed them they could only obtain by a thorough confession and putting away of all their wrongs. They soon began to do this, and continued two days, with three short intervals of preaching. On the second day, in the afternoon, the confessions began to meet the mind of the Spirit of God, and sweet peace and love began to come in. Then they began to hunt up their sins and make clean work. They sent confessions to those who were miles away; and the Lord met us in a wonderful manner. We then organized them into a prayer and social meeting society, with the same officers they had before. But we advised them to counsel with brethren Baker and Thurston, and we also advised these brethren to have a watchcare over the church. And we are truly thankful to God that we now can report to our brethren everywhere that love, and union, and peace now reign throughout the entire church, and also between that church, and the Mackford church, and the Fish Lake church. They will now make arrangements for union meetings between the three churches. We do sincerely wish that every church in the Conference had such a universal conversion as the brethren and sisters of the Marquette church have had, and which they will now show by their love and good works. And we pray that the Lord may still help them to humble themselves before him, and continue to hunt up all their sins and put them away, and earnestly seek unto God for pardon and peace, and love God with all their hearts, and their neighbors as themselves, and thus be

ready for the Judgment, and for the coming of the Lord.

Wednesday, June 1, I commenced meetings at Fish Lake, Waushara Co., where the dear cause has suffered much for the want of ministerial help at the right time. The church here had the promise of help last fall, but did not obtain it. Then there was a general interest to hear and know the truth, which has since died away, and some who then were trying to obey the Lord have since given up in discouragement, and lost their interest. I think that, as ministers, we should be very careful to fulfill our promises to those who make such calls. If we do not, I fear the Lord will charge us with all the loss. See Eze. 33:1-12.

I have now preached seven sermons, closing up with a Grove Meeting on Sunday, having a respectable congregation, and a good degree of liberty in the word. After the last sermon on Sunday we repaired to a beautiful lake, where four were baptized, and five were added to the church, three by conversion, and two by letter. At our Sabbath meeting, Bro. Thurston was ordained elder of the church.

The brethren and sisters seem to be much encouraged to press on in the narrow way to life, realizing more than ever the straitness of the way. May the Lord help them all to be faithful in confessing and forsaking their sins, and helping the backslidden to return to their Father's house, and live.

June 7. I preach this evening at Dell Prairie, and to-morrow start for Burns Valley to spend a few days. Then I go to the Ill. Camp-meeting, the Lord willing.

I. SANBORN.

Kilbourn City, June 7, 1870.

"Take Heed that no Man Deceive You."

THIS is the first warning given in the prophetic discourse of our Saviour as recorded in Matt. 24. It is often used by the different churches, when we go into a place to preach, in this way: A new ism has come along. No doubt it is one of those false prophets of the latter days. Says the Catholic, "Abide by your creed and catechism. The Catholic church is the mother church. Remain in her bosom and you are safe. Let no man deceive you." Says the Lutheran, "Luther was the great reformer. He was a man of God. He brought light out of darkness. Our church has the word of God pure and undefiled. Remain with us, and you are safe." Says the Baptist, "We believe in the Bible and the Bible alone. We teach the original and only true mode of baptism. Listen to nothing else. Let no man deceive you." And thus we hear a hundred conflicting voices. Surely, some of them must be mistaken, for truth is a unit always in harmony with itself.

But the greatest inconsistency of all is, that many men, who warn others against deceivers, are themselves deceived in their own heart, destitute of the love of God, full of corruption and worldly love. For "the heart is deceitful above all things, and desperately wicked: Who can know it?" Jer. 17:9. And while they try to run away from deceivers, they carry the greatest deceiver in their own bosom.

What, then, may we understand by the warning of our Saviour, Take heed that no man deceive you? The definition of the original word rendered deceive, is very instructive on this point: "Lead astray; seduce from the path of virtue." And one definition given of the corresponding noun is: "Seduction from the path of truth and virtue." This, then, is addressed to those who have received the truth, and who follow in the footsteps of Jesus. It is a tender warning to them not to depart from the truth, nor from the victories they may have gained over self, and the virtues they may have cultivated.

Let every one, then, of whatever church he may be a member, zealously hold on to that part of his faith which is founded on the plain declaration of the Scriptures, for which he can show a "Thus saith the Lord." And let every individual, who has commenced to yield one or more of those precious fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," be very careful not to listen to any doctrine that would lead him back to his former evil habits, but go on in the

path of the just, which "is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 18.

JOHN MATTESON.

Farlinville, Kan., April 19, 1870.

Bro. Loughborough writes that he has lately held a series of meetings at Hopper School-house, between Santa Rosa and Petaluma, Cal., and that five have embraced the truth. For the past four weeks, in connection with Bro. M. G. Kellogg, he has been holding a tent-meeting in Bloomfield, with prospects of success. His address for the present is Bloomfield, Sonoma Co., Cal.

Notice.

ALL members belonging to the Amherst S. D. A. church that have not reported themselves according to regulations (once in three months) must report themselves at the Quarterly Meeting to be held June 25 and 26, at Amherst, N. H., or they will be held to censure.

By order of the church. F. W. MACE, Clerk.

To Those Coming to Wisconsin Conference.

Those coming from the south, on Chicago and North-western R. R., will change cars at Watertown Junction for Kilbourn. Those from the North, on the Chicago and North-western R. R., will change at Minnesota Junction for Kilbourn City. Those coming up and down the Mississippi River, will take the cars at LaCrosse for Kilbourn. There will be teams at the depot to meet the trains.

I. SANBORN.

THE P. O. address of Eld. I. D. Van Horn and A. A. Hutchins, for a few weeks, will be, Rochester Depot, Lorain Co., Ohio.

I. D. V. H.

A GUILTY conscience is like a whirlpool, drawing in all to itself which would otherwise pass by.

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 Bro. Treat.

DEAR BRETHREN AND SISTERS: I always love to read the letters from the saints, and especially those of my acquaintance; and some may be glad to hear from me.

I am far advanced in life, yet through the goodness of God I still live, and hope to live until the Lifegiver comes in all his glory. Then I expect, if I faithfully bear the cross and despise the shame to the end, to have immortality and eternal life. Oh! praise the Lord for such a hope! But sometimes I fear lest it prove in my case, as the spider's web; for I have yet many evil propensities to overcome, and need to pray much; and I desire the prayers of God's children to help me in this day of temptation and tribulation. I feel the infirmities of age press heavily upon me, and my own righteousness has always proved to be but filthy rags. None can help but Jesus, my intercessor and advocate; and it is a consoling thought that he never turns a deaf ear to the cries and entreaties of any who believingly ask for help. Seventy-five years of my life have passed away, and I find that my faculties are failing, especially my memory. I often forget to-day what I did yesterday; but, thank God, I remember what the Lord has done and is every day doing for me; and I am often led to say, with the psalmist, Bless the Lord, O my soul, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. I am highly pleased with the weekly visits of the Review, and wish I could pay for it; but I find it quite hard to get my daily bread. But the Lord says through the psalmist, Trust in the Lord and do good, and verily thou shalt be fed.

I received some very excellent publications last year from the office, for which I am very thankful. It is all the preaching that I get on the present truth. The reading of these is a great privilege. I try to lend them out, but none seem to be interested. We have the truth on the Sabbath question, and it is my solemn conviction, that it will ere long become a test question. The Lord help us all to have our loins girded about with the whole truth, and be prepared to stand in that day when the Lord shall come to make up his jewels and to test the genuineness of our faith. Oh! how important it is to have a correct faith, as did the ancient patriarchs and apostles who lived out their faith, and are now all ready to receive an unfading crown of glory. Your brother and companion in tribulation.

SAMUEL TREAT.

Waldo Co., Me.

From Bro. Phelps.

DEAR BRETHREN: The truth of God's word is still precious to me, and I long for more of a heart to do the will of my Father in Heaven; for a greater willingness to do the commandments of God; for it is not the hearers of the law that are just before God, but the doers of the law shall be justified, and that not of their own righteousness, but all through Christ. Oh, the merits of that precious blood! It can cleanse us, it can purify us, if we will only be obedient. The promise is to the doers of that law; but he that turns his ear away from the hearing of that law, even his prayer shall be an abomination. But it is not merely outward acts, but to obey from the heart. The commandments are exceeding broad. It is not the great sins, the outspoken rebellion, that will shut many of us from the kingdom, but the little sins we love so well, the little idols we cherish so dearly. These are the little foxes that spoil the vines. These will cause the gates to be barred against us. It cost all the glory Christ had with the Father to purchase salvation for poor, fallen man. So if we would be partakers of this salvation, offered so freely, it will cost all we have here,—a full surrender, a complete giving up, a forsaking all on our part. Oh! to be made a partaker of the humility of Christ's suffering while here on earth will call us to drink of the bitter cup to the very dregs. Oh, for more willingness to do this! The most cruel, the most subtle, foes I have to contend with, I find hid in my own bosom.

A storm is gathering before us; are we preparing a shelter? Satan is marshaling his host. He is a skillful general. But if Israel's God be with us, we need not fear. If we are upon the Lord's side, why need we tremble. He will one day lead us by the side of still waters, and into green pastures. How blessed will be the final overcomers. What a reward is before us! And oh! what cause for ceaseless praise to God and the Lamb for such a gift!

Let us be encouraged. Do we see lions by the way? They are all chained. Do we long for the flesh-pots of Egypt? Remember we have only the promise of bread and water. Give all for Christ, and all shall be ours.

Yours' striving to overcome, H. F. PHELPS.
Pine Island, Minn.

Obituary Notices.

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

Died, in Fairfield, Vt., May 17, 1870, of dropsy, Sr. Cynthia P. Herrick, wife of Newton Herrick, aged 44 years. In early life, Sr. H. embraced religion. Several years since, she commenced the observance of the Bible Sabbath; subsequently to which time she united with the Seventh-day Adventist church at Enosburgh, where she remained a worthy member till her death.

She bade adieu to friends, and fell asleep with the buoyant hope of the immediate coming of Jesus, and of a resurrection to immortality and eternal life in that glorious day.

A large circle of mourners and sympathizing friends followed her to her grave, on the 19th, in Fairfield. We pray that the bereft companion and daughter may be prepared for life when the Lifegiver comes.

Sermon on the occasion from the words, "If a man die, shall he live again?" A. S. HURCHINS.

MISCELLANEOUS.

Michigan Central Railroad.

GOING WEST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	6:50 A.M.	7:30 A.M.	5:40 P.M.	9:00 P.M.
Battle Creek,	1:05 P.M.	10:57 A.M.	11:20 P.M.	1:12 A.M.
Chicago, Ar'v,	8:05 P.M.	4:00 P.M.	6:30 A.M.	7:10 A.M.

GOING EAST.				
Chicago,.....	5:00 A.M.	11:30 A.M.	5:15 P.M.	9:00 P.M.
Battle Creek,	11:53 A.M.	4:23 P.M.	11:20 P.M.	2:50 A.M.
Detroit, Ar'v,	5:40 P.M.	7:55 P.M.	3:45 A.M.	7:30 A.M.

These trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

Peninsular Railway.

Going East.	Passenger.	Passenger.	Mixed.
Battle Creek,	5.00 A.M.	1.30 P.M.	6.30 A.M.
Belleve,	5.35 "	2.05 "	7.10 "
Charlotte,	6.10 "	2.40 "	8.25 "
Lansing,	7.00 "	3.30 "	10.30 "

Going West.	Passenger.	Passenger.	Mixed.
Lansing,	11.00 A.M.	7.40 P.M.	1.00 P.M.
Charlotte,	11.46 "	8.31 "	2.30 "
Belleve,	12.17 P.M.	9.04 "	3.50 "
Battle Creek,	12.50 "	9.40 "	5.00 "

L. D. DIBBLE, Pres. & Gen. Supt.

Note from Bro. Ingraham.

I HAVE just returned home from my tour of Quarterly Meetings. I attended meetings at Pleasant Grove, Greenwood Prairie, and Maiden Rock. At our Quarterly Meeting at Pleasant Grove, eight were baptized and joined the church. Our Greenwood-Prairie meeting was well attended and a good interest manifested. Three were added to the church, and two more decided to obey the commandments.

I left this place for Maiden Rock, Wis. I tarried with the brethren three days, baptized four, and organized a church. I shall remain at home till after our camp-meeting, and try to have everything prepared for the occasion.

WM. S. INGRAHAM.

We must be Christ's disciples before we are his ministers—his followers before his ambassadors. We must learn Christ before we preach him; otherwise we may "fish" for a livelihood, for honor, for applause, but not for souls: if we be not first inclosed ourselves in the net of the gospel, we can have but small hopes of bringing others.

Business Department.

Not Slothful in Business. Rom. 12: 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. L A Phillis 33-15, T J Cross 36-1, S M Benham 36-7, E Zytoskee 36-26, S M Brooks 36-1, B F E Kellogg 37-26, Eliza Davis 37-26, Ann Heavren 37-26, Jas Ferrell 36-21, R T Payne 37-1, Mrs T Wilson 37-14, Crispus Shaw 37-26, D J Burroughs 37-1, Alvin Martin 37-24, Cynthia Parker 37-24, Allen Wilson 37-23, Geo W Russell 37-23, T mothly Loughhead 36-24, M A Beasley 37-1, Ezekiel Boyman 37-23, L A Sargent 34-1.
\$2.00 each. J P Burroughs 37-1, S W Dake 37-25, Henry Keefer 37-20, W W Goodale 37-1, Wm J Patterson 36-1, E S Brooks 38-1, Wm P Clark 36-1, Samuel Bowen 36-1, Joseph Ayers 38-1, S M Stockwell 37-1, M W Steers 38-1, A A Cross 37-1, A Grimes 37-1, A J Mar-h 36-1, Isaac C Snow 37-14, D S Crandall 39-1.
Miscellaneous. Harvey Spencer 75c 36-20, A E Heaton \$3.00 37-1, N N Carter 50c 36-26, Mrs F Clark 50c 31-20, J A Hoyt 50c 37-1, J J Peret M D 50c 36-25.

Cash Received on Account.

O A Olson \$2.50, Adolphus Smith for I D Van Horn 2.00, Wm Potter 4.50, S N Haskell 31.84.

Received on Book and Tract Fund.

Samuel Bowen \$5.00, Jackson Ferguson 11.25, John Francisco 21.80, E Chamberlain 2.00, Clara P A Wardell 2.50, Hannah Chase 20c.

Foreign Missionary Fund.

A Grimes \$2.00.

Books Sent by Mail.

William B Crulyan 30c, Luther Johnson 20c, Thomas Bickle \$2.90, Geo W Eggs 13c, R H Sargent \$3.60, John Francisco 2.10, N N Carter 17c, Samuel Bowen 25c, M W Steers 15c, Alfred Bostwick 50c, A C Reardon 1.00, Lucinda Dauson 20c, Joseph Winslow 50c. Mrs O E McCord 30c, Miss Mary Case 1.12, Benton Haynes 81c, N P Dixon 1.50, D C Elmer 1.00, Z W Leach 2.00, J F Klostermeyer 3.00, Sarah Chase 1.12, S N Haskell 34c, Wm Rubart 30c, Lucinda Johnson 50c, B B Warren 25c, John Hall 15c, N Osborne 50c, J A Myers 22c, J N Loughborough 16.60, A Frew 10c.

General Conference Missionary Fund.

Church at Orleans, Mich., \$69.00, Sarah Chase 25.00.

Michigan Conference Fund.

P D Nye for church at Memphis \$10.75, Church at Lapeer 25.00, Church at Deerfield 5.75.

Michigan Tent and Owosso Camp-meeting Expenses. C M Hamilton \$5.00, Sarah Hamilton 1.00.

The Review and Herald.

Battle Creek, Mich., Third-day, June 14, 1870.

A Review of Wellcome and Goud's "Plan of Redemption," by Bro. Waggoner, will be commenced with the new volume.

The correspondents who have inquired for an exposition of 2 Cor. 3, are referred to the article in another column from Bro. Cottrell.

MONSTROUS.—Read the following from Henry Ward Beecher. We have no remarks to make. Comment would spoil it:

"Many have supposed that Christ set his face against the Sabbath. He did not. He explicitly declares that Sunday was made for man, not man for Sunday. Sunday is made to serve man. It is made to make man freer, nobler."

To Correspondents.

M. A. LYONS: We are inclined to the opinion that Eze. 38 and 39 is a conditional prophecy, the conditions of which were never complied with, and the prophecy consequently never fulfilled.

R. M. JOHNSON: We have no acquaintance with the Hydro-Carbon Burning Fluid, and hence cannot speak concerning it. The "Thoughts on Revelation" are too brief to notice particularly every expression; though we did not designedly pass over any point which we thought would be a source of perplexity to any mind. We see no difficulty in applying the expression, "the first and the last," in Rev. 1:17, to Christ. He is the first and the last in the great plan of salvation, in the redemption of the purchased possession, and the deliverance of his people. As Paul, in Heb. 12:2, expresses it, he is the *author* and *finisher* of our faith. It begins with him; he is the central figure and prime mover as it is carried forward; and he will bring it to a glorious conclusion.

God is Judge.

SOME people trouble themselves about what will be done with the mass of men—how justice can be administered to men of so different and various dispositions of mind, arising from the difference in their phrenological organization. If they could see how the Judge of the earth could solve this difficulty, perhaps they would seek God. And they seem to think their own disposition will in justice excuse them from any responsibility in regard to their future destiny.

To such I would say, You need not fear that the Creator of all has not wisdom enough to judge mankind in righteousness. Do not concern yourself on this point. God asks you to turn to him and be saved. You can, if you will. And your responsibility begins and ends with your own individual case. If you will see to that, God will take care of the rest. Will you turn to him and live, or will you refuse because you are unable to judge the world, and die?

R. F. COTTRELL.

Appointments.

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

Camp-Meeting Appointments.

General Camp-meetings of S. D. Adventists are to be held in the West as follows:—
Nora, Ill., June 16-21.
Wasioja, Minn., " 23-28.
Kilbourn City, Wisconsin, June 30, to July 5.
These meetings are designed to be occasions of a general rally of the Sabbath-keepers in their respective States. See more particular notice in previous Reviews.

The next Quarterly Meeting of the churches of Holly, Lapeer, Oakland, and Memphis, will be held at Oakland, the 2d and 3d of July next. We hope to see a general attendance at this meeting.

P. S. Can Bro. J. H. Waggoner attend? If he cannot come, cannot some one else?
By order of the churches. DORAN WARREN, Clerk.

FOR Receipts, &c.. see previous page.

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