Signed in &Tall Capitals; selections, labor to the point, to improve every moment, and all with which God has anything to do. We read that a right and to profit, it is not only necessary that all who Order is Heaven's first law, and we see it exhibited in conducted; but, quietness. Greek), but of peace." 1 Cor. 14:33.

The Seventh-day Adventist Publishing Association.

TO THE READER.

IN order that religious meetings may be carried on 
for sacred things, that all should come to labor, to 
meetings, and the evils growing 
many by disturbances of various kinds. For instance, 
be griefed at such things, and how can those who love 
of some present, such as speaking, whispering, stamp-
walking across the house, etc., etc. The angels must 
be mingled with, and care for order and discipline, go hither and thither, and do 
entirely bent at the age of eighteen months or two 
times every day through the week, especially morning 
we should not expect so much from them as we would 
preparation, but, 
quiet and general order should be promoted. Order is Hunter'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 (rumm, or un-
quickness, 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 unaesthetic 
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, exhorta-
tion, or singing, or other religious exercises, when the mind is directed from worship by the bad behaviour of some present, such as speaking, whispering, stamping 
with the feet, some are soaring, 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, feel feeling deeply over them? If we were indifferent at such 
disturbances, we should show a great lack of refine-
mment, 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 without, or from those belonging to, or having their interest with, the church. In the case of outsiders, a few words to the preacher, 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 
warmed them to the fire too fast, and that they may 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 witting while their 
brother 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 
courses on account of weariness, etc., yet it 

Prepare to reap life evermore, 
That you will reap the golden 
Of everlasting life.

If you sow nought but tares and weeds, 
Reaping you'll find the same. 
While sowing sin and strife, 
Deeply over them? If we were indifferent at such 
way for temptations. We have 
been good parents take their children out during ser-
vice and correct them for bad 
habits thus established were a great help 
to the children at the house of God, and would greatly 
help feelings and restrain their 
voices of the speaker. It would also greatly help pa-
rents to have their children sit with them in meeting. 
Often the children are suffered to sit with other chil-
dren, which opens the way for temptations. We have 
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Exposition of 2 Cor. 3.

Verse 6. Who also hath made us able ministers of the new covenant, that the promise by Jesus Christ might be effectual in you—"ministers of the new covenant," not "the new covenant," but "of the new covenant," for the latter killeth, but the spirit giveth life. But, when the commandment came, sin revived, and I died. And he was found no deliverance—"from the body of death." I found it in the day of Jesus, when in Christ, he could say there is "no condemnation." That law that slew us, in the present dispensation, was the law which said, "Thou shalt not covet;" the same that took away "the Spirit of life in Christ Jesus." This thing which killed him; but the "Spirit of life in Christ Jesus" made him alive, and free from condemnation.

Rom. 7:7-25: 8-5.

But it is not because the law is abolished, that it is called a doctrine of death. For the letter killeth, but the spirit giveth life. 7. But you wish to know what he would say to the question here: "the law is done away," and the things done away, are sin, and death, and then in the judgment have them all mixed together? The angel of death, and the spirit that giveth life. Without Christ to come, do no sin; but Christ is risen in the body of sin; and he will destroy the worlds that are made up of him. And the的作品 of Matt. 25:31-41.

Verse 7. Whereunto the ministration of the Spirit administered by the former was death, by the latter, it is done away. It is Christ alone that can give pardon and life. Hence the counsel of God is to the people, but the law of God, it is the same; it is that which in some sense gives life, and thus contrasts with death. It is Christ alone that can give pardon and life. Hence the counsel of God is to the people, but the law of God, it is the same; it is that which in some sense gives life, and thus contrasts with death. It is Christ alone that can give pardon and life.

Verse 8. How shall not the ministration of the Spirit, which is another term for life; for whether it refers merely to the animating principle without on the stones, was not written upon the stones, and, by thus turning the law against him, wielded it as a living law, and one that the apostle says is holy, just, and 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 latter no longer kills, there is no need of the spirit to restore to life.

Verse 9. For if the ministration of condemnation, the latter righteousness, or, as Campbell renders it, justification, the consequence of right-
and it is none the less true because trite, that "you cannot pluck a rose, and not be pricked by the thorn" trite saying, concerning the pleasures of this world, and to dedicate ourselves, our time, and talents, and make a more profitable investment? It is an old and 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, these! With what power they go home to our hearts! I 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 you from the foundation of the world." And the righteous, robed in honor and glory, enter upon the possession of my father, inherit the kingdom prepared for all consistent and scriptural.

2. Then in the great Judgment day the King shall recite the names of those who have been with you in the kingdom these six thousand generations past when parents felt it to be a sacred duty to offer offerings." "Bring ye all the tithes into the storehouse. If ye say, Wherein have we robbed thee ? In tithes and offerings." (Eccl. 12: 5.) The sacrifices that God claims at our hands, money is given by some to the most garishly, 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 to the most garishly, and that blessing is peace and joy in the Holy Ghost.

The Spirit to Aid and Evoke. Quantz not the Spirit. I Thess. 5: 19. Grieve not the Holy Spirit of God. Eph. 4: 30. Numerous instances in Scripture show that God, by his Spirit, warms and invigorates men, and estrains them to flee from the stores 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 heart; at another, urging him to lay up for his children, it was more exorable; but what a lamentable have we to offer 'concerning whom the ends of the world are come.' There will be no loss in the collected and disseminated on no mill-power on that stream of water that floweth clear as crystal, from the throne of God. And when the world say better for our having lived in it?

Dear people of God, let us cease to grieve the Spirit of God Again at Fault. Geology Again at Fault.

No. 26.]

ADVENT REVIEW AND SABBATH HERALD.

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"How Much Owest Thou unto My Lord?"

It seems impossible for geology, or rather geologists, or rather those skeptics who attempt to use geology as a beacon from behind which to attack the Scriptures—it seems impossible for such to come to any sensible conclusion. They never seem to feel contended and at home till they have reared upon nothing but conjectural theories as wild and preposterous as can be imagined, or 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 fantastic, and to build the edifice of their theories upon the foundations of the 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 croneheds; 3d, Cisterns; 4th, Avenues or Alignments; 5th, Menhirs or Pedestal barrows arranged or oblong mounds of earth, called toops in India, and erected generally for sepulchral purposes, the remains of which are simply the memorial of some important event. The barrows are covered by stone chambers, often inside of the mounds, and often entirely disconnected from them, and occasionally covered by a cromlech. They are almost exclusively sepulchral. The Circle is an emollient of upright stones surrounding the Dolmen, and is a burying place. The Alignments are a later form of megalithic structure. They are sometimes attended 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 those used by the Druids in the enigmatical and un-}
CLOSE OF THE VOLUME.

This work 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 more frequent, full, and salutary 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 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 must carry out his plans and accomplish his purposes.

How many experiences are recorded in these numerous volumes! How much labor do they represent! How much gain and pain and fruitfulness and triumph and com- pletion. 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 many 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 pleasures. To the righteous, the close of all their sorrows, 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 every pilgrimage. It remains for us yet to determine whether the final consummation shall be to us a day of insupportable joy, or of inexpressible woe.

We ask you to read the following pages we may apply our hearts unto wisdom.
ttempt 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 criticism and rebukes. Editors are relentless followers of truth, and their cause is their own; and aspirants (who claims such an object) who often have to knock long and hard before they are welcomed to the houses of publicity. Such afflictions are not "joyous, but grievous;" but if well endured and properly used, they will bring forth new talents which would clamber unknown, but for the scourge and gibbet.

"One lesson well learned, and a generous welcome awaits the writer. Learn this: to portray your thought into short, terse, direct sentences, without introduction or preface. It is not lack of thought that incapacitates writers, but attempts at fine writing, the use of platitudes, Flourish, 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 raining. The sun had just bid adieu to the busy scenes of day, and majestically entered the mysterious depths of night." What nonsense!"

"This is the matter: you left out your ideas and sent only words. The next time, put your idea first, and then follow it up, and your ideas will be seen in print without delay. Follow the example of the little six-year-old, who piped: "I have made a discovery, mamma. Do it. It is to be done, and bad to be bad," and so ended her philosophy. Yes, anything, say it in a few words, and stop.

"We repeat, more people ought to write for the papers. 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 no labor 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 read a more honorable place and very useful result.

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 our organization in all its details. We desired that the enterprise may be made as broad as possible.

We urged that this done, the Association would be able to conduct the press of our 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 that to meet expenses with its entire resources. When instituted in 1861, printed paper was ten cents a pound. During the war it rose to thirty cents a pound, and for a few months even four cents a pound.

With present prices of stock and labor the Association can do all that our first and most ardent expectations led up to suggest. As proof of this, we cite the fact, that in six months, after the publication of the first issue of the "Review," a sum of $1,200 was received, which added to the stock of the Association, to the sum of $3,200.06 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 $2,898.06.
the judgment as the wicked world will come up to it. He wished 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?

F. E. A.


May 3, and 6, 1870, attended the special meeting at South Lancaster, Mass. Here met Rev. 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—no because there was so much of the comforting office of the Spirit, but because of the unusual solemn and submissive character of its manifestations. 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 in the heart that the Lord was specially leading him to take some part in the closing work of mercy to this world.

The 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 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 15, attended the 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 the brethren secure the use of the Reed meeting-house for the next fall. Bro. Stoughton expressed that he was encouraged to start some in the new 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, May 18, I attended the monthly meeting at Richmond, Me. By 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 Castalia, Ohio, 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.

Mr. Howard and Goodrich were present, and took part of the labor. On Sunday the house was quite well filled with attentive hearers, and prejudices seemed to be getting out, and a real interest was manifested.

All who come 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 Maine the brethren had been understanding by the fact established in every mind and heart, that murmuring is a grievous sin, whatever the occasion may be. Dear friends, let us 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 in our prayer.

M. E. CURTIS.

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 after all, is capable of altering the path. The education of the soul for eternity begins by the education of the family. Religion begins in the home. One of the truest life-giving elements is love. Love is the foundation of the world, and the bond of all societies. Love, 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 right way.

MAY 7, and 8, 1870, attended the special meeting at Sand Lake, N. Y. Many of us were grateful to God for the promises of the Lord. After the second discourse at Sand Lake, we were thankful that the Lord would bless us. We were thankful that the Lord would bless us.

REPORT FROM BRO. CORNELL.

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path of the just, which is as the shining light, that shineth more and more unto the perfect day." Prov. 3:18.

JOHN MATTISON.

Faribault, Minn., April 19, 1878.

Bro. Loughborough writes that he has lately held a series of meetings at Hopper School-house, between Santa Rosa and Petaluma, Cal., and that they 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.

Notices.

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

By order of the church.

F. W. Mack, Clerk.

To Those Coming to Wisconsin Conference.

Those coming from the south, on Chicago and North-Western B. R., will change cars at Waterman Junction for Kilkiburn. Those from the North, on the Chicago and North-Western R. R. will change at Minnesooka Junction for Kilkiburn City. Those coming up and down the Mississippi River, will take the cars at LaCross for Kilkiburn. There will be a depot to meet the trains.

I. S. SMITH.

The P. O. address of Rld. I. D. Van Horn and A. A. Hatcher, for a few weeks, will be, Rochous Depot, Lorain Co., Ohio. T. L. V. M.

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

Conference Department.

Extending another meeting, and as much the more as ye see the day approaching, Heb. 9:25.

This department is designed to fill the space herein in the pages of the Conference Social Meeting day, by the worship of God, spoken often to each other to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Bro. Tream.

DEAR BRETHREN AND SISTERS: 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 have embraced the truth. For the past four weeks, girded about with the whole truth, and be prepared for life when the Lifegiver comes. This is a solemn 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 and my hearing. I am far advanced in life, yet I long for the flesh-pots of Egypt? Do we long for the flesh-pots of Egypt? Remember we have only the promise of immortality and eternal life. Oh! faithfully bear the cross and despise the shame to the3 f3,.24,i
giver comes in all his glory. Then I expect, if I persevere, to be a partaker of the humility of Christ's suffering while the day what I did with the brethern of my day what I did with the brethern of my day.

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Dear Brethermen and Sisters: Always love to read the letters from the saints, and especially those of my acquaintance; and some may be glad to hear from me.

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