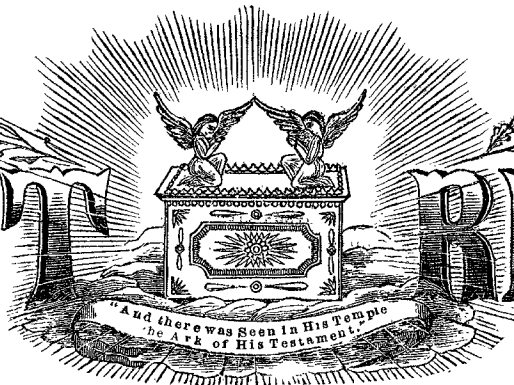


ADVENT REVIEW,



AND SABBATH HERALD.

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

VOL. XXV.

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Leave Us Not.

"O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles." Ps. xliii, 2.

LORD of all righteousness,
Down from thy dwelling place
Look with compassionate pitying eye,
Sins are besetting us,
Trials are fretting us,
Troubles encompass us, hear then our cry.

What are we worshipping?
Oh, let this question bring
Home to our feelings with soul-stirring strains,
Whether we love or no,
Forward or backward go,
In our march Heavenward to the bright plains.

Idols before us stand,
Round us on every hand,
Friends are caressing and lead us astray,
Shall we bow down to them?
Must we give over when
Arms have encircled us, arms but of clay?

Tear we from their embrace,
Strip for the heavenly race,
Lord on thy potent arm now we rely,
Idols to darkness fling,
Friends shall no longer cling,
Friends who when troubles come, speedily fly.

Wait we for thy caress,
Leave us not comfortless,
Lord of our life, let thy promises sure,
All through our journeying,
Keep us from murmuring,
Lead us through gently where all things are pure.

Then in the harvest time,
With saints from every clime,
Who wait in silence the summons to come,
Join we the jubilee,
With Him who made us free,
And with his precious blood, bought us a home.
D. H. LAMSON.
Olivet, Mich.

Reasons Why Believers Should Study Prophecy.

[THE following excellent remarks on prophecy will speak for themselves. All we have to say to the reader is, Peruse them carefully, meditate upon them, and let your interest in this delightful and important branch of the word of God be greatly quickened.—ED.]

We might plead strongly for prophecy as *part* of the gracious revelation of God, and ask why it should be more neglected than any other portion of God's book? We might maintain that all who have a Bible should read it regularly through, as well as more frequently turn to favorite doctrinal and consolatory portions; but the arguments adduced on behalf of the study of prophecy shall refer to its own intrinsic claims. We shall consider, then,

1. *The grandeur of the subject.* Prophecy—what is it? To prophesy is to foretell events yet hidden in the womb of futurity. Prophecy discloses to us God's thoughts about the future—my future—man's future—the world's future. How many will listen to the conjectures of clever men; but when God delivers prophecies, how few diligently hearken! This is ungrateful and unwise; for, in revealing to us the future, God treats us with peculiar grace and confidence, and discloses to us what intimately concerns ourselves as well as his own glory. "We are prospective as well as retrospective creatures; and prophecy is the nourishment provided for part of our nature." The subject of divine prophecy is wonderful, whether we consider its Author, the instruments employed, the various methods of communicating it, or the lofty themes dwelt upon. Prophecy displays God's foreknowledge; and, in studying it, we are brought into communion with himself. Prophecy spans all time, and reaches forward to the ages of ages. It takes in a large portion of the world's history, and contains the most accurate records extant of the mightiest nations. It is a map of the journeyings of God's church; a description of all her enemies throughout all ages. It clearly reveals the triumph of God's people, and the destruction of his foes.

2. *The glory of the chief theme of prophecy* demands for it our reverent study. The first note of the prophetic harp ("the seed of the woman shall bruise the head of the serpent"), being interpreted by other oracles, means that "the eternal Son of God shall become man, shall suffer, die, and triumph in his own person, shall save those who trust in him, and reign together with them forever." Almost the last note of the tuneful harp is, "the testimony of Jesus is the spirit of prophecy." Prophecy without Jesus is a body without life. He is the *inspircer* of all prophecy. It is a beautiful, refreshing, instructive shadow, cast from Him, the glorious substance. He *pervades* it. It is as full of Him as the living body is full of the animating soul. He is its glorious center. The first and second advents of our Saviour are the two centers round which prophecy revolves. He also *performs* it; *prophecy fulfilling is Jesus acting.* He opens the seven-sealed book, for he alone is worthy to do so; for this, he hath all power in Heaven and in earth. *Prophecy fulfilled is Jesus manifested.* This may be largely traced to his first advent, and present glory; and it shall be still more largely displayed when the day of the revelation of Jesus Christ shall come. Then when he appears, the Conqueror, the Bridegroom, the King, the Renovator, all the prophets shall do him homage as the great substance and fulfiller of their lofty predictions. (Acts iii, 21.) Then shall the minuteness and magnificence of prophecy be seen; and those holy men "who searched what and what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow," shall, when they stand in the midst of that glory, see the amazing fullness of their own predictions. If these things are so, it follows, that to neglect prophecy is to overlook part of the glory of Christ, and to do this, is to grieve the Holy Spirit, and to rob our own souls of much that ministers to the joyfulness of hope.

3. *There are special promises to encourage believers to study prophecy.* That book which, above all others,

has been perverted or neglected, is specially commended to our attention; and a promise is made to those who humbly study it; "Blessed is he that readeth, and they that hear the word of prophecy, and keep those things that are written therein, for the time is at hand." (Rev. i, 3.) Let not the taunts of even good men who may charge you with presumption, discourage you from prayerfully reading this blessed book, so sublime, spiritual, and solacing, to the observance of which, God has attached a special blessing. There may be in it many things which you cannot understand; but as others, besides learned astronomers, may be benefited by gazing on the midnight heavens, so you, though the simplest believer, shall not study this book in vain. There you shall see the glory of Jesus; the interest which he takes in the concerns of his church; the absolute certainty of the triumph of that righteous cause so dear to you; and these themes and thoughts shall awaken reverent feelings, and rejoicing hopes. Here is a blessing for the devout student; and some one has well said, that "we are none of us so rich as to be able to afford to lose a blessing."

We should also observe, that in the passage of Peter recently quoted, it is said, "that *unto us* the prophets did minister the things which are now reported unto you." Thus we are taught that we, who live under this present dispensation, are the *special heirs* of the prophecies, and particularly of the revelation of the glory of Christ and his church, which they unfold.

4. *The utility of prophecy* is an argument for the earnest study of it. The present age is considered to be an eminently practical one; we wish that, in the best sense, it was more worthy of the name. There is certainly a disposition to inquire concerning systems and theories, "What is their use? what shall we gain by them?" Prophecy will abide this test far better than many other studies and pursuits upon which much time and energy are expended. We have divine authority for this assertion. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." (2 Pet. i, 19.) Prophecy is here called "a light." Light is beautiful and beneficial; it discovers, directs and cheers; it is the favorite Scripture emblem to set forth knowledge, joy, and purity. True, light is mysterious in its origin and nature; whether it is matter or motion, the learned cannot tell us; but we do not despise it because we cannot comprehend it, nor refuse to use it because we fail to define it. Let us act thus as regards prophecy. The world is dark; ignorance, sin, error, and misery abound. Reason and philosophy cannot guide us through the present, or animate us by revealing the future. Prophecy can and doth perform both these kind offices for us. We have to traverse a dark wilderness; oh! for a Heaven-lit lamp, to be to us that which the cloudy pillar was to Israel! We have to navigate a dangerous ocean, abounding with rocks; oh, for a beacon light, by its friendly glare to reveal our danger, and to point to the desired haven. Clouds and darkness are sometimes around our Father's throne; oh! for a ray to pierce them, to tell us that his name is *Love*, and that he overruleth all things for his own glory and our good. Prophecy is that friendly lamp, that beacon light, that teaching ray, "where-

unto," it is expressly declared, "we do well to take heed."

5. *The commendation bestowed upon a prophetic student of old, and the honors heaped upon him, should stimulate us to study.* Daniel, the man "greatly beloved," was a devout, prayerful, and practical student of prophecy. He stands out in glorious contrast with Balaam, through whose gifted mind a flood of heavenly light rolled, but left him still in darkness. Behold Daniel on his knees, studying the prophecies of Jeremiah (Dan. ix.); listen to him, how he pours out his full heart in penitential confession and wrestling supplication; nor did he plead in vain. The angel Gabriel was caused to fly swiftly, with the following cheering message: "O Daniel, I am now come forth to give thee skill and understanding. . . Thou art greatly beloved: therefore understand the matter and consider the vision." (Dan. ix, 22, 23.) A similar declaration was made to him afterward: "Fear not Daniel; for from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words," (chap. x, 12); "I will show thee that which is noted in the Scriptures of truth." (Verse 21.) These testimonies prove the approbation and delight with which God contemplates those who humbly and devotionally "set themselves to understand the truth." We may not expect an angel to fly swiftly to us with some commending word, but we may expect the presence and teachings of Him by whom holy men of old spake, and concerning whom Jesus said to his disciples, "He shall show you things to come," and, in so doing, teach, comfort, sanctify you, and glorify me.

The last glance we get of Daniel in the sacred word, is fervently desiring more light concerning the future. "I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?" (Chap. xii, 8.) Though it was not the will of God then fully to answer the question, or to reveal those things which were "closed up and sealed to the time of the end," yet still some information was given, and the divine complacency in Daniel was discovered by the consoling promise with which the book closes: "Go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

6. *The peculiar times in which we live, furnish an argument for the study of prophecy.* What wonders have been wrought, how many prophecies have been fulfilled, and how many new predictions given, since the time of Daniel! And now, "the time of the end" is drawing near. The last days will be "perilous times." Then will be the season of rapid fulfillment of prophecy; the time when the energy of Satan and the power of God will be both put forth in an unprecedented manner. We have seen extraordinary events occur in our times, and these events have attracted some degree of attention to prophecy, and led men to ask, "What will be next?" There is reason to believe that all we have seen is "but the ripple compared with the breaker." There is great danger when there is a lull in the storm, lest men relapse into greater forgetfulness. The skillful mariner does not look merely at the waves just around his vessel; his practised eye sees the storm in the distance, and he prepares accordingly. But how shall we be prepared for coming events unless we study the book of prophecy, in order to "discover the signs of the times?" It is the duty of the church to warn the heedless world of the approaching storm, as Noah warned the ungodly of the coming deluge; but how can she do so, unless she reads her commission, and is "moved with fear," even as Noah was? Such testimony may not be welcome, but it must be borne. Just before the first destruction of Jerusalem, there were many who cried, "Peace, peace; the temple of the Lord are we." But, one sorrowful-hearted weeping prophet was constrained to contradict them all, and to announce the speedy coming of the desolating storm. He was despised, ridiculed, and imprisoned; but still his words were verified; and that very prophet hath said, "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain on the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart; in the latter days ye

shall consider it." (Jer. xxx, 23, 24.) May we all consider it before it comes, and then, being found in Christ, we shall escape all these things which shall come to pass, and stand before the Son of man. (Luke, xxi, 26.) And let us bear in mind, that to us as well as his disciples, Jesus says, "But take ye heed: behold, I have foretold you all things." (Mark xiii, 23.)

Such are some of the reasons why prophecy should be diligently studied.—John Cox.

Protestantism vs. Catholicism.

THE following facts concerning matters in the city of St. Louis, we copy from a late issue of the Earnest Christian. It shows both the insidious workings of the Catholic power in our midst, and the evils resulting from the exclusiveness of the popular Protestant sects. And while unjust respect is paid to persons, and wealth is honored above moral worth, and the poor shut out from attention and sympathy, what can be expected, but that the evil should not only continue, but increase, and many more be driven to the communion of the mother of harlots. How unlike is the popular ministry of to-day, to the Master who was no respecter of persons, and how unlike the Christianity of the 19th century to that of Christ and his apostles, to which the poor had equal access with the noble and the great.

Speaking of St. Louis, the Earnest Christian says:

ST. LOUIS.—This must always be one of the most important cities in the United States. Its location is very advantageous. It is near the junction of the Missouri and Mississippi, which with their tributaries, drain a large part, and that the most fertile part of our national domain. St. Louis is the place where the immense commerce of these rivers naturally centers. Boats of lighter draft are required for the up-river trade, and both passengers and freight are re-shipped here. The manufacturing facilities of this city are excellent. Immense coal beds are found within ten miles of the city, and a mountain of iron ore is but a few miles distant. The country around is very fertile, and capable of sustaining an immense population. The present population of St. Louis is said to be 187,000 and is rapidly increasing. Here is a great field for laboring for the salvation of souls. A large proportion of the people attend no place of worship whatever. Of the religious denominations, the Roman Catholic is the largest, most influential and prosperous. They claim to have received in this city, over six thousand converts within the past two years. We conversed with one of these converts, a lady of intelligence. She said her dislike for Protestantism arose from the treatment she had received from her Protestant friends. She had formerly been a member of the M. E. Church, and all her relatives were generally Methodists or Baptists. She said that when she was in affluence, and could give the ministers five or ten dollars when they called, their calls were frequent, and their attentions all that could be desired. But when reverses came and their property was lost, not one of them, though frequently invited to do so, ever called again. As Protestant friends fell off, the Catholics became more kind and attentive than ever. Books were given her to read, designed to lead her to embrace the Catholic faith; she went to their churches, and found that the poorest were as welcome as the most wealthy and aristocratic, and finally at a protracted meeting held by some of their most zealous and eloquent priests; she, with many others, united with their church. Of the seventy-six church edifices, twenty-eight are Roman Catholic, and these are by far, the largest and most numerously attended. There are, in all, forty-four orthodox, evangelical churches. Suppose them capable of holding an average of 500 persons each, this would make church accommodations for only 22,000 souls. But these Protestant churches for the most part are upon the exclusive system. The right to attend them, depends upon the ability to hire a seat. The spiritual welfare of the masses brought up in the Protestant faith is uncared for. Multitudes are rush-

ing down to hell. Many, no doubt, are in the condition of two young men from Buffalo, former attendants of the Free Church there. At the close of service, they came forward and made themselves known to us. They said they had not attended church anywhere since they had been in St. Louis, for they did not know where to go. Americans do not like to accept a seat in a church, perhaps grudgingly given, to which others claim the exclusive right. They do not like to be treated, either as intruders or paupers. St. Louis, like most of our large cities, is as properly a mission-field as Constantinople or Calcutta.

How to Ruin Your Health.

THOSE of our readers who are trying to destroy what health they possess, and have not quite succeeded, will please take their choice of the following prescriptions:—

1. Sleep in bed late.
2. Eat late and hot suppers.
3. Turn day into night.
4. Go with wet feet.
5. Instead of air, exercise, and wholesome food, take pills.
6. Try all the new quacks.
7. If they don't kill, quack yourself.
8. Wear unreasonable clothing.
9. Squeeze your chest with tight lacing.
10. Overeat, particularly if what is set before you is indigestible.
11. Fret at everybody and everything.
12. Load the stomach with tit-bits between meals.
13. Be late to church, the cars, and business, and then hurry to make up for lost time.
14. We should especially recommend lunch of strong coffee, mince pie, sausages, ice cream, candy, and nuts at night, just before retiring.
15. Have a dietetic hobby—no matter what—beef and tea, or roots and water, and be sure and discuss it at every meal with some one who do n't agree with you.
16. If ill, sit in a dark room, refuse company, read doctors' books, study physiology, and count your pulse.
17. Ride a religious hobby; an exciting theory of unfulfilled prophecy would not come amiss.
18. Carry your business into the Sabbath.
19. Overwork, then raise your flagging energies by the use of alcoholic stimulants.

Our Eyes.

INDIGESTION is the principal source of weak eyes. Reading in the cars often seriously disturbs the vision. A delicate and wonderful apparatus within the eye is constantly busy in adapting it to the varying focal distances. The jerking motion of the cars compels an exhausting effort to maintain the required adaptation. Thousands of eyes are spoiled by reading in cars and other vehicles. Recently I was consulted by a railway expressman who had become totally blind by reading the newspapers in the cars. Thousands, who have never consciously suffered any inconvenience from the habit, are obliged to wear glasses prematurely to correct an unsteadiness of vision produced in this way. Reading with the gas-light before you is another cause of weak eyes. The light should always hang quite high and behind you, and allowed to shine over the shoulder. If convenient, over the left shoulder. If using kerosene, it is best to employ the lamps which hang on the wall. Neither should you read with your face toward the window.

Reading by twilight is dangerous. Gradually accommodating itself to the receding light, the eye is unconsciously strained. I have seen more than one case of grave disease of the eye, produced by an undue effort to use the vision too long at twilight.

White paint is another mischief to the eyes. White paint outside, white paint inside, white paint everywhere. During the season of brightest sunshine the glare hurts the eye. I wonder if it is not in bad taste likewise? I notice that artists have none of it about them.

In our constant reading, the eye-sight is much tried

by the white paper. I hope that the tinted paper, with a still deeper color, may become fashionable.

Avoid reading by artificial light when you can. We read too much. We read as we eat—pell-mell, hotchity-potch; no mastication, no digestion. If, as a people, we read less, we might know more. Few indications are more unpromising in a child than a remarkable passion for books. I doubt if a good lady, who called on me the other day, with her son, will ever forgive me for what I said to her. Her boy was of the regular Boston type—great head and eyes, with small and narrow chest. She said in a mournful voice, but with evident pride: "Ah, doctor, he has such a passion for books. As soon as he is out of bed he is down at some great book and scarcely leaves it but for his meals. He never plays like other children." I told her, among other things that unless she could break up that habit, her son would very likely turn out a *dolt*. She left very soon with the belief that I did not understand her son's case. I should have about as much hope of a man who gave himself up to childish sports as I should of a child who gave himself up to the habits and life of a man.

The newspapers have much to answer for in the way of small type and imperfect printing. I would cheerfully give two hundred dollars a year to support a newspaper which would give us, morning and evening a half column of the really reliable news, instead of fifteen columns of diluted speculations and tricky canards, the reading of which hurts our eyes and wastes our precious time.—*Dio Lewis, M. D.*

Gleanings on Prophecy.

PROPHECY is history anticipated and contracted; history is prophecy accomplished and dilated. . . Lying oracles have been in the world; but all the wit and malice of men and devils cannot produce any such prophecies as are recorded in Scripture.—*Bp. T. Newton.*

God doth not use to set his people to work in the dark; they are the children of light and they are no deeds of darkness which they have to do. . . Yea, he always suits their light to their labor, and gives them a clear discerning of what he is about.—*Dr. J. Owen.*

God travels to satisfy our comfort, but not our curiosity.—*Lord John Napier.*

The giving ear to the prophets is a fundamental character of the true church.—*Sir I. Newton.*

The Revelation was not written without tears, (Rev. v, 4,) neither without tears will it be understood.—*J. Wesley.*

A blessing is pronounced on those who hear, and read the words of this prophecy, (Rev. i, 3.) . . . God commands the study of the book to us. Who then shall say, Let it alone? . . . I cannot but think it is a sin for any minister of the Gospel to say he knows nothing about it.—*B. Slight, A. M.*

The prophetic portions of the sacred Scriptures . . . are a beacon light, in times of storm and agitation on the great ocean of human life, thrown out to guide us as we navigate, and to warn us of the breakers on dangerous coasts.—*Dr. G. Duffield.*

Prophecy is equivalent to any miracles, and is of itself evidently miraculous. . . The voice of Omnipotence alone could call the dead from the tomb,—the voice of Omniscience alone could tell all that lay hid in dark futurity, which to man is as impenetrable as the mansion of the dead, and both are alike the voice of God.—*Dr. A. Keith.*

God gave us his word of prophecy, not to puzzle, mislead, or deceive, but to be a light to teach us his own purpose, and our duty and chief end.—*James Scott.*

No discussion on the fulfillment of prophecy must ever divert, but, on the contrary, should draw our minds to the consideration of our personal safety in the sight of God. Are we hiding ourselves within the Everlasting arms, and when the last storm shall come and the last thunder shall roar, and the last fires shall blaze, are we conscious that we shall be found resting on the rock that shall never fail?—*Dr. Cumming.*

In God's time, which is the best time, and in God's way, which is the best way, prophecy shall certainly

be fulfilled. Every word of Christ is very pure, and therefore very sure.—*Matthew Henry.*

As a band to bind these gleanings together, we take the words of the Apostle, "Despise not prophesyings." J. M. O.—*in Ad. Herald.*

Acquaint Thyself with God.

"Acquaint now Thyself with Him and be at Peace."—*Job. xxi, 22.*

ACQUAINT thyself with God,
If thou wouldst read aright,
The book of nature, ever spread
Before thee, day and night;
If thou would'st fully learn
The wonders there displayed,
Enshrine its Author in thy heart,
And love what He hath made.

So shall the warbling grove,
The surge with mountain swell,
The Bannian on the Indian sands,
The Lily in its dell—
Yea, every winged seed
That quickeneth 'neath the sod,
Teach heavenly wisdom, if thy soul
Acquaint itself with God.

There are who gather wealth
From many a storied page,
That tendeth but to wrinkling care,
Nor warms the frost of age,
Yet thou, with lowly mind,
Intent on sacred lore
Acquaint thyself with God, and be
At peace forevermore.

Thoughts on Phil. 1, 23.

"FOR I am in a straight betwixt two; having a desire to depart and to be with Christ, which is far better." Phil. i, 23. This passage is used by many teachers of divinity so-called, at the present day, to prove the consciousness of the dead, and that the righteous dead, or their immortal, conscious souls, go immediately to Heaven, are with Christ, and enter upon a life of happiness and felicity, unbroken, save when at the day of judgment, they are brought before the judgment seat of Christ, trembling perhaps, for fear they may have been enjoying that which they were not entitled to enjoy; for they have then to be judged of the deeds done in the body, say these theologians. But I think this position is easily shown to be unsound. In the context, Paul shows that he is truly satisfied that all things that should befall him would turn to the glory of God. His "bonds in Christ, increased the confidence of the brethren, so that they were much more bold to speak the word without fear." Even the contentious, disputing with those who proclaimed the gospel, were announcing Christ. Though thinking to add to Paul's bonds, they were adding to the cause by awaking inquiry in honest minds, and leading such to investigate, and bringing them to a knowledge of the truth, even as the work of opponents now is resulting. Says Paul, "I therein rejoice, yea, and will rejoice." And seeing the same results to-day, we may, like the beloved Paul, rejoice thereat. He continues, "So now, also, Christ shall be magnified in my body, whether it be by life or death." It would advance the cause any way, whether he suffered death at the hands of his accusers and the authorities at Rome, where he then was a prisoner, or, as he soon expected to be, he should be released, and live. Chap. ii, 24. "For to me to live is Christ, (for Christ—Griesbach) and to die is gain" (to the cause of Christ). He, by his readiness to seal his strong faith in the gospel which he preached, even with his life, led many to believe on the Lord. Were life and death placed before him, he knew not which he would choose, were he to consult his own wishes in the matter, "Yet what I should choose I know not." But looking at the wants of the churches and the needs of the cause, the Spirit of the Lord told him that it was necessary that he should remain with them still. "Nevertheless to abide in the flesh is more useful for you."

But says the objector, "He was very anxious to depart and be with Christ, which was far better than to stay. And it seems to me that he plainly teaches here that when he departed this life he would immediately

be with Christ in Heaven." We agree that to be with Christ is far better than to live in a sinful world. But that he here teaches that he should go to Christ the moment he died, we deny. "God has provided some better thing for us, that he without us should not be made perfect." For this would not harmonize with what Christ told his disciples, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." This teaches that we are with Christ by his coming again to earth to receive us; and Paul teaches the same in I Thess. iv, 16, 17. "For the Lord himself shall descend with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Paul then, does not teach anything differently in the text under consideration.

But says the objector, Christ's second coming is death, and Paul desired to die that he might be with him. We object to this for the following reasons:

1. Were this true, it would not be his coming to us, but our going to him. Jesus says himself, to all his disciples, "Little children yet a little while I am with you, ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come; so now I say unto you." Peter wanted to know "whither goest thou?" Wanted to go right after him I suppose. But the reply is: "Whither I go, thou canst not follow me now, but thou shalt follow me afterward." Peter slept and still sleeps in Jesus, but he will rise. "Marvel not at this; for the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Jno. v, 28, 29. "He that believeth in me, though he were dead yet shall he live." When? At the last trump, when the Saviour comes and the dead in Christ rise first. When shouting victory, victory over death and the grave, they shall meet the heavenly train in the air, and then,

"Together to their Father's house,
With joyful hearts they go,
And dwell forever with the Lord,
Beyond the reach of woe."

2. It would make death to be the "Lord of love" instead of the "king of terrors."

3. At the death of any person, the Lord does not descend with a shout (a loud burst of voice—*Webster*). The voice of the Archangel, and the trump of God, are not heard; silently the life departs. The dead in Christ do not rise, and what is still more evident to the eyes of all mankind, those who are living Christians, on the earth, are not "changed in a moment, in the twinkling of an eye," and caught up into the clouds, and disappear to be seen no more.

4. Were it true, it would make Christ's second coming, his first coming to all who lived and died prior to his birth in Bethlehem, which is ridiculous and absurd.

5. It would bring salvation to all men irrespective of faith and obedience. Proof: "Unto them that look for (are expecting,—Griesbach's translation) him, shall he appear the second time without sin unto salvation." All are expecting death, all look for it to overtake them sometime, hence all are looking for Him, if death is the second coming of Christ. Unto them that look for him he appears, without sin unto salvation. All are looking, hence he appears to all without sin unto salvation; therefore all are saved, and my orthodox objector comes out a Universalist. H. C. MILLER.

Chicago, Ill.

INDIVIDUAL RESPONSIBILITY.—That was a fine purpose of a young Christian, which he entered upon his diary—"Resolved, that I will, the Lord being my helper, think, speak, and act as an individual; for as such I must live, and as such I must stand before God. I have been waiting for others. I must act as if I were the only one to act, and wait no longer."

We must die alone. We must render up our account each one for himself. The final reckoning will be between Thee and Me. "Thou art the man," and "Follow thou Me," are the divine verdict and requirement.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 16, 1866.

URIAH SMITH, EDITOR.

A New Champion with New Arguments.

As proposed in last week's Review, we resume our examination of Eld. Sheldon's effort against the Sabbath, found in the Voice of the West of May 2. It is a pitiful sight to see a man in the present state of astronomical science, stand up and roundly assert that the earth is flat, that it has four square corners, that it is stationary, and that the sun performs his daily circuit around it, either ignorant of the light that exists on this question, or in his willful bigotry despising it. If any man of ordinary intellect and information, would be ashamed to take such a position as this, then theologians, those who set themselves up for teachers in Israel, ought to be ashamed to be found year after year plodding doggedly along through the stupid arguments which have been a thousand times refuted, and making assertions, in comparison with which the declaration that the earth is flat, is glorious and consummate wisdom.

Says Eld. S. "The law entire, of which the decalogue was a part, expired at the cross." "The law entire, of which the decalogue was a part." The great truth that the decalogue is of itself a separate and distinct law, is thus quietly ignored. Yet nothing can be plainer than this. We will not discuss the subject here. Those not familiar with it, are referred to Ex. xxiv, 12; Deut. xxxii, 2, and to the pamphlet entitled, The Two Laws, published at this Office. "Expired at the cross." Is he sure of this? His colleagues do not all agree with him. Some place the death of the law at John: "The law and the prophets were until John." Others put it at the cross; others at the resurrection; and some at all three of those places! We would advise them before attacking the enemy to become united among themselves, for a house divided against itself cannot stand. But reader, think of this: The law entire ceased at the cross. God found it necessary to abolish all his laws there. Omniscient wisdom could not frame a law that would be adapted to the race till the close of their probation! But the time came when it was found to be faulty, and must be taken out of the way. There too, God must abolish his own constitution and government, repeal the moral principles binding on man, and sweeping aside all his former work as faulty, imperfect, and unworthy longer to endure, commence entirely anew! And then too, to represent Christ as dying, and offering up his infinite sacrifice to pay the penalty of an imperfect law! No language can be found fitly to describe the mental or moral obliquity involved in such a view. These are the legitimate fruits of the position set forth by Eld. S. and his coadjutors. He professes to find something in our theory which he calls absurdities. We hand these back and call them blasphemies.

Having stated that the law expired at the cross, he continues: "But some of its prohibitions and commandments are enforced under the gospel arrangement." Yes. When? where? how? and by whom? These are questions which our opponents forget to answer. It is very easy to assert that the law has ceased, and to be very positive in the matter. And the careless and unthinking will perhaps accept the assertion without further investigation. But let people place the abolition of the law at what point they please, it is impossible to enter into an argument to show just how much of the law has been re-enacted, when it was done, and by whom it was done, and in what manner the change was promulgated, without manifesting their folly to the most superficial and casual observer. Hence on these points they very wisely forbear.

In relation to the re-enactment, however, they are pretty sure to state this, as Mr. S. does not fail to do: "But never is the seventh day Sabbath enforced under the gospel arrangement." Until the opponents of the

Sabbath show the necessity for the re-enactment or enforcement of that institution in the gospel dispensation, and state what they will acknowledge to constitute an enforcement of it, they cannot justly call upon us for our evidence. When they will do either of these things, we stand pledged to produce a five-fold more frequent recognition of the Sabbath law, and Sabbatic institution in the New Testament, than of any other one of the ten commandments.

Mr. S. now writes himself down as a worshiper of images as follows: "We observe only that part of the law which is enforced under the gospel arrangement whether from the tables or from the book." As he cannot find in the New Testament an express re-enactment of that portion of the old law which prohibits the worship of images, such as he demands in respect to the Sabbath, he has positively declared that he does not observe it, hence he must be a worshiper of images.

He next gives us the heading, "The decalogue not in force in the gospel age." Over against this we set the words of our Lord, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all [things] be fulfilled." Being, as they are diametrically opposed to each other, we are not long in determining which declaration to adopt, nor will any one be, who prefers the words of the Lord Jesus Christ to the assertions of men. But outside of the decalogue, is there a command anywhere to be found in the Bible for the keeping of any day as a Sabbath? There is not, and none will claim it. If then the decalogue is not in force in the gospel age, and the Sabbath is not enjoined, where is the Sabbath for this dispensation? There is none. This fixes upon him the stigma of "no Sabbath" beyond the possibility of evasion, to say nothing of what it does for the Voice of the West, notwithstanding its editor strenuously spurns (that is in word), the idea of being a no-Sabbath man.

We now approach a portion of Eld. S.'s effort, in which for reasons assigned in our former article, we are presented with something which has at least the credit of being tolerably new. On these points we will quote from his article more at length. In answer to the question whether or not the law on tables of stone may continue in force through the gospel age he says:

"We reply no; because several items in that writing on the tables of stone are not in harmony with the gospel arrangement, and are applicable only to the obsolete law of Moses. Let us look at several points: "I am the Lord thy God which brought thee up out of the land of Egypt, out of the house of bondage." (Ex. xx, 2). This was true of the Israelites, but is not true of Gentile Christians. They were never in 'bondage' in 'Egypt'; but if this old arrangement of law, engraven on stones, is still in force without change, and obligatory upon Christians, it makes God constantly proclaim an untruth to them, for this statement is a part of the writing on the tables of stone. This is invulnerable proof that this law was arranged, not for Gentiles, but for Jews."

If Eld. S. had taken the trouble to examine this point a little more critically, he might have saved himself the mistake of making an assertion so utterly erroneous. Is it not true that the words which preface the ten commandments in Ex. xx, "I am the Lord thy God," &c., were ever engraven on the tables of stone. There is no record of any such thing, but everywhere the contrary. Concerning the writing on the first tables we have in Deut. iv, 12, 13, the following testimony: "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." This testimony is sufficiently explicit. "He declared unto you his covenant, which he commanded you to perform." What is his covenant? To make the matter plain beyond misapprehension, Moses adds, "even ten commandments." Then God's covenant, not the Sinaitic or first covenant, mark, but God's covenant consisted of something to be performed, even ten commandments. Nothing then belongs to that covenant except something to be performed, something that is a commandment. But the preface to the ten commandments is not a commandment, and nothing to be performed; therefore it is no part of the covenant of which Moses speaks. The inspired writer then proceeds to say in relation to these

ten commandments, nothing else, "and he wrote them upon two tables of stone." Nothing but the commandments, therefore, were written upon the tables. That exactly the same writing was upon the second tables, as upon the first, Moses thus testifies in Deut. x, 4: "And he wrote on the tables [the second tables which Moses made and carried up, after he had broken the first] according to the first writing, the ten commandments." See this point discussed at length in History of the Sabbath, pp. 79-81.

But Mr. S. should have followed his own reasoning to its legitimate conclusion. Had he done this he would have seen that the language that prefaces the ten commandments, could no more apply to the generations of literal Israel, then future, than to spiritual Israel under the gospel dispensation. For it was not literally true of any of the Israelites, except those then living, that they had been brought up out of the land of Egypt. Thus Eld. S.'s own argument "makes God constantly proclaim an untruth" to all Israel, after the generation that came out of Egypt had passed away. He should be more careful in his conclusions. As an introduction of God to the people as he was about to utter the ten commandments, the words with which he prefaced these commandments were proper. Of that generation to whom they were spoken they were true. Of no other would they be true. They could therefore form no proper part of what should be engraven upon the tables. Hence Moses is ever careful to discriminate between them, and what the tables did actually contain.

The second proof that the decalogue cannot be binding in the gospel age is given as follows:

"For I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate me." (Ex. xx, 5). This principle does not hold good in the gospel age, for Jeremiah plainly predicted its termination at the introduction of the New Covenant: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. [Why? Because] 'Behold the days come saith the Lord, that I will make a new covenant with the house of Israel' &c. (Jer. xxxi, 29-31). Under the old covenant, the Jews understood that the 'iniquity of the fathers' might be visited upon the children; hence, they inquired concerning the blind man, 'For whose sins was this man born blind? For his own, or for his parents?'—recognizing the principle that the iniquity of his father might have been visited upon him. The same thought was in their minds at the crucifixion, when they exclaimed, 'His blood be on us and on our children.' This principle is not an ingredient of the New Covenant, and is in opposition to it; but if the decalogue, as an unchanged instrument, in its original form, is still in force, this obsolete relic of a dead law must still be in force, and clashing with the principles of the gospel."

We behold in this the same lack of discrimination that is so discernible in the preceding argument. Visiting upon the children the iniquity of the fathers, is not visiting upon the children the punishment due to the fathers for their iniquities. These Mr. S. confounds together, and charges the abhorrent doctrine last stated upon the holy, just and good law of God, and its great author. Having stumbled upon this infidel doctrine, cross-eyed prejudice sees in it a fancied objection to the Sabbath, and greedily swallows it. It is no credit to the no-Sabbath side of this controversy to be made to shoulder upon itself assertions by which infidels have tried to blacken the character of the Bible and the God of the Bible. A few pages of Nelson on Infidelity, pp. 271-278, would doubtless do Mr. S. good right here, if we had room to transcribe it. Has he never read Eze. xviii? God there expressly declares that the son shall not bear the iniquities of the fathers. Verse 20. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." This certainly does not belong exclusively to the new covenant. It was applicable under the old, as well. And it seems to have been spoken to correct an error into which the Jews had fallen, expressed in verse 19, thus: "Yet say ye, Why? doth not the son bear the iniquity of the father?" So in the passage quoted by Mr. S., Jer. xxxi, 29, it reads, "They shall say no more, The

fathers have eaten a sour grape and the children's teeth are set on edge." Then this is something that they say. Has God ever said it? Never. And cannot our friend discriminate between what God says and what man says? If not, we shall next expect to hear him trying to prove a temporal millennium from Isa. ii, and Micah iv.

But when does the language which he quotes have its special application? To the new or gospel covenant he answers. Then that covenant has not yet commenced, for at the time when that language was to apply, God says of Judah and Israel, "And it shall come to pass that like as I have watched over them to pluck up and to break down, and to throw down, and to destroy and to afflict; so will I watch over them to build and to plant." Then follows the language in question, "In those days they shall say no more, The fathers have eaten a sour grape," &c. But Israel and Judah, as he views them, are not yet planted and builded, but scattered all over the earth. Hence on his own ground the time has not yet come for the new covenant to take effect!

But the second commandment refers to nothing of this kind. The effects of the fathers' vices physical and moral, are seen in the children. They are visited upon them. And this principle is just as true under this dispensation as under the former, and will be so long as sin exists and is transmitted from father to son in a long line of transgressors.

Our space is again exhausted and we are compelled to defer the examination of the remainder of Mr. S.'s article to some future paper.

Destitution and Suffering at the South.

Two things we unmistakably read, in the well-authenticated accounts of the terrible state of things now existing at the South: first, the righteous retribution of a just God on the foul sin of slavery which they have so long persistently cherished; and second, the fulfillment of certain predictions of calamities to come upon them, given through the spirit of prophecy at an early stage of the war. In Testimony No. 7, p. 16, we read, "God is punishing this nation for the high crime of slavery. He has the destiny of the nation in his hand. He will punish the South for the sin of slavery, and the North for so long suffering its overreaching and overbearing influences." For its complicity with this great crime the North has had to endure the terrible pressure of this bloody struggle for four weary years; but the most direful results of the war seem to be falling upon the South for the sin of slavery itself. Again we read in Testimony No. 9, p. 12, in regard to the South, "Their foot shall slide in due time." And again on p. 4: "God is not with the South, and he will punish them dreadfully in the end."

The late events of the war, afford a sufficient commentary on these points. The following items gathered from the latest papers are only a few additional particulars.

The following description we find in the New York Express:

"AN APPALLING PICTURE OF SOUTHERN DESTITUTION.

"A late prominent Southern leader, not many days ago, said to a company of Northern gentlemen at Richmond:

"We are defeated; yes, if you please, we are conquered. Look at our condition. Our rich have become poor, and our poor, beggars. Our soil has been desolated by contending armies, till there are no crops in the ground, few houses fit to live in, no fences, and no timber to make any; no cattle, no horses, no railroads, no locomotives or rolling stock, no steamboats, no flour mills, no cotton, no tobacco, and no food that is available, save as we get it from your commissariat. In a single night our currency perished in our hands, losing even its pitiful price of five cents on a dollar. I know families—yes families heretofore comfortable, and even rich—who would thank you for a supper of corn meal."

"Another account from a Union soldier, says:

"Let free passes be given to all in the North who doubt the prevalence of the direst poverty and distress among the people of the South, and there will be a new field open for your Sanitary Commission."

Rev. H. M. Gallaher, on a recent visit to Charleston, S. C., writes to the N. Y. Independent:

"Our first sight of Charleston was a disappointment. We did not expect to see such terrible desolation, and we wondered how the rebel newspapers could have kept back a knowledge of their sufferings.

"One-third of the city, and perhaps the best third, is utterly destroyed. If New York city extended only to Canal street, and a fire, three blocks wide, should burn its way from Fulton Ferry to the foot of Barclay street, it would be something like what has befallen Charleston.

"Then, what is untouched by the fire is pierced and torn and shattered by our shells. Every second building, at least, is injured by them. The Mills House, an imposing structure resembling the Sherman House in Chicago, was hit eighteen times. We gathered some blooming white clover from the grass that grew thickly at its closed doorway."

The Detroit Tribune has the following:

"AFFAIRS IN VIRGINIA.

"Dispatches from Richmond show a terrible state of impoverishment which the people of Virginia are now found to be in, and to which they have been reduced by the drafts of the rebel military establishment on their resources of all kinds. Thousands of the inhabitants of Richmond, Petersburg and the surrounding country are preserved from starvation only by the supplies of food which the United States Commissaries issue them."

The New York Tribune gives a picture of present and prospective Southern desolation as follows:

"DESOLATION.

"The Southern Rebellion is dead, after having caused the death of a large share of the Southern people. Persons who have recently passed through the accessible portions of the Atlantic Slave States report a frightful scarcity of able-bodied males. A few old men; a few cripples; not many boys able to shoulder a musket, with a sad abundance of widows and orphans, ill clad, coarsely and scantily fed, woe-begone, hopeless—such is the wreck left behind by the fugitive chiefs of the Slaveholders' Confederacy. Since the capture of Jerusalem by Titus, there has been no such utter ruin. In many places, a dumb stupor appears to have full sway over what are left of the Whites, so that they seem to have no thought and no care for the future.

"Of course, there is much bitterness and vengeful hate still cherished by the dupes of Secession; many believing that the North made causeless war on the South and crushed it by brute strength in the wantonness of conscious power. But, though hate remains, and may impel to isolated acts of crime, there is no thought of further warfare. The subjugation is felt to be complete.

"The Government will soon, we trust, be ready to speak comforting, reassuring words to the great body of the Southern people; but meantime the planting season is swiftly passing unimproved. The negroes, with a justifiable fear of guerrillas and of re-enslavement, desert the plantations and rush into the idle, famishing cities, leaving tillage unattempted; for the Whites have little force, less heart, small aptitude for labor, and are destitute of seed, implements, animals—in short, everything. And there is great danger that the season of vegetation will pass mainly unimproved, and leave large sections of the South exposed next winter to the horrors of actual famine."

Committee Men.

WHEN you speak of committees and their labors, you are probably thinking it not very important as to who they are, or what they do.

Committees are generally chosen to arrange plans, to investigate causes, to mature unripe schemes, to forward business arrangements, to settle perplexing questions, or to take charge of business matters.

Political, legislative, religious, scientific, educational, and financial bodies of men, throw the most arduous and difficult labors upon committees, often clothing them with ample powers.

In our public buildings in Washington, are many committee rooms where the most important business for the country is transacted, and perplexing cases are put in shape for legislation.

In the committee rooms of the Bank of England, decisions are often made, affecting in a greater or less degree, the interests of towns, cities, states, and even empires.

When you choose, or appoint men to act as committees, you seek plain, candid, intelligent men, who are well posted upon those matters about which they are expected to deliberate, and you feel a sense of relief when you have committed your case to a committee, upon whose judgment you rely.

The great work of reform now in progress in the movement of the S. D. A. church, is much of it intrusted to committees: General Conference, and State Conference committees, whose duties are extensive, laborious, and responsible.

Sometimes a committee may labor (in the fire, as it were) in the midst of opposing elements counteracting evil influences which have become serious hindrances to the cause, and silently removing obstructions, so that the car of reform may move on, and seem apparently to do nothing; at least it appears so to those who do not look carefully and consider what they affirm.

But your committee men must be patient, devoted to the cause, willing to suffer reproach, looking to Him who takes note of every hour, every tear, every pang, every prayer, devoted to the cause of God.

When you would build upon the margin of a lake or stream, you drive spiles into the ground, and there completely buried out of sight, they humbly perform an important part. Even so must some labor, content to stand firm, immovable, even doing much with the gratitude of but few. But thank God, their work is registered in his book.

J. CLARKE.

Portage, Ohio.

"Revival of Religion."

SIGNS OF THE CONVERSION OF THE WORLD.

IN the Sabbath Recorder of Apr. 13, under the caption of The Good Time Coming, is an extract of a discourse, from which is taken the following language: "We are witnessing the grandest revival of religion since Luther hurled his thunderbolts against the Vatican. The demon of treason, through red-handed war, has evoked forces for good, and organized charities, which otherwise might have slumbered for centuries. It has aroused a nation, well nigh dead with indifference to the claims of humanity. Thousands who had connived at the wrongs done the black man, now shout, 'Down with the oppressor! The negro is a man, and he shall have all the rights of a man.'"

That thousands of such conversions have taken place is evident. The means by which these remarkable conversions have been accomplished is also fairly set forth. It is the "demon of treason" that has evoked these forces for good. Had not this demon turned revivalist, the world "might have slumbered for centuries" without seeing this, "the grandest revival of religion" since the days of Luther.

It has been formerly taught that the "glorious fullness of the gospel dispensation," of which my friend speaks, was to be the result of the preaching of the "gospel of peace," which would cause the nations to learn war no more. But there being no signs of the world's conversion by this means, and seeing that war converts men much faster, it is natural for those who will have this fable to be the truth, to look to other means to accomplish so desired and desirable an end.

But it is well to inquire whether men are made better by being converted, or whether they become tenfold more the child of hell than those who converted them. If the latter should be the case when the "demon of treason" is the preacher by whose means they are converted, the case is bad enough truly. In all candor I ask, Is true religion, living piety and godliness, increasing in our land? Is it not rather a fact, that political excitement, the spirit of war, and an increasing, sordid avariciousness, have taken possession of the minds of the people, to the almost utter exclusion of all religious sentiment? Are not the people sinking lower and lower in the scale of morality?

The church ought to take the lead in reformatory movements, taking a stand upon high and holy principles. But how has it been? Is it not a fact, that the American churches have been "the bulwark of American slavery," as some in high standing have declared! Now I wish to ask, Is the conversion of these churches genuine? Let us see how it has been produced. Have they seen their sins, and had genuine, heart-felt penitence? We shall see.

In the first place, treason and rebellion reared its brazen head and front in behalf of that diabolical institution which politicians and religionists, were agreed not

to meddle with. Especially were the leading churches, self-styled evangelical, so wrapped up in pro-slavery principles, that, in the great revival prayer meetings of a few years past, a prayer for the poor bondman, despoiled of all his inalienable rights, could not be tolerated. The rebellion comes. The civil power of the nation is awakened and on the anxious-seat. Politicians soon begin to be converted soundly, it would seem, and resolve to serve the country by the death of the monster so long petted, but which was now aiming a death-blow at our free institutions and our government. Last of all the churches, moved by patriotism more than by religion, begin at once to declare their conversion. They come out shouting happy in anti-slavery principles, before it was ever known that they were laboring under conviction. They take the same anti-slavery position now, on account of which, twenty years ago, they would exclude a minister from preaching in their churches, even on occasion of a funeral. I question the genuineness of their conversion, on the ground that the work is too superficial, not being preceded by a deep and thorough conviction of sin. Patriotic excitement seems to claim a larger share in their conversion, than a just sense of the appalling heinousness of their sin.

It is easily seen that, instead of the church moving forward in the conversion of the world, the political world has taken the lead, and the church has been induced to profess conversion, leaving it extremely doubtful whether she has truly experienced a change of heart.

No greater and more palpable deception could possess the minds of the religious world than the anti-scriptural idea of the world's conversion. Yet men seem bound to believe, in the face of scripture and of facts, that the world is growing better and better, and the hope is cherished, in the midst of the most flagitious crimes that ever disgraced humanity, that righteousness will soon run down our streets like rivers, and in the midst of wars, that gentle peace is about to spread her golden wings over the world, and that the nations will soon learn war no more. Stupendous and transparent delusion! contradicted by the most express declarations of the word of God, and by every transpiring fact or sign of the times.

But the most astonishing thing of all, is that Seventh-day Baptists—a people enlightened in the obligation and perpetuity of the moral law, and consequently acquainted (or ought to be) with the corrupted state of nominal Christianity—should chime in with the rest, in this siren song of peace and safety! A people who have tried in vain, and about given over trying to convert those who profess loyalty to the King of kings, to the most simple and obvious requirements of the moral law, the ten commandments—that they should fondly imagine that a church, that will not be converted to the plainest teaching of the explicit law which they profess to keep, is about to convert the whole world to the holy principles of God's word, is so preposterously absurd that language would fail me to express my astonishment. My dear friends! before you talk more of the conversion of the world, I beseech you to convert a few professed Christians to the Sabbath of the fourth commandment. A stream cannot rise higher than its fountain. How then can the world be truly converted, while the church that is to convert them remains unconverted and unconvertible!

How is the church to be converted to that which you know to be the truth of God? Must we have another rebellion to evoke the forces which are to accomplish the Sabbath reform which is so much needed! From present appearances the "evangelical churches" will still "slumber for centuries" over this subject, unless aroused by some imminent, national peril. Alas! if these are the forces which are to convert the world, the temporal millennium, which men are promising us, must be a vast distance in the future.

R. F. COTTRELL.

SINCERE repentance is never too late, but late repentance is seldom sincere.

LOPPING off the branches of sin is labor in vain, and always to be renewed; there is no way but laying the axe to the root.

The Sealing Time.

WHILE angels hold the winds of strife,
Soldiers of Christ arise;
And onward with the message go,
Till you shall win the prize;
Pause not, nor linger by the way,
Remember ye Lot's wife!
Look not behind, nor more delay,
The prize is endless life.

Though for awhile peace there may be,
Yet it not long will last;
The stillness of the deep blue sea,
Omens the stormy blast.
And it is so with kingdoms now,
A calm upon the main,
But war and tumult, soon more rife
Will spread o'er earth again,

Up then, and work, and watch and pray,
Nor seek here for repose;
Throw ease and pleasure quite away,
Our work here soon will close;
And then if faithful we have been,
We'll have a rich reward,
Eternal life shall be our gain,
As says the faithful word.

J. A. GREGORY.

Durand, Wis.

The Image of the Beast.

THE curious and rapid changes in public opinion have often been made a subject of remark by many statesmen and orators, and the ease with which the views of the masses are said to be moulded by designing men, has been considered by some as a barrier to a republican form of government. Yet the keensighted observer cannot fail to see that some of these wonderful changes are but the development of a germ long hidden and dormant, which has only waited for the favoring elements to foster its growth, and hasten it to maturity.

This peculiarity is strikingly manifested in the eagerness of the public to endorse anything and everything tending to a union of church and State. While the unvarying profession of our government has ever been "liberty of conscience and freedom to all," and it would seem to the casual observer that this principle had always been carried out, yet, if we carefully examine our history, we shall find that practice has not always conformed to profession. This is familiarly illustrated in the case of our Puritan forefathers, who were ready to persecute those who differed from them, even while their own backs were smarting from the wounds of religious intolerance.

Perhaps some may claim that, notwithstanding this was a marked characteristic of the early stages of our government, we have now outgrown it, and are further removed than ever from a union of church and State. For the benefit of such, we subjoin the following extracts from a lecture delivered in Concord, N. H., by a very popular clergyman, before a "full and delighted audience," who manifested their approbation by "frequent applause."

"The Flag and the Cross are my theme to-night. The Cross is the symbol of our religion. It reminds us of the fatherhood of God, the brotherhood of man, the sacrifice of Christ, the redemption of the world. The Flag is the emblem of our nationality, the symbol of liberty and order. They should be associated, intertwined about our altars. There is no desecration in the act. * * * * * There is little danger of too intimate union between church and State. If our religion be not brought into contact with politics and business, and all the everyday concerns of life, it is not a blessing, but a curse. The assumption that Christian ministers should not intermeddle with affairs of State, is a great and dangerous heresy. * * * We have undertaken, as a nation, to divorce the Flag and the Cross. * * * Would we have our nation prosper, we must solemnize anew the union between the Cross and the Flag.

That the above is a fair exposition of public opinion, is apparent from the fact that it was "frequently applauded," and thus virtually endorsed by a large and intelligent audience. While those who are observing may be led to inquire, "What will be the result of all this?" the student of prophecy can confidently answer, "A union of church and State," for to him it is but an evidence that the "sure word of prophecy" is being

fulfilled, which demands an "image to the beast." Rev. xiii, 14, 15. All expositors are agreed in saying that "the beast" is the Roman Catholic power, which was distinguished in prophecy as a union of church and State. Its "image" will be like it, and therefore a similar union must be expected under the government symbolized by the two-horned beast of Rev. xiii.

WM. C. GAGE.

That All-seeing Eye.

DID you ever think of it, that the eye of God is upon us at all times, and that our characters are truly daguerreotyped in Heaven? that every word, and thought and act, that inward but hidden spite against a brother, that secret lust, that self-loving look in the glass, that envious look at your neighbor, that hidden corner of your heart where burns occasionally old grudges, unforgiving injuries, unlawful love, impure thoughts, unholy desires, fashions which would make you blush to tell your most confiding friend? Think of this, and remember that it is all open before him with whom we have to do. On the other hand, he that overcometh, shall inherit all things, and I will be his God, and he shall be my son. Oh, how cheering to the lonely Christian who is struggling on to reach the end of the Christian race, to know that every victory, every sigh for freedom, every groan and tear on account of sin and temptation, every struggle for emancipation, every longing for light, every agonizing prayer for the leading of God's Holy Spirit, is also recorded in Heaven, and is noticed by that all-seeing eye. And the great Jehovah, whose piercing eye enters every heart with no respect of persons, views the hidden springs of actions and motives. Oh let every honest heart be encouraged to press onward and upward, and endeavor at all times with an outstretched arm to help all those who need help, and thus fulfill the law of Christ.

Let us, brethren and sisters, endeavor to keep ourselves pure, and walk close with God, so that we can view our own hearts as they are viewed in Heaven, and when Jesus comes, may we have on the wedding garment, and our lamps be trimmed and burning, waiting for our returning Lord.

"May our lamps be always burning,
And our loins be girded round,
Waiting for our Lord's returning,
Longing for the welcome sound."

DELIA A. EDDY.

West Genesee, N. Y.

Watchfulness.

"AND what I say unto you, I say unto all, Watch." Mark xiii, 37. In the first place, we wish to inquire for what purpose this admonition was given. We are told by some that we should watch to understand the definite time of the coming of the Lord. So it would appear that after the time was definitely understood, there would be no necessity of watching. But says Jesus, "Take ye heed, watch and pray, for ye know not when the time is." Mark xiii, 33.

And again, "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Matt. xxiv, 43. Thus we see the importance of watching.

It is evident from the word of the Lord, that the time of Christ's coming will not be definitely understood this side of probation. And still we hear people say that they believe that time is in the Bible. This class of individuals are so used to hearing time advocated among them, that unless they can hear it preached, they lose all their energy and zeal. But while time is being promulgated, they seem all absorbed in the coming of the Lord. They are not satisfied with the first and second angels' messages, which they admit are in the past, but still think that we must yet have the midnight cry; and finally they come to the conclusion that the first angel which said, "Fear God and give glory to him for the hour of his judgment is come," was mistaken, after all.

But, says one, does not the apostle say, "But ye brethren are not in darkness, that that day should overtake you as a thief? 1 Thess. v, 4. Certainly; but why

is it that we are not in darkness? Because we have seen the signs of Christ's coming, and "know that it is nigh even at the door." Mark xiii, 29. Says the apostle Paul, "But of the times and seasons, brethren, ye have no need that I write unto you." Why? "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say Peace and safety, then sudden destruction cometh upon them." 1 Thess. v, 1-3.

Here the apostle conveys to our mind the idea that the coming of the day of the Lord will occur like the coming of a thief in the night; and unless we are heeding the admonition of our Saviour, it will come upon us unawares.

But, says another, Paul says, "And that knowing the time, that now it is high time to wake out of sleep, for now is our salvation nearer than when we believed." Rom. xiii, 11. But what time does the apostle here refer to? I understand that it is the time of the judgment, or the time in which we now live, declared by the first angel, Rev. xiv, 7, which we believe has been going on since the ending of the 2300 days in 1844. "For now is our salvation nearer than when we believed." What was it that we believed? Why, that the days would end, the judgment sit, and that Christ would come to gather his people to himself in 1844. But being disappointed by the passing of the time, we were led to investigate the subject of the sanctuary more closely, and found that the word of the Lord did not call the earth the sanctuary; consequently our attention was turned to the ministration of Christ in the temple in Heaven. But again, says Paul, "Cast not away your confidence which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God ye might receive the promise." Heb. x, 35, 36. How have we done the will of God? Is it by embracing all the different times that have been agitated by different classes of Adventists, and denouncing the Advent move in 1844 as an error? Certainly not; but by acknowledging the hand of God in that move, and the truthfulness of the first and second angels' messages, and also of the third.

And now what must we do? We must exercise patience, this is what the apostle says we have need of. And the third angel declares that this is the time when it would be manifest among the saints. Why should we cultivate patience? "That we might receive the promise." When do we expect the promise? When Jesus comes. "For yet a little while and he that shall come, will come, and will not tarry. Now the just shall live by faith." Heb. x, 37, 38. "Though it tarry, wait for it, because it will surely come, it will not tarry. * * * But the just shall live by his faith." Hab. ii, 3, 4.

We understand that since the third angel's message began to be proclaimed, we have been living in "the patience of the saints," when we should live by faith, and exercise a spirit of watchfulness. We should watch the signs of the times and know thereby that the day of God's wrath is right upon us. And again, because we know the time in which we live, (not the definite time of Christ's coming), we should "watch unto prayer" that we may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man." Luke xxi, 35, 36.

J. N. WILKINSON.

Peterborough, N. H.

What to Do with Trouble.

WHEN we are fully conscious that the cup of adversity lifted to our lips by the hand of God, is lifted by one who tenderly loves us, and whom we supremely love, it becomes sweet—even as the bitter waters of Marah became sweet when touched by the wand of the prophet. Says a great writer—alluding to a fact in natural history—"The cutting, irritating grain of sand, which by accident or incaution has got within the shell of the pearl oyster, incites the living inmate to secrete from its own resources the means of coating the intrusive substance, and a pearl is the result. And is it not, or may it not be even so with the irregularities and unevenness of health and fortune in our own case? We too, may turn diseases into pearls."

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 Sister Wescott.

BRO. WHITE: I am still trying to press my way on to Mount Zion. I believe that God is with his people, and hears and answers prayer. Praise his name. I am encouraged to see such prospects of peace in our land, that the third angel's message may go forth with power, and all the honest in heart may be prepared for the coming of Jesus. Oh how important it is that we all move in unison, and order all our ways aright before the Lord. I often tremble with fear lest the enemy of all righteousness creep in unawares and lead me astray. Having none to counsel with, I crave your prayers that I may be enabled to do my whole duty to God and my fellow-men.

I would say for the encouragement of all who may be afflicted with asthma, that I have been much benefited by leaving off the use of pork. I can say with the woman mentioned in Mark v, 26, that I had suffered many things of many physicians and was nothing bettered, but rather grew worse, until about three months ago, when I threw away all medicine and made up my mind to try the health experience of some of the brethren; and thank the Lord for the result. When I came to read Disease and its Causes in Nos. 1, 2 and 3 of "Health, or How to Live," I wonder that I am alive. What sin and error Satan has brought upon poor fallen man. What love and long forbearance God has shown. But his Spirit will not strive with man much longer. Let us heed it then while time and opportunity are allotted us, lest he come unawares, and we hear the sad lamentation, the summer is past, the harvest is ended and my soul is not saved.

Yours striving for the kingdom,

HARRIET I. WESCOTT.

Loganville, Sauk Co., Wis.

Extracts from Letters.

M. A. Newman writes from Windsor, Eaton Co., N. Y. I first began to keep the Sabbath, July 23d, 1864. I was then in Victor, N. Y. For some time my mind had been exercised on this subject. I was very much troubled; for I could find nothing in God's word to justify me in observing Sunday as a holy day. Quarterly Meeting was held in Victor, and, although Satan came near preventing my attendance, yet the Lord had a care for me, and I was permitted to be there. I could not resist the plain, cutting truths of the word of God. Neither did I wish to; I wanted to do his will, and was glad to find a humble people who believe not in taking the world with them, but in forsaking all and following Christ. I thank God that I ever heard the third angel's message. What precious truths. Oh, I rejoice in the truth and feel like pressing nearer to God! Never did I have sweeter peace. Never a brighter hope of eternal life. Oh that all would search into these truths, and come to the light that their deeds might be reprov'd. I want to see my sinfulness and to overcome fully through the blood of the Lamb and the word of my testimony. I want to be able to stand before the Son of man when he shall come. Remember me in your prayers.

ON JUDGING JUSTLY.—A perfectly just and sound mind is a rare and invaluable gift. But it is still much more unusual to see such a mind unbiased in all its actings. God has given this soundness of mind to but few; and a very small number of those few escape the bias of some predilection, perhaps habitually operating; and none are at all times and perfectly free. I once saw this subject forcibly illustrated. A watchmaker told me that a gentleman had put an exquisite watch into his hands, that went irregularly. It was as perfect a piece of work as was ever made. He took it to pieces and put it together again twenty times. No manner of defect was to be discovered, and yet the watch went intolerably. At last it struck him, that possibly, the balance-wheel might have been near a magnet. On applying a needle to it, he found his suspicions true. Here was all the mischief. The steel work in the other parts of the watch had a perpetual influence on its motions; and the watch went as well as possible with a new wheel. If the soundest mind be magnetized by any predilection it must act irregularly.—Sel.

Vast Armies and Their Movements.

THERE have been vast armies and grand movements in ancient times. Here is a record of some of them: Sennacherib, the Bible tells us, lost in a single night 185,000 by the destroying angel. The city of Thebes had a hundred gates, and could send out at each gate 10,000 fighting men and 200 chariots, in all 1,000,000 men and 2,000 chariots. The army of Zerah, king of Ethiopia, consisted of 1,000,000 of men and 800 chariots of war.

Sesostris, king of Egypt, led against his enemies 600,000 men, 24,000 cavalry, and 27,000 scythe-armed chariots; 1491, before Christ, Hamilcar went from Carthage, and landed near Palermo. He had a fleet of 2,000 ships and 800 small vessels, and a land force of 300,000 men. At the battle in which he was defeated, 150,000 men were slain. Ninus, the Assyrian king, about 2200 years before Christ, led against the Bactrians an army of 1,700,000 foot, 1,700,000 horse, and 16,000 chariots armed with scythes.

Semiramis, employed 2,000,000 men in building Babylon. She took 100,000 prisoners at the Indus, and sank 1000 boats. A short time after the taking of Babylon, the force of Cyrus, consisted of 600,000 foot, 120,000 horses, and 2000 chariots armed with scythes.

An army of Cambyses, 50,000 strong, was buried in the desert sands of Africa, by a south wind. When Xerxes arrived at Thermopylae, his land and sea forces amounted to 2,624,610, exclusive of servants, eunuchs, women sutlers, &c., in all numbering 5,288,220. So say Herodotus, Plutarch and Isocrates.

The army of Artaxerxes, before the battle of Cunaxa, amounted to about 1,200,000.

Ten thousand horse and 100,000 foot fell on the fatal field of Issus.

When Jerusalem, was taken by Titus, 1,100,000 perished in various ways.

The army of Tamerlane, is said to have amounted to 1,600,000, and that of his antagonist, Bajazet, 1,400,000.

SMILES that fade in tears, are like stars half quenched in mists of silver dew.

Obituary Notices.

DIED, in Deerfield, Steele Co., Minn., on the morning of April 6, 1865, of brain fever, after an illness of 11 days, my brother, Eddie A., son of Washington and Olive Morse, aged 16 years, 3 months and 11 days.

Eddie had been a member of our Sabbath-school since its first organization, was baptized by Bro. Sanborn nearly two years ago, since which time he endeavored to live a Christian.

Much of his last sickness, while in possession of reason, was spent in prayer. During his illness he was patient, cheerful and especially grateful to those who watched over him.

The last ten hours of his life seemed to be a release from his former dreadful sufferings, and he passed away with the morning light, without a struggle.

"A face had changed in the shadow,
Of the early lonesome dawn,
The pulse had ceased its throbbing,
And the fever all was gone."

We have laid his noble form away with many tears, to rest just a little while till the mandate comes, "Awake and sing ye that dwell in the dust."

Rest, once blooming brother,
Soon Jesus from the skies
Will bring thy fadeless garments,
And bid thee to arise.

HARRIET I. FARNUM.

DIED, at Cambria, Niagara Co. N. Y., April 24, 1865, Eld. Russel Weaver, aged 76 years and 9 months.

He was an early settler in the county and a minister of the Christian denomination. He embraced the Sabbath about eighteen years ago, which he observed ever after. Since my acquaintance with him, he has professed faith in the Advent near; but never, I believe, fully embraced the third angel's message. He leaves a large family of children and grandchildren to mourn his loss, but not as those who have no hope. I preached at his funeral from a text selected by his daughter, Job xiv, 14, which she said was a favorite text with him.

R. F. COTTRILL.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MAY 16, 1865.

Facts, especially such facts as the following, speak louder than words. It was stated a short time since by a correspondent of an English Journal, that owls had been heard hooting from the steeples of some of the deserted churches of Charleston, S. C. And now we find the following in one of our exchanges:

"Game is having a holiday down South. Deer and bears are reported to have re-appeared in districts where they had not been seen for many years prior to the commencement of the war. Quails and rabbits literally swarm in the desolated settlements of Virginia, and it is stated that last summer, partridges actually made their nests in some of the streets of Charleston."

Coal Beds.

In Review No. 22, was presented good testimony from Humboldt's Cosmos showing that the present coal beds are the immense and now petrified masses of vegetable matter that were buried by the flood. Concerning the coal beds in England, we have the following testimony going to show that they are of vegetable origin. "In Devonshire, there are beds of coal seventy feet in thickness, and where these beds are deepest, there the coal is blackest and heaviest; and those nearest the surface have the appearance of wood, and burn with a flame similar to the flame of wood."

The Encyclopedia Americana bears the following testimony: "Coal, excluding anthracite, has been supposed to be of vegetable origin. There is a remarkable graduation from bituminated wood, to perfect coal. In some varieties, the structure, and even the remains, of plants, are apparent, and its chemical composition agrees with that of vegetable matter. It is difficult to determine, however, in what manner it has been formed, or by what operations the vegetable matter from which it has originated, has been so far modified, as to have assumed the properties under which it exists."

Our monthly meeting at Rochester, April 29, and 30, was an interesting meeting. Some were present from Oswego, Madison, and Allegany counties, and a fair representation from the churches in Erie, Niagara, Orleans, and Monroe counties. Our social meetings were good, and we had the pleasure of listening to four interesting discourses from Bro. Loughborough. A few came in to hear, of whom one was the Editor of the Earnest Christian. The general sentiment with us is, that the Lord is hearing prayer and preparing the way for the great work of the last message. R. F. O.

More than seven thousand women were arrested in New York city the past year, for drunkenness; and if it be thought by any that only "low people" would yield to an appetite for intoxicating drinks, we must tell them that we were informed by one whose word cannot be doubted, that already seven or eight hundred applications, enough to fill the capacious Inebriate Asylum at Binghamton, have been made in behalf of ladies.—Advocate.

The New York Tribune estimates that the internal revenue tax upon whisky and tobacco alone, will, after making proper allowance for diminution of consumption and evasions of the law, be more than enough to pay the interest upon our national debt, even if it should amount to \$2,500,000,000.

Rev. G. F. Haskins, of Boston, has drawn a wherry in a raffle—four hundred and thirty-five tickets, at a dollar each. Some ministers don't approve of raffing, and some do.

Some idea of the desolation among cattle by the drought in California, during last year, may be had from the fact that out of a herd of sixty thousand

cattle, owned by the largest herdsman in the State, not more than ten thousand will be saved.

Appointments.

The next Monthly Meeting in Western N. Y., will be held with the Clarkson church, in the neighborhood of Brn. Demarest and Smith, on the Parma line, as they may appoint, on the second Sabbath in June. R. F. COTTBELL.

The next Quarterly Meeting of the Seventh-day Adventist church at Princeville, Ill., will be held the first Sabbath and first-day in June, which will be the 3rd and 4th of the month. We would like to see a general gathering of all the brethren and all those who feel an interest in the cause of present truth. H. C. BLANCHARD.

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.

A Hoff 26-17, M E Rathbun 27-1, M A Higley 27-1, S L Philbrick 26-1, E S Tenney 27-1, T J Butler 26-1, A Hurbutt for C Hurbutt 27-1, Lydia Edwards 27-1, W Finton 27-1, J H Green 27-1, W Bates 26-1, S A Mountford 26-18, W P Rathbun 26-1, H Rathbun 28-1, each \$1.00.

Jacob Buzzard 27-1, J Cronkhite 27-21, Lucy Austin 28-1, F D Johnson 26-21, J J Davis 27-18, D Blanchard 28-1, B F Merritt 28-1, A J Nelson 28-1, Amanda Flanders 28-1, A D Love 27-1, L S Wetherwax 28-1, S A Brundage 26-1, M C M Andrews 28-1, Mary Foster 30-1, E P Burditt 28-1, J D Hull 26-1, S A Howard 27-18, L Drake 28-1, Hannah Page 29-1, Alvira Mullen 27-1, J Larson 27-1, J Loudon 28-1, each \$2.00.

S B Bartlett for T B Bartlett 26-18, E Goodwin (for G W Jenks 26-24, C V Olds 26-24), S C Wellman 26-24, J C Saterlee 27-1, each 50c.

J L Nichols \$1.32 25-14, Nancy Gibbs 84c 27-22, Jonathan Lamson \$4.00 29-1, W James \$1.14 27-12, G P Stebbins 70c 25-23.

Subscriptions at the Rate of \$3.00 per year.

J D Pierson \$3.00 28-1, N M Jordan \$3.00 27-22, Ida F Kenyon \$3.00 28-1.

Michigan Conference Fund.

Received from Churches. Church at North Liberty Ind. \$20.00, Caledonia \$7.00, Owasso \$35.00, West Windsor \$10.00, Oakland \$50.00, Orange \$11.00, North Plains \$4.00, Chesaning \$10.00, Parkville \$5.00, Jackson \$20.00.

From Individuals. A J Richmond & family \$5.00, A D Jones \$7.00, T A Hulet 42c, Joseph Rawson \$2.75, E M L Corey \$1.00, S R Sutherland \$7.00.

Books Sent By Mail.

Eld Hard 56c, M Parks 12c, Mary Vanvoorhis 12c, Jesse Hiestand \$1.00, Mary A Nichols 68c, J M Buzzard 68c, Mary W Howard 12c, Mrs J T Day \$1.91, Edward Morrow \$5.63, Nancy Gibbs \$1.91, A D Love 50c, John S Smith \$1.91, L L Loomis 13c, J E Fleisher 12c, W James 86c, Mrs H B Hayward \$2.00, M E Reynolds \$2.28, Martha W Steere \$2.00, W Bryant 50c, H G Overmier 30c, Clara M Young 56c, F C Patton 29c.

General Conference Missionary Fund.

M C M Andrews \$20.00, Church in Peterboro, N H, \$10.00, Church in Clinton, Mass., \$65.55, Brn. in Boston & Dorchester, Mass., \$6.89, Elisabeth Temple \$6.70, Church in Ashfield & Florida, Mass., \$5.50, D W Johnson \$28.00, Church in Otis, Mass., \$36.44, A Hurbutt \$10.00, Mrs H B Hayward \$3.00.

Books sent by Express.

A J Stover, Pella, Iowa, \$29.75.

For Shares in the Publishing Association.

D M Canright \$10.00.

Cash Received on Account.

R F Andrews \$4.00, T M Steward \$52.00, H C Blanchard \$4.58, I Sanborn \$21.00, W S Higley Jr \$25.00.

PUBLICATIONS.

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