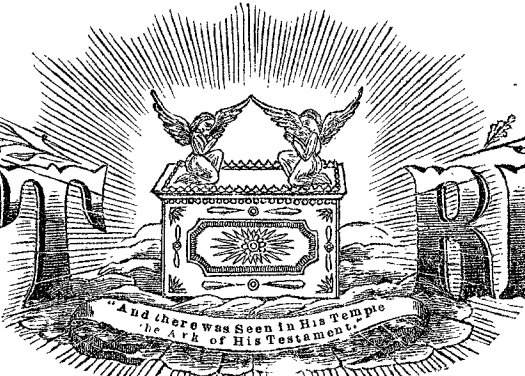


ADVENT REVIEW,



AND SABBATH HERALD.

Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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God is My Refuge.

WHY should I murmur or complain,
When grief or trials come?
Why should I shrink from trusting him,
Who'll safely lead me home?
Why should I yield a place to fear?
God is my refuge, ever near.

Why should I tremble, though the storm
Grows dark and wilder still?
And though the surges rolling high
My cup with sorrows fill?
I'll trust in Jesus whom I love,
God is my refuge, sure, above.

I will not fear, though friends forsake
And leave me all alone,
If Jesus is my friend, I'm safe,
And he'll conduct me home.
I'll trust my Saviour's love and power,
God is my refuge in that hour.

I will not fear though foes deride,
And mock at all my grief;
I'll trust in Jesus; at his side
I'm sure to find relief.
Though I must brave the wrath of men,
God is my refuge even then.

In all my trials I'll not fear,
But trust my all with God.
I'll lean upon his gracious arm,
Supported by his word.
He will my fainting heart sustain,
Till I his glorious kingdom gain.

MARY M. BUCKLAND.

Albion, N. Y.

Which is the True Apostolic Church.

BY ELDER R. F. COTTELL.

A CANDID, intelligent and polite young man, with whom I have the pleasure of an acquaintance, educated in the Roman Catholic Church, in a private letter asks me to tell him "which is the true Apostolic Church." As others, besides my inquiring young friend, may be interested in this inquiry, I make my reply thus public.

Dear Friend: I cheerfully comply with your request, and will endeavor to aid you in your inquiries after truth. Religion consists of faith and practice; and when you find a Church whose faith and practice are in perfect harmony with the apostles, you will have found the true apostolic Church. If no such can be found, then there is no Church that does not need reforming; and the true Church will be aiming at reformation and striving to come up to the apostolic standard. I know what text of scripture will here come into your mind. It is the chief text of Roman Catholicism; and you will emphatically ask, Have then the gates of hell prevailed against the Church? I answer, No! God has had a "little flock" through the darkest

ages of this dispensation. While apostasy has been the rule, pure Christianity has been the exception.

I have read the book you lent me, written by F. X. Weninger, dedicated to the "American People," and published in 1862. I will notice his chief argument in favor of the Roman Church. It is most fully expressed on p. 122, as follows: "The Catholic Church, being the first Church, is the true Church, or else there is no Divine Christian Church."

The Lord had a Church in the former or Jewish dispensation; and I have no idea that the gates of hell ever prevailed against it, more than against the Church in the Christian dispensation. Yet there were times of great apostasy. At one time Israel had so far left the worship of the true God and given themselves up to the worship of Baal, that Elijah the prophet thought he was left entirely alone as a servant of the true God—that the gates of hell had prevailed against the true Church in Israel. 1 Kings xix. But the Lord informed him that though apostasy was general and visible, claiming to be the true Church, yet there was a true Church, though hidden to the prophet—there were seven thousand in Israel who had not bowed the knee to the image of Baal. Rom. xi, 4. I will only add here, that it is possible that a similar apostasy may have taken place in the gospel dispensation, and that during its prevalence the true Church, though not destroyed was in obscurity—"in the wilderness"—a hidden Church. The Scripture proof that this has actually been the case, I will present in another place. The visible Jewish Church, with its visible head, the high priest, was in a state of apostasy when Christ appeared on earth. But God had a hidden Church, at that time, and it was developed by the preaching of the gospel. Paul speaks of the Jewish Church, notwithstanding its visibility and its high profession as the only true Church, and compares their state to the great apostasy in Elijah's time, to which I have referred, and after speaking of the hidden Church of seven thousand that had not bowed the knee to Baal, draws this conclusion: "Even so then at this present time also there is a remnant according to the election of grace." Rom. xi, 5. This remnant of the Jewish Church was the true Church at that time. I will prove by and by, that at the second advent there will be a remnant saved from apostasy, developed and united by a special message from Heaven.

But let us go back to the days of John the Baptist, and imagine a Jew coming to him and claiming baptism without repentance, on the ground that he already belongs to the only true Church, and using the argument of Roman Catholics to prove it. We hear him say, The Abrahamic Church is the first Church, and "The first Church is the true Church, or there is no Church."—Weninger, p. 119. But listen to the reply of the man of God: "Bring forth therefore fruits meet for repentance, and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the tree; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Thus we see, the Baptist did not accept of this kind of logic, but showed that each will be judged by their fruits, that is, their moral character. We are now prepared to examine another quotation from your book.

"If all the calumnies ever invented against popes, bishops and priests were true, you could not draw from them a shadow of conclusion against the Church. If every pope, bishop and priest had been a Judas, a Caiphas, a Pilate, a Herod, and an incarnate demon, all in one, not one of them, nor all of them together, could have vitiated the Church, for Christ has instituted her not for them alone, but for all men and for the salvation of men in all ages." p. 112.

Now just think of a Church with its supreme head and all its bishops and priests wholly devoted to the service of the Devil, and at the same time this Church Christ's institution for the salvation of men! What idea could be more blasphemous? There can be no doubt that many calumnies have been circulated against Catholic popes, bishops and priests; but our author would never have used this argument, were it not a historical fact that some of those popes, bishops and priests have been among the most profligate and abandoned characters—the vilest of the vile. Only think! the Church of Christ his spiritual body—with a corrupt, a putrid head! The idea is not only absurd, but blasphemous. And this is the argument used in the nineteenth century to prove that the Roman Church is the only true apostolic Church! If the Lord could inspire the pope with infallibility in matters of faith, could he not inspire him to be a decent man? Can you believe that Christ ever chose a man to be his representative on earth, whose whole course of life was so outrageously criminal as to render him a disgrace to degraded humanity? And such were some of the popes, I do not say all, for there are honorable exceptions. "Ye shall know them by their fruits."

The Roman Church claims to be the Catholic, that is, the universal Church. But how happens it that the universal Church, born, as our author says, at Jerusalem, is a Roman Catholic Church? Does not the term Roman deny its universality and show it to be a sect or faction springing up at Rome, far from the place where the original Church was born? Did the apostles call the Church Roman Catholic?

As we are inquiring after the true apostolic Church it may be well to ask the apostles, who had the spirit of prophecy, what was to be the history of the Church. The gates of hell were not to prevail against her—the Church was not to be destroyed—there were to be genuine Christians, true witnesses for God, all the way down to the end. But would the Church maintain her integrity and visible unity?—would she remain united and pure?—or was she to be torn by faction, and her course to be marked by apostasy? We shall see.

Says Paul to the elders of the Church at Ephesus, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts xx, 29, 30. The early history of the Church attests the truth of this prediction. Ambitious elders or bishops were soon vying with each other for power and control, and striving which should draw the most disciples after them. And when we come down to A. D. 533, we find a Roman Emperor, Justinian, addressing a letter to "John, the Most Holy Archbishop of our city of Rome," in which he says, "We hasten to subject, and to unite to your holiness, all the priests of the whole East. . . . For in all things (as had been said

or resolved) we are prompt to *increase* the honor and authority of your see." I have emphasized the words in this quotation to which I wish to call your especial attention. Here is evidence that the bishop of Rome was the leader of a sect, faction, or division of nominal Christianity, and that from the Emperor's partiality for the ancient seat of the empire, which he calls "our city," he aids the bishop by his civil power to accomplish that *increase* of honor and authority which hitherto had not been enjoyed by the bishop. Surely the Roman Church was not the catholic, or *universal* church, till the emperor made her such by *subjecting* and *uniting* to her bishops "all the priests of the *whole East*."

Your attention is now called to another passage, in which the same apostle predicts the great apostasy which was to take place in the Church. Speaking of the day of Christ's second coming he says, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 1 Thess. ii, 3, 4, 7, 8. Here we have foretold a great apostasy or falling away from true Christianity which would result in the establishment of what he calls the man of sin, a blasphemous power which would usurp the place of God, sitting in His temple, claiming supreme control of the Church, and, we may easily infer, infallibility; in short, setting itself above God's law and claiming to make laws and "command men under sin." And this development was to take place early in the Christian dispensation—the mystery of iniquity, or secret wickedness was already at work in the apostles' days—the seeds of apostasy were already germinating in the Church which would ripen, as soon as permitted, into the bitter fruit of apostasy and usurpation. Now, dear friend, what movement, connected with the history of the Church, has fulfilled this prediction of the inspired apostle? You ought to settle this question. To say it has had no fulfillment, is to set at nought the inspired word.

Paul's familiar reference to this wicked power, as "that man of sin," shows that it is something before described in prophecy. By turning to Dan. vii, we find a description of a ruling power so similar that it cannot but apply to the same power. The apostle's argument to the Thessalonians seems to be this: All the prophecies must have their fulfillment; therefore the day of the Lord will not come, till the prophecy of Daniel concerning that blasphemous and persecuting power is fulfilled. If you will carefully compare this language of Paul with the description of the "little horn" of Dan. vii, and that of the beast of Rev. xiii, 1-10, you will be convinced that the three prophecies describe one and the same power. The four beasts of Daniel, we are plainly told, represent four great kingdoms or empires, which would successively bear rule on earth. These can refer to no other than the successive dominions of Babylon, Persia, Greece and Rome; for these have exactly fulfilled the prophetic description, and no others have or can. The ten horns upon the fourth beast represent ten kingdoms into which the fourth was to be divided. This was fulfilled by the breaking up of the old Roman empire into ten parts, between the years 356 and 483. Then comes the little horn, diverse or different from the ten, and before whom three fell, or were plucked up. The Papacy arose by the aid of Justinian, as we have seen, and the third of the three kingdoms that fell, the Ostrogoths, was subdued in A. D. 538; three years after the Emperor had decreed that the bishop of Rome should be the pope or father of all the churches.

The distinguishing characteristics of this power are the following: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." This prophecy must have

its fulfillment in some ruling power on earth, and I claim that the Papacy, and no other power that ever existed, has fulfilled every specification given.

1. His great words or blasphemies against the name of the Most High, (compare Rev. xiii,) are strikingly fulfilled in applying the names and titles of Deity to a mortal, sinful man: such as "Universal Father," "Holy Father," "His Holiness," "Supreme Head of the Church on Earth," "The Infallible One," "Lord of lords," "A God on earth," "Lord God the Pope," "King of kings," &c.

2. The wearing out of the saints of the Most High is fulfilled in the cruel persecution of Christians who dissented from the faith and practice of the Roman Church. Many millions were put to death as heretics, during her long and bloody reign. You may have been told by your teachers that it was the civil governments, and not the Church, that put those martyrs to death. But you will notice that those civil governments were under the control of the popes and dared not disobey their commands.

3. The little horn was to think to change times and laws. This must refer to the times and laws of God; for his right and ability to change human times and laws would not be questioned. All governments exercise this prerogative, and the changing of human laws would not distinguish one government from another; but the claim of ability to change the Divine times and laws, has been put forth by only one earthly power that I have ever read of; and that power is the papal Church. The ten commandments are the laws of God; and the Sabbath or seventh day is his holy time. If you are as well read in the doctrines of the Church in which you have been educated, as I think you are, you know very well that she professes to have changed the Sabbath from the seventh to the first day of the week, without any scriptural authority whatever. I will make one quotation however from a Catholic work entitled the "Doctrinal Catechism."

"Ques. Have you any other way of proving that the church has power to institute festivals of precept?"

"Ans. Had she not such power, she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."

This is the power then, that has thought itself able to change the times and laws of Him who saith, "I change not." "My covenant will I not break, nor alter the thing that is gone out of my lips."

4. This power was to continue its oppressive rule over the saints for a time and times and the dividing of time, or forty-two months. Rev. xiii, 5. A time is a year; and the Bible year consists of twelve months of thirty days each, which are three hundred and sixty days. See Gen. vii, 11, 24; viii, 3, 4. A time then is 360 days. Two times, the smallest plural, 720, and half a time, or a time divided, 180. Add these together and they make 1260 days. Or if we take 42 months and multiply them by thirty, the number of days in a month, the result is the same. Now the papacy was established when the last of the three horns fell, and the decree of Justinian, making the bishop of Rome the supreme head of the Church, could be carried into effect,—the point in the prophecy of Rev. xiii, when the dragon (Rome under the Emperors) gave to the beast (Papal Rome) his power, and his seat, (the city of Rome, the ancient capital of the empire), and great authority. This took place in A. D. 538. The 1260 days of the prophecy are so many literal years in the fulfillment. Add them to the date 538, and we have A. D. 1798. This brings us to the point of time where it is said, "They shall take away his dominion, to consume and destroy it to the end; Dan. vii, 26; or as it is expressed in Rev. xiii, 10, "He shall go into captivity." In 1798 the papal dominion was taken away, the pope carried a captive into France, where he died, and Rome was declared a Republic. The papacy was however, afterward partially restored to power, but this power has been gradually consuming away, and will, according to the prophecy, till the end, when it will be destroyed. Says Paul, "Whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of

his coming." The present feeble state of the papacy is a proof that the coming of the Lord is at hand.

But the question now arises, Where was the true apostolic Church during the bloody reign of the apostate and usurper? She was in the wilderness, in a state of obscurity; having, like Elijah of old, fled away from the face of Jezebel, the lewd and idolatrous woman that had usurped the place of the true Church, and was striving to seduce the Lord's servants to bow down to images and relics, in violation of the commandments of God. See 1 Kings xix, 1-4. Rev. ii, 20.

A woman, in prophecy, is a symbol of a Church. Under this symbol, the prophetic history of the true Church is given in Rev. xii, and that of the false Church, in Rev. xvii. The pure apostolic Church is represented as a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars—the twelve apostles. The man child which was given to the woman was the Lord Jesus. He it was that was to rule the nations with a rod of iron. See Ps. ii, 6-8. He was caught up, after the resurrection, his birth from the tomb, to God and to his throne. Consequent upon his resurrection, he received all power in Heaven and on earth. Imperial Rome was the dragon power that slew the infants of Bethlehem, to destroy him at his natural birth; that nailed him to the cross and pierced his side; and guarded his sepulcher to prevent his escape. But he came forth and ascended to the right hand of God. The dragon was foiled; and his rage is now turned against the woman, the Church. But Paganism, the old religion of the dragon empire, soon falls into decay, before the march of nominal Christianity. Paganism, which persecuted the church in the first centuries of the Christian era, could not prevail,—it must fall. The old serpent, called the Devil, and Satan changes his mode of attack. He elevates a corrupt Christianity, which had lowered the standard of truth and purity to seek the friendship of the world. He casts a flood of persecution out of his mouth, by giving power to the papacy, to effect that which he failed to effect through Paganism, namely the extirpation of the true Church.

The woman, the true apostolic Church, now flies away into the wilderness. She is in obscurity, while the mother of harlots rides in the high places of power and authority, and drinks and becomes "drunken with the blood of the saints, the martyrs of Jesus." Chap. xvii. All nations have drunken of her wine, (false doctrines), and have not yet become sober. The period of time in which the Church is in the wilderness, is the same period in which the little horn or beast rules over the saints. In verse 6, it is called a thousand two hundred and three score days, and in verse 14, a time times and a half. And here, by the way, is the key to this prophetic period. We here learn that a time and times and a half, and twelve hundred and sixty days are just equal. It commenced, as we have seen, in A. D. 538, and ended in 1798. Here the earth opened her mouth and swallowed up the flood of persecution. Toward the close of this period, kings and princes began to turn against the papacy, and at its close it was completely swallowed up by the power of Napoleon, an earthly ruler. Thus the earth helped the woman. Those wicked kings and rulers who outwardly embraced the doctrines of the Reformation, as a pretext to cast off the cords of the papacy and establish themselves as popes over their own dominions, and in their turn, oppressed and persecuted Catholics, and afterwards, other dissenters, were not the woman, but they helped her, by suppressing that power that had persecuted her so long. But though these worldly men have helped the Church by suppressing persecution unto death, yet they have not been helps, but hindrances to the cause of real religious reform, by establishing national institutions called churches, and by governmental patronage corrupting the clergy and striving to anchor down the ship of Reformation upon a human creed. Thus the mother of corruptions has a whole family of daughters, which bear in some degree, some more and some less, features of the mother.

We have followed the persecuted and hidden Church to the close of her wilderness captivity in 1798. Two persecuting powers—Paganism and Papacy—have tried to destroy her; but yet the gates of hell have not

prevailed against her. There is yet another verse in the chapter of her prophetic history, which reveals another persecution still in the future, which I will call the Protestant persecution. The old serpent always uses false and corrupt religionists to persecute the true. The Reformation is begun, but not finished. The wilderness state of the Church has come to an end, but she has not yet recovered from the effects of the great apostasy and consequent darkness of the middle ages. The Reformation has been impeded in its progress all the way. Worldly, unconverted men, as we have said, would still make a profession of religion, and their business has been to block the wheels of the car or slime the track; and the grade has been ascending all the way. But the work will be completed; the high level of primitive Christianity will be attained; the people of God will yet be gathered out of the present babel of confusion, and united in primitive faith and practice. As this work is being accomplished, they that are born after the flesh will make one more effort to persecute those that are born after the Spirit—one more effort to destroy the Church. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17. This remnant of the seed of the woman is the last generation of the true apostolic Church that will live upon the earth; and the dragon will be angry with them because they will have returned to apostolic faith and practice. They will keep the commandments of God as written in his infallible word, and not as they are interpreted by a corrupt and apostate Church, whether Catholic or Protestant. They will have the testimony of Jesus, which is "the spirit of prophecy," Rev. xix, 10; and this will be a better bond of union than any human creed that ever was invented. And for these reasons war will be waged against them.

They will be brought to this apostolic ground by the proclamation of the third angel's message—the last merciful warning to mankind. Rev. xiv, 9-12. This is a warning against following the traditions of an apostate Church, which make void the commandments of God. The result of this warning is given in verse 12. "Here are they that keep the commandments of God and the faith of Jesus." This people will keep more commandments of God and less commandments of men, than other religionists do. It takes the keeping of all the commandments of God, to make a commandment keeper; the breaking of one of them makes a commandment breaker.

The agency through which the dragon will persecute this remnant of the apostolic Church, is the image of the beast described in Rev. xiii, 11-17. While the warning message from Heaven threatens the wrath of God against those who worship the beast and receive his mark, the image will decree that unless we do these things, we shall be killed. But will the Church be killed? No; their coming Lord interposes in their behalf, and they are translated to mount Zion, a faithful company having the Father's name, and not the mark of the beast in their foreheads. Rev. xiv, 1-5. And thus the dragon is defeated in his last attempt against the Church.

The last message of warning is being given, and the remnant of the seed of the woman are being gathered. I see a people arising to keep all the commandments of God as given in his word. The spirit of opposition is being almost everywhere aroused. Worldly Protestant religionists are opposing the Reformation, and following in the footsteps of their mother in apostasy. They are not, indeed, burning the Bible to keep it from the people; but they are using the greatest efforts to suppress its plainest teachings, while they trample under foot its precepts. The Roman Church claims the power and right to change the law of the Sabbath; Protestants deny her claim, but adhere with tenacity to the change. And rather than return to the commandment of God, many of them are taking the impious ground so justly repudiated by the author of the book you lent me—that the whole ten commandments have been abolished! Mr. Weninger holds that "Christ has abrogated the ceremonies only of the Old Law, not the commandments." This is the truth. He says, "The ten commandments are only an explanation of the natural law: abrogate them, and there is

an end of all morality, and we need no longer talk of virtue." This has the ring of the true metal. But if Papists have the right to change a jot or tittle of the Sabbath commandment, Protestants may abolish it entirely, or even the whole ten. The truth is, no man nor combination of men, calling themselves a Church, have a right to change a letter of that law which Jehovah wrote with his own finger on tables of stone. Christ made no change, but confirmed to his disciples the same law. Matt. v, 17-20. Depend upon it, the prince of darkness—the father of lies—is at the bottom of all this meddling with God's law.

The true apostolic Church has ever been a "little flock" of strangers and pilgrims on the earth. She has never been the established Church in any national government. As the standard of truth has been lowered to gain the rich, the proud and the great, worldly and ambitious men have outwardly embraced religion to serve their selfish and ambitious purposes, have assumed the control, established a creed and a worldly church; and then woe to those who do not consent to their innovations and corruptions. And while the rich-attired, brazen-faced harlot, apostasy, has rode in the high places of earthly power impudently holding the cup of her abominations in her hand; the children of the true woman have had trial of cruel mockings and scourgings, of bonds and imprisonment. They have been afflicted, tormented and slain. They have "wandered in deserts, and in mountains, and in dens and caves of the earth." As the effects of apostasy and error, Spiritual Gifts have been withheld and the sheep have been scattered. But the Lord says, "Behold I am against the shepherds; and I will require my flock at their hand." "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Eze. xxxiv, 10, 12.

"Long upon the mountains, weary,
Have the scattered flock been torn;
Dark the desert paths, and dreary,
Grievous trials have they borne.
Now the gathering call is sounding,
Solemn in its warning voice;
Union, faith and love abounding,
Bid the little flock rejoice."

Yes, the true apostolic Church, so long hidden and scattered, will again be visible upon the earth. The Lord has spoken it, and he is performing the work. She will be distinguished by keeping the commandments of God, and having the testimony of Jesus Christ. She will be a "glorious Church"—having returned from the wilderness, she will again appear clothed with the sun. She will have a sharp conflict with the "rulers of the darkness of this world," but the Lord will appear for her deliverance; and she will stand with the Lamb upon mount Zion having the harps of God.

My dear friend, will you not strive for a membership in this Church? The reproach of Christ is greater riches than all the treasures of Egypt or of the whole world. Those who choose the world to come, in preference to the present, will make a wise choice. Now is the time to make your choice; it is ruinous to delay. Will you give me your hand to keep the commandments of God and the faith of Jesus, that you may have right to the tree of life, and enter in, with the Church triumphant, through the gates into the city?

Yours, to meet you there.

Rejoice

In the Lord always, and again I say rejoice. Phil. iv, 4. Some very much-esteemed people, seem to think it innocent to live in almost continual sorrow. They allow trifles to mar their peace of mind, and, as a consequence they are often very unhappy, and this unhappiness they communicate to others, by contagion: such people should not consider themselves exemplary in this, but directly the reverse. Such people go exactly against the command of Paul, who says, "Rejoice!"

People often think they could rejoice when the gales are favorable to waft their vessel into port. They can rejoice when their garners are full, and when business

is prosperous or when they feel the blessing of God. But Paul says, Rejoice "ALWAYS."

Habakkuk could rejoice even in time of famine, when men and beasts were perishing. He did not wait for plenty to fill the land, but in time of pinching want he rejoiced.

The Christian finds much cause for rejoicing, first in the character of God; for it is a joyful thing to think of, that God is good, infinitely good and wise, and powerful, and that his unlimited power is always exerted in the cause of justice; and that God is opposed to evil, and has planned deeply to root out evil from the universe in just such a period of time, as will best suit the purposes of a full development of the nature of evil.

Also the Christian rejoices in the plan of redemption, which has been in progress for so long a time, by which a countless multitude of Adam's race are to be resurrected to a new and noble and endless life. That the resurrection is near at hand, is also a theme of delight.

There are countless reasons for rejoicing which such a person meditates upon from time to time, as they occur to his mind, suggested by the word and providence of God; and besides all this, the Christian rejoices in tribulations also; for they wean him from earth, and point out to him that rest which remains for the patient and humble and refined soul, that soul which has ceased to assume to itself the prerogative to dictate, to its Creator, and with sincerity adopts the language of Christ, "Thy will be done." Such a soul can obey, the command of Paul, "Rejoice evermore." 1 Thess. v, 16.

J. CLARKE.

Truth Spread by the Review.

We take the liberty to publish the following extract from a letter from sister C. M. Tenney of Dell Prairie, Wis.: "I am a member of the regular Baptist church where I live, and have never been personally acquainted with any Seventh-day Adventist, and have never heard an Advent sermon. But my mind has been called up to the peculiar doctrines held by that people, by reading the Review and Herald, which a friend has kindly lent me. My convictions of duty were deep, and my distress of mind some days almost insupportable, until I was willing to throw away prejudice and pre-conceived opinions, and acknowledge that the seventh day is the Sabbath of the Lord. This I have been enabled to do, both in public, and private conversation. And here I stand alone. My husband and children, some of them professors of religion, do not yet sympathize with my Sabbath views. How I long for one or two of like faith. It seems that then I could meet opposition. My daily prayer is that God will open the way for me. I would make a request that some one in going to, or coming from, Mauston would visit this place. But I see a great many such requests in the Review, therefore can hardly expect mine to be granted. This place is four miles from Killbourn City, nearly north. I have no doubt a good congregation would come out Sundays or evenings. What the result would be, of course we cannot tell. I heartily subscribe to nearly all I read in the Review, as far as I understand it. I should prize a visit from some Advent friend very much, and hope the time may not be distant when I shall have the privilege of listening to the truth.

PRINCIPLES.—Our principles are the springs of our actions; our actions, the springs of our happiness or misery. Too much care, therefore, cannot be taken in forming our principles.—*Skellon.*

TRUTH being founded on a rock, you may boldly dig to see its foundations, without fear of destroying the edifice; but falsehood being laid on the sand, if you examine its foundations, you cause it to fall.

SHOW may easily be purchased; but happiness is a home-made article.

IT is better to labor under aberration of mind than aberration of morals.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 21, 1866.

URIAH SMITH, EDITOR.

The Time Has Come!

FOR THE FULFILLMENT OF REVELATION VII, 3.

Humiliation and Prayer.

DEAR BRETHREN, SCATTERED ABROAD: We have reached a time when we can confidently take our stand upon the position expressed in the heading we have given to these lines: that the providence of God has brought us to a place where the message, or the work, of the ascending angel of Rev. vii, 2, must be fulfilled.

Not to enter into an exposition of that prophecy, let us state a few of its leading features upon which there can be no question:

1. The winds denote political strifes and commotions among the nations.

2. The four angels standing upon the four corners of the earth, holding these winds, are four divine messengers into whose charge God has committed the affairs of the nations, and whose province it is, both to restrain the winds of strife, when the work of God requires it, and also to cause the winds to blow, and to raise up the great whirlwind from the coasts of the earth, Jer. xxv, 32, when the church of God is prepared, and the nations are ripe, for this final commotion.

3. The angel of verse 2, ascending from the East with the seal of the living God, is identical with the third angel of Rev. xiv, 9-12.

4. His crying to the four angels to hurt not the earth, &c., that is, to restrain the blowing of the winds, till the sealing of the servants of God is accomplished, shows conclusively that some work of strife, war and commotion is beginning to arise which interferes with the sealing work, and which, in the counsel of God, must be restrained till that work is accomplished.

5. As the angel of Rev. xiv, 9, symbolizes a work on the part of the church, so the cry of this angel must denote an earnest petition of God's people, for the restraint of some national or political strife, which is beginning to interfere with their work.

So much we think we read unmistakably from a glance at the prophecy. Let us now glance at the political world, and see if we find any corresponding events.

1. The principal theater of the third angel's message, the final message of mercy which we solemnly believe is now being given, seems to be in our own country.

2. A terrible rebellion has been raging in this land for now nearly four years, drawing more and more heavily on the nation's strength and resources, over fifteen hundred thousand men having already been called for on the northern side alone of this gigantic struggle.

How is this affecting the cause of present truth?

1. Believing that Christians are prohibited by the teachings of the word of God from engaging in carnal warfare, suppose all of our people who are drafted raise the \$300 commutation money, a privilege thus far granted; this is a draft upon us for means which cannot long be sustained. The present call for men, whether a draft takes place, or whether volunteers are raised by means of large bounties, will cost the Battle Creek church more than the whole amount of their systematic benevolence for the past four years; and the amount that will be required to clear our brethren generally from the service on this call, cannot be estimated at less than from twenty-five to forty thousand dollars. This means is needed in the cause.

2. If we do not commute, but go into the service in hospitals or to care for freedmen, our own ranks are depleted.

3. Thousands upon thousands who would doubtless hear the truth, and become earnest Christians, are drawn away to the field of carnage, to be mown down in battle, or languish in hospitals or Southern prisons.

4. The mind of the nation is so absorbed in this dreadful contest that it is almost impossible to call attention to religious subjects.

Thus we must inevitably lose means, or lose our own numbers, and lose those who would embrace the truth, and lose the attention of the people. And now suppose this work to go on, and a call for men to come as it almost inevitably would, every five or six months, what could we do? The cause would be crushed. We are thus brought, as it plainly appears to us, to a place where if the war continues, we must stop. We repeat it, The war must stop, or our work in spreading the truth must stop. Which shall it be? Relying upon God, and having confidence in the efficacy of prayer, and the indications of his prophetic word, we believe that the work of God must not be hindered. True Christians are the light of the world, and the salt of the earth. If ten righteous persons could have been found in Sodom it would have been spared. God's work in these last days must not, will not stop. ✓

We pray God to arouse the attention of his people to these things. And we would recommend, nay more, earnestly request, all our churches and scattered brethren, to set apart four days commencing Wednesday, March 1, and continuing till the close of the following Sabbath, as days of earnest and importunate prayer over this subject. Let business be suspended, and the churches meet at 1 o'clock on the afternoon of each of the week days, and twice on the Sabbath, to pour out their supplications before God. These meetings should be free from anything like discussion, and be characterized by humiliation, confessions, prayers for light and truth, and efforts for a fresh and individual experience in the things of God. Let the sentiment of Rev. vii, 3, be the guide to the burden of our petitions. And as among the poor bondmen, God may have many servants, pray that the war may result in good in opening the door of the truth to them.

During these days of prayer, we recommend on the part of all a very abstemious and simple diet, Dan. x, 5, while some may more or less abstain from food, as their health may permit, or their feelings may prompt. Labor will be suspended at the Review Office, and there will consequently be no paper next week, but one early the week following.

Those who receive this notice previous to Sabbath, Feb. 25, are invited to devote that day to the objects above stated.

We shall expect that all who have the interests of the message at heart, will engage willingly and earnestly in this matter; and we pray that those who do not feel over our present times and prospects may be speedily aroused.

The number of God's servants will be made up; for the prophet so declares; but not till after an earnest work has taken place on the part of the church. We firmly believe the time has come for us to act—then follows the sealing work, or the loud cry of the third message—then triumph—then translation—then eternal life. Amen.

JOHN BYINGTON,
JAMES WHITE, for } Gen.
J. N. LOUGHBOROUGH, } Conf.
GEO. W. AMADON, } Com.

Report from Bro. Fuller.

BRO. WHITE: As it has been some time since I have reported through the Review, I would say, it has not been because I am not interested or engaged in the cause of present truth.

I have labored since the State Conference when among the churches, to get before their minds the necessity of adopting the plan of systematic benevolence, and with willing hearts they are all coming up to it. The fault has been in the past, on the part of those of us who have labored in word and doctrine. May the Lord forgive us, and help us to do better in the future.

We took the work in hand with the church in Alleghany Co. to adopt the plan, and although this is a large church, numbering almost eighty members, not more than one or two stood back, and they had nothing to offer against it.

The churches, as far as I have gone, have also adopted the plan recommended by the N. Y. and Pa.

State Conference to give all instead of a part of their s. b. fund to the Conference.

The cause is gaining ground in this country. Our meetings have been attended with deep interest, and we see omens of good in almost every place where we have meetings. I have been laboring in McKean Co., Pa., some time in the past, in a place called Farmers' Valley. I closed meetings for the present, Feb. 1st. Four arose as candidates for baptism. Eleven united with the little church organized in that vicinity last October, numbering at that time thirteen, and now twenty-four. The former members feel greatly encouraged and strengthened. Others are convinced of the truth in this vicinity, and are only waiting to get strength to turn their feet into the testimonies of the Lord. I go back to-morrow to labor a little longer with them. Oh may the Lord make the word effectual.

I have since been laboring with the church in Farmington, Tioga Co., eighty miles east of the above-named place. I gave six discourses, and the interest was such that I regretted to leave so soon. The Lord has something there to be done, that must soon be attended to.

I send you with this, six subscribers for the the Review, from those two places. I sold ten dollars worth of books.

As several brethren have written me requesting labors in their vicinity, I would say, I will go anywhere and labor where the people are willing the Lord should work for them. I can judge the best by the condition of the church. They must be awake and letting their light so shine before men that others can see their good works.

When will the time come when churches will live so that the Lord can work through them instead of detaining the servants of God to labor to get them right? This time must come and then the loud cry of the third angel will begin. Oh may God speed on the happy moment. I long to see the truth triumph. It is destined to triumph, thank Heaven. Men may oppose and Satan may hurl all his fiery darts, but God has this work in his own hands. Our captain is Jesus and he will lead every faithful soldier safe to those mansions he has gone to prepare.

Then it depends upon our faithfulness, whether we wear the crown of glory and shout victory on the other shore. Praise the Lord for the blessed hope, the glorious appearing of the great God, and of our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Let the good work go on until the church is without spot or wrinkle, or any such thing. Amen.

N. FULLER.

Wellsville, N. Y.

The World's Great Hinge.

How to live, so as to preserve life, health, physical and mental strength, is the great hinge on which the world turns. Number two of How to Live will be out in a few days. Besides other valuable matter, it contains Dr. Jackson's Lecture on Diphtheria, Dr. Austin's System of Baths, and twenty pages from Mrs. W. on Disease and its Causes, in which she enters fully into the miseries and happiness of domestic life, in a manner to interest and instruct all who have any regard for health, life, and happiness. We urge this series of Pamphlets upon our friends, with the promise to refund the price to all who, on reading them, think they do not get the worth of their money. We want your orders, with the cash, now. Please order the five Pamphlets, as we cannot break the sets. Price, post-paid, \$1. J. W.

If gold and religion were not really valuable, no one would deem it an object to counterfeit either.

There is in some minds a very intimate connection between a man's character and the quality of his coat.

One always receiving, never giving, is like the stagnant pool, in which whatever flows remains, whatever remains corrupts.

Men would rather hear of Christ crucified for them, than be crucified for Christ.

Quarterly Meetings in Mich.

BRO. WHITE: My last report was from Monterey. We had six meetings here. We felt much blessed while with this church. We think their trials will work for their good. Their large meeting-house was quite well filled, and the best of all was the blessing of the Lord upon his people.

Jan. 25, we were at Allegan. We had an evening meeting. It was very cold and stormy, some of the brethren were absent and but few at the meeting.

We met with the church in Otsego, Sabbath, the 28th. Here were quite a number that we formerly met with at Buck's Bridge, N. Y. We felt blessed with them at this meeting. Our meeting was in a private house and much crowded. They need a meeting-house and would have one was it not that the war uses up about all the means which they could spare for building.

Sabbath, Feb. 4th, we were with the church in Parkville. We had five meetings with them. There was a good attendance from without on first-day. Quite a number have removed from this church. The evening of the 7th, we had an interesting meeting in the school-house near Brn. Charles and John Langdon's.

Sabbath, 11th, the day set apart for prayer and fasting we spent with the church in Newton. At the close of the meeting about all united in a season of prayer, that God would guide his people in this day of peril.

JNO. BYINGTON.

Religion of Convenience.

THE popular, ease-loving professors of the day abound in arguments (?) against scripture methods and doctrines, nine-tenths of which are based on convenience. "Oh yes, the Sabbath is right, but it isn't convenient to keep a day so different from all other people." This is about the only objection against the Sabbath truth which cannot be fairly met and removed from the way, and as it is really an argument for the truth, we prefer to let it stand.

There are also many other duties enjoined upon Christians which may be made inconvenient if they so choose, and among these duties is the ordinance of baptism. It looks exceedingly strange to some people that a few will persist in following the example of the Master by going "down into the water," when it is so much more convenient to just wet the tip of the finger and moisten the forehead, not even soiling the most delicate laces and embroideries. But the latest novelty in the theological world is the fact that the pedo-baptists have found a refuge in one of the fox-holes of Israel's latter-day prophets (Eze. xiii, 4.) namely, the Arctic regions. We have all heard the plea that the seventh day cannot be kept in that locality, therefore Christians everywhere should keep the first day; and now a writer in a late number of the Congregationalist comes out against immersion because the water freezes over, in the region round the north pole, and it would be very difficult to practice the ordinance in that manner. The next thing we shall look for, will be the declaration that the *gospel* never was intended for the Arctic regions, because any one would freeze to death in attempting to preach it there.

WM. C. GAGE.

Manchester, N. H.

The Work Prospering in Chicago.

BRO. WHITE: We would like to mention through the Review, that the Lord is at work for us here in Chicago, and that we desire to humble ourselves under his mighty hand, that in due time we may be exalted. We desire to do all the good we can in the cause we love.

Since we came here, we have tried to search out those who would listen, and in our weakness to spread the last message of mercy before them, that such as are honest in heart might be saved. God has greatly blessed us in our feeble endeavors. Six have pronounced for the Lord, and are trying to leave the world, their idols, and obey God. Others are inter-

ested, some of whom we have good hope may decide for the truth and the Lord.

We have now established meetings, and meet regularly at the house of Bro. and Sr. Place, No. 40 Griswold street, near the Michigan Southern depot, every Sabbath at two o'clock P. M., and Tuesday evenings. The Lord meets with us by his Spirit. There are now ten in all who are trying to keep the Sabbath. We need the help of some of our brethren in the ministry very much. May the Lord lead some one to come over to Chicago to help us. To this end, we cordially invite all preaching brethren, as well as all other brethren and sisters stopping in, or passing through Chicago, to call on us and attend our meetings at No. 40 Griswold street. We need the help of our brethren in the Lord.

We would also be very glad to have yourself and Sr. White stop with and help us whenever you may be passing this way. Pray for us that the Lord's work may still be carried on here.

E. G. RUST,
H. C. MILLER,
E. D. PLACE.

Chicago, Ill., Feb. 6, 1865.

The Sabbath Among the Norwegians.

BRO. WHITE: On Jan. 5th I finished a course of lectures among the Norwegians in La Grange, Walworth Co. These meetings were generally well attended. At first there was a great deal of prejudice. The people hardly dared let me into their houses. They were very certain that I was a false prophet. But now many think the Lord is verily in this work.

This people are naturally slow to decide, but firm when they once have received the truth. Two have commenced to keep the commandments, and many others believe it is right; but they say I must be patient and not look for the fruits of my labor too soon. The Lord has some honest souls here, who, no doubt, will receive the last message of mercy.

In the same time I have met with the Little Prairie church on the Sabbaths. Jan. 7 and 8 we had a Quarterly Meeting.

This church has been brought very low by giving the enemy a chance to sow discord. Oh that the remnant people of God would learn to live out the principle taught by our Saviour in Matt. xviii, 15-17. How important it is to be "swift to hear, slow to speak, slow to wrath." How necessary to heed the kind warning, "Speak not evil one of another, brethren."

One member was disfellowshipped. Another was, after much labor, brought into full union with the church. I trust this church is now reviving and pressing nearer together. May the Lord help them to be on their watch and come off conquerors.

I attended the Quarterly Meeting at Oakland. The Lord blessed us. One brother and a sister were baptized and received into the church.

I have read some of Spiritual Gifts, Vol. iv, to these brethren in their own language, as many of them cannot understand the English. They love the testimony, and praise God for it.

At Marquette I attended Quarterly Meeting the 28th and 29th. Many of the brethren from Mackford were present. The Spirit of the Lord was with us, and we rejoiced in the love of our Saviour and longed for his coming and kingdom. One determined to keep the commandments of God.

This church has had many troubles, and some of these were still unhealed. We labored with this church two days, had two church meetings, and succeeded in restoring one to full union; and from one the church withdrew. We had a good meeting the last evening. All manifested much humility, and the Lord blessed us richly. We felt that we had got one step nearer to the kingdom.

May the Lord bless the little church at Marquette, and help them to break all the chains of the enemy. The Lord grant that we may meet on Mt. Zion.

JOHN MATTESON.

Poy Sippi, Wis. Feb. 3, 1865.

THE man who forgets a great deal that has happened has a better memory than he who remembers a great deal that never happened.

Try Your Motives.

IT becomes us who are looking for our Lord, to closely examine our motives, or, in other words, to look into our own hearts. "The heart is deceitful above all things, and desperately wicked; who can know it?" The next verse tells us who can know it. "I the Lord search the heart; I try the reins, even to give every man according to his ways, and according to the fruit of his doings." If the thoughts of our hearts are to receive such a close examination, we ought to look well to our motives, while space is left us for repentance.

But, how shall I test my motives? how may I know what is in my own heart? We may know what secret power prompts us to act, whether it is supreme love to God, or self-love; whether it is to honor the Lord, or ourselves, whether it is to please him, or our own carnal desires. But in our judgment we must not rely upon the evidence of feeling alone; our own actions will test what is in our hearts, better than feeling alone. The feeling of the Hindoo is just as intense in a false religion, as our own in the true.

We may learn from the text already referred to, that while the Lord searches the hearts, and tries the reins, he rewards man according to his ways, or deeds, and according to his fruits. Our actions are a better test of character even to ourselves, than our feelings. We will act out what is in our hearts. "Out of the abundance of the heart the mouth speaketh." The truest test of our motives is our deeds; thus, if we love God, we will keep his commandments; not simply the Sabbath alone, but all of his commandments; in other words, if the love of God is in our hearts, it will prompt us to obey him in all things, whether it is popular or not; no matter if the world mocks or hates; no matter how humbling the work we have to do, so it but honor the Lord, 'tis all that is asked.

The Christian religion does not consist in an occasional happy flight of feeling alone, but in an everyday action on our part, which will evidence both to ourselves and others, that we love God. If our everyday course is such as to glorify God, causing happiness to mankind, and angels to rejoice over our progress, it is better evidence that our hearts are right than an occasional happy flight of feeling, or longing desire.

On the other hand, if we perform some of the duties of religion to keep up appearances, or to please our neighbors, and get their praise or good-will, our religion will be sheer hypocrisy, and our works will not differ from those of the multitude in the broad way to perdition. Such will generally shun the cross, only so far as it is popular.

Sometimes, when we urge the necessity of the Sabbath, baptism, or washing of feet, we are told, "The Lord knows my heart; he does not require us to wash feet, but wants us to be humble enough to do it." Such know not their own hearts; if they really had the humility they profess, their actions would proclaim it quite as loudly as their tongues. God will judge every one, not by a hidden feeling, but by their works, or, according to their deeds.

We may seek to get much of this world's goods, and make the cause of God our excuse or pretext for so doing, saying that we are getting to help the cause, and we may really suppose that such is the case; but if we give but a small portion of our gains, it would be well to see if there was not some other object prompting us besides the cause of God. If we are getting to help the cause, we shall begin to help as soon as we begin to get.

Words are wanting to express that supreme love to God which ought to be the main spring of all our actions, the foundation of all our motives; and it ought to be so evident that such is the foundation we build upon, that the case will not need much argument to convince ourselves of its truth.

Selfishness, love of the world, pride, covetousness, &c., are but idols to cheat us of Heaven. Let us fear, lest they find in our heart a lodgment, and finally usurp the dominion, and rule our lives.

E. B. SAUNDERS.

Penfield, N. Y.

Truth Will Prevail.

"BOTH SIDES, ON THE SABBATH" is doing a noble work. It is the pioneer to the "History of the Sabbath." Persons who are not interested enough, or are too prejudiced to read the direct testimony on the subject, will readily purchase and read "Both Sides." Here they feel safe to put themselves under the protection of the Sunday advocate. They become interested in the argument, see the utter failure of their side, prejudice gives way, and they are then ready to read, or listen to, the truth. We are personally acquainted with several who are now keeping the Sabbath just through the influence of this book. The enemy of God's law missed the mark when he started that work. One man, a school teacher, being asked his opinion of "Both Sides," said that he believed Eld. Preble to be a seventh-day man, who was writing against it just to make a show of opposition, and give Bro. Smith an opportunity of showing up his side of the question!! This illustrates the weakness of Eld. P's arguments. No wonder that he wishes to revise it. Brethren and sisters, scatter this work among your friends, relatives, and neighbors. Let them see the difference between light and darkness, truth and error, God's word and tradition.

D. M. CARRIGHT.
I. D. VAN HORN.

Alma, Mich.

Keeping the Tongue.

PSALM XXXIX, 1. "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me."

The apostle tells us the tongue is an "an unruly member, and setteth on fire the course of nature;" and where is the man or woman but can attest to the truth of the apostle's words. How often we hear an unkind word spoken by one person to another, and like a spark of fire thrown among grains of powder we see an angry flash, perhaps a bitter retort, and we are immediately aware that a wrong has been done, a sin committed, with the tongue.

If we see these things among the world we should not be surprised, but if we see them in those who claim to be the children of God, we can but feel pained and are led to inquire if such is the practical working of the spirit of truth. David thought not, when he recorded the words found above; but he also saw a further duty which many of us, and far too many of us overlook or forget; and that is, to bridle our mouths before the wicked. I fear we often displease God, and grieve the holy angels by forgetting this. We shall be apt, unless always upon our guard, to give the assent by a laugh or word to some saying which at first would seem of no importance, yet one which, upon reflection, is found to contain some impious and unholy allusion or tendency; and we find we have been aiders and abettors, simply because we have not bridled our mouth. We become partakers with them in evil sayings by laughing at their jests, and more so by adding our own light foolish words to theirs, when silence should be our part; for it does not become us to reprove or advise at such times: it would be like casting pearls before swine, and we should only have our good evil spoken of. There is a proper time, and place, to speak to others, and that time and place is never found in forcing our views upon a light trifling company of worldlings in their boisterous and jesting moods, and we are in as much need of the bridle then to check any such movement, as we are when inclined to participate with them in their follies.

I think much harm is done by the unthinking in forgetting their duty in this respect. I think the safe rule, if we find ourselves among such company, is to quietly withdraw from it if possible, if not, to be silent and wait till the conversation changes to other subjects.

Again I believe it is not our province to force our views upon others in company unless the conversation can be first led in the direction of religious subjects, such as the duty of man or the signs of the times, the history of this world, and only then after others have

given their opinions. Then it may be well to inquire of them a reason for their views, and to gradually lead them to the Bible and its teachings, always exercising great care and moderation lest we by our rashness repel those whom we seek to attract.

Men are more often led to endorse a correct view by leading them to make comparisons and draw deductions for themselves than by any attempt we may make to force them to see the point by our direct proof. But when they are brought to a position to endorse a point, then is a proper time to bring in positive proofs which will confirm them and make a lasting impression and leave them in a condition to investigate and receive more light. Much might be said on this subject with profit. I should like to hear from those of wisdom and experience. C. L. PALMER.

Sturgis, Mich.

Rest in Heaven.

SHOULD sorrow o'er thy brow
Its darkened shadows fling,
And hopes that cheer thee now,
Die in their early spring;
Should pleasure at its birth
Fade like the hues of even,
Turn thou away from earth,
There's rest for thee in Heaven.

If ever life should seem
To thee a toilsome way,
And gladness cease to beam
Upon its clouded day;
If like a wearied dove
O'er shoreless ocean driven,
Raise thou thine eyes above,
There's rest for thee in Heaven.

But oh! if transient flowers,
Around thy pathway bloom,
And gaily pass the hours
Unstained by earthly gloom,
Still let not every thought
To this poor world be given;
Not always be forgot,
Thy better rest in Heaven.

When sickness pales thy cheek,
And dims thy lustrous eye,
And pulses low and weak,
Tell of a time to die;
Sweet hope shall cheer thee then,
Though thou from earth be riven,
There's bliss beyond thy ken,
There's rest for thee in Heaven.

Should dark appear the grave,
Its silence and its gloom,
Christ's precious blood will save,
And bring thee from the tomb.
Soon that great day will come
The promise Christ has given,
To take us to our home,
Our better rest in Heaven.

J. A. GREGORY.

Durand, Wis.

Peace in Believing.

BRO: WHITE: I feel thankful to my Heavenly Father for what he has done for me. I feel that he loves me and has a desire that I should be saved in his kingdom. Truly God is good.

When I first earnestly began to think upon my ways and saw my wretched condition, and felt how guilty I was before God, then I felt that God must be merciful or I should be lost. I felt that without his approbation there was no joy for me. But how could I find favor in the sight of him who knew my sinful heart. Oh how I longed to be a Christian and feel that my guilt was removed. For many days I felt to say, "What shall I do?" I knew there were many glorious promises, made to sinners if they would repent; but how could I believe they were for me? I was willing to comply with the conditions of the gospel; but I wanted to have the assurance that I was accepted. My faith was weak. But when I thought of the boundless love of God, and the pity he has for those that fear him, and of the compassion of Jesus, and what he had done and suffered for a race of sinners, and of his words, "Him that cometh to me I will in no wise cast out," I could but resolve to claim Jesus for my Saviour. I then thought "I will go to Jesus. I will reform and be his disciple. I will claim that his atoning

blood is able to cleanse me from all guilt and sin." I went forward and was baptized and have tried to comply with all the conditions of salvation; and, blessed be God, I have felt that peace I so longed to enjoy. I feel to praise God for the light of present truth. I love to keep his commandments. I want to keep pace with his people as they journey to Mt. Zion, and be rewarded with them in the everlasting kingdom.

"Oh what a blessed hope is ours,
Who're waiting for our Lord.
It buoys us up in trying hours,
It's founded on God's word."

In hope of immortality. B. F. MERRITT.
Princeville, Ills.

Items of Thought.

Do your duty now this moment, and you will do it every moment.

You are as accountable for moments of time, as for grains of gold.

You think your trials the greatest of all; just so thinks the little a-b-c-darian about his lessons in the alphabet.

It is easier to censure others, than to correct ourselves.

Theory is more speedily gained than practice; but it comes first, and must always precede practice, but cannot supply its place. The two are distinct, but always appear to best advantage when united.

We sometimes pity the weakness of others, but our turn comes to be pitied also.

Boasting is generally followed by mortification, and sometimes by shame and failure.

A strong, cheerful heart makes misfortune light, especially if that cheerfulness and strength is rooted in a good conscience.

Old people complain often of loss of memory, as the effect of age; when it is often the consequence of neglect and want of culture.

Temperance and a studious habit often perpetuate youth.

We cannot stay the decay of nature, but we may hinder it.

Filthy people are generally ill-natured.

Cleanliness and cheerfulness are very near of kin to each other.

A good natured man if converted makes the most useful Christian.

An ill-natured man if converted, becomes good natured, or apostatizes after staining the cause by his churlishness.

Churlishness is not sobriety; neither is lightness, cheerfulness.

Extremes meet, but they generally meet in ruin.

Moderation should be distinguished from modern conservatism.

Expediency should be distinguished from weakness, and truckling to circumstances, and self-interest, and popularity.

Confessions should not be spoiled by justifications. It is better to be thought too little of, than too much.

Humility is better than a gold mine.

The proud person despises the humble, but the humble restrains his contempt, and changes it to pity.

Long residence in a place, enhances the influence of a good man, and calumny fears to dart her forked tongue at him, lest she might be called a viper.

An error is soon committed, but we can have a lifetime to regret it.

A stranger must not expect to escape the scrutiny of his new associates.

It is better to err in the behalf of pity, than listen to the call of self-love.

"Let me die" was the language of Jonah when he was dissatisfied with God's directions; and the same prayer is made now by modern Jonah's when in like predicaments.

He who acts as the Devil's servant, must be satisfied with the Devil's wages.

Satan cares not for your pledge, if he can but get your work.

Those whom God calls, Satan hinders if possible, and urges out those who should stay at home.

JOS. CLARKE.

Have You Repented?

THE nominal professor will readily answer the question in the affirmative, without a thought of the great work wrought in the believer by true repentance. We may profess to repent, and may even walk in church fellowship with the people of God, and be strangers to that deep heart-work necessary to salvation. A mere taking the name of "Christian," and an outward observance of ordinances, is not all that we need; for many will say in that day, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" They come up in the great day deceived; their profession will not save them. Brother! Sister! You who profess to believe the third angel's message, have you experienced that deep repentance which is necessary to work a thorough reformation in your life? Are those carnal desires that are not subject to the law of God, subdued? Does the love of God reign supreme in your heart?

We are apt to make a few faint efforts for eternal life, and then settle down into a sort of stupor, and glide along with Satan's mantle of insensibility drawn over us, till, unless awakened, we land in perdition. There can be no true repentance unless we have felt the claims of the law, that it reaches to the secret desires of our hearts. We must let that holy law, which we profess to obey, probe the depths of our hearts. Then, and not till then, can we see the corruption which lies beneath the surface. "Love is the fulfilling of the law;" and one of the great principles upon which the law hangs, is love to God; not esteem, or admiration, but love, holy purifying love; the word comprehends more than can be expressed.

We can only faintly describe love to God. It must be felt to be appreciated or understood. When we have this love, God will reign supreme in our affections. To please him will be our first desire; to honor and glorify him will be the chief object of our lives, and his pleasure the law of our hearts. Our idols will vanish before such love, like dew in the sunshine.

We have idols in our hearts which will keep our Saviour out, and shut the love of God from us. Some of our idols we might name: First, self, conceited, egotistical self, sits upon the highest throne. He is guarded and flattered by love of praise, worldly-honor, earthly-treasure, pride, love of ease, carnal desire, intemperance, and a host of others, which, unless we look carefully, will hide even the majesty of self.

The selfish heart cannot love God in sincerity; and whatsoever occupies the place in our affections designed for love to God, takes the form of an idol; and if idolaters, we shall come short of eternal life.

God is now vindicating his down-trodden law; he will show to the world that there is life, quickening, transforming life in that law which man regards as dead. He will convince the world that there is life and spirituality enough in his law to call people out from the world, and fasten their affections on God. And we may rest assured that if we lack in holiness or spirituality, we must either be reformed, or cut off from among his people.

But what shall we do? it may be asked. This we can do: we can examine ourselves to see what idols and rubbish prevent our opening the door of our hearts; we can try to see the sinfulness of sin, of inbred sin, of our desires, thoughts, motives, &c. We can cry mightily to God for help, for pardon and for his free Spirit to take full possession of our hearts. We can lay ourselves unreservedly upon the altar of God, rejoicing in that we are able to rest solely upon the merits of Jesus' blood; then, after we make a full surrender, an entire consecration, call upon God for pardon, and believe that he accepts of us; call in faith and he will hear us, and fill our hearts to overflowing. Then we can begin to live each moment with our hearts stayed on God, asking him to direct us in all things, always striving to possess the graces of his Spirit. Do this and our light will shine, we shall reflect the lovely image of Jesus, and God will be glorified.

E. B. SAUNDERS.

Penfield, N. Y.

Christ's strength is the Christian's strength.

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Bro. Colcord.

DEAR BRN. AND SISTERS: With you I would throw in my testimony in favor of the cause of the Lord. My greatest desire is to live out present truth.

The Lord has been very merciful and kind to me, in enlightening my mind upon subjects of such importance; those which concern our eternal interest.

Nine years ago this winter, Bro. Loughborough gave a course of lectures, in this neighborhood which lasted three weeks. At the close of the lectures, he entered into discussion with a Mr. Yeager, on the Sabbath question. At the commencement of this series of meetings, I had little or no interest in it, but as the Brn. produced good music, I began to be attracted to the place. The more I went the more I desired to go, and soon I began to give attention to what was said in the lectures.

During the debate, I paid good heed to the arguments, and before it came to a close—although I was but a lad, I was satisfied that Bro. Loughborough had the truthful position.

My Father immediately began to keep the Sabbath, but as no other member of the family chose to observe it, I neglected it. After the meetings, I used to argue in favor of the positions taken by the Adventists, while at school. But the scholars would turn upon me, and ask, "Then, why don't you live it out? If Saturday is the right day, why don't you keep it?" I had no answer with which I was satisfied. Still I procrastinated. Early the next autumn, my youngest sister and myself determined that we would break away from the errors of the past, and try to do God's will.

Since that time I have been trying to delight in the keeping of the Sabbath, and to call it honorable. Although crooked has been my pathway, and many the faults which I have committed, yet, thanks be to God's holy name, to-day finds me enjoying his mercy, and trying to fulfil his righteous covenant.

As the result of Eld. Sanborn's labors in this place, two more are keeping the Sabbath, and more are investigating. I believe the Lord is preparing the hearts of this people for the reception of the truth. And my heart's desire, and prayer to God is, that all who are willing to come out from the world, and renounce its follies may have light to see their way clear, and strength to obey.

G. W. COLCORD.

Mt. Carroll, Ills.

From Bro. Strong.

BRO. WHITE: I closed my meetings in Bushnell, Jan. 31. There are now fifteen in this place who have decided to go with us to the kingdom. One man who came here on business and a visit, has gone back to his friends with the good news that God's law is binding still, and with the determination to live it out. There are others still investigating, who we hope will soon be with us.

Taking into consideration the war feeling, merry-making among the young, two revivals in the vicinity, and the prejudice of the people, which is the hardest enemy to overcome, we had a very good hearing. The brethren from Orleans, and Fair Plains, joined with us several times, which gave us courage to go on, and it gave interest also to the meetings. I shall try to meet with them on the Sabbath occasionally. I commenced lectures six miles east of Bushnell in the Miner district, February 6.

P. STRONG.

Orleans, Mich.

P. S. If the preacher who visits the Orleans, and Fair Plains district, next quarter, can make a Sabbath and first-day appointment at Bushnell, it would be beneficial to them. Also, if he cannot go into Bro. Rust's neighborhood and meet with them, will he send his appointment to the Review so early that they may meet with the church at Fair Plains?

P. S.

From Bro. Osborn.

BRO. WHITE: I desire to let the brethren know that the cause is onward in Pilot's Grove. We had a good meeting at this place on the last day of last, and the first day of this year. It was a rejoicing time. I was told there were 70 testimonies given in some sixty minutes. I have been lukewarm for some time but at that meeting I made a new resolve that I would by the help of the Lord get nearer to my God, that he might warm up my cold heart; and I praise the Lord, he has been especially with me since then.

Bro. Brinkerhoof was with us on that occasion, he

gave us four discourses. They were upon subjects of vital importance to us. On the evening after the Sabbath he spoke on the death and sufferings of our blessed Redeemer. I have heard that subject presented many times; but never before was it brought so vividly before my mind. I could almost see the cruel rabble placing the contemptuous crown upon his head, and in the height of insolence spitting in his face; and driving the cruel nails through his dear hands. I could almost hear him say, "My God, My God, why hast thou forsaken me?" There, hung between the heavens and the earth, to die the death of a malefactor was the Son of the great God with the sin of the whole world upon him. No wonder the sun ceased to shine and the rocks rent. When he began to discourse upon these things with what power did the Holy Spirit send these truths to our hearts. I praise the Lord for such power manifested in these last days through the ministry.

Sunday he spoke on the subject of Spiritual Gifts. The subject was ably handled and many new ideas and strong arguments were adduced in favor of the perpetuity of spiritual gifts in the church.

May the Lord help us to live out these precious truths taught us in the third angel's message. Pray for us, that we here, may help make up the number for translation. Yours in hope.

S. OSBORN.

Pilot Grove, Iowa.

From Bro. Holiday.

BRO. WHITE: I would like to say to the brethren that we still feel thankful for the light of present truth. When we came here, four months since, we were all alone in the truth. Our unpopular doctrines soon attracted attention, and many became interested. Soon Bro. Ingraham came here and presented some points of the truth to the people, but could not stop with us long. As the result three are keeping the Sabbath with us. We have meetings and Bible class every Sabbath.

Efforts made in favor of truth, though short may accomplish much good. A few weeks since our papers were not known here; but there are three Reviews and two Instructors now sent to this office, and I have orders for six more Instructors. We feel that we are getting well paid for our labors. We feel encouraged to work on, praying that we may be faithful overcomers and be saved with the good of all ages.

Yours in love of the truth.

GROVE L. HOLIDAY.

Extracts from Letters.

BRO. T. H. RISINGER writes from Enterprise, Minn.: The Quarterly Meeting of the Enterprise church was held at the place appointed, Feb. 4 and 5.

Sabbath, at 11 A. M., quite a goodly number were out to hear the truth. As none of our ministering brethren met with us, we had some pointed and appropriate remarks from Bro. Farrar, after which all the brethren and sisters gave in their testimonies. The Lord being with us, we had a good season. We were much disappointed as to ministering brethren, as we expected one or two at this meeting. We think there is a good chance to do good here now. Two wish to unite with the church.

BRO. T. P. McREYNOLDS writes from the Camp of the 4th Iowa Infantry, Beaufort, S. C.: I received by the last mail three packages of publications from your Office, books and tracts treating on the great doctrines of the Bible. I feel very thankful for them. They are such books as I would delight to study if my circumstances would permit. When I received the packages I thought that I should be burdened with them on the march; but before morning I got rid of all of them I wished to, by those who were eager for them.

I love the precious truths that are coming to light under the preaching of the third message. I have a hard time here in the army, but still I do not feel discouraged. I know that the Lord will be with his children, and suffer no harm to come to them. I wish the prayers of his people, that I may do his will, and finally receive eternal life.

BRO. J. CHASE writes from North Leeds, Wis.: Ever since March, 1852, I have been trying to keep God's holy law, and I can truly say the way grows brighter the more I learn of it. I have no desire to turn back to this vain world for comfort. My trust is in God, and my comfort is with his people. The Review is a welcome visitor to us. I take delight in reading the letters from the dear brethren and sisters in the truth, and wish there were more of them. I believe we are drawing near the close of our probation. Jesus is soon coming.

It was a good piece of advice given by a sergeant-at-law to a counsellor, that he should not "show anger but show cause."

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 21, 1865.

The Draft.

We are publishing two small works which will be of great service to those of our brethren who may be drafted. Recent expenses, preparatory to publishing, have been such that in order to meet actual cost, those who order them should send \$1 for the two tracts.

J. W.

Prepare War.

"PREPARE war, wake up the mighty men," says the Lord by the prophet. The following statistics will show that something has been done in obedience to that divine command.

THE MANUFACTURE OF ORDNANCE.

SINCE the commencement of the war, the three foundries at West Point, South Boston, and Pittsburg, Penn., have together manufactured for the Government:

Twelve-inch rifled cannon, 1. Eleven-inch, 11. Ten-inch, 10. Nine-inch, 72. Eight-inch, 67. Seven-inch, 1. Ten-pounders, 219. Twelve-pounders, 230. Seventeen-pounders, 24. Twenty-pounders, 158. Thirty-pounders, 141. Fifty-pounders, 36. Eighty-pounders, 19. One hundred-pounders, 5. One hundred and fifty-pounders, 9. Rifled siege guns, 20. Guns of small caliber, 28. Total number of cannon, 1046.

Of mortars and howitzers they have made—Thirteen-inch mortars, 54. Ten-inch mortars, 61. Eight-inch mortars, 26. Eight-inch howitzers, 10. Total, mortars and howitzers, 151.

They have also turned out the following number of shot and shell: Thirteen-inch shells, 6,000. Eleven-inch shells, 2,829. Ten-inch shells, 2,050. Nine-inch shells, 3,200. Shot and shell of smaller caliber, 151,727. Total number of shot and shell, 173,226.

ARMS PURCHASED BY THE UNITED STATES.

The Secretary of War has submitted to Congress a voluminous document containing a statement of all the purchases of, and contracts for arms, made by the Government since April 12, 1861, with the particulars of such purchases, and the prices paid.

It gives the dates, and names of parties purchased from, and contracted with. The recapitulation shows there were purchased and contracted for the following muskets and rifles: Purchased, 236,156; contracted for, 1,908,800. Cash, \$40,495,715. Carbines purchased, 14,880; contracted for, 72,440. Cash, \$2,205,878. Pistols purchased, 19,422; contracted for, 75,500. Cash, \$2,105,892. Sabres and swords purchased, 68,718; contracted for, 142,500. Cash, \$1,887,770. Total, purchased, 333,677; contracted for, 2,197,240. Cash, \$46,144,665.

ENORMOUS CASTING.

The Sheffield (England) papers give an account of the casting of an immense anvil block, at the works of J. M. Stanley & Co., in that city. The mould was dug out in the center of the work, and was 12 feet square at the base, and 11 feet 6 inches in depth. It took the molten metal from five furnaces, and was 12 hours in filling, and the casting was six weeks in cooling, so that it could be lifted from the mould by hydraulic power. Its weight was one hundred and sixty tons. The anvil is to be used in the gun manufactory of Firth & Sons, and will sustain the shock of blows from a twenty-five ton Nasmyth trip hammer. This firm will be celebrated for possessing the largest anvil in the world.

Note from Bro. Cornell.

Bro. WHITE: Since last report, I have been trying to hold meetings as the weather would permit. At North Jay, there was a growing interest and a good audience, but the drifting snow storms broke up our meetings the third time, and then we concluded that it was of no use to wait for the roads to become pass-

able for another storm might immediately fill them again. We spent one Sabbath with the friends at Topsham and were gratified to see that the interest there has not abated, but there is a prospect of greater results from the tent effort than we had anticipated.

Our next effort was in Falmouth, where we have given thirteen lectures, and shall remain another week. Some are deciding to keep the Sabbath, and fourteen have subscribed for the Review. This place is about five miles from the city of Portland, so that I have met with the church in the city the two last Sabbaths, and find them encouraged greatly. I can truly say that the cause appears to be looking better in this vicinity.

M. E. CORNELL.

Falmouth, Me., Feb. 1865.

Appointments.

THE next Quarterly Meeting of the Seventh-day Adventist church at Fairview, Iowa, will be the second Sabbath and first-day in March, which will be the 11th and 12th of the month.

The brethren and sisters of the surrounding churches are cordially invited to attend. Brn. Snook, Ingraham, or Brinkerhoff, are expected to attend.

D. WEAVER.

PROVIDENCE permitting, I will meet with the church in Colon, at their Monthly Meeting, Sabbath, March 4.

JNO. BYINGTON.

Business Department.

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. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

D S Sutton 26-13, O P Trembly 26-13, W Martin 26-13, M C Hoag 26-9, Z Andrews 26-1, J Belden 26-13, Eld W Cottrell 27-1, D H Goss 27-1, A Morrison 27-13, R M Long 27-1, M T Lippincott 26-13, F Gould 26-13, J B Slayton 26-1, T Gardner 27-1, A Parker 27-1, Maria Mc Millan for Fanny Freeman 27-6, N Aldrich 27-1, E T Aldrich 27-1, J W Little 27-1, each \$1.00.

H S Stickles 27-13, E Sutherland 27-11, M Sutherland 27-14, C M Edmunds 26-1, B Warner 26-14, Mary Ewell 27-13, L Child 27-9, T Curtis 26-1, A H Lewis 27-13, G Adair 27-14, J W Burtis 27-14, Mrs Mary Farley 28-1, J P Benedict 27-13, J A Myers 26-1, J Osborn 26-6, each \$2.00.

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W P Davis \$1.41, 27-13, Eliza Greenlee 70c, 26-13, M Alexander \$2.45, 28-1, A Belden \$3.00, 27-1, G M Burnett \$5.00, 27-1, N N Lunt \$4.00, (2 copies) 27-1, N Chase \$3.00, 28-1.

Subscriptions at the Rate of \$3.00 per year.

T T Brown \$3.00, 27-1, N M Hopkins \$5.00, 28-10, J W Wolfe \$3.34, 27-13, J Goss \$3.00, 26-13.

Donations to Purchase a Stock of Paper.

Albert Avery \$2.00, M C Trembly \$3.00.

For Shares in the Publishing Association.

P C Rodman \$10.00, D W Johnson \$10.00.

General Conference Missionary Fund.

D Hugunin 88c, M C Trembly \$2.00, S Zollinger \$3.17, Church in Kensington, Conn. \$32.00, A Belden \$5.00, D W Johnson \$17.00, Church at Washington, N. H. \$56.00, Church at Newport, N. H. 40.00.

Cash Received on Account.

I D Van Horn \$1.00, N Fuller \$4.50, S H King \$5.00, J N Loughborough \$22.00, J F Carman \$10.00, H L Richmond for D M Canright \$9.10, E S Griggs \$10.00.

Books sent by Express.

S H King Ionia \$19.31, J W Grant, Lanark, Carroll Co., Ills. \$3.00.

Books Sent By Mail.

A Caviness \$2.28, S A McDonald \$2.52, J L Carlisle \$1.00, J Chase 83c, A Aldrich 12c, P D Lawrence \$1.00, Mrs G W Pierce 25c, M T Lippincott 20c, J B Edwards 25c, M Craft \$1.00, R Ladlee \$1.02, R Rogers 75c, D Warren \$5.00, T M Foster 55c, H Keefer 13c.

PUBLICATIONS.

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