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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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CHILDLIKE SUBMISSION.

WHAT pleases God, O pious soul!
Accept with joy; though thunders roll,
And tempests lower on every side,
Thou knowest naught can thee betide
But pleases God.

The best will is our Father's will,
And we may rest there calm and still;
Oh! make it hour by hour thine own,
And wish for naught but that alone
Which pleases God.

His thought is aye the wisest thought;
How oft man's wisdom comes to naught!
Mistake or weakness in it lurks;
It brings forth ill, and seldom works
What pleases God.

His mind is aye the gentlest mind;
His will and deeds are ever kind:
He blesses, when against us speaks
The evil world, that rarely seeks
What pleases God.

His heart is aye the truest heart;
He bids all woe and harm depart,
Defending, shielding, day and night,
The man who knows and loves aright
What pleases God.

He governs all things here below.
In him lie all our woe and woe;
He bears the world within his hand,
And so to us bear sea and land
What pleases God.

And o'er his little flock he yearns,
And when to evil ways it turns,
The Father's rod oft smiteth sore,
Until it learns to do once more
What pleases God.

What most would profit us he knows,
And ne'er denies aught good to those
Who with their utmost strength pursue
The right, and only care to do
What pleases God.

If this be so, then, world, from me
Keep, if thou wilt, what pleases thee,
But thou, my soul, be well content
With God and all things he hath sent,
As pleases God.

And must thou suffer here and there,
Cling but the firmer to his care;
For all things are beneath his sway,
And must in every truth obey
What pleases God.

True faith will grasp his mercy fast,
And hope bring patience at the last;
Then, both within thy heart enshrine,
So shall the heritage be thine
That pleases God.

To thee forever shall be given
A kingdom and a throne in heaven;
And there shall be fulfilled in thee,
And thou shalt taste, and hear, and see
What pleases God.

CHRIST'S YOKE IS EASY.

"TAKE my yoke upon you, and learn of me;
for I am meek and lowly in heart; and ye shall
find rest unto your souls. For my yoke is easy
and my burden is light. Matt. xi, 29, 30.

I propose to remark especially on the first
clause of each of these verses—"Take my yoke
upon you—for my yoke is easy."

I. In inquiring upon this subject the first
question is, *What is intended by this yoke?* The
yoke of Christ is his revealed will, his authority.
The word here rendered yoke, literally means a
band, or something that binds.

II. *What is it to take the yoke of Christ?*

1. To take the yoke of Christ is to accept his
will as our universal rule of action.

2. To take Christ's yoke is to enter into a vol-
untary state of entire subjection to him.

3. To take Christ's yoke is to commit ourselves
to a state of voluntary, loving, confiding servitude.

4. To take Christ's yoke is to commit ourselves
to universal obedience to Christ from love to him,
sympathy with him, and confidence in him. This
is, no doubt, the true idea of taking Christ's yoke
upon us.

III. *Christ's yoke is easy.*

1. This the text affirms. The meaning of the
word is agreeable, gentle, gracious, useful, kind.

2. Christ's yoke is easy because it is *love's*
yoke. It is good-will universally to us. Every
requirement is imposed upon us for our own good,
and the highest good of the great family of which
we are members. Christ's will is never arbitrary,
never capricious, never selfish, requires nothing of
us at any time without the strictest reference to
our own highest good.

3. His yoke is easy because he never prohibits
anything, and never imposes upon us any re-
straint except for our own good, or for the good
of the race to which we belong. If at any time
he restrains us, or deprives us of anything that
we would like, it is love's restraint. He sees that
it would be injurious to us, injurious to the world,
and consequently dishonorable to him; and there-
fore enlightened love compels him to restrain us.

We are ignorant, often not able to judge for
ourselves; we often suppose ourselves to need
that which would greatly injure us. He is infi-
nitely wise, his love is always directed by infinite
wisdom; and therefore in everything in which
he commands or restrains us, love is his only mo-
tive.

4. The service which we are required to ren-
der him is only a love-service. It consists wholly
in love, and its spontaneous fruits and results.
He requires nothing but what love will willingly
and joyfully and spontaneously do. He requires
us to love him; and surely this requirement can-
not be grievous, inasmuch as he presents to us
infinite reasons for loving him.

5. Christ's yoke is easy because the state of
servitude into which we voluntarily enter, is a
state of the highest liberty, the truest most per-
fect liberty. It is just that course of life and
conduct which, above all others, a loving heart
prefers. It is really doing just as we please. A
heart that loves Christ supremely is the only

heart that really takes this yoke of Christ. Now
this loving state of mind prefers above all other
courses of life, just that which Christ requires.
It is therefore doing according to *our own* high-
est pleasure to do *his* pleasure; and therefore his
service is the truest and highest liberty.

6. Christ's yoke is easy, because, although a
state of subjection, it is the very opposite of a
state of bondage. Although his yoke is a band,
still it is love's band. It is the opposite of slav-
ery. This service rendered to Christ is not a legal
con-straint or *re*-straint. It is not slavish
fear; it is not the thumbscrew of conscience to a
must-do, a must-serve-the-Lord; but it is a pre-
ference of him and his service, so deep and radi-
cal, and all-pervading, that no other conceivable
way or course of life is so agreeable as just that
which Christ requires.

7. Christ's yoke is easy because it is not only
agreeable, but in the highest degree useful to
ourselves, to our friends, to the world, to the
kingdom of Christ.

As I have already said, the word rendered easy,
means sometimes useful, agreeable, kind, gentle,
gracious. If Christ's requirements were such as
consulted only his interests, and not our own, his
yoke might not be so easy. But since he loves
us, is aiming by his requirements to secure our
own highest good, has no selfish end whatever in
view in any case, his yoke is truly easy in the
sense of being in the highest degree useful to us.

8. Christ's yoke is easy because he only re-
quires a love-service; and he gives us a love-re-
ward. He does not stipulate to pay us upon the
principle of justice; nor do we stipulate to serve
him for pay. He has no servants but love-serv-
ants. Those that sympathize with him, that love
his person, are devoted to the great interests for
which he lives, and have entire confidence in
him. In short, all his servants serve him because
they love him, and love his service. To all such
he gives a love-reward. It is not pay on the
score of justice, it is not what they deserve, but
what his bountiful love is pleased to give them.
He gives them more than pay, more than a re-
ward on the principle of justice, infinitely more.
His servants all prefer to leave the reward with
his love; they want no stipulation as to wages.
We serve him because we love him, and he re-
wards us because he loves us. All this makes
his yoke very easy.

9. Christ's yoke is just as easy as enlightened,
true love can make it. I said *enlightened* love, I
said *true* love; that is neither enlightened nor
true love that indulges children to their own in-
jury, that suffers them to act upon their impulses
without restraint or requirement. Christ loves
us too well to indulge us to our hurt. His love
is too true to let us go ungoverned, and grow up
in self-will and perverseness. This yoke is a
state of servitude for our own highest good, and
hence for his glory. He subjects us to his will,
and requires us to seek his pleasure because his
pleasure is always good. He does not make us
slaves, and compel us to serve him in order to
promote his interests without reference to our
own. The service which he requires of us does
indeed glorify him just for the reason that he

governs us for our own good. For if he does not govern us for our own good, it would not be glorious for him to govern us. If the service which he requires of us were not for our own highest good it would be disgraceful to him and not for his glory. But because his government is entirely unselfish, because his heart is set upon doing us good, because he has been willing to deny himself for the purpose of promoting our good, because he brings us into a state of voluntary subjection that he may restrain us from doing ourselves and those around us any harm, and requires of us just that course of life which shall conduce most to our peace, our comfort, our highest good in time and in eternity, therefore the yoke is easy, and the service redounds to his glory.

10. The things which he requires of us are most in accordance with our whole nature. This state of servitude is in entire accordance with our own highest reason, with the most enlightened dictates of our conscience, with the truest, most healthy, and most rational gratification of every susceptibility of our being. He lays no appetite or passion under any restraint but for our own highest good. So it is with every restraint, every cross, every trial—everything in his whole treatment of us is demanded by our nature and relations as the condition of our highest well-being.

11. In short, Christ's yoke is easy because it is really more of a divine charm or enchantment, than a yoke of bondage. The soul enters into a state of servitude, and takes this yoke, because constrained by a view of his love. It continues in this service, and clings to this state of servitude, because bound fast by the cords of this love of Christ. In short, this servitude consists in just this; it is the soul's continual offering of itself as a living sacrifice to Christ, a mere yielding of itself to the divine charm of Christ's all-prevailing love. The soul is drawn in this servitude, and not driven. It is called with an effectual calling; it is persuaded by an effectual persuasion; it is overcome and conquered, and subdued, and held by the charm of Christ's love.

IV. I inquire in the next place, *To whom is this yoke of Christ easy?*

1. Not to the hypocrite who only professes to take it, but does not in fact love the Saviour. There are many who profess to be religious, and to be the servants of Christ, who are continually complaining of the severity of the servitude. To them his commandments are grievous, his yoke is heavy, unendurable. They will sing:

"Reason I love, her counsels weigh,
And all her words approve;
But still, I find it hard to obey,
And harder still to love."

This class of persons are living in the seventh of Romans. They make their resolutions, and as often break them. They cry out, "O wretched man that I am." The Bible has said, "Wisdom's ways are ways of pleasantness, and all her paths are peace." It has also said that the "commandments are not grievous." And in this text we have Christ's own testimony that his yoke is easy. But there are many professors of religion who regard religion as a thorny way.

"True, 'tis a straight and thorny way,"

they say. With them it is not as "the shining light that shineth more and more unto the perfect day. Their experience is not in accordance with the Bible at all. They do not find their religion a peace-giving religion. They do not know the kingdom of God in their experience to be "righteousness, and peace, and joy in the Holy Ghost." The fact is, they have made a radical mistake; they have not taken Christ's yoke. They have taken the yoke of the law upon stiff necks, and therefore they find their religion a perfect bondage. Let no such one suppose himself to be really in the accepted service of Christ.

2. Christ's yoke is not easy to the selfish, who only take it outwardly, from fear or hope of reward. There are many who profess to be Christians, who have no true love to Christ himself, no true sympathy with him; consequently they have

no joy in his service, no pleasure in it for its own sake. They have undertaken to be religious simply to secure something for themselves; and they work hard to make something out of it. But they do not find Christ's yoke easy because it is not a spontaneous love-service. It is not that course of life which above all others they choose because they love the Saviour supremely, but it is something which they must comply with as a condition of being saved. It will not do to lose their souls, therefore they must be religious at any rate though they find it exceedingly hard to be so. But this is not Christ's yoke; this is not a love-service; this band is not a band of love that binds them to the cross of Christ.

3. Christ's yoke is not easy to the self-willed. There are those who profess to be religious whose wills have never been subdued to Christ. They are like unweaned children; and they are continually chafing in their bondage as if Christ's yoke were iron. Of course their state of servitude is not a love-service, is not the true yoke of Christ.

4. Christ's yoke is not easy to any who are not constrained by his love.

But it is easy to every one who really understands what his yoke is, and truly takes it upon himself. It is easy to all who truly choose Christ as their sovereign Lord, their Head, their Saviour, who enter into sympathy with him, and have confidence in him, who make common cause with him and merge their will in his, who in all things trust him. To all this class, who thus really take this yoke upon them, it is easy. And I might add, that the same is true of all the burdens which he really imposes upon us. Christ's yoke is easy and his burden is light to all truly loving, confiding, and submissive souls.

REMARKS.

1. Then let it be understood that Christ's real yoke, or the true service of Christ, is never hard. His real yoke is never heavy. It is self-will and selfishness that at any time fault the yoke or the service of Christ.

2. If what we call religion is burdensome, it is not Christ's yoke, it is not Christ's religion. If we make an uphill business of it, and if we find it "hard to obey, and harder still to love," Christ says to us, Who has required this at your hand? What I require of you is a love-service, not this lavish service.

If you love me not, if you do not serve me from love, I abhor your doings. Let no one think himself truly religious whose religion is a bondage, and not the highest liberty.

3. Whatever is hard in religion is made so by our want of heart, our want of love, our want of confidence, and is therefore not Christ's yoke at all. It is not true religion, it is not Christian liberty.

4. All truly religious duties are easy. If we make them hard they are not a love-service, and not what Christ requires. If we make them hard we spoil them. If we go complainingly about his service, grumbling about the difficulties and the hardness of his service, he loathes our bondage, he cannot accept it.

5. Let it be understood, then, that they who make religion a hard, uphill matter, have no gospel religion.

6. This subject will throw light upon the true nature of the christian warfare. This is not hard, a something to which we are to be screwed up, and whipped up by our consciences. It is only love to Christ spontaneously resisting temptation to displease him. It is not hard work for the most affectionate husband or wife to resist infidelity to him or her whom each loves most. This resistance is not that to which we are whipped up by a mere sense of obligation, or fear of consequences. It is the spontaneous resistance of love to that which is entirely inconsistent with it. Such is the christian warfare.

7. Nothing that love cannot well afford to do is ever required of us in our christian life. Of course if everything is for our highest good, as well as for the highest glory of Christ, love can well afford to do it, or abstain from it.

8. Love cannot afford to have one of Christ's commandments abated, nor one of his prohibitions relaxed. His will is perfect; his true service is the perfection of liberty; his true yoke is as easy as possible.

9. Let no one judge of Christ's religion by the common representations of it. Should we judge of Christ's religion from the complaints of many of its professors, we should infer that Christ kept his children on short allowance, that he required "brick without straw," that he is a hard master, and even a cruel slave-holder. Their mouths are full of complaints. They do not hesitate to say in their prayers and in their conversation that which implies that Christ's commandments are most grievous, that his yoke is too heavy to be borne, that he supplies their spiritual wants so sparingly that he keeps them little short of absolute famine and starvation. Nay, they represent the commandments as beyond the possibility of obedience, and the service which he requires as so entirely above their reach, that by no grace received in this life are they ever able to obey him. Now this is surely as opposite to the teachings of Christ, and this text, as possible. Just compare this text and many similar ones to the old confession of faith, that "no man, since the fall, is able, either in his own strength, or by any grace received in this life, to obey the commandments of God."

Where did they get this? Is this in accordance with Christ's teaching in this text? Is this according to the text in which it is said that "his commandments are not grievous," and that all "his ways are ways of pleasantness, and all his paths are peace?" The fact is, that Christ's religion has been grossly misrepresented by its professors.

Such a statement as that in the confession of faith is a stumblingblock, and as contrary to the teachings of Christ as possible.

10. You that are not Christians may see your mistake in this regard. You have been misled. You have been deceived by the complaining spirit that you have heard among professed Christians. You have thought religion was hard, something unendurable, impracticable, something not suited to your present nature, relations, and condition. But those that have stumbled you are not Christians. If you would read your Bible you would see that these complaints are not the Christian spirit; and that all this talking and praying which really implies that religion is an uphill matter, something so far above our reach as to keep the mind in a constant strain that is unendurable by human nature—that this is all a mistake.

The fact is, the kingdom of God, when it is really established in the soul, is "righteousness and peace, and joy in the Holy Ghost." It is the charm of Christ's love revealed to the soul, sweetly drawing it away into a perpetual offering of itself to a delightful love-service to Christ. Everything that is hard about it is made so by unbelief, by a want of love, by self-will. All that, therefore, is without the pale of Christ's true service. Whatever is not done for love, is no acceptable service rendered to Christ.

11. Those of you whose religion is a bondage, can in the light of this subject discover your mistake. Who has required this bond-service at your hands? Christ is no slave-holder. He employs no slave-drivers to whip you to duty. If the law as a schoolmaster had brought you to Christ, you would have escaped from this bondage.

But, beloved, do not mistake your bond-service for true religion. Do not mistake, do not mistake this drudgery in which you engage, and which you call religion for that spontaneous love-service which Christ requires. The difficulty is, you have not taken Christ's yoke.

12. In the light of this subject, all professors of religion can see whether and how far you really serve Christ. Do you ever find passages in your experience in which all is a spontaneous love-service, natural, peaceful, joyous? If you

have never had this experience, you have never yet come to Christ at all. If you have had this experience and have fallen from it, you have fallen from the real, acceptable service of Christ.

Your present state, and your present religion, is not a christian state of mind, nor the accepted service of Christ. You have fallen into the bondage of your own unbelief. And who has required this bond-service at your hand? This is not Christ's yoke.

13. How much ruinous misapprehension exists in regard to what constitutes the christian religion. The great mass of professors of religion are in such bondage—and the same is true, I fear, of many ministers—that they grossly misrepresent the religion of Jesus. By their teaching, by their prayers, by all that you see and hear from them, you would get the impression that the religion of Christ is the most difficult, uphill, unendurable task that ever any one undertook. It amounts to a gross libel upon the religion of Jesus. They profess to be Christ's disciples, profess to wear Christ's yoke; and yet "it is that which neither we nor our father's have ever been able to bear."

Alas! that Christ is so dishonored, so contradicted, so misrepresented, his religion presented in such a repulsive light as to frighten the young and make them think it is unendurable, except as the less of two evils. It may be a less evil, they think, to wear this yoke of iron than to go to hell; but it is at best so hard, so void of comfort, so almost unendurable, that for this life, to say the least, a course of sin is far preferable to Christ's religion. So far as this world is concerned they cannot afford to be religious. It is only to escape from hell that the thought or the effort can be endured. But how gross is this misrepresentation; and how fatal is the delusion that this fastens upon the minds of those that are not religious.

14. It is not merely a ruinous misapprehension to those who are without, but to those who belong to the church and yet are living a life of bondage. Their misapprehension of the religion of Jesus is destructive. It is not only a stumbling-block to others, but the ruin of their own souls. When will these bondmen learn that this is not what Christ requires at their hands? He beseeches you to really give him your hearts, to enter into his love-service, to take his sweet yoke of love upon you that you may breathe easily and walk at liberty as the sons of God.

15. What folly to make only a pretence of being Christ's servants, to pretend only to wear his yoke. This is of no use. To render him any other than a love-service is not truly to serve him at all; you gain nothing by it to yourselves; you do no good to others by this bond-service; you do not meet the wishes of Christ at all. What motive then can you have for this folly? Do you not know that Christ is greatly dishonored by those that leave their hearts in the world, and consequently make their religion a bondage? I beseech you misrepresent him not; deceive not yourselves. Mislead not others. Serve him lovingly, or attempt not to serve him at all. Take his easy yoke and render him a love-service; or no service at all. "The Lord loveth a cheerful giver," and a cheerful giver only. He will not accept a service that is not a heart-service, that is not a free service.

16. Remember that all duty acceptably performed, must be free, it must must be cheerful, it must be loving. Let no one deceive himself by supposing that he does his duty when he does it in a spirit of bondage, and not from love.

17. From what has been said, it must be seen that there is real enjoyment in wearing Christ's true yoke, in all true religion, in all that Christ really requires.

We always enjoy pleasing those whom we most love. In this we necessarily find our truest and highest enjoyment, in the promotion of the honor and in doing the pleasure of those whom we supremely love.

Whatever is not enjoyed is not true religion. We often hear people say they do not enjoy religion.

They are religious, they say, but they are not at present enjoying religion. But this is a mistake. If they have true religion, that is, the religion of love, it must in its very workings, produce enjoyment.

18. If you look steadily at this subject, you will see how much Christ's account of his real service differs from the common experience. Now is Christ's account of his own religion to be taken as true? or are we to suppose these experiences that are really inconsistent with it, are true religion? Christ's own account of his religion must stand! He has told us what service is acceptable to him, and he is to be the judge in such matters. Let no one pretend that his experience is christian, unless he finds that Christ's yoke is easy.

19. This false, but common experience, is the world's great stumbling-block. Really many of the representations from the pulpit are such a gross misrepresentation of the true religion of Jesus, that whole churches are in bondage, and the ungodly without the church are perfectly afraid of religion.

20. Christ is not responsible for these slavish experiences. They are only the result of selfishness and unbelief. He cannot away with them, he abhors them. They are his dishonor, the church's stumbling block, and the world's ruin.

21. Christ's true service is the soul's true rest. In immediate connection with the text you remember he says, "ye shall find rest unto your souls." True religion is truly the soul's recreation, the soul's amusement, the soul's highest liberty; it is the rest of faith, the deep repose of loving confidence. It is love, and only love, with its spontaneous fruits. This is the whole of it; and this is in the best and truest sense the soul's rest.

22. The real service which Christ requires of us could not be easier and still be real. Did he require less than love with all its spontaneous fruits, it would not be real. But if it is love and its spontaneous fruits it could not be easier.

23. We cannot afford to have less to do than Christ calls upon us to do. We need not fear to have more to do than is for our own highest good.

24. We cannot afford to have less to bear, fewer crosses, fewer duties, fewer burdens. We cannot afford to have anything lighter, anything easier, or anything more agreeable. The whole of his service is the most useful, the most truly agreeable, the most in accordance with our whole nature and all our relations, of any course of life possible or conceivable.

And now what do you say? Will you that never have taken Christ's yoke, now take it? Will you now offer yourself a willing sacrifice to be Christ's living servant forever? Will you who have worn bondage, lay it aside, give up your selfishness, your self-seeking, your unbelief, and truly embrace Christ, and take his easy yoke and find rest for your souls?—*Finney*.

If you could find a mariner so silly when darkness settles upon the deep, as to look for direction in his course, to the phosphorescent lights upon the billows, and not to the compass, he would be a good representation of the person who trusts to his reason as a guide to future happiness, and rejects the oracles of God.

PUBLIC opinion is stronger than armies or navies. This John Brown did not seem to appreciate. But Dr. Cheever stated that his death removed the curse of dumbness from more pulpits than the whole of the American Revival.

We think the pulpit has greatly degenerated of late years. We very much need some of those old sterling sermons, which were full of God's stirring truth, and not filled up with man's soothing philosophy, as in these days. When a minister takes a text we want he should preach it, and not from it.—*Knickerbocker*.

CHRIST OUR EXAMPLE IN SUFFERING.

Go to dark Gethsemane
Ye that feel the tempter's power,
Your Redeemer's conflict see,
Watch with him one bitter hour?
Turn not from his griefs away,
Learn of Jesus Christ to pray.

Follow to the judgment hall,
View the Lord of life arraigned;
O the wormwood and the gall!
O the pangs his soul sustained!
Shun not suffering, shame, or loss,
Learn of him to bear the cross.

Calvary's mournful mountain climb,
There, adoring at his feet,
Mark that miracle of time,
God's own sacrifice complete;
It is finished, hear him cry,
Learn of Jesus Christ to die.

Early hasten to the tomb,
Where they laid his breathless clay,
All is solitude and gloom,
Who hath taken him away?
Christ is risen, he meets our eyes,
Saviour teach us so to rise.

The Power of Kindness.

THE following anecdote was narrated at a meeting lately held in behalf of education:

A certain British school was remarkable for the rough and savage disposition of the boys who composed it. In consequence it had obtained the unenviable designation of "The Bull-dog School." The teacher, under whose supervision this state of things existed, and who seemed quite unable to remedy it, was accordingly dismissed. His successor aware of these circumstances, and earnestly desiring the welfare of his charge, began by inquiring what mode or principle of action would be most likely to secure it. After much thought he concluded that kindness was the key to the boys' hearts, and observantly waited for some favorable opportunity to try its work. Such an occasion soon occurred. One of the boys became dangerously ill. The teacher called upon him. This act was altogether without a precedent; a report was soon circulated, and a good impression was suddenly made. When the school met, the teacher informed the boys about their companion, and inquired if two would agree to call every day, and ascertain the state of his health. The idea was novel. Like new things, it was cheerfully received, and the boys acted regularly upon it. Their school-fellow had been ordered to have some wine. His parents were very poor, and had not the means for complying with this order. The teacher became aware of the fact. He then, after telling the circumstances to his scholars, asked if they could at all help in this matter. One and another immediately cried out, "I will give a penny," "I will give a farthing," and so on according to their resources. All countenances were bright with joy. A collection was made. The requisite sum, *minus* sixpence, was obtained.

The master inquired if all had been given they could spare. "Yes." It was sad to be so near the attainment of their object, and yet after all, disappointed. Silence prevailed. At last one little fellow said, "Won't you give the sixpence teacher?" "Certainly; I only waited for you to ask me," was the reply. The wants of their school-fellow were met; his health was in due time restored. But the influence of this act of kindness did not cease with the occasion. The boys had felt the luxury of doing good. The school from that time became quite reformed; a proof how correctly they judge and act, who not only train the intellect, but also the hearts of the young. No principle is so powerful for good in the education of mind, as that of intelligent kindness—the love which, while it does not overlook wrong-doing, shows that it is not quenched by it—and that furnishes a constant and powerful impulse to goodness.

You will never repent of being too kind, too gentle, or too humble; but you may have to regret a want of these excellences.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, MARCH 26, 1861.

THE FIRST VISION OF THE REVELATION.

THE heading which we have placed over these lines, implies the position that the revelation given to John on the isle of Patmos, was not given at one and the same time, but is composed of different visions given at different times. Is this a correct position? We are inclined to think it is. None will doubt that the revelation was given to John in vision. This state is implied in the expression "in the Spirit." He says in Chap. i, 10, "I was in the Spirit on the Lord's day and heard behind me a great voice as of a trumpet &c., meaning by the expression, in the Spirit, that he was then in vision. The vision which composes the first part of this book appears to be well defined; and the second vision is introduced by an expression similar to the one which introduces the first. In the first verse of Chap. iv John says, After this, I looked and behold a door was opened in heaven, and the first voice which I heard was, as it were the voice of a trumpet talking with me which said, Come up hither; and I will show thee things which must be hereafter; and immediately I was in the Spirit, &c. If the same expression in chap. i, 10, denotes that he was then in vision, this expression in chap. iv, 2, would denote the same; but if the vision of chap. i, was continued, embracing the whole book, the fourth chapter with the rest, there would have been no occasion for his saying that he was again in the Spirit, or again in vision, and certainly there would be no propriety in using such language.

We conclude then, that the first vision is contained in the first three chapters of the book, and that chap. iv, by the repetition of the declaration that he was in the Spirit, introduces another and a subsequent vision; and that the expression "after these things," which introduces the chapter, does not denote that what he saw, as related in chapter iv, and onward, took place after what he had previously related was fulfilled, but only that he saw these things after he had seen the former. It may here be asked, if John was in vision only when he says he was in the Spirit, how he could say in the first verse of the chapter that he looked and a door was opened in heaven, &c.? Answer. He could behold it just as Stephen [Acts vii, 54-56] filled with the Holy Ghost, looked up and saw the heavens opened and the Son of man standing on the right hand of God. There are doubtless such ecstasies independent of vision. If there are not, the question still remains to be settled, what John meant in chap. iv, 2, by being in the Spirit, a state into which he entered, after he had seen heaven opened and heard the voice telling him to come up thither.

If then the first three chapters contain in themselves a complete vision, as seems to be evident, we inquire, How much is embraced in that vision? One principal feature of the book of Revelation, which every one recognizes and allows, is that events are not introduced throughout the book in chronological order. One train of events is introduced and we are carried down through that to the end. We are then taken back and placed upon another track of prophecy, and carried down through that to the end in the same manner. And so on. By the seven seals [chaps. iv-vii], events are introduced commencing far back in the past, and reaching down to the great day of the wrath of the Lamb; or rather, seven great periods are introduced, each distinguished by certain great events to the end of time. The same may be said of the seven trumpets. Chaps. viii, ix. In the first three chapters, as the subject of the first vision, seven churches are brought to view. Do these partake of the same nature of the seals and trumpets, and denote seven periods to be especially marked by the condition and experience of God's people, during the times to which they apply? We think they do. It would be extremely natural that with the history of the course of empire, and the transactions of the powers and kings of earth, the history of God's people, the journeyings and circumstances of the church, till her final triumph, should also be presented. And if what is said of the seven churches is

a view complete in itself, the probabilities in favor of this position are greatly increased. "Write the things which thou hast seen," were the directions given to John [chap. i, 19], "and the things which are, and the things which shall be hereafter." This vision then contains events which were future in the days of John. But this idea alone is incompatible with that view which would make the messages to the seven churches descriptions merely of seven literal churches existing in the days of the apostle.

The words, "which are in Asia," in verse 11, which speaks of the seven churches, are not found, according to Dr. Clarke, in ancient and reliable manuscripts. Understanding the seven churches in whatever way we may, those words seem to be unnecessary. As denoting seven periods, they certainly are so, and as denoting seven literal churches in Asia they are equally so; for where would be the propriety of singling out seven churches in Asia with the definite article *the*—the seven churches in Asia, when there were many more than that all about in that region? Even in that portion of Asia minor, where the seven which are mentioned were situated, and right in their very midst, were other important churches. Colosse, to the Christians of which place Paul addressed his epistle to the Colossians, was but a slight distance from Laodicea. Miletus was nearer than any of the seven to Patmos where John had his vision. It was an important station for the church, as we may judge from the fact that Paul during one of his stays there sent for the elders of the church of Ephesus to meet him at that place. Acts xx, 17-38. At the same place he also once left, in good Christian hands no doubt, Trophimus, his disciple, sick. 2 Tim. iv, 20. And Troas was not far removed from Pergamos. We must hence conclude that there is a significance in the seven churches far beyond anything that could be derived from the application of the language to seven literal churches, which among many others existed in Asia in the days of John.

This conclusion is further strengthened by the description of the mystery of the seven golden candlesticks, and the seven stars. When John turned to see the voice that spake with him [verse 12], he saw seven golden candlesticks, and in the midst of the seven candlesticks one like the Son of man, who had in his right hand seven stars. These were thus explained to John: The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches. Verse 20. The angels of the churches are the ministers of the churches. Their being held in the right hand of the Son of man, denotes the upholding power, guidance, and protection vouchsafed to them. But there were only seven of them in his right hand. And are there only seven thus cared for by the great Master of assemblies? May not rather, all the ministers of the gospel dispensation learn from this that they are held in the right hand of the great head of the church? Such looks to us to be the only consistent conclusion. Again, John looking into the Christian dispensation, saw only seven candlesticks in the presence of the Son of man, symbolizing only seven churches. Why only seven? Seven as used in scripture is a number denoting fullness and completeness; and like the seven stars, the seven candlesticks can denote nothing less than the whole of the things which they represent. The whole gospel church in seven periods must be symbolized by them. No other conclusion seems admissible.

With the application of these churches to the periods of time which they occupy, the readers of the REVIEW are already familiar. We have only designed here to present a few general reasons for the position that the seven churches denote seven periods or states of the christian church, and reach down to the end of time. In conclusion let us express the hope that the fearful warning to the Laodiceans, that which now concerns the church, will not by frequent repetition in reading and writing, lose its power to stir our hearts to their inmost depths. We are too apt to go to sleep over the most alarming warnings, if they are oft repeated. May the true Witness help us to be keenly sensitive to his counsel, repent of our backslidings, avail ourselves of his gracious offers, and be prepared at last to have a seat with him upon his throne.

MEETINGS AT CHESANING MICH.

THIS series of meetings closed last Sunday night. Although fifty were willing to manifest by rising up that they were convinced of the truth, yet only about twenty decided to obey it. Several others are investigating, and it is to be hoped more will embrace the truth in that place. They have appointed to meet together and desire to be recognized as one of the churches in Northern Michigan.

On the morning we left, several came to see us and get some books, and while we were engaged in prayer, a parting blessing was given. It was evident that the truth had reached the hearts of some of those present. As we came through the town we felt a sweet satisfaction in having finished our testimony there, and cleared our skirts from the blood of souls.

When we had been there three weeks, the snow began to leave us with the prospect of bare ground, with runners, and fifty miles from our wheels. Had we consulted our own convenience we should have closed, but the whole labor would have been lost, and worse than lost, because it would have been so much more difficult to raise the interest again. When we commence in a new place, and then get uneasy and leave in the midst of the interest, before they decide, I fear we are doing more hurt than good. It is not doing right by the people to begin meetings without a prospect of doing our whole duty among them. Awful darkness shuts down upon them and the enemy triumphs. Besides if we report giving eight or ten lectures and leave a great interest, it is not encouraging but the opposite. Oh may we thoroughly plant the standard in every new place where we raise it up.

Bro. Lawrence was with me until the last week, when he was obliged to leave, as the set time was up for his folks to meet him at the cars.

While at Chesaning we went back to St. Charles to see how the brethren did. The cause is still progressing there. They number now upwards of thirty of the new converts. The investigation is going on still, and the Lord is adding almost daily to them.

At a business meeting last week it was signified by unanimous vote that Bro. George Adair, formerly of Monroe, Wis., should take the lead of the meetings; and that their evening meetings, held at private houses, should, in Bro. A.'s absence, be opened by the man of the house, or whomever he might call upon.

Systematic benevolence was readily adopted, and a treasurer appointed. A general desire was manifested to come immediately into working order.

The Church invite Bro. Joseph Bates to visit them as soon as convenient, and they pledge to meet his expenses. Bro. E. Griggs of Owasso will convey him to the place. M. E. CORNELL.

Owasso, March 24.

ORIGIN OF THE OLD HEATHENS' SYSTEM OF RELIGION.

No fact is better authenticated by sacred and profane history, than the idea that the ancient heathens borrowed many things in their system of worship from the Hebrew religion, and then metamorphosed it over to suit their own carnal notions and tastes. Lately while looking over "Horne's Introduction," a most valuable work for the Bible student, I have been very much confirmed in this position. For the benefit of Bible readers, I will mention a few circumstances which show that the old heathens did pilfer their belief very much from our religion. And I will first remark that the names given to the heathen deities are in many cases altered from the titles of the God of our Hebrew fathers.

The heathen god Jupiter, or *Jove*, gets his name very plainly from the Hebrews' God, *Jehovah*.

Vulcan, another of their deities, receives his name from the well-known Bible character, "*Tubal-Cain*, an instructor of every artificer in BRASS and IRON." Gen. iv, 22. Vulcan, among his worshippers, was the god who presided over fire, and was the patron of all who worked in IRON and METALS. He was represented by some covered with sweat, and blowing with his nervous arm the fires of his forge. By others, as lame and deformed, holding a hammer, raised in the air, ready to strike, while with the other hand he turns with his pincers a thunderbolt on his anvil.

The formation of man in the moral image of God. This was the origin of the fabled Golden Age among the heathen, which is extravagantly described by their poets, and may also be distinctly traced in the legends of the Scythian forefathers, and in the age of Perfection among the Hindoos.

In the classical story of the Garden of Hesperides, we may discover a tradition of the Mosaic Paradise.

The Bible account of the Fall of Man and Angels, is the probable origin of the old heathen tradition of the Titans and Giants invading heaven.

The disobedience of Eve is plainly alluded to in the legend of Pandora, who, among the heathens was regarded as the *first woman*. They say the god Jupiter gave her a box in which were enclosed all human woes, and when she opened it, contrary to the command of the gods, disease and every calamity immediately overspread the face of the whole earth.

The serpent form, assumed by the Tempter in seducing Eve, has been handed down in the traditions of the most ancient nations, particularly the Peruvians, Hindoos, Egyptians, Greeks, and Goths.

The acknowledgment of the necessity of an Atonement for sin, may be inferred from the animal sacrifices of the heathen, which custom they undoubtedly borrowed from our Jewish forefathers.

The heathens had a tradition concerning the primeval chaotic state of the world, as Moses tells us in the first chapter of the Bible, and the formation of all things by the Infinite One. This was true, especially of the Chaldeans, Egyptians, Phenicians, Chinese, Hindoos, and old Greeks.

The heathen writers borrowed images from the accounts mentioned in the Scriptures. Such are the representations of their deities being veiled in the clouds, together with other particulars. Many of the occurrences mentioned in the Old Testament have been the foundation of monstrous stories among the ancients.

The story of Iphigenia being sacrificed by her father Agamemnon, was evidently taken from the circumstance of Jehphthah's devoting his daughter.

The accounts of Scylla having cut off the purple lock of her father, Nisus, and giving it to his enemy Minus, is in all probability taken from the history of Samson and his treacherous Delilah.

Herodotus, who lived nearly five hundred years before Christ, relates the departure of the sun *four times* from its course, which he very naturally borrowed from events which transpired in the times of Joshua and Hezekiah.

The ancient Egyptians for a long time had a custom of marking, once a year, their houses, sheep, trees and lands with *red*, which of course was nothing but a pagan perpetuation of the Jewish Passover.

The account of the flood is also preserved by many heathen historians, but colored over and amplified as their fanciful tastes suggested. Berosus, a Chaldean priest and historian who lived more than two thousand years since, says: "That very anciently the gods being offended at the wickedness of the human race, foretold to Xisuthrus that they intended to destroy the world by a deluge. Xisuthrus immediately built a ship of great dimensions, and into it took his family and a multitude of creatures. The flood then came, and the vessel sailed off and finally struck the ground on the top of a great mountain." If we only substitute the word *Noah* for *Xisuthrus*, we shall find that the old Chaldean priest has given us quite a tolerable description of the flood.

The translation of Enoch may be traced in the Grecian fables of the translation of their heroes and demigods, particularly of Hesperus and Astræa; and in the translation of Dhruva among the Hindoos, of Buddha among the Ceylonese, and of Xaca among the Calmucks of Simeria.

And finally, the offerings even of the North American Indians bear a great resemblance, many of them, to those of the old Israelites. The slaying of the *Pascal Lamb* is undoubtedly commemorated by the red men in their annual Feast of the *White Dog*. The poor Indian also brings an offering of his corn and scanty vegetables to the Great Spirit, as the Jews offered the first fruits of their lands unto the Lord. There are also many other points of close resemblance in the worship of the Indians and the Jews, but we forbear to speak further on these points now.

The foregoing facts, candidly considered, form an argument in favor of the Christian religion which the captious sceptic will find no easy matter to overthrow.

G. W. A.

REPORT FROM BRO. BOSTWICK.

BRO. SMITH: Since our conference I have finished a course of lectures previously commenced in Bro. Erb's neighborhood. The truth cut its way through prejudice and opposition, and one elder Raymar, an influential man formerly from the German Baptist church, who opposed the truth at the commencement, especially the law of God and Sabbath, acknowledged at the close of our meetings that we had the best and most harmonious system of views he had yet seen. Upon hearing our closing arguments on the law and gospel he was quite overcome, with many others, declaring we had the best of the wine at the last of the feast. The people here are mostly German Baptists, and a number are convinced of the truth; but owing to certain relations toward each other and the world, did not see fit to confess and begin to live it out, still I have hopes of some of them. I have learned since leaving that Eld. Raymar preached a straightforward discourse on the law of God. Our meetings on the whole have accomplished much in removing prejudice and darkness from the minds of the people. Elds. Sweet and Paige, professed Adventists, had been laboring at this place, which was more of a detriment to the cause of Adventism than a benefit. Bro. Erb has been much strengthened as the result of the meetings.

In company with Bro. Morton I commenced a course of meetings in this place (New Hartford), but as Bro. Morton has been obliged to return home I have to defend the truth single-handed amidst much prejudice and opposition. I have not as yet been able to commence a course of lectures in Caledonia as anticipated.

I thus remain your unworthy brother.

JNO. BOSTWICK.

New Hartford, Minn.

BUSINESS MEETING OF THE CHURCH AT MARION, IOWA.

At a meeting for business, convened at half-past ten o'clock, A. M., Mar. 17, 1861, V. M. Gray was chosen chairman, and I. N. Kramer Secretary. Prayer by B. F. Snook.

By request, Bro. White gave a statement of the course heretofore pursued with reference to tent operations. On motion Bro. Cornell was invited to labor the coming season in connection with Bro. Snook with the Eastern Iowa tent.

The following resolutions were then adopted:

Resolved, That this conference is pledged to support the tent preachers and tent hand this season.

Resolved, That a tent committee of one member from each church connected with this conference be appointed; upon whom shall rest the responsibility of raising and disbursing means necessary to carry on the tent enterprise.

The following committee were then appointed: S. Osborn, of Dayton, M. Osborn, of Millersburgh, H. E. Carver, of Iowa City, Isaac Cotton, of Vinton, J. S. Mitchell, of Lisbon, V. M. Gray, of Marion, Silas Sargent, of Rome, J. Dorcas, of Tipton, and D. Weaver, of Fairview.

I. N. Kramer was appointed corresponding Secretary, to act also as treasurer of this tent committee.

Resolved, That the choice of tent master be in the hands of the committee and preachers.

Resolved, That the surplus tent purchase-money be put into the missionary fund.

Resolved, That the unpaid tent purchase-money pledged be reserved for tent expenses this season.

Resolved, That Bro. Snook's present indebtedness for furniture, &c., be referred to the tent committee for disposal.

Resolved, That we pay Bro. White's expenses immediately.

Resolved, That we as a body extend to Bro. and sister White our sympathy in their recent trials, and that we endorse the position they have taken with reference to them, and that they also have our thanks for their labors with us.

Resolved, That the minutes of this meeting be published in the *Review*.

Prayer by Bro. White. Adjourned.

V. M. GRAY, *Chairman*.
I. N. KRAMER, *Secretary*.

REPORT FROM BRO. BUTLER.

BRO. SMITH: Since my last report I have finished my lectures in Attica, having given over twenty in all; and although we had to stop right in the midst of our meeting for another protracted effort of some ten days, and had much unchristian opposition in the way of misrepresentation and false reports to contend with, together with a great amount of mad prejudice, &c., yet truth triumphed; and while many are deeply interested and still investigating, some seventeen have taken a decided stand upon the Sabbath, and in short, upon the foundation of apostles, prophets and Christ. Several others, we have reason to hope from the kindness with which they treated us, and the interest they manifested, will also come out upon the side of the Lord and his down-trodden truth before long. To the Lord be all the praise.

I also visited the little flock at North Royalton, Cuya Co. Found an interest there to hear the word still farther, but sectarianism has become so alarmed that it is difficult to get the ears of the people for want of a house in which to address them. I found upon visiting this place that three more had taken a stand upon the truth since our tent meeting. That God may still bless his holy truth to the salvation of even others in Royalton is our earnest prayer.

I also stopped two evenings with the brethren in East Townsend, Huron Co., on my return home. Found the brethren and sisters at this place still trying to press their way to mount Zion, but being few in number, and having had but little preaching for two years, they seemed almost famished. We endeavored to give them the sincere milk of the word. That the Lord may encircle all his scattered, tempted, oppressed followers in his compassionate arms, and preserve them blameless to his glorious coming and kingdom, is our humble prayer.

Yours in brotherly love.

T. J. BUTLER.

EXTRACT FROM NEAD'S THEOLOGY.

[BRO. SMITH: Peter Nead is one of the bishops of the German Baptist (Dunkard) church. His writings entitled "Nead's Theology," are in great favor with his brethren, and are pretty extensively read by them, with few exceptions. It is an excellent work. I make from it the following extract for *Review*.

A. J. STOVER.]

OF THE MESSIAH.

After speaking about the promise of the Messiah to Adam, and that preparations had to be made for his coming, and through Abraham all the families of the earth were to be blessed &c, he says,

God gave the law to Moses upon two tables of stone. Ex. xix, xx. In this law we have the righteousness of God revealed, or that righteousness which God will be pleased with. Adam was clothed with this righteousness prior to his disobedience, and could have remained in that state forever had he not partaken of the forbidden fruit; and after his transgression he forfeited or lost this righteousness. And this was not all: he became so weak and helpless that he never could recover that righteousness; yea, it was not attainable by him or any of his posterity. It was this which led the apostle to declare that by the deeds of the law, no flesh could be justified. Rom. iii, 20. That the law requires perfect obedience, see James ii, 10; Deut. xxvii, 26.

Having briefly stated the nature of the moral law, I shall now touch a little upon the use of the same, and then call the attention of the reader, in a few words, to the nature and use of the ceremonial law. By the moral law, I mean the law which God wrote with his own fingers upon two tables of stone, and gave unto Moses. I have stated that preparations had to be made for the coming of the Messiah; therefore the law had to precede the gospel. The attentive reader can easily perceive the use, or design, of the moral law, from what I have advanced. It is, in the first place, to show the sinner what a righteous and holy Being he has to do with, as the prophet tells us that God is of purer eyes

than to behold sin with the least degree of allowance. Inasmuch as the law is holy, just and good, it is therefore an image of God. The law makes no allowance for sin, neither does God, as has been declared by the prophet.

And, in the second place, by comparing himself with the law, he can see that he comes far short of that righteousness which is therein revealed, and that he is now in a state of condemnation, and that of himself he is not able to attain to that righteousness, and therefore having a clear insight of his guilty condition, it may be asked why sentence should not be passed upon him? I answer, though the law pronounces man guilty, yet as God designs his salvation, it is intended as a means to cause man to seek for refuge in the rent veil of Emanuel's flesh, or the atonement. Therefore God gave the Israelites another law, which is termed the ceremonial law, or Levitical dispensation. This law, given by Moses, was binding upon the Israelites until the coming of the Messiah, and after his coming was to be null and void. The reader will peruse the second and third books of Moses, where he will find this law plainly revealed. This law speaks of priests, altars, and various vessels and of their different uses, and then of various oblations, and of their distinguishments into burnt-offerings, peace-offerings, sin-offerings, and trespass-offerings, and of their design or intention. By the moral law is the knowledge of sin, and by the ceremonial law is revealed the expiation for sin. So, from the ceremonial law we learn that sin must be atoned for.

The question may be asked, Were those sacrifices offered up under this dispensation able to take away sin? I answer, No; for the apostle tells us, "It is not possible that the blood of bulls and goats should take away sin." Heb. x, 1-4. "For the law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect," &c. Hence we learn that those sacrifices were not able to purge from sin. They could not produce a change in man; yet they were of great service to guilty man, for it was by the law of sacrifices that the great atonement of Christ, the Son of God, was prefigured, or shadowed forth.

WHAT THINK YE OF CHRIST?

"What think ye of Christ?" Matt. xxii, 42.

Most people have some thoughts of Christ. They have heard him spoken of, they have read about him, and occasionally they have had their thoughts exercised about him. Reader, no doubt you have thought of Christ. Your attention has often been directed to him; have you come to any conclusion about him? Is he necessary for you? Is he suited to you? Is he desirable in your estimation? Can you take his word? Can you trust in his merits? Can you confide your soul to his care? What think you of his person—is he divine as well as human—God as well as man—God and man in one Christ? What think you of his work—did he magnify the law and make it honorable—did he make a full and all-sufficient atonement for sin? What think you of his offices—is he the only mediator between God and men—is he the prophet, God raised up, like unto Moses; is he the Priest that God appointed, after the order of Melchizedek; is he the King that God hath set on his holy hill Zion? What think you of his love, especially as displayed in undertaking the cause of his people, becoming poor for their sakes, dying in their stead, and ever living at God's right hand to make intercession for them? What think you of Christ? Is he worthy of your confidence and love? Is he worthy of your worship and obedience? Is he worthy to possess your heart, and wear your praises as his crown? Our thoughts of Christ betray the state of our hearts towards Christ; and our thoughts of Christ will influence our conduct towards Christ. We must think highly or meanly of him;—if the former, we shall give ourselves to him; if the latter, we shall withhold ourselves from him. "What think ye of Christ." We believe and are sure that thou art that Christ, the Son of the living God. John vi, 69,

NEVER forget that Jesus had you in his eye when he died on the cross.

NO SIN IN HEAVEN.

HERE in a world of sin I pine,
By fierce temptations oft beset;
Earth has no healing balm I find,
To soothe my guilty heart. But yet
This one thought always comforts me,
No sin in heaven will ever be.

When e'er I turn mine eyes within,
And try to scrutinize my acts;
Little I find but guilt and sin;
Of Christian graces much there lacks:
Then sure this thought should comfort me,
No sin in heaven will ever be.

O come dear Saviour cleanse my heart,
From all that's sinful in thy sight;
With thee I long to have a part,
In all thy glory fair and bright:
And this thought always comforts me,
No sin in heaven will ever be.

And if abroad I seek to find
Those who obey thy laws of love,—
True humble ones of lowly mind,
Who seek the wisdom from above:
Lo! everywhere doth sin abound,
Only in heaven no sin is found.

Yet thou hast said the pure in heart
('Tis those who keep thy holy word),
Alone shall see thee as thou art,
And evermore thy love record:
O help us then from sin to flee,
And from it be forever free.

S. E. LINDSLEY.

New Haven, N. Y.

LETTERS.

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

From Bro. Bates.

DEAR BRO. SMITH: In company with three brethren from the Monterey church I met with the church in Caledonia by request, on the 18th inst. A manifest unwillingness on the part of some of the members of the church in C. to renounce and confess their wrongs, opened the way for a move which resulted in a thorough change.

Twenty members now stand free and clear from all the wrongs, and others are ready to unite with them the first opportunity; with an open door also to receive all who will be willing to renounce and confess their wrongs.

I was unexpectedly detained in C. over the Sabbath. The manifestation of God's Holy Spirit, which rested down upon us at this time, in our social and preaching meetings, and at the Lord's supper, was strong evidence that he was pleased with the higher standard raised by his people. Sister B. returned from Bowne with a statement of her hopeless condition respecting her diseased lungs by Bro. (Dr.) Ginley, he recommending her to employ the great Physician. Her husband came for Bro. Gerould and myself. Adopting the testimony of James, sister B. was raised up, declaring she was healed. That tightness, said she, across my lungs which has so affected my breathing is all gone, and I now breathe as free as air. Praise God! he has healed me! We enjoyed a free season in praising the Lord, and left sister B. rejoicing, with her request for the church in Caledonia to receive her into their communion. O, said she, I love every one.

Yesterday morning I rode eleven miles to Ada to take the cars for Ionia, and arrived just in time to see the cars moving out from the station. I inquired if the people would open their school-house to hear on the second coming of the Saviour. The most that came heard for the first time. Some supplied themselves with books, and others wished to hear more about the second coming of the Lord. Meeting this evening in Ionia.

Ionia, Mich.

JOSEPH BATES.

From Sister Gaskill.

BRO. SMITH: As I have been reading the *Review*, I too have thought to say a few words through its columns. I know of a truth this way, though scorned by the multitude, is a blessed, glorious one. The nearer we approach the footsteps of our divine Lord and Master, the more enraptured are we with him, the way he has marked out, and the prize which lies at the end of the race. My heart thanks the Lord for his goodness

in giving me a disposition to hear and embrace the present truth. My hope is in God that he will give me grace to stand through every scene before us. We have our house built upon the sure foundation, "the commandments of God and the faith of Jesus," and if we but furnish it with the graces of the Spirit, reflect the lovely image of Jesus, and in all our ways acknowledge him, the floods may come, the winds blow, but we'll claim the promise, It shall not fall. If we are overcome it does not benefit us to go back, but to make another desperate effort, though besieged on every side, to go through.

There are here five Sabbath-keepers, besides my husband and myself, making seven of us living within the boundaries of a mile. Pray for us, that we endure to the end, overcome all, and eventually stand with the Lamb on mount Zion.

Your sister,
Olcott, N. Y.

M. GASKILL.

From Sister Hodges.

BRO. SMITH: Although few in number here, we feel strong in the Lord. Thank God that our hearts were prepared to receive present truth, as we believe, to the saving of the soul, if we prove faithful to the end. We rejoice that where two or three meet in the name of the Lord he has promised to be with them. We believe the promise has been verified many times to us; yes, we find sweet peace in meeting on his own appointed day to worship him. O may the little few here be commandment-keepers in deed and in truth, that we may by faith hear the good Shepherd saying, Fear not, little flock, it is your Father's good pleasure to give you the kingdom.

Pompey, N. Y.

MARY HODGES.

From Sister Egbert.

BRO. SMITH: I do rejoice in the prospect of once more seeing some of the believers of present truth. I have not seen a Sabbath-keeper for over six years, and have at times been afraid I never should again; but I see in the *Review* that they are coming nearer, and I hope that they will come to Midland this summer. Midland is sixteen miles from where I live, but I would willingly go that distance to hear one sermon from the lips of a Sabbath-keeper. I feel very lonely and oft-times afraid that I shall fail of seeing the goodly land, promised to the saints. I ask the prayers of God's children that he will have mercy upon me and save me at last in his everlasting kingdom.

Your unworthy sister,

Midland, Mich.

A. EGEBERT.

Extracts from Letters.

BRO. M. S. Kellogg writes from Ionia Mich.: "It is with feelings of pleasure that I write a few lines again to let my brethren and sisters know that I am still trying to make my way to heaven. Although it is with feeble steps that I march along, yet my confidence in God's promises, which are left on record for the finally faithful is unshaken. The Lord is good and greatly to be praised. His mercy endureth forever. We have been highly privileged and considerably strengthened of late by hearing God's truth from the mouth of Bro. Bates, in the town of Orange, Ionia Co., where he has been giving a course of lectures. There are some thirteen honest souls keeping the Sabbath in that place, and others are convicted of the truth. Many gave their expression in favor of the Lord's Sabbath that do not see the importance, or have not yet moral courage enough to step out and take a decided stand amid the opposition of the multitude."

BRO. T. Bryant jr. writes from Jay, Me.: "I still love the precious truths of the present message and its advocates, and am striving to press forward and gain the victory over every evil of my heart and become prepared for the coming of our blessed Master. I feel glad that souls are being gathered into the truth in distant places, and also hope that the time will soon come when the East will be visited with the blessing of the Lord."

BRO. W. H. Ball writes from Washington, N. H.: "I have thought many times that I would like to write a few lines to the brethren and sisters scattered abroad, but have endeavored to excuse myself, like hundreds

of others, for want of ability. Of late, however, I have become satisfied that such excuses will avail us nothing in the coming day. We sometimes hear persons express themselves something like this, If I was as gifted as such a brother or sister, if I could only pray or exhort like this, that, or the other one, then I would be willing to bear my cross; but I am so weak, and my talent is so small, that I feel as though it is of but little use for me to try to do anything. Now when I hear individuals express themselves like this, it enforces upon my mind two conclusions: 1. That if such possessed the desired abilities for praying, exhorting, or writing, they would do so merely to let the brethren and sisters know that they were talented. 2. That if such should ever get to heaven and should not find as many stars in their crown as some others had, they would almost consider them worthless. To my mind, brethren and sisters, the great difficulty with many of us lies here: we are ashamed to appear in our true colors; unwilling to work in our own harness, so to speak; we feel an unwillingness to appear small in the world. This ought not so to be. Let us not despise the day of small things. If the Lord has given us but one talent, we should be just as willing to improve upon that as though we had five or ten. Let us not accuse the Lord of being a hard Master. If we have but one talent, our brethren will not expect as much from us as from those who have greater abilities, neither does the Lord require it; but he does require faithfulness with what he has committed to our trust, and will demand his own with usury.

"I would say to the dear brethren and sisters that it has been a little more than two years since myself and companion decided to go with the remnant to Mt. Zion. As it may not be uninteresting to some I will relate some of the dealings of the Lord with us in the past in preparing our hearts to receive the truth. A few months previous to our embracing the Sabbath, death entered our little circle, and claimed as its victim our youngest boy, then two years old. My companion at the same time was confined to her bed, being very sick, even nigh unto death. At the same time a horse ran away with me, and I barely escaped with my life. About this time we began to consider our unsafe position while living in a backslidden state, without God and without hope in the world. We finally made a covenant with the Lord, that if he would have mercy upon us, and pardon our many sins, the remnant of our days should be spent in his service; that we would bear any cross or make any sacrifice he might require at our hands. We soon were made to rejoice, believing that the Lord had heard our cries, and for Jesus' sake forgiven our sins. Soon after this some books upon the Sabbath question were kindly loaned us, which awakened a deep interest in our hearts to search to see if these things were so. We examined the subject carefully, and at the same time sought the aid of the divine Spirit to lead us into all truth. We soon saw a perfect harmony between the arguments used and the Bible. In searching the New Testament we were astonished at the amount of testimony to prove the obligation and perpetuity of the Sabbath. As the light began to shine, our pre-possessed opinions and prejudices began to give way, and, the soil of our hearts being in a prepared state, the truth soon took root and sprung up. We stepped out upon the sure platform, the commandments of God and the faith of Jesus, believing it to be far more safe to follow the teachings of the word than the traditions of men. We came out under great opposition. My friends being all bitterly opposed to the Advent doctrine, many hard speeches were spoken against us. I will give one here as a specimen, not that we feel in our hearts in any degree a spirit of retaliation, or would say or do anything to injure any one, God forbid; but merely to show the dragonic spirit manifested, and the truthfulness of Rev. xii, 17. Soon after embracing the Sabbath we went to visit a brother of mine, as we had often done previous. The first salutation after we got into the house, was, Well, I don't suppose you will have to work any more for a living. I expect the Lord will feed you upon manna, as he did the Israelites, seeing you have gone back under the law. Said he wished my wife had died when she was so sick, and when I was run away with, that I had been killed. He hoped we would move off where we never should be

heard from again, &c. What had we done to offend this dear brother? What crime were we guilty of? The only charge brought against us was, that we had gone back under the law, and gone to keeping the old Jewish Sabbath, and had joined the Adventists. But thanks to the Lord, none of these things moved us, for we had counted well the cost before starting. We knew that He that was for us was more than all that could be against us.

"We feel to praise the Lord for the way in which he has led us. He has done great things for us, whereof we would be glad. We love his truth, we love his people, and above all we love the glorious appearing of our Saviour, which is near, even at the doors. We are striving to get rid of every idol, and every secret fault, that we may be fully prepared to hail his coming with joy. I hail with delight the weekly visits of the *Review*. I have distributed among the circle of my acquaintances nearly as many papers as I have received, not but that I should have been as glad as any one to keep them, but I have had the object in view of benefiting my fellow-men. There are none of us but have friends, or acquaintances, who might possibly be benefited by reading the paper, and the cost of sending off a few copies now and then is but a mere trifle. There are but few of us with means so limited that we may not be instrumental in doing some little good in this way. There is a fearful responsibility resting upon us, as believers in the near coming of the Lord; and it is high time that we awake out of sleep, and bestir ourselves. A few faint desires never will save us. There must be vigorous action. It would seem from outward appearances that some suppose if they only keep the Sabbath, even in a slack and loose manner, and are considered as being numbered with the remnant, that this is about all that is required of them. Such I fear will find too late their mistake. May the Lord enable us to so examine and prove our own selves, and search our hearts, and try our ways, that we may not be deceived. Let us be sure that our hope is well grounded, and reaches to that within the veil, that when he who is our life shall appear, we may have confidence and not be ashamed before him at his coming."

HOW LONG HALT YE?

"How long halt ye between two opinions?" 1 Kings, xviii, 21.

SOME persons seem never decided. They are always wavering. They have no determination about them. They have had convictions, they have felt impressions, they have made vows, they have at times come up almost to the deciding point; but they recede again, and sink back into their old state. They linger like Lot on the plains of Sodom. They look backwards, forwards, before, behind. They seem about to determine, but they deceive the hope. Such persons are in great danger. Such a state is very perilous. The conscience is hardening. The Spirit is being grieved. They are nearing the spot where God says, "Let him alone." They are approaching the state in which Israel was when God said, "So I gave them up." Gave them up! What, God give sinners up! Yes, after they have long trifled with him, resisted the Holy Spirit, and endeavored to effect a compromise between sin and holiness, between Christ and the world, God gives them up. And when God gives a man up, all is over with him. His doom is sealed—his fate is fixed forever. Reader! are you decided? or are you halting? Halt no longer, but decide at once. Throw yourself into the arms of Christ—devote your energies to the work of Christ—consecrate all you have and are to the glory of Christ; or give yourself up without reserve to the world, to sin, and to Satan. If you cannot, if you dare not do the latter, then do the former, and do it at once. Go to the cross, and there, renouncing self, the world, and every idol, take Jesus to be thy Saviour and thy Sovereign, thy all and in all. Say, "Thine am I, Jesus; and on thy side, thou Son of God. I will be for thee, for thee alone, and for thee forever. I AM THE LORD'S."

I know thy works that thou art neither cold nor hot; I would thou wert cold or hot. Rev. iii, 15.

EATING AND DRINKING WITH THE DRUNKEN.—N. P. Banks, ex-Speaker of the House of Representatives, and ex-Governor of Massachusetts, was welcomed to Chicago, recently, by a grand railroad supper and ball

at the Briggs House; in which two clergymen, and a number of prominent laymen, participated. One of the clergymen in attendance is a Unitarian, the other an Episcopalian, and one of the laymen a Presbyterian elder. Wine was abundant at the table, and sentiments, offered by Christian laymen and clergymen, were drunk in wine. Mixing with the world, at wine-bibbing suppers and dances, is becoming so common, that the Devil finds little or no difficulty in finding clergymen to introduce the revelry with prayer for the divine blessing. *Rel. Telescope.*

OBITUARY.

FELL asleep in Jesus, Feb. 27, 1861, Bro. Jno. Hall, Sen., aged 69 years.

He was formerly from Massachusetts. In early life he moved to Vermont. He embraced religion when young, and united with the Congregational church. While residing in Berkshire he was chosen deacon of that church. Under the labors of Wm. Miller he embraced the first angel's message. Fifteen years ago he moved to Wisconsin, and five years subsequent into the town of Richford, Waushara Co. It was in this place that he heard proclaimed the third angel's message from the lips of Bro. Waggoner. He saw that it was truth and embraced it under his labors. Eight years ago he was baptized by Bro. Steward.

He was sick eleven days with a fever. He suffered much, but was patient, and showed to all present the realities of the Christian religion. He has left a wife, three sons and two daughters, also a large circle of friends to mourn his death. But they mourn not without consolation; for his hope was bright. Immortality appeared in view.

He was beloved by all who knew him. As a husband, kind and affectionate, as a father, loving and good, deeply interested for his children, for their temporal and spiritual welfare, bearing them in his prayers fervently and constantly to the throne of grace, that God would bring them an undivided family into his everlasting kingdom. O, may those many prayers be answered, and may the afflictions which they are called to pass through be sanctified to their present, future and eternal good.

As a Christian, he was decided, consistent, devoted and deeply pious in the great cause of truth, seeking continually some way by which he could be a blessing to others, trying to bring truth to bear upon their minds, loving the appearing of the blessed Saviour, the Sabbath, God's holy law, holiness of heart and life, and the establishment of Christ's everlasting kingdom, seeking for glory, honor and immortality.

His house has been a home for the worn and weary for many years. As far as possible their wants were supplied. For many years he has been a pillar in the church of God, sustaining the meetings by his presence, prayers, exhortations and godly life. It can be truly said that the church has lost one of her best members. He was loved by his neighbors, and by those little ones of whom Jesus said, Suffer them to come unto me, for of such is the kingdom of God.

A sermon was preached by the writer from the words, If a man die shall he live again [Job xiv, 14]? to a large and attentive congregation, who seemed to deeply feel their great loss.

In his sickness he seemed to realize that he was going to leave us, talked freely of his bright prospect of immortality, that sweet rest that remains for God's people, praising God for that peace which he felt in believing. He said to the writer while standing by his bedside, "I have long desired to fall like a shock of corn fully ripe, and to be clear in my mind, to have no doubts of my acceptance with God. I have all that I desired. Not a doubt in my mind, and not a wave of trouble across my peaceful soul. Glory be to God for such a prospect!" How sweet these words sounded from his lips. I shall never forget them. But now he sleeps in Jesus, soon to awake, when the trump shall sound and the redeemed come forth to enjoy all those blessings that they have looked for, and behold each other face to face, and to see Jesus as he is, and to be like him. O blessed thought! to have the crown, the palm, and to walk the golden streets of that glorious city! Dear brethren and sisters, let us so live that we all may be there.

MICHAEL WELCOME.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 26, 1861.

✎ We call the attention of the reader to the article in this number on the Yoke of Christ. We think it contains much truth, and is calculated to correct a great deal of misapprehension that exists on the subject of religion. Christ says his yoke is easy; and the truth as enunciated by him is to be received before all else. The only difficulty there is in the matter is in bowing the stiff neck, and bending the stubborn will to receive this yoke. Here is where the struggle and the conflict comes; and some commit the sad mistake of perpetuating this struggle throughout their christian experience. They spend a whole religious life in efforts to get rightly under the yoke, instead of doing the work effectually at once and then going on freely and easily in their harness. We were particularly struck with the remarks on those whose selfishness makes the yoke of Christ hard to bear, and his burden heavy; those to whom the ways of religion are distasteful, but who think that nevertheless they must walk in them in order to be saved—this being the sole aim of their unwilling endeavors. But this is not the motive by which we should be governed.

✎ SPIRITUAL GIFTS, Vol. ii, when sent by mail, post paid, are 60 cts. per copy. They have been heretofore incorrectly advertised at 50 cts. per copy. Those who order by mail in future will please send 60 cts. instead of 50.

THE WISDOM OF WAR.—The following paragraph is applicable to more cases than wars between kings and nations. Many of the troubles that rise among brethren to perplex and distract the church rest upon just about as good a foundation, and are carried on with just about as much reason, as in the following illustration. We hope the hint it contains will be taken and acted upon:

"A certain king, it is said, sent to another king, saying, 'Send me a blue pig with a black tail, or else——' The other, in high dudgeon at the presumed insult, replied, 'I have not got one, and if I had——' On which weighty cause they went to war for many years. After a satiety of glories and miseries, they finally bethought them that, as their armies and resources were exhausted and their kingdoms mutually laid waste, it might be well enough to consult about the preliminaries of peace; but before this could be concluded, a diplomatic explanation was first needed of the insulting language which had formed the ground of the quarrel. 'What could you mean,' asked the second king of the first, 'by saying, Send me a blue pig with a black tail, or else——?' 'Why,' said the other, 'I meant a blue pig with a black tail, or else some other color.' But, retorted he, 'what could you mean by saying, 'I have not got one, and if I had——?' 'Why, of course if I had I should have sent it;' an explanation which was entirely satisfactory, and peace was concluded accordingly."

TESTIMONIAL.

On reading Bro. White's cause of discouragement in the *Good Samaritan*, No. 6, I felt like saying that I do most heartily sympathize with him and his dear companion in the conflicting and sore trials which they have been called to bear.

Since my first acquaintance with them in the early part of 1845, I have known something of their heavy and responsible burdens. The candid, free, and honest course which they have pursued in bearing forward this last great truth of God with all its responsibilities, reflects a degree of honor on their moral and christian characters which time cannot easily efface. For one, I highly respect them for their work's sake, and love them as christians for Christ's sake. The remnant people of God are deeply indebted to them for their labors of love, and I do hope they, with myself, and mine will in all coming time most cheerfully engage to share with them in all the responsibilities and trials which we as a people may be called to meet. O Lord, encourage and stay up the hands of Bro. and Sr. W., is my prayer.

JOSEPH BATES.

NOTE TO BRO. AND SISTER WHITE.

We will try to get our house ready for a conference in Avon, Rock Co., Wis., about the last of April or first of May, as you return from Iowa. If you come from the west, we will meet you at the R. R. depot at Durand; if from the north, or east, we will meet you at Brodhead, about fourteen miles east of Monroe. You will please let us know in time when and at what place we shall meet you.

Yours truly, J. G. Wood.
Spring Grove, Wis.

RAISE the christian's standard higher,
Higher be the christian's aim,
And to nobler things aspire
Than a mere professor's name.
Always be a humble christian,
Never be a lifeless one,
Imitate the bright example
Of Jehovah's only son.
Let your love be pure and active,
And your zeal both bold and strong,
Your department so attractive
As to draw the world along.

[Christian Advocate.]

APPOINTMENTS.

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

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| Round Grove, Ills., where Bro. Wick may appoint, | March 30, 31. |
| Avon, Wis., | April 4. |
| Little Prairie, " | " 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 3 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.

T. J. Butler. Nov. 7th, 1860, Bro. Loughborough paid on your account \$5.40. You are also credited by books returned \$5.60. You are charged with books at Conference \$10, leaving only one dollar to your credit. We send you the amount in books, and if not all right shall wait to hear from you further.

M. A. Beasley. Your letter of Dec. 23, 1860, came to hand. The one of Nov. 6, 1860, we never received, but placed the amount you said you enclosed, to your credit on book, and sent the books you ordered. We have received several numbers of the *American Quarterly Journal of Prophecy*, but have no confidence in it whatever.

A. Abbey. We have heretofore put both of your papers at half price, instead of one full price and the other free. We now arrange as you suggest.

✎ The P. O. address of B. Hostler, will be, after April 1, North Brookfield, N. Y.

Receipts.

FOR REVIEW AND HERALD.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW AND 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. J. Corey 1,00,xvii,1. E. Lovelace 1,00,xiv,10. J. Marden 0,50,xviii,19. H. W. Brown 1,00,xviii,1. J. G. Whipple 1,00,xviii,1. J. T. Orton (pr. M. Shepard) 1,00,xvii,3. G. A. Wallace 0,50,xviii,19. C. N. Hall 1,00,xviii,1. R. H. Brown 2,00,xviii,1. A. W. Hartson 1,00,xviii,1. C. M. Shepard 1,00,xviii,19. J. H. Aldrich 1,00,xviii,14. J. H. Minisy 2,00,xvii,1. J. Marvin 1,00,xvi,4. J. Ayers 1,00,xvii,19. R. J. Foster 2,00,xix,1.

FOR REVIEW TO POOR. E. B. Gaskill \$0.75.

FOR MISSIONARY PURPOSES. C. H. Chaffee. \$0.90.

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| " in paper covers | 25 " |
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| The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast, | 15 " |
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