

# 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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### ALL, ALL IS KNOWN TO THEE.

"When my spirit was overwhelmed within me, then thou knewest my path."

My God, whose gracious pity I may claim  
Calling thee Father, sweet, endearing name,  
The suffering of this weak and weary frame,  
All, all are known to thee.

From human eye 'tis better to conceal,  
Much that I suffer, much I hourly feel;  
But oh, the thought does tranquilize and heal,  
All, all is known to thee.

Each secret conflict with indwelling sin,  
Each sickening fear I ne'er the prize shall win:  
Each pang from irritation, turmoil, din,  
All, all are known to thee.

When in the morning, unrefreshed I wake,  
Or, in the night but little sleep can take,  
This brief appeal, submissively I make,  
All, all is known to thee.

Nay, all by thee is ordered, chosen, planned:  
Each drop that fills my daily cup, thy hand  
Prescribes for ills none else can understand,  
All, all is known to thee.

The effectual means to cure what I deplore,  
In me thy longed-for likeness to restore;  
Self to dethrone, never to govern more:  
All, all are known to thee.

And this continual feebleness—this state  
Which seems t' unnerve and incapacitate—  
Will work the cure my hopes and fears await:  
That can I leave to thee.

Nor will the bitter draught distasteful prove,  
When I recall the Son of thy dear love,  
The cup thou would'st not for our sakes remove,  
That cup he drank for me.

He drank it to the dregs—no drop remained  
Of wrath, for those, whose cup of woe he drained;  
Man ne'er can know what that sad cup contained,  
All, all is known to thee.

And welcome, precious, can his Spirit make  
My little drop of suffering for his sake;  
Father, the cup I drink, the path I take,  
All, all are known to thee.

### WHY GOD EMPLOYS FEEBLE MEANS TO PRODUCE GREAT EFFECTS.

THE employment of means implies no defect either in the power or wisdom of God. Without them he created the world. It was enough for him to say, "Let there be light," and there was light. He spake, and it was done; he commanded, and it stood fast. But, though he is thus omnipotent, yet he sees good reasons to employ instruments in the government both of the natural and moral world; and he often accomplishes great designs by very feeble and unpromising means.

Abraham, though unused to war, with about three hundred servants, conquered five monarchs upon the plains of Sodom. The humble shepherd of Jethro and the captive of Aaron, were the

agents in effecting the deliverance of Israel from the house of bondage. Moses lifts up his staff to the heavens, and plagues descend upon all the dominions of Egypt. He waves it over the waters, and they divide and form a dry path for the people of God; he sways it again, and the sea closes and overwhelms their enemies. With it he smites the rock in Horeb, and the stream gushes out to give drink to the thirsty camp. When met by the armies of Amalek, Moses raises his rod in prayer, and Israel prevails. The Israelites look upon the brazen serpent, and they are at once healed of the bite of the fiery flying serpent. At the sound of rams'-horns, the walls of Jericho were shaken down, and its inhabitants taken captive. God sent an army of hornets to drive out the two kings of the Amorites, who had fled to the fortresses and mountains of Palestine. Gideon, with only three hundred men, holding lamps and earthen pitchers, routed an army of two hundred thousand, who were encamped in the valley like countless grasshoppers. A mere handful of Jews destroyed one hundred thousand of Benhadad's troops. A mere sound proved the destruction of the Assyrian hosts. A cruse of salt purified all the polluted waters, and cured all the barren land of Jericho. The mantle of Elijah made the waters of Jordan part hither and thither. Shamgar, with an ox-goad, slew six hundred men. Samson destroyed a thousand with a jaw-bone. David killed Goliath with a sling and pebble. Our blessed Saviour, with clay, gave sight to the blind, and, with a touch of his finger, gave hearing and speech to the deaf and dumb. With five loaves and two fishes, he fed five thousand men, besides women and children. With a word, he raised the dead, and stilled the raging of the seas.

These are a few instances, out of many that might be adduced, in proof that there is no restraint to the Lord to save by few or by many. But WHY HE SHOULD TAKE THIS COURSE, forms an interesting inquiry. God may take this method,

1. *To stain human glory.* Had the children of Israel effected their deliverance from the house of bondage by their superior strength, their own arm would have received the honors of victory, and not the Lord of Sabaoth. But, to prevent their boasting, they were not permitted to strike a single blow. They must stand still, and be humble spectators, while Jehovah uttered his voice before his numerous camp, and led on his troops of frogs, flies, and lice, to lay the proud kingdom of Egypt low in the dust. Had they, after their entrance into the promised land, driven out the natives with the point of their own sword, Israel might have said, "By the strength of my hand have I done it, and by my wisdom, for I am prudent; and my hand hath found, as a nest, the riches of the people; and there was none that moved the wing, or opened the mouth, or peeped." But lest they should thus vaunt themselves, God would not allow them any share in the conquest. Saith he, "I sent the hornet before you, which drove them out; but not with thy sword, nor thy bow." God would not deliver the Midianites into the hands of Gideon while he commanded an army of thirty-two thousand, but they must be reduced to three hundred men; and these without any weap-

ons of war, must be led against the mighty host, "lest Israel vaunt themselves against me, saying, Mine own hand hath saved me."

2. *To check the propensity of man to ascribe their success to external means.* They are much inclined to sacrifice unto their net, and to burn incense unto their drag, because by them their portion is fat, and their meat plenteous. The besiegers of Jericho might have honored the God of forces, if they had sprung mines of their own sinking, and had blown into fragments her proud and massy bulwarks. But when they saw the mighty walls of that city laid flat by the blast of the feeblest trumpet, they must give glory to the God of heaven. Had God selected the first preachers of the gospel from among the most distinguished orators of Greece and Rome, infidels might object, and say that their success stood in the wisdom and eloquence of men; and the new converts, too, might not have been able to see the glory of the Spirit through the splendor of these mortal instruments. But, to confound the wisdom of the wise, he chose the foolish things of the world. He called the first ministers of grace, not from the schools of the prophets, not from the feet of renowned rabbis, but he called them from the field, the workshop, and the fishing boat; and they had nothing to do but to leave their tools and tackling, and begin to proclaim the words of life, as the Spirit gave them utterance. These men Christ sent forth without arms, without wealth, without commissions from the supreme tribunals of church or state. These unlettered men, wherever they went, preached the gospel: how that God so loved the world, that he gave his only begotten Son to die for sinners; that Jesus Christ had come down to this lost world, and had been put to death, according to the Scriptures, and that he had been raised from the dead, and ascended into heaven, to plead for all his people at the right hand of God. Before these men, altars, gods, temples, and all the pride of the Roman world, melted away, while they were followed by millions of saints, shouting the high praises of the Redeemer. It would have been the height of folly and impiety for the human agents in this work to claim the praise of the glorious triumph. As well might the sculptor worship the chisel with which he shapes his marble into a human statue, or the painter adore the brush with which he lays on his colors.

3. *To encourage Christians to put their trust in God.* How often has God blasted the best concerted measures of human policy, while he has crowned with wonderful success those plans which to mortal eyes appeared to be schemes of folly! The Catholics designed to crush the heretics by a mighty fleet, which they proudly styled the Invincible Armada. But the poor Protestants trembled, and fell on their knees to make their prayers to the God of heaven. "The Lord blew with his breath, and the sea covered the enemy; they sank as lead in the mighty waters." To teach saints that Sampson's great strength lay in God, and not in his hair, he was enabled, even when blind and shorn of his seven locks, to overturn the temple of Dagon. God enabled David with unarmed hands, to tear in pieces the bear and the

lion, to embolden him, though furnished with only a sling and stones, to accept the challenge of Goliath. When the children of Israel went up against the Canaanites, while the ark of the covenant abode in the camp, they were chased back with disgrace and slaughter. But when they marched at the command of God, and employed the weapons he prescribed, no sons of Anak, no confederacy of kings, no munitions of rocks, could stand before them.

4. *To intimidate his enemies.* When it was known in Canaan, how that God with the rod of Moses, had inflicted terrible plagues on the Egyptians, and with it had overthrown the hosts of Pharaoh in the Red Sea, sorrow took hold on the inhabitants of Palestine, the dukes of Edom were amazed, the mighty men of Moab trembled, all the inhabitants of the land melted away. This subject Balaam well understood. He knew that all the powers of king Balak, and ten thousand more of equal force and malignity, could not vanquish the people of God. He well knew that that Jehovah, who had sometimes defended them with troops of angels, and sometimes with armies of insects, and who was then guiding them with his cloudy pillar, to their promised rest, and was feeding them on their way with manna from heaven, and with drink from the flinty rock, could protect and supply them in any emergency. Hence he told his master, "Surely there is no enchantment against Jacob, neither is there divination against Israel. God brought him forth out of Egypt; he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows."

5. *To display his own glory.* The hand of God is the most manifested when there is the greatest disparity between the means and the effect produced. When God with the foolish things of the world, confounds the wise; when with the weak things of the world, he confounds the mighty; and when, with things that are not, he brings to naught things that are, no flesh can glory in his presence, but those who glory must glory in the Lord. The rich treasure of the gospel is put into earthen vessels, that the excellency of the power may be of God, and not of man. God assured Paul that his infirmities must be continued, that his thorn in the flesh must not be removed; for, saith he, "My strength is made perfect in weakness."

This purpose of God, to accomplish great things by small means, may teach us **SOME IMPORTANT LESSONS.**

1. *All have encouragement to do something.* If no charities were to avail but the liberal donations of the wealthy; if no sermons were to be blessed but those of the greatest men; if no efforts were to succeed but those of the mighty; then the greatest portion of mankind would have no motive for action. But as God is wont to execute great designs by the weakest agents, all, and especially the feeble, have great inducements to constant exertion. The poor widow's two mites have done more good, perhaps, than the bestowed millions of the rich; and the labors of the unlearned will be owned of God, as well as those of Paul or Apollos. Have you nothing to bestow on the disciples of Christ but a cup of cold water? are you deprived of ability to move? yet, if you have a heart to weep and sigh for the cause of God, your tears shall be bottled, your sighs shall be recorded, and all turn to some great account in advancing your Redeemer's interests.

2. This subject should *chastise our confidence of success, when we employ powerful means.* The race is not to the swift, nor the battle to the strong. Ahithophel gave the able counsel of an experienced general, but it was overthrown by the impolitic advice of Hushai. Sisera expected to trample in the dust the feeble band of Deborah; but yet this female warrior, with a handful of men, broke in pieces his nine hundred chariots of iron, and discomfited all his countless host of veteran troops. How fearful the odds between the well armed gigantic champion of the Philistines, and the beardless shepherd of Israel; and who would have predicted that David was to gain the victory?

The famous William Tennant once took much pains to prepare a sermon to convince a celebrated infidel. But in attempting to deliver this labored discourse, Mr. Tennant was so confused that he was obliged to stop and close the service by prayer. This unexpected failure in one who had so often astonished the unbeliever with the force of his eloquence, led the infidel to reflect that Mr. Tennant had been, at other times, aided by divine power. This reflection proved the means of his conversion. Thus God accomplished by silence, what his servant meant to effect by persuasive speaking. Hence, Mr. Tennant used afterwards to say, "his *dumb* sermon was the most profitable sermon that he ever delivered."

3 Do means derive all their efficiency from the immediate power of God; then we may *account for the variety of success attending their employment.* The same means produce very different effects upon different individuals, though employed by the same person. The same miracles of Christ which convinced some, hardened others; and the same sermons which converted some, exasperated others. Peter preaches upon the crucifixion of Christ, and three thousand of his hearers are converted; but Stephen takes the same subject, and all his hearers are intoxicated with madness. Paul preaches in Corinth and Macedonia, and wins many converts; he preaches the same gospel at Athens, and almost all reject his message. He is gratefully received in one city, and stoned in another. The Jews had nothing but hatred and stripes to give the apostle, but the Galatians loved him so well that they were ready to pluck out and give him their eyes. But Paul was the same, and his preaching the same, in all these different places. Sometimes the arrows of God's word rebound from the heart as if they struck a wall of adamant: at others they quickly enter, and the King's enemies are slain by the power of truth.

Let us, then, take courage, and **EMPLOY THOSE HUMBLE MEANS WHICH HAVE OFTEN BEEN ABUNDANTLY BLESSED.**

1. *Let us be active in the distribution of tracts.* The infidel writers of the last century acted on the maxim, that, "an army of principles will penetrate where an army of soldiers cannot. It is neither the Rhine, the Channel, nor the ocean that can arrest its progress. It will march to the horizon of the world, and it will conquer." Hence they issued numerous pamphlets, all deeply charged with the infection of licentiousness and infidelity. Let it then be our aim to countervail their pernicious influence by distributing tracts of an opposite character. The little messenger of mercy which you send forth, may be read by hundreds; and who can tell but this silent visitor may make the drunkard sober, the lewd chaste, the profane pious, the licentious regular, and the stupid sinner a lively saint? Thus it may be the instrument of planting new stars in the Redeemer's crown, and of swelling the notes of eternal praise.

2. *Give good counsel.* A word, to be sure, is light breath, a feeble means of usefulness. But one word may produce an amount of good beyond the human powers of calculation. Says Solomon, "A word spoken in due season, how good is it! It is like apples of gold in pictures of silver." A good word, and a fit time for speaking it, are like two beautiful objects, like golden apples set in silver pictures. A word of instruction may direct the inquirer into the path of life; a persuasive word may save the sinner from the error of his ways; a word of comfort may console the afflicted; and the poor man, by his seasonable counsel, may deliver the city.

3. Let us labor to do good by *devising plans of usefulness.* Though we may feel ourselves of little note or use in the world, yet one thought, one hint, one word, or plan of ours, may be the means of infinite good in the salvation of thousands of souls.

A pious female, in Boston, at a dinner hour, proposed to the company to lay aside one cent for some charitable purpose, instead of taking their glass of wine, and to repeat it weekly. But she

was not apprized that she was then laying the foundation for those cent and mite societies which have contributed one of the largest streams of charity to aid in accomplishing schemes of benevolence. The cent institutions in New Hampshire paid into the missionary treasury, in one year, more than fifteen hundred dollars.

Robert Raikes, when he opened the first Sabbath-school in the city of Gloucester, did not imagine that he was then founding an institution which was to be extended through christendom, and even unto pagan lands, and within a few years to furnish gratuitous instruction to more than 600,000 children! On many of these schools God has poured out his Spirit, and in them spreading revivals have been commenced, and many children have been gathered "from the highways of sin and death" into the fold of Christ. That obscure individual by performing that obscure act, did not know that he was then doing what would enroll his name among the most distinguished benefactors of mankind. But yet, when all the splendors of royalty, and all the fame of conquest are buried in oblivion, Robert Raikes will be remembered by saints in glory, "as the father and founder of Sabbath-schools."

The Rev. Joseph Hughes, when the thought first darted through his mind of forming a Bible association to supply the destitute, did not anticipate that that thought would give rise to the British and Foreign Bible society—a society which displays most ardent and enlightened zeal, and comprizes vast weight of influence and vast resources of wealth; whose spirit is so nobly catholic, that, disregarding all civil and political distinctions, it is pouring forth its streams of charity to numerous nations of the earth—a society which may well be stiled the glory of the British nation, and the wonder of the world. How little did Mr. Hughes imagine that this suggestion would be the origin of such immeasurable good! that it would put in motion an institution whose effects will continue and augment till the latest moment of time, and throughout every age of eternity.

How encouraging these examples! One word, one thought, one act of yours, may be the source of some unspeakably great and everlasting good. A remark of the Rev. Mr. Simeon, on the benefit which had resulted from the services of Dr. Carey in India, first arrested the attention of the late Mr. Martyn to the cause of missions; and his thoughts then became occupied with the vast importance of the subject. Soon after which, perusing the life of David Brainerd, his soul was filled with a holy emulation from that extraordinary man; and after deep consideration and fervent prayer, he was at length fixed in his resolution to imitate his example. Thus all the incalculable good produced by this devoted missionary of the cross, is traced to an individual and casual remark.

4. Let parents remember their obligation to train up their children in the nurture and admonition of the Lord. Should you be the instrument of saving one of your family, that one child will, in eternity, enjoy an amount of happiness infinitely greater than the aggregate sum of all the human and angelic happiness that has, as yet been enjoyed. Are you the honored instruments of rearing up a son to be an ambassador for Christ? he may turn many to righteousness, and hereafter shine as the brightness of the firmament, and as the stars for ever and ever. Or you may rear up a daughter who, through your instrumentality, may become a mother in Israel. Moses, you will remember, after he was taken from the waters of the Nile, was again, by the special providence of God, committed to his parents. This mother, unquestionably, early taught him the character of God, his dealings with her people, and his designs of future mercies. These instructions, aided by the blessing of God, preserved him, in his juvenile years, amid all the profligacy of the Egyptian court, and prepared him to become the future deliverer, guide, and legislator of the people of God.

In the city of London lived a poor and obscure woman, who brought forth a son, who at his birth, was laid aside as dead. But, through the assiduity of the nurse the expiring flame of life was rekindled. The child his mother took and brought up for God. Before he could read, she taught him the history of the Old and New Testaments, by the assistance of some Dutch tiles in the chimney of the room where she usually sat. Little did this woman think what an important service she was performing. She was then training up the famous Philip Doddridge, who appeared in the cause of God as a star of prime magnitude.

Those of you who have read the life of the celebrated John Newton, will recollect that the instructions which his mother gave him before he was four years old, made such a deep impression on his mind, that they were not wholly defaced during his many years of dissipation. They kept him from entire apostasy from the christian faith, and were without doubt, the means of preparing him to become a distinguished minister of Christ. This Mr. Newton was the earthly agent in the conversion of Mr. Scott, the famous commentator, and of Claudius Buchanan, the distinguished missionary. Look at this sum of good, and remember, that, so far as human agency deserves to be mentioned in any case, all this is to be ascribed, under God, to parental instructions imparted to little children!

5. Let us give ourselves to prayer. Praying breath is but a feeble means, yet God has often owned it with distinguished encouragement in carrying on his work of redemption. The prayers of Moses often removed the plagues of Egypt, the prayers of Elijah procured rain from heaven, and the prayers of the church liberated Peter from prison. Prayer moves the hand that controls the scepter and all the treasures of heaven. Many other instances of the efficacy of prayer might be adduced. "Among these the destruction of the French armament under the duke D'Anville, in the year 1746, ought to be remembered with gratitude and admiration by every inhabitant of this country. This fleet consisted of forty ships of war; was destined for the destruction of New England; was of sufficient force to render that destruction, in the ordinary progress of things certain; sailed from Chebucto, in Nova Scotia, for this purpose, and was entirely destroyed on the night following a general fast throughout New England, by a terrible tempest. Impious men who regard not the work of the Lord, nor the operation of his hands, and who, for that reason, are finally destroyed, may refuse to give God the glory of this most merciful interposition. But our ancestors had, and it is to be hoped their descendants ever will have, both piety and good sense sufficient to acknowledge that God who hears and answers prayer."

#### THE GREATNESS OF SMALL THINGS.

A YOUNG reader of the *Independent*—fired, we trust, with a true spiritual ambition—writes to us for a few practical counsels on "attaining the greatest measure of success in the religious life." As this friend may represent many other readers, we will reply to him in the same columns that meet their eyes also. Growth in godliness should be the chief aim of every renewed heart.

Young friend, you state that you are already hopefully converted. You have already attained a certain measure of piety; the question now is, how to attain the highest and the best. With much distrust of our own judgment, we would commend to you the very simple principle laid down by our Saviour, that whosoever shall do and teach one of the least commandments, "the same shall be called great in the kingdom of heaven." The principle is that success and eminence only can be reached by the closest attention to *small things*. This principle is as true in religious as in secular matters. Napoleon was the most effective man of modern times. "The secret of his greatness was that while his plans were more vast and various than other men's, he had the talent to fill them up with promptness

and precision in every minute particular of execution. Numbers—times—spaces were all distinct to his eye. He knew them all. The wheeling of every legion was mentally present to him. The tramp of every foot was in his ear. The numbers of troops were all supplied; the spaces were passed over; the times were met; and so the work was done."

Equally applicable is this principle to the vital business of serving the Lord. Success depends upon details. You have, perhaps, a vague idea of some wonderful and splendid achievement in godliness that shall come upon you in a way that you can scarcely tell how. You are quite mistaken in your day dreams of sudden and supernatural attainments. Your growth, your usefulness, your eminence in godliness will be measured by your obedience to the very least and humblest commandments of your crucified Master. In this you have his divine example; for the life of Jesus on earth was a patient carrying out of heavenly religion into the minutest actions and events. His startling, overpowering displays were few. Only once he took on an appearance of dazzling glory, but every day, and every hour his countenance beamed forth the luster of a spotless holiness. It was only upon a single occasion that we hear of his treading the waves of the sea; but how often did he walk on long journeys to teach poor fishermen—to visit a humble family of Bethany—to relieve a Canaanitish woman—and to restore the child of a heart-broken ruler. The gentle reproof to Martha for her excessive absorption in household affairs, the payment of a few pence in taxes, and the message to impulsive Peter after his resurrection, all show that Christ overlooked nothing, and neglected nothing that his divine wisdom deemed worthy of his notice. Holiness in all things is the beautiful and blessed epitome of our Saviour's life and character.

Great principles of godliness carried out in details is the apostolic conception of practical religion. Peter presents the only sure method of spiritual growth when he says, "Giving all diligence, add to your faith virtue, to your virtue knowledge, &c. This implies growth by daily addition—by joining one attainment to another. It is the construction of a great spiritual temple by laying stone upon stone. A vast and imposing edifice, made up of small commandments faithfully kept—or rather of great commandments kept in the smallest particulars—is the life of every eminent saint who ever adorned and blessed the world. How do trees grow? How did that imperial elm by your father's gateway attain its colossal dimensions? By keeping all the commandments. It obeyed the laws of vegetable growth, it never despised the smallest accretion from the soil beneath, or from the reservoir of air that surrounds it. So must you grow in grace. Despise not the day of small things. Count nothing a trifle that bears on your Christian character. Excellence in the kingdom of Christ is only attainable by constant, patient, prayerful progress. This progress is to be made by conscientious attention to the least particulars of your daily life. Healthy piety overlooks no command of God; slights none; twists none out of its due place and proportion. Your mistake is that you are looking for growth by sudden leaps, by occasional tremendous efforts on extraordinary occasions. It is very probable that you will go to your grave without ever encountering a single "extraordinary occasion;" for God may never call you to such. But he will give you innumerable small every-day occasions in which to glorify him; and if you do not serve him in "that which is least," neither would your graces be found equal to great emergencies.

You are shocked when you read of the stupendous defalcations in public departments at Washington. But are you just as scrupulous about cheating the government out of a postage-stamp as you would be of robbing a half million from the "department of the interior?" You are horrified when you read of exactions under the lash on a cotton plantation. But the harsh blow giv-

en to your little boy in a fit of passion, or the sharp bargains made with your poor seamstress, are sins of the same kind and color in the sight of Christ. You loathe cowardice in high places. So do I. But your Master also loathes our time-serving spirit when we connive at fashionable wickednesses, or keep our lips closed when we ought to "stand up for Jesus." You applaud the heroism of those missionaries who stood their ground during the late bloody scenes in the East. The same spirit in kind, if not in degree, is demanded of you, when you are called on to walk two miles every Sabbath, and teach a ragged class of unwashed boys in the missionary school. Peter did not deny his Master on a grand, premeditated occasion. It was when suddenly assailed by a small person with a small taunt, that his heedless lips bolted out the contemptible falsehood. Look out for sudden temptations of Satan to commit "small sins;" they will be the little leaks to sink the ship, the little foxes to spoil the vine of your christian character. Look out for the first neglects of your closet under the pressure of business or of personal fatigue. Religious declension begins at a neglected closet door.

But why go over the whole field of practical Christianity in one brief letter? We write you in order to enforce this one precept, that success in the christian life depends upon obedience to "the least of the commandments." You are right in aiming high. Your ambition is noble. Do not be satisfied with a meagre, half-developed, compromising piety. The world has had quite enough of such. Everything that ought to be done at all, ought to be done well. Never take hold of anything without determining to be in that thing successful; if possible, to be eminent. In religion, success and eminence both depend on numberless details of duty, faithfully and conscientiously carried out in the strength of God. The Master whom you serve has said, "Whosoever shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." May your strength be equal to your day!—*Cuyler*.

#### Incorrect Translations of Scripture.

Exodus iii, 22.—"Borrow."—The common version represents God as directing the Hebrew women to borrow from the Egyptians what they never designed to repay. The same deception is inculcated in respect to the men in Exodus xi, 2. The original means to demand. They demanded part of the pay for their unrequited labor.

2 Samuel xii, 31; 1 Chron. xx, 3.—David, a man after God's own heart, is represented as sawing up the Ammonites, hacking them with axes, and burning them in brick-kilns; thus inhumanly destroying a whole nation related to the Israelites, because their king had offended him. A correct translation would show that he put them to saws, and axes, and brick-kilns, etc.; that is, taught them mechanical and agricultural arts, and made them a peaceful and useful people.

Jeremiah xx, 7.—Jeremiah is made to say, "O Lord, thou hast deceived me, and I was deceived," instead of, as the original declares, "Thou hast persuaded me and I was persuaded."

One of the objections brought by infidels against the Bible is, that Moses declares of himself, Numbers xii, 3, "Now the man Moses was very meek above all the men which were upon the face of the earth."

Dr. Horne, the celebrated author of the *Introduction to the Critical Study of the Bible*, vindicates the inspired penman from the egotism charged upon him, by proving that this passage is "mistranslated" "in our English version," and that it ought to be, "Now the man Moses was depressed or afflicted more than any man on that land." This affliction was caused by "the great burthen he had to sustain in the care and government of the Israelites, and also on account of their ingratitude and rebellion, both against God and himself."—*Bible Union*.

## The Review and Herald.

"Sanctify them through thy TRUTH; thy word is truth."

BATTLE CREEK, MICH. THIRD-DAY, APRIL 2, 1861.

### THE WEDDING GARMENT.

IN Matt. xxii, 1-14, our Saviour utters a parable of solemn import. It is designed to give us both instruction and warning in reference to a time which concerns us above all else—a time when the final decision shall be passed upon us either for the endless joys of light and life or for the horrors of everlasting death. The parable represents that a certain king made a marriage for his son. The guests were bidden and came. When the king came in to see them, one was found who had not on the wedding garment. He was bound hand and foot and cast into outer darkness. To comprehend the full extent of this man's offence, we must bear in mind the custom relative to such occasions which was prevalent at the time when this parable was spoken. It is this: "Every one that came to the marriage feast was expected to appear in a handsome and elegant dress, which was called the wedding garment. This was frequently a white robe. Where the guest was a stranger, or was not able to provide such a robe, it was usual for the master of the feast to furnish him with one; and if he who gave the entertainment was of high rank, and great opulence, he sometimes provided marriage robes for the whole assembly. It must be remarked also that it was in a very high degree indecorous and offensive to good manners, to intrude into this festivity without this garment."

This guest's not being furnished, therefore, was the result either of gross neglect or of a positive refusal on his part to avail himself of the king's proffered hospitality. He had no excuse for his situation. No wonder he was speechless.

He was "cast into outer darkness." In this sentence we read too clearly to be mistaken, the fate of those who are found unworthy at last to stand before the Son of man. They fail for the lack of something which is to them what the wedding garment was to the man in the parable; and hence the inquiry becomes paramount in importance, What is this? How may we ascertain whether or not we have it? And how may we obtain it if we are without it now? Can we tell what this wedding garment is? We believe we can with the utmost definiteness and certainty. In reaching this point we shall be aided by tracing out the application of the parable in some of its other particulars.

1. "A king made a marriage for his son;" so has God for his Son Jesus Christ. This event is called the "marriage of the Lamb." It is yet future, taking place in close connection with the fall of great Babylon. Rev. xix. And John was commanded to write, "Blessed are they who are called to the marriage supper of the Lamb." Verse 9.

2. What is this marriage? Marriage is a special union consummated between a bridegroom and a bride. In the marriage of the Lamb, Christ is of course the bridegroom. He is so called. Matt. ix, 15, &c. Who or what is the bride? The Bible answers this question and tells us plainly that it is the New Jerusalem, the city which is above. In Revelation xxi, 9, 10, we have the following unequivocal testimony: "And there came unto me one of the seven angels that had the seven vials full of the seven last plagues, and talked with me saying, Come hither and I will show thee the bride the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God. The Scriptures elsewhere speak upon this point and maintain a beautiful harmony throughout. Paul speaking of this same city, the Jerusalem above, and contrasting it with the earthly Jerusalem, which is in bondage with her children the Jews, says, "But Jerusalem which is above, is free, which is the mother of us all." Gal. iv, 26. And he makes this declaration on the authority of the prophets, backing up his words with that conclusive sentence, "For it is written." Where is this written? In Isa. liv, which in verse 4, contains this pointed language: "For thy Maker is thy husband." Compare this with the language of Christ when he told his disciples [Jno. xiv, 3], that he was going to prepare mansions for them.

Mark the harmony of these figures: Paul says that Jerusalem which is above, is free, and is the mother of us all; we then of course are the children. Christ is called in reference to his people, the "everlasting Father." Isa. ix, 6. In Christ, the New Jerusalem, and the saints, we thus have the figure complete, of Father, mother and children. The same harmony and consistency is carried out in the figure of the marriage of the Lamb: Christ is the bridegroom, the city is the bride, and we, the church, are the guests. It will not do to call the church the bride as some have done; for the church has another place assigned it, and another part to perform, which must not be confounded with the position of the bride: they are the guests which are bidden to the marriage, and not one of the parties, between which the marriage is consummated.

As we have now before us, all the parties concerned in the marriage of the Lamb, it is easy to conclude in what that marriage consists: it must be some more intimate relationship which Christ assumes toward the holy city. This city, descended to the earth is to be the metropolis of Christ's everlasting kingdom. Rev. xxi. When he receives his kingdom he receives the metropolis; and the receiving of the metropolis is the receiving of the kingdom. Christ is now associated with his Father on his throne. Rev. iii, 21. He there occupies the position of priest-king. Zech. vi, 13. But the time is coming when he will give up his present position, his associated rule, and take his own throne. Luke i, 32, 33; xxii, 29; 1 Cor. xv, 24; Rev. iii, 21. This is the union which is to take place between Christ and his kingdom, or the holy city, the metropolis of his kingdom; hence it is to this that the term marriage is applied. This is the marriage of the Lamb.

3. When does this marriage take place? It takes place previous to his second coming; for we are commanded to be in readiness for our Lord when he shall return from the wedding. "Let your loins be girded about, and ye yourselves like unto men that wait for their Lord when he shall return from the wedding." Luke xii, 35, 36. The next verse is likewise so much in point that we must transcribe that also: "Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you that he shall gird himself, and make them to sit down to meat, and will come forth and serve them;" the evangelist might have added, at the marriage supper of the Lamb. We will refer to one more text which shows no less distinctly that the marriage of the Lamb, or his reception of his kingdom takes place previous to his second coming. To correct certain misapprehensions of the Jews, about the setting up of the kingdom of God, Christ, likening himself to a nobleman, said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. Luke xix, 12. "And it came to pass that when he was returned, having received the kingdom," &c. Verse 15. Who can doubt that by the nobleman's going into a far country, is here meant the ascension of Christ from this earth into heaven, and that the returning, is his second coming? But he does not return till after he has received the kingdom.

To be still more definite on this point, he not only receives the kingdom previous to his coming, but almost immediately preceding it. He does not of course leave his present position on the throne of his Father, till the time comes for him to take his own throne; but so long as he occupies his present position, he performs the office of priest, and mediator for the human race. When therefore he takes his own throne probation ends. But between the ending of probation, and the second coming of Christ, but a short space of time can elapse; not more than a year, according to Isa. lxiii, 4. Furthermore, the saints are to be guests at the marriage supper; but they are not gathered till the Son of man shall appear and send his angels with a great sound of a trumpet, to gather them from the four winds; from one end of heaven to the other.

We have now found an application of the parable of Matt. xxii, in three particulars: We have learned, first, to what personage it applies; second, what is meant by the marriage; and third, when it takes place. We now inquire,

4. What is meant by the King's coming in to see the guests? The marriage of the Lamb takes place as we have seen, at the close of probation; and the last work of Christ before this event, his last service as mediator

is the finishing up of the ministration of the heavenly Sanctuary, in which he now ministers at the right hand of the throne of the majesty in the heavens. Heb. viii. Looking back to the type we find that the last service of the sanctuary, called its cleansing, was the putting away, in figure, of the sins of the people. Lev. xvi. Eze. xlv, 18. The law of types bids us look for such a work, in fact, as the closing act of the ministration of the sanctuary in heaven. But this work involves an examination of character. In the book of God's remembrance, is found a record of all lives; and men are to be judged at last, by those things which are written in the books Rev. xx, 12. The Scriptures many times speak of sins' being blotted out. They speak of it, too, not as figurative, but literal. Peter was not dealing in figures, when he said, "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord," &c. Acts iii, 19. These sins must therefore have been recorded in the book of God's remembrance, or in that book out of which men are to be judged according to their deeds. Repentance on our part will cause them to be blotted out at a certain time, namely, the time of refreshing from the presence of the Lord. But the putting away or blotting out of sins, is the very work that constitutes the cleansing of the sanctuary. And this is the last work that is accomplished before Christ lays off his priestly robe for his kingly vesture. It will be further seen, on a moment's consideration, that a certain decision must be passed upon mankind, before the coming of Christ; for when he appears, of all the living multitudes, those only who are his are to be changed and translated; and of all the dead, those only who have died in him are to have part in the resurrection. How is it to be determined who these are? Omniscience, to be sure, would have no difficulty in knowing; but he has seen fit to reveal to us the fact that a book of records is kept, and that it is by that record that men are to be judged, and by that record their characters determined. An investigation of these records must therefore take place previous to the coming of Christ. The sins of those who have repented will be blotted out, and their names retained in the Lamb's book of life; while the sins of those who have not sought forgiveness and pardon, will stand against them, and their names will be blotted out of the book of life. This investigation of character, this blotting out of sins, is, as we have seen, the last work performed in the heavenly sanctuary previous to the close of probation, and the marriage of the Lamb. This is the coming in of the King to see the guests—to determine, as characters pass in review before the great tribunal of heaven, who they are, who are worthy of translation, and a part in the first resurrection when the angels are sent forth to bring those who are prepared, to the marriage supper of the Lamb. We will here add, though it is a portion of the subject upon which we have not space in the present article to give the evidence, that this work of investigation and examination is now going forward, having commenced at the termination of the 2300 days in 1844. Those who are not familiar with the evidence on this point we refer to the tract on the subject of the sanctuary. In this examination, whoever is not found having on the wedding garment is to be cast into outer darkness.

We now inquire,

5. What is this wedding garment? It is that which the faithful and true Witness now counsels us to buy of him. Speaking to the last, which is the present, stage of the church, he says, I counsel thee to buy of me white raiment, that thou mayest be clothed. Rev. iii, 18. Why this special counsel at the present time? Because the King is coming in to see the guests, and none will be accepted but those who are found clothed in this white raiment, or having on the wedding garment. And what is this white raiment? It is defined in Rev. xix, 8. The fine linen, clean and white [white raiment, the wedding garment], is the righteousness of saints. Righteousness, then, or right doing, is the wedding garment in which we must be clothed to find acceptance, as our characters pass in review before the King of kings. In this righteousness we behold obedience to the commandments of God and the faith of Jesus. We behold it in those graces of the Spirit, which the apostle Peter commands us to add, one after another, to our faith. 2 Pet. i, 5-7. We behold in it

that fruit of the Spirit which we are commanded to bring forth abundantly. Gal. v, 22, 23. In Rev. ii, 6, there is a promise to the overcomer which reads, "The same shall be clothed in white raiment, and I will not blot out his name out of the book of life." The same shall be clothed in white raiment; he shall be furnished with the wedding garment, and shall be an acceptable guest at the marriage supper of the Lamb.

Behold in the counsel of the true Witness the goodness of God, and the tender concern of Christ for his people. He does not let us pass on in ignorance, and consequently in carelessness, till the King suddenly comes in to see the guests, and finds us unprepared. But he sheds forth the light of divine truth, revealing to us, at once, both his position and our own, showing the age of the world in which we live, and the part of his ministration in which he is now engaged. Nor does he leave us here; but when the time draws near for the King to come in and see the guests, the time when we must be found with the wedding garment on to be able to stand, he sends us special counsel to robe ourselves immediately in the white raiment, and be ready for the final test. Those who either neglect or reject his counsel, he will spue out of his mouth, and blot their names out of the book of life; or, in other words, he will bind them hand and foot, and cast them into outer darkness, where there shall be weeping and gnashing of teeth.

Second to no other is this subject in importance and solemnity. The lights and shades of approaching eternity already envelop it. The crisis is right upon us. Decision must now be made for eternal life or everlasting death. But none need despair. The wedding garment is at our command. It is offered freely without price. Righteousness is the only purchase-money required in exchange. We have yet time to procure it; and He who does not trifle with his people by counseling an impossibility, counsels us to obtain it now. If we neglect, the startling demand will soon be made of us, "Friend, how camest thou in hither without a wedding garment?" And, like the man in the parable, we shall be without excuse and speechless. The Lord help us to escape this sad condition. In the impressive language of the hymn we would say,

"Souls for the marriage feast,  
Robe and prepare.  
Holy must be such guests—  
Jesus is there."

#### WESTERN TOUR.

The Marion (Iowa) Conference was well attended by the brethren in Eastern Iowa. The people in town came out so that the court house was filled. We had more freedom in speaking than we expected, after the discouragements through which we had passed before leaving home, and the tedious journey. Mrs. W. spoke several times with usual freedom. We were happy to meet with Bro. and sister Snook, and found with them a most pleasant home during the meeting. Humility, patience, good common sense and neatness, are admirable qualities in a Minister's wife. There was perfect harmony of feeling and action in the business meeting. The brethren in Eastern Iowa seem fully determined to sustain the cause among them, and will be greatly disappointed if Bro. and sister Cornell do not join them this summer in labor to extend the cause of truth.

After the conference had closed (2nd day), Bro. E. W. Shortridge arrived at Marion. He designed to be at the conference, but was detained. We were exceedingly glad to meet Bro. S. We had a profitable and agreeable visit with him at Bro. Snook's, and heard him preach third day eve. Fourth day morning he was immersed by Bro. Snook, and at a meeting at Bro. Benest's was set apart to the work of the gospel ministry among us by the laying on of hands and prayer. This was an affecting meeting. We felt that Bro. S. was one of us. Nor did we forget his family at home, but supplicated divine mercy and blessings upon them, that his wife and children might be strong in the truth and free in Christ, and be a support to him as he now enters upon his new and arduous labors.

In the afternoon we took the stage to Fairview, Bro. S. accompanying us, where we met a good congregation, collected by short notice, to which we all spoke, dividing the time between Bro. S., Mrs. W., and self.

It was rather a choice meeting. The brethren present raised ten dollars for Bro. S. Hope he will be used as well or better at every place he calls till his circumstances are improved. Fifth day we journeyed on to the Plum River conference. This meeting was small the weather being cold and the friends in this region few. This country has been cursed with age-to-come, and no-law-ism. The demoralizing influence of these heresies has been deeply felt, and the people are disgusted with the idea of anything new. There have also been unfortunate things with those who have labored to advance the cause of present truth, which have been miserably managed, and the cause is left in a low and rather discouraging state in this region. Our tried brethren are getting used to trials, and probably have never seen less than at the present time. Bro. S. Myers is having great care for us in taking us to and from the place of meeting, and he and his good family are making us happy at their home. J. W.

#### THE SABBATH.

"SABBATH; this word means rest. When God had made the heavens and the earth, in the space of six days, he rested on the seventh, and ordered it to be observed as a day set apart for himself, or occupied in the exercises of religion. Though it was really the seventh day to God, to man who was formed on the evening of the last day, it was the first and kept as such for ages, though called the seventh part of time. Gen. ii, 2, 3. In the first institution of the Sabbath, it was intended to call to mind the wisdom, power and goodness of God, as they are displayed in the creation of the world; but after the return of the children of Israel from their state of servitude and hard bondage in Egypt, that was urged as an additional object of recollection on the Sabbath day; and also as an additional motive to its observance. The day was at the same time changed, to correspond to that memorable event, and to preserve the Hebrews more effectually from idolatry, by making their day of worship different from that of the heathen. Deut. v, 14, 15. Under the Christian dispensation, which unites Jews and Gentiles, the Sabbath is altered back again from the seventh to the first day of the week, on which the Redeemer himself rose from the dead. On the first day of the week Jesus Christ made repeated visits to his disciples, who were evidently assembled together for religious purposes. John xx, 19, 26. On the first day of the week the disciples came together to break bread and hear Paul preach. Acts xx, 7. Upon the first day of the week the Corinthians were required to lay by their contributions for the poor. 1 Cor. xvi, 2. And the first day of the week is called THE LORD'S DAY. Rev. i, 10." *Malcom's Bible Dictionary.*

The above is a specimen of the presumptuous boldness and brazen-faced effrontery of those who are not afraid to break the commandments of God and *teach men so*. Men of the nineteenth century can manufacture historical facts for the antediluvian, patriarchal and Jewish ages, for which there is not the first particle of proof in any ancient record sacred or profane. Where is the record that during the first ages of the world, the Sabbath was kept as the first day of the week? or that it was called a seventh part of time in those days? Such record does not exist. It is a sheer fabrication. It is a mere invention to support the groundless theory of indefiniteness in respect to the day. In those ancient times the Sabbath was called "the seventh day." No necessity existed then for quibbling over the commandment by talking about "a seventh part of time," for such a thing as a change of the Sabbath had not then been thought of. The fourth commandment proves conclusively that the Sabbath was not changed when Israel came out of Egypt. It required them still to REMEMBER THE REST DAY. It tells them that THE SEVENTH DAY, not "a seventh part of time," is that rest day of the Lord, and also when he rested upon it; namely, when he had made the world in six days, and gives this as the reason why God blessed the day and sanctified it. Think for a moment of setting apart a seventh part of the week and not determining which seventh part. We could not say whether the whole week was sanctified, or no part of it at all. The Sabbath is the sign and memorial of the true God [Ex. xxxi, 17], and consequently a guard against the worship of all false gods. But our writer

seems to think that the heathen, who were departed from the true God, still kept the true Sabbath, and therefore it was necessary to change the day to separate the Hebrews from the heathen. It is true that the heathen, quite anciently, worshiped the sun upon the first day, consequently it was called Sunday. But there is no evidence that they kept it as the Sabbath upon which God rested. Had they remembered his rest day, they must have remembered the Creator, and consequently would not have worshiped the sun or any other created object.

Our author says the Sabbath was the first day to man, as he was created on the sixth day. Did he suppose that man kept the Sabbath before it was instituted—before it was blessed and sanctified? But it was not sanctified till after God had rested upon it. He blessed and sanctified it because he had rested upon it. The Sabbath was not "made for man" till the first seventh day was past. It was his duty to keep the next seventh day.

Where are we informed that the Sabbath was altered back again from the seventh to the first day? It is probable, though not recorded, that Christ "made repeated visits to his disciples" on the first day; for he was seen of them forty days. But so far from their being "assembled together for religious purposes," on the only recorded instance, we are expressly informed that they sat at meat—they were eating their supper. And so far from celebrating the resurrection they did not believe that Christ was risen. Paul broke bread on the first day, and then started on a long journey the same day.

Our writer says that the first day is called the Lord's day, and refers us to Rev. i, 10 for the proof. But this text does not mention the first day; and this is all the evidence there is in the New Testament that the first day was called the Lord's day. It only proves that there was a Lord's day at that time, and no other day of the week but the seventh is anywhere in the Bible called by such a title.

How silly a creature is man! For a few centuries past a portion of our race have been laboring to prove one change of the Sabbath, but having signally failed in this for want of evidence, they have now undertaken to prove two changes, without any increase of their stock of evidence. R. F. C.

#### REPORT FROM BRO. BOURDEAU.

DEAR BRO. SMITH: Since writing our last report, Bro. Evans, my brother and myself have held meetings in Sutton and Dunham, and have given some eighteen lectures. Our object has been to have the people hear more on our position, and to strengthen those who have recently embraced the truth. We have distributed quite a number of our English works, and also some of our French tracts; and the good Spirit of the Lord has been with us in our meetings, and our dear brethren have been strengthened and encouraged.

Last Sabbath and first-day we had very important and interesting meetings in this place. Our beloved Bro. Stone was present, and spoke in demonstration of the Spirit and with power. He dwelt largely on living out the principles of the gospel, and on suffering with Christ. We hope that his remarks will long be remembered by the saints in this section. Several of the brethren and sisters from neighboring towns came to this meeting, and most of them were prepared to labor for the Lord. We had looked forward to this meeting with much anxiety, and with feelings of tenderness for those who have lately embraced the truth; and our expectations were met. Several interesting testimonies were given by the brethren and sisters, and another family decided to obey the truth. Others were deeply affected. May the Lord help those who have long been in the truth, and who should be fathers and mothers in Israel, to arise and understand the relations they sustain to those who have recently identified themselves with the remnant.

At this meeting the church unanimously requested us to invite Bro. and sister White to hold a conference in this section, or in Franklin Co., Vt., on their tour East, and pledged themselves to defray their expenses. More anon.

North Sutton, C. E.

D. T. BOURDEAU.

HOPE TO THE END

Pilgrim is thy spirit sinking?  
Is thy way with snares beset?  
Hast thou been, and art still thinking  
Satan may o'ercome thee yet?  
Art thou sad, and often fearing  
Lest thou shouldst be left behind?  
Courage pilgrim! home is nearing;  
Upward look, hope to the end.

Though we meet with tribulation,  
'Tis the path which Jesus trod.  
Let this bring thee consolation,  
It will lead thee home to God.  
Blessed Jesus we would follow  
In thy footsteps where they tend,  
Leave this world so vain and hollow,  
Looking, hoping to the end.

Cheer thee pilgrim! signs fulfilling,  
Tell us morning soon will dawn;  
May sweet hope on thee distilling  
Bid thy painful fears be gone:  
Keep in mind that Jesus loves thee,  
And is ever thy best friend,  
Watch and pray as it behooves thee,  
And in faith hope to the end.

A. L. G.

A FIELD OPEN.

BRO. SMITH: As I feel a deep interest in the harvest that is to take place at the end of the world, I desire that the seed sown by the Son of man may be increased, and that the tares of Satan may be diminished. For this reason I have thought proper to inform you of a field in which I think laborers may be employed to advantage. The place to which I have reference is situated about nine miles north of Jackson, and is known as the Draper district. They have had a great revival there, and I think among them are honest souls who would do anything that they thought God required at their hands; and if any of the messengers are so situated that they can come to this place and deliver a course of lectures, I have reason to believe that his, or their labors would be repaid by the saving of souls from error; how many, cannot be told till the trial is made: yet I think appearance would warrant quite a number.

The place specified is situated between the brethren in Leslie and Tompkins, so that the meetings could be attended from both places. We hope some of the brethren will come down and help us. With regard to who shall come, we will make no choice, but leave that to those more competent to choose. If we are granted our request, we of course will pay all expenses. Whatever course may be thought proper to pursue, my prayer is that it may be the most advantageous in spreading the truth.

THOMAS K. HENRY.

P. S. I wrote the above some time since, and omitted to send it till I could see the officers of the before-mentioned district. I saw the director nearly two weeks ago, and he said he thought it might make division, and would not be proper now. Yet he thought he might give his consent after a time. Since that time I have talked with Bro. Richmond, and he thought there would be no trouble about getting the house, as there are those in the district who would probably close the house against all, if it was closed against any. I have spoken to most of the brethren in Tompkins and Leslie, and I think all would be glad to have some one come and hold meetings among us. Bro. Loughborough has been mentioned, and it may be that he can come. If he, or others are permitted to come, they will be met in Jackson, at Bro. Palmer's.

T. K. H.

THE MYSTERY SOLVED.

BRO. SMITH: I have read a few numbers of the *Review* which have been kindly loaned me by some of my sisters who believe and practice the present truth in this vicinity, and I feel that I must be a subscriber for it myself so as to have all the papers to send to my relatives and friends. I cannot resist the truth and I trust I never shall. In the year of 1844 I was firm in the faith that our Master was coming, and great was my disappointment. Of late I have been reading your work on the sanctuary and the 2300 days, and now it all looks clear to me, the past, the present, and the future. It had been such a great mystery to me that the people of the Lord should be so deceived as they

seemed to have been in that movement. But no. The words of the Saviour are true. My sheep hear my voice and they follow me; a stranger will they not follow, for they know not the voice of strangers. It is to me a joyful thought that we are nearing the glorious morning of the resurrection when our faith will be lost in sight. Let us be courageous. A few more trials. A few more heart-rendings, just as much as we need to make us perfect and the victory is won. I pray that God will send forth laborers to awaken all the honest who are slumbering, and bring the light where all can see it. I trust I shall always love the narrow way, and be a victor.

C. M. SHEPARD.

Markesan Wis.

"WITH ALL LOWLINESS

AND meekness, with longsuffering, forbearing one another in love." What a lesson this for poor weak mortals to learn. Forbearing one another. Not with some lowliness and meekness, with a mixture of pride and self-sufficiency, but with *all* lowliness and meekness. No room for pride or any other evil passion, but with long suffering and in love. Fallen man of himself is not sufficient for the undertaking. The natural mind or nature must be slain, and a new heart created in an individual ere he can obey this requirement. When once the affections are changed, and the individual can exclaim with the sweet psalmist of Israel, "O how love I thy law, it is my meditation all the day!" then can he perform this requirement; for he will distrust his own ability, and will with child-like trust and confidence look to one who has all power for strength and wisdom to perform all his requirements, and God has promised—"The meek he will guide in judgment;" and again, "He that hath clean hands (clean from sin) shall grow stronger and stronger,"—stronger in the strength of God, stronger to perform all his requirements. This requirement then, difficult to perform as it might seem by one who did not expect help from God, is perfectly easy when the heart is just right before God. He has said, "My grace is sufficient for thee," and it is so. Alas! how prone we are to give way to impatience when those with whom we have to do, do not deal justly with us; or perhaps they have spoken evil of our name, representing us in a false light. O, if we would at such times struggle earnestly against any feeling of impatience or ill will toward the offender, and, imitating the example of our pattern, pray, "Father forgive them, they know not what they do," and with all lowliness and meekness bear with them, all would be well. May the Lord help us all so to do is my prayer.

A. L. GUILFORD.

Monroe, Wis.

From the N. W. Christian Advocate.

THE MEANS OF NATIONAL SAFETY.

BY B. F. CRARY D. D.

WHAT is to become of us? Whither drifts the ship of state? These questions are suggested by the strange events of our times. The portentous upheaving of the land as in a mighty earthquake, the sudden disruption of old parties and the rapid increase of new ones, the wonderful lack of patriotism and superabundance of treason, all force us to ask, What is to be the result of this new chaos? Are we to have order, or dire confusion, ending in the wreck of all things? We confess our *perplexity*, and would be glad of clear day, or any day; yet amid the gloom we see "a glimmering from afar," and thankfully express our joy at the faintest hope of permanency in human things—our confidence in the "Divinity that shapes our ends." We are navigating unknown seas, and are drifting towards a lee-shore over the storm-swept billows. . . . That the times are lamentably sick no one will doubt; that death and decay may be the result, is possible; but that chaos generally is returning, we hesitate to believe. The dangers that beset us are manifold and apparent, but we hope not incurable. The country is torn by dissensions, rent by secessions, disgraced by dueling and barbarism generally. We are bored past endurance by conventions, slaughtered by congressional speeches, assassinated by pointless, witless, remediless lectures and sermons—all dolefully consigning us

to unheard-of disasters. We are diseased from the crown of our head—the White House—to the soles of our feet—the principal post-offices and custom-houses. [The following paragraph shows that amid all this trouble and perplexity, the peace and safety cry is not forgotten—Ed.]

We apprehend that the very worst picture we can truthfully draw of American society, is clearly reconcilable with the *continuance* of our government and the progress of Christianity. . . . The nation will be safe, and the church will prosper.

REPORT FROM BRO. SANBORN.

BRO. SMITH: I came here the 28th of March, and found the church in a lukewarm condition, which was brought about through the influence of a few contentious, jealous spirits, who had a scattering influence in the church. But the straight testimony of God's truth has separated the precious from the vile, and now the church stand united, and are again beginning to exert a good influence around them. This church have adopted Systematic Benevolence according to the plan laid down in Good Samaritan, No. 5. The amount of their benevolence for the year 1861, is one hundred and seventeen dollars. O how it has led me to rejoice to see this church act as though they thought that God is in earnest about these things. My prayer is that they may be faithful to the end.

During my stay here, I have given fifteen lectures in Palmyra which I trust has had a good effect. One publicly confessed the truth to-day, and others have acknowledged in private conversation, with tears that these things are so. We pray and believe that they will obey.

I go from here to Columbia Co., where I am to commence a course of lectures the 28th of March, in the town of Hampden, near Bro. Newcomb's. Brethren, pray for me.

ISAAC SANBORN.

Little Prairie, Wis.

"MEEK AND LOWLY IN HEART."

CHRIST said, "Learn of me for I am meek and lowly in heart." We talk about meekness and pray about it, but are we not froward and self-willed? Our meekness is visible only in calm weather; but let a slight ripple stir the waters, and where is our meekness? Like the bubble, it is too hollow to endure. How often in the every-day cares of life are our passions stirred, and if not really indignant at some one, or something that has transpired, do we not fail to imitate the meek and lowly spirit of Christ?

Now if we had really learned of Christ, would not meekness characterize us in the discharge of domestic duties, enabling us to bear one with another? When the disciples with Jesus were in the garden, and unseasonably slept, did he not excuse them by apologizing for them? Said he, The spirit indeed is willing but the flesh is weak. Can we not find excuse for our brethren and sisters? Perhaps we think we do; but if we really did, would we speak of them to this brother or that sister, and what is still worse, talk of them to those that are without?

But, says one, are we not to show the erring their wrongs? Yes, if we have learned of Christ till we are meek and lowly enough to adopt the scripture rule. Matt. xviii, 15. But perhaps we say to ourselves, the fault is so small it is not really worth while to have a regular deal about it. Perhaps it is not. But have we any right to mention it to any one else? It says, tell him his fault between thee and him alone. And if we talk with the erring, and tell him his fault, have we any right to tell it to others? It reads, If he will not hear thee take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church. Does not this show the meekness and wisdom of Christ? If we follow this rule how few would need be reported to the church! How few would know more about the faults of others, than about their own!

It is one thing to talk meekness and another thing to possess it. It was a dreadful thing for Peter to deny the Lord; but we are not informed that the Lord frowned on him, neither is it anywhere written that

he even chided him. But he turned and looked on him. It touched his heart. No doubt that look was a look of mingled pity and love. But how easily are our feelings injured; and if we do not show our resentment in words, do we not in our sour and sullen looks? O, for the meekness of Christ, whose every look was love!

And when we meet with opposers of present truth, do we not often injure the cause of Christ by manifesting a hasty, overbearing temper? Where is our meekness? Can we treat the subject in that way that shows them that we really wish to do them good? O, for the spirit of Christ to sweeten our tempers and fill us with forbearance and love! How meek he was towards his enemies! Not an impatient word in return for all the indignities that they heaped upon him. When he was reviled he reviled not again. Now if we had learned of him, would we not follow the amiable example that he has set for us?

He has bid us learn of him, and tells us why we should do so: "For I am meek and lowly in heart, and ye shall find rest to your souls." Is not rest greatly to be desired? But what is the reason that we do not learn? Now if we send a child to school one day, would it amount to anything? or even one day in a week? If we would come up to the perfect statue of men and women in Christ Jesus, we must learn in the school of Christ every day and every hour. And we shall have to apply ourselves closely and with untiring energy of body and mind; and we shall surely succeed, for he would not bid us learn of him if we could not. We must learn of him, if we would possess meekness and righteousness. Ps. cxlix. 4. For the Lord taketh pleasure in his people; he will beautify the meek with salvation. Ps. xxv. 9. The meek will he guide in judgment, and the meek will he teach his ways.

The child that daily follows the requirements of his teacher, soon acquires many of his qualifications and ways. And would it not be so with us, if we lose no time, but daily learn of Christ? Should we not very soon be moulded and fashioned like our teacher—in a word be Christ-like, our thoughts elevated, our words gentle and kind, our conversation holy? O, let us daily increase our diligence to learn in the school of Christ, that we may be made like him, and see him as he is. O transporting thought! to see Jesus! O let us be willing to learn of him, and he will teach us to cast all our care on him and he will give us rest. There is much that he can teach those that are meek enough to be taught of him. He is a pattern of meekness. All his sufferings he meekly bore. He bore them that we might find rest from the galling yoke of sin. O precious Saviour! we would learn of thee.

E. A. DAVIS.

## LETTERS.

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

From Bro. Hull.

BRO. SMITH: Allow me to say to the saints scattered abroad that I am trying to get the victory. I see that I have much to do. I am trying to get right. The Lord has given me this world to get right in; so if I do not accomplish it in one day, I will "try, try again." I trust that I am making some progress.

I have carefully read Testimony No. 6. I feel that much of it fits my case. I will try to profit by it. I have also just read Good Samaritan, No. 6. My heart aches for Mrs. Webb, when I see how she has fallen. I am glad that the true light now shines in her case. It is but just that her course should be exposed; especially since she has made it public.

As I read Bro. White's "Cause of discouragement" I felt to sympathize with him. "Whether one member suffer, all suffer." I marvel how he has endured it all as he has. That God who has said "My grace is sufficient for thee," has sustained him.

I do not regret that I wrote to Bro. W., informing him of what Mrs. Webb was saying and doing. But I do regret that I wrote such a letter as I did. I did wrong in that and am sorry for it. I will try to "learn by the things which I have suffered," and amend in the future. Brethren, let me have a humble place among you.

Yours striving for holiness.  
Ottawa, Iowa, March 17, 1861.

M. HULL.

From Bro. Van Gorder.

BRO. SMITH: I feel encouraged as I read the testimonies of brethren and sisters in the *Review*, and I can say I love the truths of the third angel's message, and feel to rejoice that the Lord had prepared my heart to receive and embrace it as soon as ever I heard it. I feel more and more firm as I see the signs of Jesus' coming fulfilling every day; and the grace of God assisting me, I am determined to be ready when he shall appear in his glory. By a daily search of my heart I find there many things to overcome. But "my heart is fixed, O God, my heart is fixed." I long for the time to come when the church as a body shall have attained to such a state as that the power of God will be more fully manifested to his people, and to the world, by the exercise of the various gifts; but I feel that until we appreciate and fully heed those we have, this will not be done. I can say I am determined by the help of the Lord to heed every warning given to the church. I believe in the gifts and shall act according to them. I can say with Bro. Chase (in *Review*, March 5th) I have never known an individual to reject and fight against them but lost his religion. It rejoices my heart to see the church taking the stand respecting them that they are. May the Lord help us to heed his warnings, to keep his commandments, to have the faith of Jesus, to fully overcome, that we may receive the blessings promised in Rev. xxii, 14, and iii, 21.

Your brother striving to overcome.

I. N. VAN GORDER.

Portage, Ohio.

From Bro. Foster.

BRO. SMITH: Inasmuch as we are to overcome by the blood of the Lamb and the word of our testimony, I would say to the brethren and sisters scattered abroad, that my heart is with you in keeping the commandments of God and the faith of Jesus. I am trying to overcome my besetments that I may be found ready and waiting when Jesus comes. Through the power and influence of the truth upon my heart, I have been enabled to overcome some of my sins, and I trust I shall, if faithful, get an entire victory over all my besetments, and finally be prepared that I may with you "receive a crown of glory that fadeth not away." Thank the Lord for what the truth has done and what it still is doing for me.

Let us labor unitedly, brethren, for the deep working of the truth upon our hearts, that we may be wholly sanctified and fitted for our Master's use. If we study and practice the truth it will have its sanctifying influence upon our hearts, and we shall be purified and fitted for the great event which is just before us. This truth is the law of God. Says David, "Thy law is truth;" and again, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Then we are sanctified through obedience to the law of God. Thank the Lord for a perfect law, and one that purifies the life, and makes us fit subjects of the kingdom of our Lord and Saviour Jesus Christ.

If we obey this perfect law in Spirit and in truth, we shall enjoy the love of God shed abroad in the heart. True obedience to the law of God will produce that peace of mind which it is the Christian's high privilege to enjoy. Says the Psalmist, "Great peace have they who love thy law, and nothing shall offend them." What a blessed hope is ours! What a high privilege, brethren! Angels "do his commandments" (Ps. ciii, 20), and we have the same privilege. Thank the Lord for gospel light and liberty. Let us labor to attain that state of high perfection, that our "peace may be as a river, and our righteousness as the waves of the sea." Let us seek to cultivate patience by obedience to the law of God, that our righteousness may increase until it becomes as the mighty "wave of the sea," then "nothing shall offend us;" for we shall be directed by wisdom and understanding, that we may be temperate and patient, given to godliness and brotherly kindness, possessed of much charity, and light enough to shine to all around.

Thus may we get the "gold tried in the fire that we may be rich, the white raiment that we may be clothed, and anoint our eyes with eyesalve that we may see;" and "so an entrance shall be ministered un-

to us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Pray for me brethren and sisters, that I may overcome, and stand with you on mount Zion, to behold the King in his beauty. Yours in hope of life in the new earth.

R. J. FOSTER.

Wright, Mich.

From Bro. Heath.

BRO. SMITH: For the first time I write, as a Sabbath-keeper, to those of like precious faith. It is one year last November, since I first heard preaching from those keeping the Sabbath. I was deeply convicted that I was keeping the wrong day for the Sabbath. I tried to find something for Sunday-keeping, but I could get nothing from the Bible to sustain me in the practice. The next day I heard preaching directly on the Sabbath. I was fully convinced; but O, the struggle to obey. I had been an Advent believer since 1843, and strong in the time of '44, but had never met a cross like this. Everything that my mind was attached to that would go against the Sabbath came up before me. Must I leave all this and take the narrow way? I had a great deal of sympathy for the Advent people, sympathy for the churches, and my own children against me. But I fully made up my mind to leave all, follow Christ, and keep all the commandments of God and the faith of Jesus. It was not, however, till I arose in the congregation and told them my determinations that I received the blessing. Then joy and peace filled my soul; and never did I love a people before as I now loved those that were keeping the Sabbath. I love them still. Since that time my interest has been with those that keep all the commandments of God. My companion has been with me, and is still, in keeping the Sabbath. We have had many precious seasons with the Sabbath-keepers in Wolcott. Sometimes we have been tempted to think the way too straight; but no, it is just right; and with the remnant we mean to go on to the kingdom.

J. HEATH.

South Hardwick, Vt.

Extracts from Letters.

BRO. A. C. COVENTRY writes from Allegan, Mich.: "I am striving to keep pace with the third angel's message. It is evident to my mind that the present is the time which must be improved by daily obtaining a closer walk with God, in order to fit the believer for translation. It is now about a year since a relative predicted that in less than one year I should be glad to leave the Adventists. Thank God that I have yet a flame of honesty left, and I am resolved that neither life nor death shall persuade me to relinquish my interest in the blessed hope. I cannot sufficiently thank God that he ever permitted me to hear the sound of this last message of mercy, and enabled me to give heed to its warning voice. A solemn responsibility rests on believers in this work. The soul needs to be humbled in order to learn the will of God. 'Lord, what wilt thou have me to do?'"

Sister P. M. Lamson of Clarkson Center, N. Y., in a letter to a friend in Battle Creek, has the following paragraph: "I was sorry to learn that the Battle Creek church was pestered with such characters as the *Good Samaritan* exposes. Bro. and Sr. White have enough to discourage them, if they were not sustained by a Higher Power. We have Testimony No. 6. The scales are falling off from our eyes—or in other words—we have not realized the importance of Sister White's labors in the church. It appears to me that her teaching is of the same authority as Paul's or John's or Isaiah's."

BRO. J. W. WOLFE writes from Republic, Ohio: "There are a few in this place who are striving to keep the commandments of God and the faith of Jesus, and go with the remnant to mount Zion. We feel like giving our heavenly Father all the praise. Our hearts have been made to rejoice of late in reading the testimonies of the dear brethren that they are trying to come up to the help of the Lord, and have been abundantly blessed. I can say that we have not been left without a blessing. The Lord has poured out his Spirit upon us more than we have deserved. Praise his holy name. We want to be found among the remnant, having on the whole armor of God that we may fight manfully the battles of the Lord, and come off conquerors through our blessed Saviour. Pray for us."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, APRIL 2, 1861.

To the Liberal.

By the special request of Sister White, the large churches in the vicinity of Battle Creek, and all others who have any thing on hand for the worthy poor, are invited to bring or send it to the Committee at Battle Creek without delay. The fund of clothing and other offerings for the needy is nearly exhausted; and the Committee now have opportunities for further distribution, if they only had the things on hand. We hope those who respond to this call will do so at their earliest opportunity, as there are some East and West, especially East, who should have help immediately.

NOTE FROM BRO. LOUGBOROUGH,

DEAR BRO. SMITH: I am still holding meetings at the town hall about two miles from Clinton village with good interest and large congregations. I have given eight lectures, three of them on the Sabbath question. To-night I begin on the messages. I expect this effort will not be in vain. Some begin to see the cross, and we hope they will have strength to take it up.

THAT'S RIGHT!

A good brother came into the Office the other day, and presently handed in the names of some new subscribers for the YOUTH'S INSTRUCTOR, and money for the paper. He said he had a little business to transact with one of his neighbors, and as he went over he put an INSTRUCTOR into his pocket. After talking a while he remarked that he had a little paper for children, at a very small price, and asked if they would like to take it. They very readily agreed to it, paid over the "quarter," and they will certainly have some good reading in their house for the next twelve months. A few days later this brother did the same thing again as he chanced in at a neighbor's, and so along came another paying subscriber.

A few remarks on the foregoing. Not that it is any remarkable affair to get new subscribers, for our list is in a cheering condition, but it is the way in which it was done. Now these little efforts cost nothing, and they do a deal of good. They are a source of great encouragement to those engaged in the enterprise of the INSTRUCTOR. It was no tax on this brother to put a paper in his pocket, and when he happened among a family of children, to ask if they wanted to subscribe for it. Nor would it be a very great tax on scores of others to go and do likewise. I believe if this same missionary spirit was generally diffused through the church, the subscription list of the INSTRUCTOR would be increased by hundreds before we issue again.

We take great pains with this little paper. And we know its typographical appearance will compare with any child's or youth's paper in the country. It is always filled with choice reading, usually written every month. We don't revamp old stories twenty years old, that never were true, and print them for new. Its present reduced price also makes it as low as the generality of youths' papers published. We know what we are saying, for we have nearly all of them. Now brethren and sisters, *Won't you take hold and help?* We recently printed over two thousand extra copies, and mailed them to those we thought would be willing to assist in enlarging the circulation of this little paper. No one can possibly say aught against the price. It is placed within the reach of every one. All now that is necessary is to practice the example mentioned above, and hundreds of young hearts will dance for very joy.

Yours in behalf of thousands of perishing children.  
G. W. A.

A CHILD'S QUESTION.

"FATHER," said a little boy, "have you read the Bible through?"  
"Why do you ask that question, my son?" was the reply.  
"Because you do not read it now, and pray with us, as you used to, and I did not know but you had read it through," responded little S.

This question went to the cold professor's heart. He thought upon his ways, and again commenced reading the sacred word and praying with his family.

Would it be wrong to ask some Sabbath-keepers, "Have you read the Bible through?" If little S. was a child now, he might suppose they had. "Ye are the light of the world." Matt. v, 14.

A. S. HUTCHINS.

INNOCENT PLEASURES.

FEW rightly estimate the worth  
Of joys that spring and fade on earth;  
They are not weeds we should despise;  
They are not fruits of Paradise;  
But wild flowers in the pilgrim's way,  
That cheer, but not protract, his stay;  
Which he dare not too fondly grasp,  
Lest they should perish in his grasp,  
And yet may view, and wisely love,  
As proofs and types of joys above.

Anon.

APPOINTMENTS.

PROVIDENCE permitting, Bro. and sister White will hold meetings as follows:

Little Prairie, Wis.,	April	6, 7,
Koskonong, "	"	10,
Rubicon, "	"	13, 14,
Mackford, "	"	17,
Marquette, "	"	20, 21,
Mauston, "	"	23,
Minnesota from	April 26 to	May 6.

The meeting at Avon will be at 1 P. M. At Koskonong (where Brn. Phelps and Mellburg may appoint) at 1 P. M. At Mackford at 8 P. M. At Mauston at 10 A. M.

We suggest that the meetings in Minnesota be appointed through the REVIEW by Brn. Bostwick and Lashier, and that they be held as near the river as can accommodate the brethren, which will save us wearisome travel; and that the time be specified when some one will meet us at the river with a comfortable conveyance to the places of meetings. We would leave Mauston April 24.

Bro. E. W. Shortridge, of Iowa, will be with us at some, at least, of these meetings.

JAMES WHITE.

Business Department.

Business Notes.

A. C. Bourdeau: The papers, both REVIEW and INSTRUCTOR, are regularly sent to North Sutton, C. E.

P. R. Chamberlain: We have not the volumes of the INSTRUCTOR bound that you mention. What shall we do with the dollar?

E. Styles: Your REVIEW is paid up to No. 6, Vol. xviii. Your six INSTRUCTORS are not paid for the present volume.

S. E. A. Bogues: The P. O. address of A. S. Hutchins is Barton Landing, Vt.

The P. O. address of S. W. Rhodes is Hubbardsville, Mad. Co., N. Y.

There is an inquiry for the P. O. address of E. L. Barr, by his friends in Maine. Will he please give it?

Eld. J. N. Andrews: Book received. Thank you.  
G. W. A.

Receipts.

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