

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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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in Italics.

NOTHING TO DO.

"Nothing to do!" in this world of ours,
Where weeds spring up with fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day.

"Nothing to do!" thou Christian soul,
Wrapping thee round in thy selfish stole;
Off with the garments of sloth and sin!
Christ thy Lord hath a kingdom to win.

"Nothing to do!" There are prayers to lay
On the altar of incense, day by day;
There are foes to meet within and without,
There is error to conquer, strong and stout.

"Nothing to do!" There are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile,
From the grimmest haunts of sin's defile.

"Nothing to do!" There are lambs to feed,
The precious hope of the church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

"Nothing to do!" and thy Saviour said,
"Follow thou me, in the path I tread."
Lord, lend thy help the journey through,
Lest, faint, we cry, "So much to do."

The Case of Baruch.

THERE are many interesting circumstances recorded in holy writ, of the life of the prophet Jeremiah. He seems to have passed through many scenes of peculiar trial. At least, there are more recorded of him than of many of the other prophets, a record of whose lives is left us. He was designed of God to fill a prophet's position, even before his birth. Chap. i, verse 5. Yet when the time came for him to enter upon his work, he shrank from the great responsibility, and felt his utter insufficiency to do the work God had called him to. He was a man of humility; yet God placed this man over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant. A great work, surely. God brought him into a position where he must confront all the proud, wicked men who were rulers in Jerusalem, and were leading the people to ruin. It was, perhaps, as dark and discouraging a period in the history of the Jewish nation, as any recorded. The whole current was running rapidly to rebellion and destruction. From the king on his throne to the meanest subject, all seemed bent on idolatry. Even the priests consecrated to the service of the Most High, led on in this wickedness. "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." "A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means;

and my people love to have it so: and what will ye do in the end thereof?" Fearful question. In the nation, "the whole head is sick, and the whole heart faint."

In this state of things, which in many respects resembles our own time, Jeremiah, who felt that he was "a child," was called to act. And through the influence of the Holy Spirit, this naturally-timid, diffident man was made "a defended city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land." Jeremiah fulfilled his work. God would warn the people of their extreme danger, even in their great wickedness. He always desires to save men from ruin. Jeremiah, as long as he could get access to the people and their rulers, sought the most public places to warn them. By-and-by the princes got tired of his presence, and cause him to be shut up in prison. Now God provides another agency. Faithful Baruch writes out the words of the prophet in the prison, and goes and reads them in the ears of the princes and people. Baruch seems to be a man every way worthy of attending upon the prophet of God. He seems to be possessed of the same fearless spirit, the same faithfulness.

The king takes the roll from which Baruch had read, and burns it up, as if to show his contempt of God's prophet. Again Baruch writes down the same words in another roll, and wicked Zedekiah is threatened with the special judgments of God for burning the former. Yet all the warnings and threatenings seem to have no effect upon the people. Finally Jeremiah is cast into the dungeon, where he sinks in the mire. Josephus, in his account of the transaction, says that he sank to his neck in the filth and slime. Surely these were dark days, when apostasy and wickedness triumphed. But God brought his faithful servant out, and spared his life.

No doubt Baruch rendered to Jeremiah all the service he could through this persecution; for we again read of him in the 43d chapter, as being very intimately connected with the prophet. When the remnant of the Jews who were left from the captivity in Judea, went down to Egypt contrary to the directions of God by the mouth of Jeremiah, even after they had inquired of him, we find them charging the prophet with being influenced against them by Baruch. Evidently he was intimately connected with him in the work of God. This was a serious charge. While Jeremiah professed to be speaking the word of God, they pretended he was speaking what Baruch would have him speak. God punished these wicked men for this great sin, and caused their utter destruction. A similar charge has been made in our day by some who profess to accept the manifestation of the spirit of prophecy in our midst, and yet claim, when things have been brought out contrary to their expectations and wishes, that those intimately connected with it have influenced its decisions. It is hard to see how any more serious charge could be made against that which purports to come directly from God. It is absurd to suppose that God would choose a medium through which to speak directly to any people, when another, and perhaps contrary, influence could step in and palm

itself off as the manifestation of the Spirit and work of God. The devil may thus work in copartnership; but God, never. It seems that anciently there were just as much suspicion and unbelief concerning the mission of those whom God has called, as in our own day. Evidently many of the people did not accept Jeremiah as a true prophet.

We have another mention of Baruch in the 45th chapter of Jeremiah; and it is this to which I desire to call especial attention. The first verse informs us that he had written all the words of the prophet in a book; but it seems he felt that he had greater sacrifices to make than he felt able. And no wonder; for if he had shared the adversities of the prophet Jeremiah, he had trials that were heavy, certainly. He says, "I fainted in my sighing, and I find no rest." Jeremiah says to him, "And seekest thou great things for thyself? Seek them not. For, behold, I will bring evil upon all flesh," &c.

The prophet seems to bring to view an important principle here. When great judgments are descending upon the heads of the people, when a time of great calamity comes, God's servants who are called to act a part in his work, should not look for an easy time for themselves, or expect great things.

The same principle is brought to view in Elisha's words to Gehazi, after the healing of Naaman, when he went and received gifts at the great man's hands. Elisha told him the leprosy of Naaman should cleave to him and his seed. He says, "Is it a time to receive money, and to receive garments, and olive yards, and vineyards?" &c.

It was a time of great affliction and heavy judgment. How sadly out of place for God's especial servants, sent to warn the people of their dangers and their sins, to be getting rich in such a time of distress, and to be receiving gifts and luxuries. So of Baruch. The prophet would not have him expect to have great things, but show those who were sinners that they were laboring for something else than the good things of this world; in short, that they were willing to wait for them till the everlasting reward should be given.

It really seems to me that here is a practical lesson for those of us who are proclaiming the last message to the world. Either we are the basest of hypocrites, or we believe that this generation will receive God's terrible judgments. Those around us who neglect God's warning, will feel his unmingled wrath; and we are set apart to warn the people of these things. The most solemn warning in the Bible is committed to our hands. If these things are true, not only our words, but every act of our lives, should be in strict accordance with our profession. "Is it a time to receive money and garments?" Is it a time for us to get rich? "And seekest thou great things for thyself? Seek them not." It seems to me, the moment we take upon us the work of proclaiming the solemn message of warning to the world, we should forever renounce the idea of making money for ourselves, of becoming rich in this world's goods. Men are watching us closely to see whether we believe what we preach; and there is manifest inconsistency in preaching that the world is soon to perish, that the great day of God is just upon us, while laying up treasures here. If we do not believe this, certainly we should not preach it; if

we do, we should act accordingly. We should show all our brethren with whom we mingle, and who will be influenced by our example, that we are not anxious for their money; and our lives should ever show a hatred of covetousness and everything like it. In short, we should show that the eternal, enduring riches of Heaven are what we are seeking, and not the perishable riches of this world.

GEO. I. BUTLER.

The Spirit of Meekness.

MEEKNESS is that grace which enables its possessor to be submissive to the will and providences of God; that yields and obeys when God commands, however much the command may be contrary to his own natural inclinations. In times of deep affliction, it keeps him resigned and quiet. Those who have this spirit can, and do, meet perplexities, annoyances, opposition, reproach, and abuse of every kind, with a mind calm and unruffled. A "meek and quiet spirit is in the sight of God of great price." It adorns the Christian character. It beautifies the man, woman, or child, who wears it. It makes the doctrine of God look more lovely to those who look on, than it otherwise would. It tends to draw people toward the truth. He who suffers reproach for Christ, and remains unmoved when all manner of evil is spoken against him falsely, shows forth the excellency of true religion. He who loves his enemies, does good to them that hate him, and prays for them that despitefully use him, and persecute him, is an illustrious specimen of the power of grace, which will sometimes transform enemies into friends. God highly prizes the spirit of meekness. Those who possess it will be his in that day when he shall make up his jewels.

Our Saviour said of himself, "I am meek and lowly in heart." This was seen in his conduct toward his disciples, bearing with their dullness of perception, their slowness in understanding his teachings, and the teachings of the prophets. Also did it appear in an eminent degree in his conduct toward his enemies. He endured the contradiction of sinners against himself, patiently. "When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously;" and when about to die by the cruelty of his enemies, he cried out, "Father, forgive them." Jesus bids us learn of him, with the promise, "Ye shall find rest to your souls."

Those who occupy places of great responsibility, need this grace in a large measure. They need great energy of character, and at the same time, great meekness. They meet with many hinderances, many disappointments, and many times, with much opposition. Moses needed to be "the meekest man on the earth." Time after time he goes to Pharaoh's court, and demands, in the name of God, the release of the Israelites. Many times he fails of securing this. And when they are released, the great work of leading them into the promised land, devolves upon him. When this people are released from bondage, the habits they had formed in Egypt cling to them. They are not yet cured of their idolatrous inclinations. They earnestly desire the flesh-pots of Egypt. In times of trial, they murmur against Moses, and accuse him of bringing them out into the desert that they may perish. They rebel. They are ready to stone him. For forty long years this numerous people are a source of labor, care, and distress, to him. And what is his return for all this? When God threatens to destroy, he pleads with God that they may be spared! Through all his severe and long-continued trials, "he endures, as seeing Him who is invisible."

The ministers of Christ, especially in these last days, need much of this spirit. They are called to instruct the ignorant, many of whom are slow to learn the truth, and some of them unwilling to learn it at all. Frequently these ministers are obliged to meet unreasonable and wicked men; men of corrupt minds, gainsayers, etc. Paul says (2 Tim. 2: 24-26): "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meek-

ness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth." Those who teach the natural sciences are obliged to be patient. And so the work of teaching divine truth is a slow and laborious work. Those who oppose the truth cannot be gained by sharp or angry words, ridicule, or harsh and overbearing manners. Impatience, and uneasiness of spirit, drive opposers farther off; and sometimes honest inquirers, too. Patience, kindness, and meekness, may win and save them. We ought to give to those "who ask us, a reason of the hope that is in us, with meekness and fear."

In laboring to reclaim backsliders, meekness is necessary. Paul, in writing to the churches of Galatia, said: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." The overbearing spirit cannot restore the erring. The humble, meek, and loving spirit of those who realize that they themselves are not beyond the reach of temptation, has many times effected this, and no doubt will do it many times more.

Parents very much need this grace, in order to secure their own peace and happiness, and also that of their children. "Fathers, provoke not your children to anger, lest they be discouraged." "Bring them up in the nurture and admonition of the Lord." Fretting and scolding, reproachful sayings, and undue severity, sour young minds, provoke them to anger, discourage them from trying to do right, produce alienation of feeling, and so hinder their salvation. But the spirit of meekness and love, manifested by parents toward their children, tends to increase the affection of children toward their parents.

We should endure persecution and reproach with meekness, as Jesus did. Thus multitudes who have lived before us have done. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you." "Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing as unto a faithful Creator."

We should receive reproof with meekness. Said the psalmist, "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil that shall not break my head." When the Lord sent Nathan to him to reprove him for his guilt in the case of Uriah, he did not get angry at the servant of the Lord, but meekly replied, "I have sinned against the Lord." Thus should we receive the reproof the Lord sends us, with meekness and patience.

We need to be in possession of this grace at all times, especially in these last days. As time advances, and the trials of the last days thicken upon us, we shall need this excellent grace more and more. Good are the promises of God to the meek. "The meek will he guide in judgment." "Blessed are the meek; for they shall inherit the earth." Let us then seek meekness and righteousness, that we may gain an inheritance with the righteous, in the renewed earth.

C. A. OSGOOD.

Rochester, N. Y.

Oppressors, Beware!

"And so I returned and considered all the oppressions that are done under the sun."

MAN has always had a disposition to oppress his fellow-man. Magna-Charta have been wrung from the hands of tyrannical kings; despotisms have been overthrown by the indignant people; systems of slavery have been destroyed at the cost of rivers of blood—but still, oppressions "are done under the sun." A race of *monied* tyrants has sprung into existence in this land, and slaves yet toil for naught.

It came to light lately, that a man has, for eighteen years, driven a New York omnibus, for the sum of one dollar and fifty cents a day. To find cheap rent, he located his family in Brooklyn, miles away from his scene of labor. Consequently, it is one o'clock before he can get home, get his supper, and retire to rest. At four o'clock, his wife calls him up, he eats hurriedly, and hastens off to his work. So for eighteen years,

He has had to steal one or two dollars a day from his employers, in order to get bread for himself and family. "Why don't he leave, and get more remunerative employment?" For a hundred miles around New York, the labor supply is greater than the demand! and the poor man, for eighteen years, has not had money enough above his daily wants, to move his family to a locality where labor is plenty and wages good. But God keeps a day-book between employer and employee. The curse of a just God is on the money extorted from that oppressed family.

There are domestics, too, in many a so-called religious family, who never know what Sunday is. Hot dinners must be served up, though the servants never hear a sermon. The gormandizers must be satisfied, though the souls of the domestics starve.

The writer knows of a church—a *splendid*, respectable, aristocratic, ritualistic, Methodist (!) church—whose members fancy, doubtless, that they are on the *through-line* for Heaven. Go out, on Sunday morning during the sermon, to the rear of this church, and you will see some dozen splendid barouches, with their drivers sitting on the boxes, smoking, reading New York Sunday papers, or joking; while their *masters* within are *humbly* listening, or *intoning* the lesson. One of these drivers says Sunday is his hardest day. Is the gospel plan such, that in order to get these *rich* men to Heaven, these *poor* drivers must be sent to hell? Not exactly. Does God see these oppressions that "are done under the sun"?

There are great clothing establishments, owned and conducted by *Christian* (!) men, that give out work to sewing women, paying thirty, or forty, or fifty, cents for making a coat, a vest, or other garment, and receive for the same work, from their customers, two, and sometimes three, dollars. These merchants get rich in a few years, and retire, to eat, drink, dress, and ride, while the poor women stitch on wearily, day and night, allowing themselves but a few hours' rest—hardly getting bread enough to keep soul and body together, until they break down and die. Slaves in fact, but not in name. Does God know anything about these wrongs?

Grain speculators, too—some of them leading men in our churches—get control of the grain market, and up go the prices. True, God made bread plenty, but men make it scarce. And now, all these men and women, that are building up colossal fortunes for men that have not heart enough to pay more than forty cents where they ought to pay a dollar, have to pinch and stint themselves and children—and perhaps, under temptation, *steal*—in order that grain speculators may grow rich and build lordly palaces on our avenues, on commanding points along our rivers and bays, and cottages at fashionable watering-places.

Does God see all this? Yes; and he is coming, after a little, to adjust these accounts. A great deal of the money earned by these poor people, has been put in with the bricks into the above-named splendid palaces, and lavished on the dresses and turn-outs of these oppressors, and God will come ere long to rectify the matter. The poor and oppressed, if they live in the fear of God, will be paid, if not in money, in the enjoyments of religion here and hereafter. But what of the ill-gotten fortunes? Let the history of the Southern slaveholders answer. God has been down into the South some eight years, settling the accounts of the oppressors and the oppressed. It is a very old account—been running some two hundred years—and is not easily adjusted. In searching for the earnings of the oppressed, kept back so long by fraud, God has had to tear down, burn, and destroy with shot and shell, many houses, towns, and cities. A million or so of lives have also, in one way or another, been demanded to make the account balance; and, judging by the disturbances in the land, and the crushing debt still hovering over us, the God of eternal justice is not yet fully satisfied.

Let oppressors everywhere know that God has pledged himself to stand by the humble poor. If you are ready for a fight with Omnipotence, then let the lash fall on the poor.—R. V. LAWRENCE, in *Earnest Christian*.

The Ugly Cast Out.

HERE is a man, says Beecher, that has had a quarrel. He never has lost a chance to say an ugly thing, or to have an ugly thing said against him; and his wife and children have taken it up, and here is a set of families that have warm times. They are as spiteful as cats and dogs; and they throw sparks like a blacksmith's forge, all the time. And yet this man is a roaring good Christian. He goes to meeting. There is a revival; and his religious feelings are all aglow. And it is all right. He does feel just as he says he does. There is no hypocrisy in his profession. He takes his hymn book, and the minister happens to be fortunate, and the hymn comes right home, and circumstances concur, and the electric influences are favorable, and the meeting is a joyous one, and he won't go home until twelve o'clock. He has sung twenty hymns; and he does feel as though he could not keep himself on the ground. "A little more, Lord," he says, "I shall fly away." Now I want to see if to-morrow he will go to that neighbor, and say, "Look here, my dear fellow, we are wrong—at any rate I am, whether you are or not. I have been ugly. Forgive me. I had such a good time last night that I must clean my heart. My pride must come down, my vanity must come down, and I must be reconciled to you." He did have a good time, and that is the sign that the feeling which he experienced was genuine. That he roared his hymns joyfully was no sign of it; that he had an ecstasy of prayer was no sign of it; but that, having that elevation, he changed it to a moral purpose; that out of that feeling he wrought garments of duty; that out of that experience he came back to his fellow-men more sympathetic, more gentle, more humble, more Christ-like—ah! that was a sign that the feeling was a genuine one.—*Sel.*

Stand Firm.

At the critical moment, in the battle of Waterloo, when everything depended on the steadiness of the soldiery, courier after courier kept dashing into the presence of the Duke of Wellington, announcing that unless the troops at an important point were immediately relieved or withdrawn, they must yield before the impetuous onsets of the French. By all of these the Duke sent back the same spirit-stirring message, "Stand firm!"

"But we shall perish!" remonstrated the officer. "Stand firm!" again answered the iron-hearted chieftain.

"You'll find us there!" rejoined the other, as he fiercely galloped away. The result proved the truth of his reply; for every man of that doomed brigade fell, bravely fighting at his post.

What an example is this for the Christian contending under the blood-stained banner of the cross! Shall the worldling maintain his position at all hazards, for merely earthly considerations, and the follower of the meek and lowly Jesus dare nothing for the boon of eternal life? God forbid! His pathway should be lighted up by the flame of divine love, and in the strength of Christ he should press manfully on from conquering unto conquest. If he will only continue to act thus, he will eventually achieve a glorious victory over his last foe, and be able to shout the psalm of victory in that kingdom where the sound of weeping never comes, and where the weary are at rest.—*Dr. Haver.*

"Pray and Pump;" or, Faith and Works.

In a seaman's prayer-meeting, lately, in New York, one of the speakers thanked God that he had been a sailor. He had been in some tight places at sea, but he never hid his religion, or lost his confidence in God. He had learned to call upon God in trouble, and had not been disappointed. But then, faith must be joined with practice. Praying only, without using effort, is not enough.

"We were once," said he, "driven to great straits in a gale. The wind blew a perfect hurricane, and our ship sprung a leak. It seemed as if we must go to the bottom in a few minutes. Our men worked hard at the pumps. The water gained on us. Death stared

us in the face. I ran down below, and on my knees asked Jesus to save us, and give me a token. I opened my Bible, lying before me, and Isaiah 41:10, met my eyes. The words are these, and the first I saw: 'Fear thou not, for I am with thee. Be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'"

"That was enough. I ran on deck and told the men. I said, 'Men, we are going *somewhere*, but we are *not* going down.' I reported to them what I had asked of the Lord, and how he had answered me.

"Now," said I, 'men, pump and pray, and pray and pump.' And they did it with a will. And we pumped and prayed our vessel into Cork, as I believe, in answer to prayer and promise. But what is the use of praying, with a leak in the ship, without pumping? It must ever be, work and pray, and pray and work."—*Sel.*

Bible Salt.

THE Rev. John Hall, D. D., in the last number of the *American Messenger*, has the following valuable remarks on, "Salt is Good." They have the true Christian savor. He says:

"Salt is good." See that young Christian girl, sweetening the life of her family, softening the hard language of her father when he is "bitter" against his wife, keeping good influences over the younger brothers and sisters, and by her love and gentleness making their home happy, and keeping one strong plea for Christ and religion constantly before their minds.

"Salt is good." See that salesman in the store, truthful in an air of falsehood, sober in his language where all the rest swear, and pure in his life when all else is vile; laughed at sometimes by the rest, when they are in a merry mood, but always sent for when they are sick and dying.

"Salt is good." See that little company in the village that has just grown up around "the works," gathering on Sabbath for worship, collecting the children for Sabbath-school, drawing in the parents, one now and one again, living down the ungodliness of those roving and reckless workmen, and conquering the place for religion and virtue.

The Lord give us more and more of this salt in homes, and villages, and cities; for it is the one healing element cast "into the spring of the waters"—as with Elisha at Jericho—that will keep away barrenness and death.

How to Break One's Self of Bad Habits.

UNDERSTAND clearly the reasons, and all the reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons, and the thoughts, that lead to temptation. We are responsible even for our thoughts. Frequent the places, associate with the persons, indulge the thoughts, that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, ten times, a thousand times. While there is life there is hope, and that only shows how much need there is to strive. When you have broken your resolution through lack of firmness and moral sense, just think the matter over, and endeavor to understand why it was you failed, so that you may be on your guard against recurrences of the same circumstances. Do not think it a little or an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength in you for years. Be manly, be brave. Learn to say, No, and to stick to it.

The Art of Not Hearing.

THE art of not hearing is fully as important to domestic happiness as a cultivated ear, for which so much time and money are expended. There are so many things which it is painful to hear, many of which, if heard, will disturb the temper, and detract from contentment and happiness, that every one should be expected to take in or shut out sounds at will. If a

man falls into a violent passion, and calls me all manner of names, the first word shuts my ear, and I hear no more. If in my quiet voyage of life I am caught in one of those domestic whirlwinds of scolding, I shut my eyes, as a sailor would furl his sail, and making all tight, scud before the gale. If a hot and restless man begins to inflame my feelings, I consider what mischief these sparks might do in the magazine below, where my temper is kept, and close the door. Does a gadding, mischief-making fellow begin to inform me what people are saying of me up town, down drops the portcullis of my ear, and he cannot get in any further.

Some people are very anxious to hear everything that will vex or annoy them. If it is hinted that any one has spoken ill of them, they instantly set about searching and finding it out. If all the petty things said of one by heedless or ill-natured idlers, were brought home to him, he would become a mere walking pin-cushion, stuck full of sharp remarks. I should as soon thank a man for emptying on my bed a bushel of nettles, or setting loose a swarm of mosquitoes in my chamber, or raising a dust in my house generally, as to bring up to me all the tattle of a spiteful people. If you would be happy, when among good men, open your ears; when among bad men, shut them. It is not worth while to hear what your servants say when they are angry; what your children say after they have slammed the door; what a beggar says whose petition you have rejected; what your neighbors say about your children; what your rivals say about your business or dress. I have noticed that a well-bred woman never hears an impertinent remark. A kind of discreet deafness saves one from many insults, and from much blame.—*Moravian.*

Praying for the Poor.

We are taught in the Bible to pray for the poor; but in the Scriptures a great deal more is said about giving to the poor than about praying for them. Probably no class of people are more frequently remembered in prayer than the congregation of the Lord's poor; and yet it is to be feared that most of those who pray for the poor, do but little, if anything, to supply their wants.

A farmer whose cribs were full of corn, was accustomed to pray that the wants of the needy might be supplied; but when any one in needy circumstances asked for a little of his corn, he said he had none to spare. One day, after hearing his father pray for the poor and the needy, his little son said to him: "Father, I wish I had your corn."

"Why, my son, what could you do with it?" asked the father. The child replied:

"I would answer your prayers."

We can answer our own prayers oftener than we think. With regard to the poor, Jesus says: "Ye have the poor with you always, and whosoever ye will ye may do them good." How many answers to prayer depend on our willingness to do good!—*Sunday-School Times.*

THE WORLD'S DOOM.—The *North British Review* thus comments on what it is pleased to call, "The doom of the world:" What this change is to be, we do not even conjecture; but we see in the heavens themselves some traces of the destructive elements, and some indication of their power. The fragments of broken planets, the descent of meteoric stones upon the globe, the wheeling comets wielding their loose material at the solar surface, the volcanic eruptions on our own satellite, the appearance of new stars, and the disappearance of others, are all foreshadows of that impending convulsion to which the entire system of the world is doomed. Thus placed on a planet which is to be burned up, and under heavens that are to pass away, thus treading as it were on the cemeteries of former worlds, and dwelling in the mausoleums of other planets, let us learn lessons of humility and wisdom.

THE riches of the mind are the best ornaments for the body.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 13, 1870.

URIAH SMITH, EDITOR.

Close of the Volume.

It has been customary to say a closing word as the record of each volume was made complete. It is natural, on such occasions as the close of a volume, the close of a year, or special anniversaries in one's life, that the mind should pause a moment for reflection; that it should take a brief retrospect of the past, and form new resolutions for the future. At the close of the thirty-sixth volume of the REVIEW, what shall be said to its friends and patrons? The event will doubtless suggest many thoughts to their own minds. The REVIEW is the organ of the cause of Seventh-day Adventism. The utmost importance therefore attaches to it, and it should be made a most efficient means in the work. All its friends may exert a great influence in its favor, either in extending its circulation or in furnishing interesting matter for its columns; and all may properly ask themselves whether they have in the past done all they could have done in this respect. We have no fault to find with any. Many have done well, to whom the thanks of all lovers of the truth are due. But cannot all do better in time to come? Is not the time, the occasion, and this means of advancing the truth, worthy of more than ordinary effort, just now, on the part of all interested in the work? All have doubtless read, with great interest, the suggestions of Bro. White in the last REVIEW, in reference to enlarging and otherwise improving the paper at the commencement of the next volume. It is now designed to carry out these improvements at the time specified. Hence, now is the time for every one interested in the prosperity of the REVIEW, to take hold to work in its behalf as never before. As he well remarked, the period of its mission, at longest, is but brief, and it should be the *best religious paper in the world*. We believe that all its readers will feel like now uniting their efforts to make it such.

The REVIEW is the only paper advocating the third angel's message of Rev. 14, the message that immediately precedes the second appearing of the Son of Man. It alone, therefore, of all the Advent papers published, occupies a consistent position on the Advent question. During the comparatively long period of its publication, how many ignoble theories of men have we seen crushed into their mother dust by the stately tread of Time! Men, groping in blindness, have set time after time for the Lord to appear; they have marked out certain revolutions to transpire at a certain time; they have set up an insignificant personage as the man of sin, the Antichrist, the destined monarch of the world, &c., and have pathetically appealed to Time to prove them correct. But he, as it must seem to them, like a careless, blundering Jehu, has passed right over their daintily-constructed theories, and trodden them out of sight in his onward march. The past history of these interpreters is but an accumulation of misapplied prophecies and demolished theories.

Under no such incubus of multiplied failures does our cause labor. On the contrary, every passing year confirms and strengthens our position. With tenfold more confidence can the great features of present truth be now set forth than they could even a few years ago. Is God giving time that this system may consolidate into a glorious Gibraltar of strength, and that its advocates, disciplined by experience, may go forth like giants in its defense?

And if the REVIEW is indeed giving the true fulfillment of the third message of Rev. 14, and the next event to follow this work is the appearing of the Son of Man on the great white cloud, the fact that we have reached the close of Vol. 36, is a startling one. All these volumes are like so many milestones to show us how far we have come on the last stage of our journey, how far we have progressed in the pro-

clamation of this last message. The work is a short one; how near must we then be to its close! With an earnest purpose, unwearied efforts, and firm faith in God, let us labor on in the brief but great work before us, until truth has accomplished its mission, and the warfare is closed.

Without Excuse.

We are drawing near to the day of God. The decisions of eternity are upon us. The Master standeth at the door. The day of the Lord is not an uncertain object in the dim and distant future; but it is, to him who reads aright the page of prophecy and history, a vivid reality, even now throwing the beams of its approaching glory, and the light of its consuming fires, upon a slumbering world. It comes not without a numerous array of precursors and heralds; yet it will come to many suddenly and unexpectedly. With what real and unfeigned surprise will multitudes awake to their condition, as the terrible realities of this coming day burst upon them. So different from what they expected! So contrary to all their plans! So fatal to all that they had hoped for or believed! What astonishment, what amazement, what terror, will seize them! At once they find themselves in the unrelaxing grasp of eternity, its irrevocable decisions upon them, and they among the lost! And how many, in the agony of their despair, will put the question to their own souls, Why should I be found in this condition? And what would be their reply to such a question? Should the Judge of all meet them with the solemn inquiry why they had not made preparation for that day, what answer would they return? What excuse would they render?

Would they say, Lord, this day of all days, this day which forever concludes all human history, this decisive day for all the human race, should have been clearly set forth in thy holy word? The answer would be, It was thus set forth. From Genesis to Revelation, that word was full of it. That solemn moment which should close probation and bring its terrible retribution to the ungodly, and its glorious reward to the righteous, was everywhere kept in view, with warnings and exhortations to all the race to prepare for its solemn scenes. Bibles were in your hands, and you could have read them for yourselves. And they would stand speechless and condemned.

Would they say that signs should have been given of so momentous an event, some strange phenomena in nature to mark the approach of the end? The answer would be, Such signs were given. The sun was to be darkened, the moon withdraw her shining, the stars fall from heaven, and strange sights appear above, and strange convulsions be felt below. And ere probation closed, while yet you could have escaped the coming wrath, the land was full of Bibles containing these predictions, and full of histories recording their fulfillment. Did you care to trouble yourselves to compare the two? And again they would stand speechless and condemned.

Would they say that the state of the world, moral and political, which was to mark the last days, should have been clearly described? The answer would come, It was so described. It was declared in the word of God that iniquity should abound, that evil men and seducers should wax worse and worse, that the nations should be angry, that there should be wars and rumors of wars, and that there should be distress of nations, with perplexity. And in your own days every paper groaned with a record of these things, and all the land was startled at the fearful spectacle which the world presented. Did you not see it, and wonder? And why did you not read its import aright? Would they not again stand speechless and condemned?

Would they say again, that the history of nations and the course of empire, in consecutive order, down to the end, should have been given, that the world might know when the last nations were on the stage of action, at the end of whose history the kingdom of God should be set up? Again the answer would be, Such information was given in the prophetic word. Beginning six hundred years before Christ, step by

step, kingdom by kingdom, event by event, the student of prophecy is brought down even to the closing scenes of trouble, the dashing of all the nations to pieces, and the standing up of Michael for the deliverance of his people. And you saw the last kingdoms of earth in a condition such that even human foresight scarcely failed to discern the very day of their dissolution. Did you take the trouble to inquire what was to follow? And again they would stand without answer and without excuse.

Would they say further that messengers, divinely sent, should have given warning of the approach of the great and dreadful day; that the proclamation should have been made through all the land when that day was near? The answer would be again, Such proclamation was made. The world heard; the honest, humble seekers after truth believed; and scoffers everywhere raised the inquiry, Where is the promise of his coming?

Thus their last excuse fails them; for what could they say more? Speechless and condemned they stand throughout.

And, reader, so far as the evidences of the near coming of Christ are concerned, they stand to-day just as set forth above. The declarations of God's word, the signs in the natural world, the state of the nations, the moral condition of mankind, and the proclamation of the coming of the day of wrath, the last message of mercy, are all before us. And the eyes of all the world are now watching for the final destruction of those powers at the termination of whose career, the Bible places the opening of the day of God. Look at the papacy, and the Ottoman power. The prophet declared that as we reached the last days, the dominion of the little horn, the papacy, should be consumed and destroyed unto the end. And what has been the leading feature of its history for the past fifty years? Answer: The falling away, one after another, of its strong supports. And what has even the present year witnessed? The most sudden and tremendous revolution in Europe that has perhaps ever transpired in the world's history, the overthrow of France, the last prop of the pope's temporal power. And now his temporal dominion is taken entirely away, nevermore, says the king of Italy, to be restored to him again. This is an event which takes place in close connection with the end. At the same time we hear him uttering those great words, (papal infallibility) of which the prophet speaks, words which he utters in so close connection with his destruction by devouring fire, that the prophet says that both the utterance of the great words and the destruction in the burning flame were to occur almost at one and the same time.

Equally startling is the aspect of affairs in the Ottoman Empire. That power we understand to be symbolized by the great river Euphrates, in Rev. 9:14, and 16:15. When it meets its final overthrow, the sixth of the seven last plagues will be falling upon the world; for it is at that time, according to the last of the references just given, that that river is to be clean dried up. But the Ottoman or Turkish Empire is tottering to its fall. Its speedy overthrow is on all hands expected. Russia has announced her intention to disregard the stipulations of the treaty of 1856. That treaty restricted, among other things, the warlike operations of Russia in the Black Sea. Her announcement is therefore simply a declaration that she is about to restore her armaments in those waters and on their shores; and this is tantamount to a declaration of war with Turkey; for it is for the purpose of making a conquest of the Turkish possessions in Europe, so long coveted by Russia, that this move is made. And in what condition is Turkey to resist her powerful foe of the North? It is well known that ever since the summer of 1840, when the Ottoman Empire fell, that power has been sustained by the influence and arms of other nations. She has not resources of her own to meet the emergency. And other nations which would be likely, from inclination or obligation, to come to her rescue, are either crippled by recent wars, or engaged in present ones. Turkey, therefore, cannot expect much aid from them; and if the rupture comes,

which now seems so imminent, there appears for her no hope. She must fall.

Such is the present condition of two powers, to say nothing of others, the history of which brings us to the end of all things. No observer can fail to see their doom approaching; but who takes the trouble to acquaint himself with what the word of God declares is to follow these events?

And to the thoughtful reader we put the question, What more evidence could God have given of these things, than he has given? What other kinds of evidence could be given, or in what respect could that which is given be more full? And if these things are so, and you come to the Judgment unconcerned and unprepared, will you not be without excuse?

"For our Learning." Rom. 15.

ABSALOM'S DECEPTIONS.

"AND Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh, that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel." 2 Sam. 15:2-6.

The course of Absalom was so manifestly wrong, that it seems astonishing that men were so easily led astray by him. We notice that human nature is the same in all ages, both in the deceiver and deceived.

1. Absalom rose early, and stood beside the way of the gate. It was at the gate that judges sat to hear cases, and he rose early, to take advantage of all whose anxiety for redress should hasten them forth at that hour.

2. He sought to such as "had a controversy." He well knew that in their tried state of mind, under the excitement of feeling, he could more readily gain ascendancy over them.

3. He decided in their favor, without hearing the cases. When this is done, it is always evidence of a weak mind or of a designing spirit. We blame them that reject, or decide against, anything without hearing it. We should likewise beware of them that indorse without hearing.

4. He threw out insinuations against the government of his father to those whose minds were tried with personal difficulties, and who, already restless, might be molded to his purpose.

5. But he reveals the object he had in view, though he "sugar-coated" it with a professed love of justice: "Oh, that I were made judge in the land!" Self-gratification lay at the bottom of all these fair speeches.

6. To make the deception more pleasing and sure, "When any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him." And so he "stole the hearts of the men of Israel."

But Absalom was not alone in the wrong. They who suffered their hearts to be stolen by such sly pretences, were guilty of the same selfishness and ingratitude.

David had been a faithful friend and servant to Israel from his youth up. Unlike Absalom, he won the hearts of the people by noble deeds of daring in their defense, instead of stealing them by flattery. What had Absalom ever done to prove his sincerity, and regard for their rights? Nothing. His base treatment of his father might have opened their eyes. But they loved the deception. *Fools prefer a pleasing falsehood to an unpleasant truth.* It was so with Eve. God had surrounded her with a profusion of substantial benefits, but she gave them all up for one lie told by one

who had never done her any benefit at all. Would that she were alone in her folly!

All are not reformers who talk of reform. Absalom is not the only one who has insinuated against government to get the power into his own hands. I knew an individual who professed present truth, who was always cautioning his brethren to beware of "the management of Battle Creek." "They wanted to rule! We must be free," &c., &c. And when any step was taken that did not suit his mind, he said, "They have not consulted me!" And then he would strike for sympathy to himself. Were not the eyes of all opened by this course? No! Their hearts were "stolen," not "won." They could not see that his opposition to authority was because it was not all in his own hands, or did not tend to his own elevation. It is easier to show a love of power, than to show ability to guide matters with discretion.

They who were moved by selfishness, and preferred misrule to the peace and welfare of Israel, followed Absalom. They who regarded the authority of God, and wept over the misfortunes of Israel, remained with "the Lord's anointed."

It is easier to keep out of wrong than to get out when once in it. Reproof does but little good, with those who are so blind and foolish as to think they can get out of difficulty by running into sin! Who is wise enough to profit by the experience of others?

J. H. W.

"Blind Guides."

How forcible the words of Jesus! How just the comparison! A guide to the blind, that is himself blind! How reasonable the apprehension that both will fall into the ditch together! Who would knowingly trust himself to the guidance of a blind guide? Yet in matters pertaining to religion, in that which relates to our highest interest, men choose to be led by the blind. In matters pertaining to earthly interests, to mammon, they do not thus; but they are keen-sighted and shrewd, and will trust no one to manage for them, but those who have eyes and are accustomed to using them. But in religion they are willing to intrust the helm to those who are morally blind as themselves, and fancy themselves safe without any watchfulness on their own part.

God sends his ministers to preach reform, to reprove sin, to correct the erring, and turn them into the path of truth. But it is the business of blind guides to counteract and oppose the work of the servant of God, to tell the people that they are right and need no reform; and the people love to listen to them, and trust that they tell them the truth.

The poor minister of error is in a sad case. He must defend error, and teach the people that they are safe in breaking the commandments of God, or he will lose his flock. Should he, on the other hand, embrace the truth and keep the commandments, he will lose his salary. Poor man! He must be moved by higher motives, or he is doomed to see himself and those he leads in the ditch together. Until he can take a higher stand—until he can devote himself to God, and truth, fearless of the consequences—the people will compel him to defend their errors, crying, Peace and safety! while they choose the road to death; and then, oh! how confidently, they will trust themselves to his guidance! Our minister, say they, is a learned man, and we may safely confide in his judgment! They compel the man to sustain them in error and sin, and then how safe they feel with such a competent guide! He is what they have made him. They have educated him, and called him to preach the doctrines they believe, and to sustain them in their practices, however erroneous; and then they think he must be right, and that they can trust in him, as to a divine oracle, believing that whatever he says will be made good, and that following him, they will be delivered from all evil; just like a person that carves out a god with his own hands, and then trusts that his god is able to deliver him.

Ah! what can be done for poor, fallen, and deluded humanity?

R. F. COTTELL.

Argument on Sabbath.

"A DROWNING man will catch at straws." This saying is wonderfully illustrated in the various and contradictory arguments which are resorted to in support of the Sunday Sabbath. Among the weakest of these, is that founded upon the Greek of Matt. 28:1, where we find the phrase *eis mian Sabbaton*, rendered first day of the week. It is claimed that this really means, and should be translated, "first day of the Sabbaths," as *sabbaton* means Sabbath. Putting this with the phrase before it, it reads, In the end of the Sabbaths, as it began to dawn toward the first day of the Sabbaths. From this a grand argument is made, thus:

In the end of the Sabbaths, means the end of the old series of Sabbaths, that is, the seventh-day Sabbaths, which ended with the day that Christ lay in the tomb; and then the first day of the Sabbaths means the first day of the new series of Sabbaths, which began the day of Christ's resurrection, the first-day Sabbath. Thus showing that the old series of Sabbaths ended there, and the new series commenced at the resurrection of Christ. But is there any real truth in this assumption? There is not, as may be seen by good authority, on the meaning of these terms.

First, on the meaning of the term, "In the end of the Sabbath, as it began to dawn," &c. This is King James' translation, which is manifestly not the best translation that might be made of the original. Mark, in referring to the same thing, says, "And when the Sabbath was past." Matthew must harmonize with Mark. The following notes and translations by eminent authors, will give the reader a correct idea of its meaning.

"Matt. 28:1. *In the end of the Sabbath.* The word *end* here means the same as after the Sabbath; i. e., after the Sabbath was fully completed, or finished, and may be expressed in this manner: In the night following the Sabbath; for the Sabbath closed at sunset, as it began to dawn.—*Barne's Notes on Matt. 28:1.*

"Matt. 28:1. *Opse de Sabb.* This must, with Krebs, Wahl, Tittm., Kuim., and Fritz, be explained, 'after the Sabbath,' i. e., as Mark more clearly expresses it, *dia genomenon ton Sabbaton*, which must determine the sense here. Of this signification, the commentators adduce examples from Philost., Plut., Aelian, and Xenophon.—*Bloomfield's Notes.*

"Matt. 28:1. *In the end of the Sabbath.* *Opse de Sabbaton.* After the end of the week: this is the translation given by several eminent critics; and in this way the word *opse* is used by the most eminent Greek writers.—*Clarke on Matt. 28:1.*

"Matt. 28:1. And late in the Sabbath as it was dawning into the first day of the week, came Mary," &c.—*Bible Union.*

"Matt. 28:1. Now after the Sabbath, as it was dawning to the first day of the week," &c.—*Diaglott.*

"Matt. 28:1. And after the Sabbath, when it began to dawn on the first day of the week," &c.—*Sawyer.*

These authorities are sufficient to show the meaning of that expression. It does not signify the end of a series of Sabbaths, or anything like it, but simply after the Sabbath. But what is the meaning of the phrase *eis mian Sabbaton*, first day of the Sabbaths? Does it not mean the beginning of a new series of Sabbaths? Well, if it does, then we have another new series of Sabbaths, beginning about twenty-eight years after the resurrection of Christ, as recorded in Acts 20:7, where King James' translation says, And upon the first day of the week, when the disciples came together." Here the Greek is the same as Matt. 28:1, *mia ton Sabbaton*, the first day of the Sabbaths. If this phrase, in Matt. 28:1, means the first day of a new series of Sabbaths, then of course this also means the first day of a new series of Sabbaths. We should like to know what new series of Sabbaths commenced way down over twenty-eight years after the resurrection of Christ. So also we have the phrase in 1 Cor. 16:2, thus having several new series of Sabbaths. The simple truth of the case is this: Among the Hebrews, the Sabbath was the principal day of the week, and hence the whole week was frequently called from its name, a Sabbath; and the other days of the week were reck-

oned from it. Thus, the first day of the week was called the first day of the Sabbath, and so on. That this is so, is pointedly proved by the following eminent authors.

SABBATON—ITS MEANING.

"A period of seven days, a week, sing. and pl. Matt. 28:1; Mark 16:9."—*Greenfield's Greek N. T. on Sabbath.*

"A cessation from labor, rest, the Sabbath, a day of rest: by *syndee*, a week. Mark, 16:7; Luke 18:12; Matt. 28:1, &c.—*Pickering's Comp. Lex. of the Greek Language.*

"2. Meton. a Sabbath, put for the interval from Sabbath to Sabbath; hence a *se'nnight, week*."—*Robinson.*

"Shabbath. 2. perh. week, as in the Syriac and Greek. Matt. 28:1; Lev. 23:16; comp. Dent. 16:9." *Gesenius' Hebrew Lexicon.*

"Sabbaton. 2. Week, N. T." *Liddell and Scott.*

"From the circumstance that the Sabbath was the principal day of the week, the whole period of seven days was likewise called *Shabat*, in Syriac, *Shabta*, in the N. T., *Sabbaton*, and *Sabbata*. The Jews accordingly, in designating the successive days of the week, were accustomed to say the first day of the Sabbath, that is, of the week; the second day of the Sabbath, that is, Sunday, Monday, &c. Mark 16:2, 9; Luke 24:9."—*Ency. of Relig. Knowl., Art. Week.*

"Sabbath is also taken for the whole week. Luke 18:12. I fast twice in the week: in the Greek it is, I fast twice in the Sabbath."—*Cruden.*

This fast was on the second and fifth days of the week, says Bloomfield in his Greek N. T.

"The seventh day, which we term Saturday, was styled among them (the Jews) the Sabbath, that is, the day of rest. And because this was the most important day of all in the week, the whole week came to be called from its name, a *Sabbath*; whence the other days were called also the first day of the Sabbath, the second day of the Sabbath, and so on in their order." *Nevins' Biblical Antiquities*, p. 174.

"The Jews called Sunday one of the Sabbath, that is, the first day of the week. Monday was two of the Sabbath." *Union Bible Dict., Art. Weeks.*

"*Sabbatum* is also taken for the whole week." *Calmet., Art. Sabbath.*

Other remarks might be made, and facts stated, showing the absurdity of the argument founded on this phrase; but these certainly are all-sufficient for any candid mind. D. M. CANRIGHT.

Adel, Iowa.

Sin and Sickness.

THESE are companions. Sin brought death into the world, and all our woe. Not only does death come as the penalty of the violation of moral law, but sickness follows as the effect of the violation of physical law. Intemperance in eating or drinking, or in the indulgence of propensity, is sure to be followed, sooner or later, by physical suffering. The sinner against his physical nature will find that disease is the penalty. Hence, the pardon of sin and the healing of disease accompany each other.

When the sick came to Christ to be healed of their bodily infirmities, he heard their request and forgave their sins. Said he, "Thy sins be forgiven thee." And the Scriptures elsewhere connect pardon with healing—"Who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:3. "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:15. And those who gain a portion in the world to come will be delivered from both sin and sickness. "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

R. F. COTTRELL.

Folly is the beginning of pride, and shame will be the end of it.

Chinese Chronology.

SOME of the enemies of the cross of Christ, who would be glad to overthrow the Bible, have got hold of some statements concerning the fabulous chronology of the Chinese, and are trumpeting it around, saying the Chinese Empire has stood for some fifteen or twenty thousand years; and, consequently, the Mosaic account of creation must be false, as well as the account of the flood. For the benefit of those who may be attacked by these enemies of the Bible, we give the following historical extracts from standard historians and chronologers:—

"Nearly all the Eastern nations have legends of times when gods ruled on the earth for many thousands of years, giving way to demigods, and these, to men; but these claims are considered by chronologists to be undeserving attention, and to have arisen simply from difficulty of conceiving an abrupt commencement to the existing order of human events."—*New Amer. Cyclo.*, Vol. 5, p. 202.

"It is . . . manifest that the high antiquity of the Chinese Empire must be deemed little better than a fiction."—*Universal History*, Vol. 20, p. 7.

"Their original . . . savors strongly of fable, as does also the history of several of their first emperors."—*Univer. Hist.*, Vol. 20, p. 109. "In fine, that the Chinese annals cannot be depended upon, may be inferred even from Confucius himself, who more than hints the inaccuracy of them; nay, that many of the oldest materials for such annals had been destroyed before he wrote."—*Univer. Hist.*, Vol. 20, p. 155.

"In the memoirs concerning the history, arts, etc., of the Chinese, extracted from the grand annals, and lately published by the missionaries of Peking, it is asserted, that all the relations of events prior to the reign of Yao, or You (as differently pronounced by different writers), which they date B. C. 2057, 'are fabulous, composed in modern times, unsupported by authentic records, and full of contradictions. And that neither the *Cho-king* or *Xu-king*, their most ancient and authentic record, nor the books of *Confucius* (who died B. C. 479), or of his disciples, make mention of any genealogies, or princes, before Yao. It is also proved that the origin of the Chinese Empire cannot be placed higher than one or two generations before Yao.'"—*Dr. Hales' Chron.*, Vol. 1, p. 296.

GREEKIAN CHRONOLOGY.

"A little after the death of Alexander the Great, they began to set down the generations, reigns, and successions, in numbers of years; and, by putting reigns and successions equivalent to generations, and three generations to a hundred, or a hundred and twenty (as appears by their chronology), they have made the antiquities of Greece three or four hundred years older than the truth."—*Chronology of Ancient Kingdoms*, by Sir Isaac Newton, p. 3.

EGYPTIAN CHRONOLOGY.

"The priests of Egypt told Herodotus that Menes built Memphis and the sumptuous temple of Vulcan, in that city, and that Rhampsinitus, Mæris, Asychis, and Psammiticus, added magnificent porticoes to that temple. And it is not likely that Memphis could be famous before Homer's days, who doth not mention it, or that a temple could be above two or three hundred years in building. The reign of Psammiticus began six hundred and fifty-five years before Christ, and I place the founding of this temple by Menes, about two hundred and fifty-seven years earlier; but the priests of Egypt had so magnified their antiquities before the days of Herodotus, as to tell him that from Menes to Mæris (who reigned two hundred years before Psammiticus), there were three hundred and thirty kings, whose reigns took up as many ages; that is eleven thousand years, and had filled up the interval with feigned kings, who had done nothing. And before the days of Diodorus Siculus, they had raised their antiquities so much higher, as to place six, eight, or ten, new reigns of kings between those kings, whom they represented to Herodotus to succeed one another immediately."—*Chron. of Ancient Kingdoms*, by Sir Isaac Newton, p. 6.

The Egyptians held that on the account of the rich

"soil, the first men were formed in Egypt," or grew up out of the ground.—*Diodorus Siculus*, Vol. 1, pp. 18, 19.

"From Osiris and Isis, to the reign of Alexander the Great, who built a city after his own name, the Egyptian priests reckon above ten thousand years, or (as some write) little less than three and twenty thousand years."—*Diodorus Siculus*, Vol. 1, p. 29.

How did they make out so many years?

"In their fabulous stories, they say that the most ancient of their gods reigned twelve hundred years . . . apiece." The Egyptian priests, in their computation of time, do reckon above three and twenty thousand years from the reign of Sol to the passage of Alexander the Great to Asia."—*Diodorus Sic.*, Vol. 1, p. 32.

It is said they had lunar years of thirty days each. *Diodorus Siculus* says:—"The priests have fabulously reported" that "the gods and demigods reigned in Egypt for the space almost of eighteen thousand years."

"Afterward, they say that men reigned there the space of fifteen thousand years, to the one hundred and eightieth Olympiad, at which time I myself came into Egypt, in the reign of Ptolemy, who took upon him the name of Dionysius the Younger."—*Diod.*, Vol. 1, p. 50.—*World's Crisis.*

Adel, Iowa.

FRIDAY, Nov. 25, self and wife again left home for Adel. I am sorry to say that this place has been sadly neglected. Neither of us had been back here since the tent left last July. This is like planting corn, and leaving it all summer without cultivation. Hence if there is any fruit, it is no thanks to us, but to God and the power of his truth. We were therefore thankful to find those who embraced the truth, fourteen in all, still holding on, keeping the Sabbath, having meetings, and apparently growing some in the work. One good sister nearly stumbled over the health reform. Having heard but little about it, of course they could not be expected to see it in the light we do. She was told, and came to believe, that it was made a test of church fellowship by us. Very naturally she did not feel like being compelled in this manner to do what she could see no reason in. It is very sad, indeed, that such impressions should be given by any one. We tried to relieve her mind by setting it in its proper light before her. We are confident that she will now feel better, and take hold again.

We had some very good meetings with the friends, trying to prepare them for baptism, organization, &c. Several of them have their tobacco-using to overcome. This they are now trying to do. We pray God they may succeed. Organized Systematic Benevolence, which amounts to \$85.80. Spoke three times in the court-house, to a goodly number. As many came out as did when the tent was here—more I was told than any other church in town could get out. We found several still interested and inquiring. Some we have strong hopes of. They seem almost decided now to obey. We feel it duty to return there soon, and hold meetings for a couple of weeks. On the whole, we feel encouraged about Adel.

D. M. CANRIGHT.

Held in Honor.

REV. JOHN A. BROADUS, D. D., well says: "Paul did not sit still at Ephesus, praying and doing nothing. He worked hard to get up a collection among all the churches within reach. He gave command for a regular, systematic contribution in Galatia and Corinth. He sent an agent to Corinth, once and again, and labored himself as a collector in Macedonia. His second epistle to the Corinthians contained so much of earnest pleading for the collection, that we may be very sure some of the grumblers at Corinth said it was 'entirely too much about money.' The apostle strained every nerve to make the contributions general and liberal; and the inspired word of God contains the most impassioned appeals for money ever written."

The temple of God is in the heart of the lowly.

Is it Right?

Is it right for our churches to neglect the ordinances month after month, quarter after quarter, and even year after year? Are the ordinances of any use, virtue, or authority? or are they not? Can God bless us as members, or as churches, where the holy ordinances of his house are thus habitually disregarded and neglected?

This subject was brought forcibly to my mind at our late meeting at Monroe. On inquiry, I found that there were old brethren and sisters who had been in the truth from five to twelve years, belonging to organized churches, and yet who had never taken part in the ordinances more than once or twice, and some not at all. I could hardly believe it. The elders of our churches have the authority to attend to this, though no minister should visit them. Monthly meetings also are good occasions for this, which should not be neglected. As often as ye do this, says Paul, "ye do show the Lord's death till he come." 1 Cor. 11:26. Solemn occasion! The emblems of our dying Lord before us! Thoughts of Gethsemane, the last supper in the upper chamber, and of Calvary, fill our minds. All this our Master suffered for us, for our sins. It is good for the soul that we should often meditate upon these scenes. Our Lord has left us a solemn and appropriate memorial of them. Should we not carefully observe it?

D. M. CANRIGHT.

John Quincy Adams' Mother.

"TWELVE or fifteen years ago," says Ex-Governor Briggs, "I left Washington three or four weeks in the spring. While at home, I possessed myself of the letters of Mr. Adams' mother, and read them with exceeding interest. I remember an expression in one of the letters addressed to her son, while yet a boy twelve years of age, in Europe. Says she, 'I would rather see you laid in your grave than you should grow up a profane and graceless boy.'"

"After returning to Washington, I went over, and said to Mr. Adams, 'I have found out who made you.'"

"What do you mean?" said he.

"I replied, 'I have been reading the letters of your mother.'"

"If I had spoken that dear name to some little boy who had been for weeks away from his dear mother, his eye could not have flashed more brightly, or his face glowed more quickly, than did the eye and face of that venerable old man when I pronounced the name of his mother. He stood up, in his peculiar manner, and emphatically said,

"Yes, Mr. Briggs; all that is good in me, I owe to my mother."

"Oh, what a testimony was that from this venerable man to his mother, who had in his remembrance all the stages of his manhood! 'All that is good in me, I owe to my mother.'"

"Mothers, think of this when your bright-eyed little boy is about. Mothers make the first impressions upon their children; and these are last to be effaced."—Sel.

FAITH VS. PRACTICE.—A practical philanthropist, who picks drunkards out of the mire, gets them washed and clothed, and restored to their right minds, once visited a poor widow on a cold winter day. "Have faith in Christ," said one, "he will help you." Quoth the practical man, "It is not faith in Christ she lacks; she has as much of that as you or I; it is wood she stands in need of. Her faith will not save her with the thermometer at zero. Do you think the Saviour will come and tip up two feet of wood at her door? No such thing. She has got faith, but wants fire-wood."

The missionary went his way; there was no more that he could do. The practical man had the wood there in an hour.

We often censure the conduct of others, when, under the same circumstances, we might not have acted half as well.

MISCELLANEOUS.

THE PRESENT MORAL STATUS OF THE FRENCH NATION.—In a recent exchange we find the following description of the morality of the French people. In what a fearful condition must a country be against which such terrible charges can be made. And although the French people perhaps take the lead in these things, other nations cannot be far behind. Is not the world about ripe for the judgments of the Almighty?

"The Rev. M. Pilatte, a Protestant clergyman of Nice, says, in an address to his people:

"Our principles and manners have been corrupted. We have absolved, glorified, and crowned, perjury. We have regarded as mere prejudices, conscience and truth. We have made light of whatever is pure and sacred among men. Woman, marriage, and its holy duties, all the domestic virtues, have been for us subjects of ridicule. Our theaters and our schools have become schools of immorality. By the frivolity of our character, by our long resignation to servitude, by the lowness of our tastes, by our shameful fashions, by our obscene songs, we have dishonored our times, and scandalized the world. In all the ranks of our society vice has flourished, exposing without shame, before the eyes of all, that which it is not permitted even to mention."

THE HAND THAT SAVED US.—Two painters were employed to fresco the walls of a cathedral. Both stood on the rude scaffold constructed for their purpose, some forty feet from the floor.

One of them was so intent upon his work that he became wholly absorbed, and in admiration stood off from the picture, gazing at it with intense delight. Forgetting where he was, he moved back slowly, surveying entirely the work of his pencil, until he had neared the edge of the plank upon which he stood. At this critical moment, his companion turned suddenly, and, almost paralyzed with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath. If he spoke to him, it was certain death; if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, splattering the picture with unsightly blotches of coloring. The painter flew forward and turned upon his friend with fierce upbraidings; but starting at his ghastly face, he listened to his recital of danger, looked shudderingly over the dread space below, and with tears of gratitude blessed the hand that saved him.

Just so we sometimes get absorbed upon the pictures of the world, and, in contemplating them, step backward, unconscious of our peril; when the Almighty in mercy dashes our beautiful images, and draws us, at the time we are complaining of his dealings, into his outstretched arms of compassion and love.

WHENEVER we get angry, we are sure to do very foolish things, and give our opposers the advantage over us. You can do mischief in one fit of anger, that will follow you all your lifetime. Those who witness it, will not forget it; and their love for you must be very deep and strong to overlook it, and love you just as much as before. People generally will not show this forbearance toward you.

Appointments.

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

PROVIDENCE permitting, we will meet with the church in Copvis, Mich., Dec. 17. Brethren from Battle Creek, Newton, and Burlington, are invited to attend.

JAMES WHITE,
ELLEN G. WHITE.

THE Seventh-day Adventists of Mound City and Centerville, Kansas, will hold the first quarterly meeting for 1871, the first Sabbath and first-day of January next. Would be glad to see any of the brethren from other points.

J. H. COOK.

THE next quarterly meeting for the churches in Hillsdale Co., Mich., will be held in Hillsdale, Sabbath and first-day Dec. 31, 1870, and Jan. 1, 1871. Meetings to commence with the Sabbath. An invitation is extended to the scattered friends in Somerset, and vicinity, to come and join with us in the worship of God, and receive his blessing. A minister is invited, and expected.

For the church, W. B. CASTLE, Clerk.

THE next quarterly meeting in R. I. will be with the church at Curtis' Corner, Dec. 17 and 18. We hope all our brethren and sisters will come so as to be at all the meetings. Cannot Bro. S. N. Haskell be present?

JABEZ C. TUCKER, Clerk.

MONTHLY meeting at Cottage, alias "Slab City," Catt. Co., N. Y., on the first Sabbath, and first-day following, in January, 1871. "Forsake not the assembling of yourselves together."

R. F. COTTRELL.

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. C. L. Palmer 41-1, J. Conley 36-1, E. Lanphear 37-1, M. J. Clark 37-15, Henry Clark 39-1, E. Blanchard 39-1, M. B. Gibson 39-1, L. C. Rogers 39-1, E. Weaver 39-1, Eliza E. Cronali 39-1, Mrs. S. Arnold 39-1, H. Miller 37-1, L. Harbison 38-1, Miles Goodman 39-1, Geo. Benn 39-1, Daniel Brown 39-1, J. W. Shivel 39-1, J. Walters 39-1, D. McArthur 39-1, C. Phelps 36-1.

\$2.00 each. Charlotte Dunsha 37-1, Emily Palmer 38-11, D. Hale 38-24, Wm. L. Jaycox 38-19, M. A. Mills 39-1, A. B. Pearsall 39-1, James Heald 39-1, A. Hamilton 37-15, John Sisley 38-1, N. W. Emory 38-1, Garret Freeland 37-1, Geo. M. Irons 38-18, Mason Smith 38-7, C. D. Cook 37-19, M. Wilkinson 38-1, Wm. Van Gieson 39-1, S. Sellers 38-13, Mrs. Stephen Perkins 39-5, Wm. Smith 39-1, S. Kingdon 39-1, S. Sisley 37-13, James Lane 39-1, M. E. Beach 39-1, J. W. Lindsay 39-1, Wm. Hutchinson 39-1, Nelson Ayers 39-1, W. T. Ross 39-1, S. A. Calder 38-17, Wm. Wilson 39-1, M. A. Beatty 39-1, R. M. Moore 39-1, O. P. Rice 38-9, H. Hicks 38-21.

Miscellaneous. Benj. Zarker \$1.50 39-26, C. Stoddard 90c 37-3, Lucy Decker 50c 38-1, A. C. Warren 3.00 40-1, R. M. Pierce 2.48 39-12, Isabella Gray 4.00 38-9, E. L. White 5.00 37-9, A. J. Rogers 2.25 37-20.

Books Sent by Mail.

A. E. Heaton 50c, S. A. Ellis 20c, E. F. Ward 15c, P. T. Maine 17c, J. R. Rumberger 77c, S. J. Myrick \$1.75, Chas. Hobie 10c, F. N. Reasoner 2.25, S. E. W. Yeager 17c, P. E. Shisler 40c, Lewis Bean 4.00, D. C. Elmer 1.12, E. I. Connet 1.00, J. Hendry 50c, L. M. Ogden 2.25, L. D. Santos 1.00, P. M. Surader 25c, N. Carahoot 25c, S. D. Yaw 60c, Amos E. Bowen 77c, U. Afolter 3.10, Jacob Kiehl 3.00, G. I. Butler 5.00, J. R. Yeager 23c, R. S. Webber 50c, S. L. Irish 50c, N. P. Robbins 50c, G. S. West 1.50, M. Boulware 18c, E. C. Wellman 15c, T. M. Steward 20c, Mrs. J. R. White 2.75, R. Clevenger 1.12, A. Hamilton 1.60, J. S. M. Box 115, 44c, M. Losey 34c, A. Rasmussen 50c, R. M. Pierce 77c, L. M. Cowen 16c, A. C. Warren 1.00, Wm. L. Jaycox 2.50, B. A. Linville 20c, A. E. Heaton 3.00, D. McAlpine 1.00, W. L. Robinson 2.99.

Books Sent by Freight.

S. N. Haskell, South Lancaster, Mass., \$138.80.

Books Sent by Express.

Thomas Brown, Lena, Stephenson Co., Ill., \$14.23, Alex. Carpenter Dexter, Mich., 10.18, A. Ewing, Vineland, New Jersey, 10.00.

Cash Received on Account.

Wm. Boynton \$5.00, M. E. Steward 5.00, A. Hamilton for H. G. Buxton 1.30, J. P. Chamberlin 70c, Geo. I. Butler 65.00.

Book Fund.

R. Clevenger \$3.38, Eliza I. Connet 2.00, D. McAlpine 1.00.

Michigan Camp-Meeting Fund.

L. A. George \$2.00, M. B. Cyphers 5.00, Thos. Lane 5.00.

For Review to the Poor.

John Wakeling \$1.00.

General Conference Missionary Fund.

A. O. Burrill \$15.75, Westley Greenlee 20.00, E. O. Edison 1.00.

Michigan Conference Fund.

Church at Burlington \$20.00, church at Wright 60.00, church at Memphis 32.00, church at Convis 20.00.

Library Fund of the S. D. A. P. Association.

A. O. Burrill \$10.00, M. B. Cyphers and wife 10.00, Jonathan Lamson 10.00, Lorenzo Lowrey 10.00, A. friend 10.00.

Western Camp-Meeting Fund.

A friend \$5.00, Sr. Dayton 1.00, S. Merrill 1.00, M. Mills 50c, Sarah Wilkinson 2.00, A. F. Fowler 1.00, Clarinda J. Doty 1.00, S. Martin 1.00, L. Martin 50c, M. Martin 1.00, L. Gardner 1.50, S. Wilkinson 50c, Mary Bradford 50c, J. Wheelock 1.00, Mary A. P. Wheelock 1.00, Abba Hawkins 1.00, Jas. Lane 5.00, church at Roosevelt 15.00, George D. Ballou 2.50, Abel Tuttle 2.00, Caleb Bailey 2.00, J. M. Brigham 1.00, H. Brigham 2.00, Luther Fish 5.00, M. E. Goodwin 5.00, R. G. Lockwood and wife 10.00.

Book Fund—\$10,000 Wanted.

One Hundred Dollars Each—Bro. faithful, paid \$81.50, James White, D. R. Palmer, Ira Abbey, H. W. Kellogg.

Seventy-five Dollars Each—Jacob Shively.

Fifty Dollars Each—N. Orcutt, Friend B., N. Grant, Eld. Wm. Cottrell.

Forty Dollars Each—Benj. Armitage.

Twenty-five Dollars Each—A. friend, Wm. Sanborn, August Rasmussen, Edward Lobdell, A. friend, M. E. Goodwin, J. Lamson, John Olive, A. W. Maynard, E. P. Kellogg, John Byington, Annie M. Gould.

Ten Dollars Each—W. N. Brown, A. C. Bourdeau, A. O. Burrill, Jane S. Beecher, George Smith, H. Beecher, R. F. Cottrell, Wm. Boynton, C. Byington.

Five Dollars Each—I. G. Royce, H. Abbott, L. Lock, Thomas Brown, A. friend, C. N. Royce, Lewis Bean, F. Lamondy, L. M. O'Conor, A. A. Hoover, E. M. Crandall, Deborah S. Crandall, A. M. Potter, Electa Richmond, A. Lake, S. H. Burlingham, T. Alverson, C. P. Whitford, A. friend, W. T. Carson, Mrs. Daniels, Julia M. Rhodes, Julia A. Corlies.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 13, 1870.

Through the blessing of the Lord we have recovered from our recent attack of fever, which was brought on by overlabor, and have regained our usual degree of health. During the period of convalescence, by the advice of physician and friends, we spent a few weeks with brethren abroad, visiting Detroit, Mich., Rochester, Lancaster, Parma, and Olcott, N. Y. In all these places, no pains were spared to make us comfortable and at home. The cordial greetings of the brethren, and their Christian hospitality, will be remembered by us with the greatest pleasure. At Olcott, we felt deeply impressed with the solemnities of the present hour, while trying to present some of the evidences that we are in the closing moments of time, and that the last remnants of prophecy are being rapidly fulfilled before our eyes. It was cheering to meet some whom we had not seen for many years, and to find them still strong in the cause; and we were happy to meet many whom we had never seen, and to form an acquaintance, which we trust will soon be perfected and forever perpetuated in the kingdom of God.

THE GAME OF LIFE, ILLUSTRATED.—The game in progression, the game lost, the game won. With explanatory notes. Introduction by Eld. James White. Thus reads the title-page of one of the most impressive and instructive little works ever published. The following is from the introduction:

"This work is not denominational. It will be accepted by thoughtful Christians of all evangelical denominations, as a most impressive illustration of the great practical truths of the word of God.

"The influence of this work must be good, and only good, upon all minds, in all stages of Christian experience. The mature Christian may, in these illustrations, view with the greatest satisfaction the dangers he has passed, and the victories he has gained; while those just entering upon the Christian life, may here learn lessons of great profit in coping with our common foe."

The work has three beautifully-executed, as well as wonderfully-impressive, illustrations of "Satan playing the game of life with man for his soul." The drawings are five by six inches, with a liberal margin. We pay the artist for simply drawing them on stone, the sum of ninety dollars. And the work in every respect is beautifully executed. It would make a fine little holiday present. Price, in board, 50 cents; postage 8 cents; in paper, 30 cents; postage 2 cents. JAMES WHITE.

The prices of our English Bibles at this Office, will be, in future, about one-fifth higher, as we are informed from the custom-house, that duties must be paid on them, if received by mail. Duties are 25 per cent on the gold value. JAMES WHITE.

N. Y. and Pa. Conference.

The first quarterly report for the Conference year, from the churches and ministers, will be due, Jan. 1, 1871. Let them all come in on time.

R. F. COTTRELL, Sec'y.

Ridgeway, Orleans Co., N. Y.

Persons writing to A. R. Morse, Battle Creek, Mich., will please direct to REVIEW Drawer.

To SEEK to be alone with the friend we love, is a large proof of our love to him. He who desires to know the depth of his affection for Jesus, does well to look at the pleasure he derives from, and the time he devotes to the enjoyment of, intercourse with this friend alone.

For Appointments and Business, see previous page.

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