

# ADVENT REVIEW,



## AND SABBATH HERALD.

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

VOL. XVII.

BATTLE CREEK, MICH., THIRD-DAY, MAY 7, 1861.

No. 25.

The Advent Review and Sabbath Herald is published weekly, at One Dollar a Volume of 26 Nos. in advance J. P. KELLOGG, CYRENIOUS SMITH and D. R. PALMER, Publishing Committee.  
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Address REVIEW AND HERALD Battle Creek, Mich.

### JOURNEYING ZIONWARD.

COME, brethren, let us go;  
The evening closeth round;  
'Tis perilous to linger here  
On this wild desert ground.  
Come towards eternity,  
Press on from strength to strength;  
Nor dread your journey's toils and length,  
For good its end shall be.

The body and the house  
Deck not; but deck the heart  
With all your powers; we are but guests;  
Ere long we must depart.  
Ease brings disease—content,  
Howe'er his lot may fall,  
A pilgrim bears, and bows to all,  
For soon the time is spent.

Come, children, let us go;  
Our Father is our guide;  
And when the way grows steep and dark,  
He journeys at our side.  
Our spirits he would cheer;  
The sunshine of his love  
Revives and helps us as we rove—  
Ah! blest our lot e'en here.

Come, travel on with joy,  
For shorter grows the way;  
The hour that frees us from the flesh,  
Draws nearer day by day.  
A little truth and love,  
A little courage yet,  
More free from earth, more apt to set  
Your hopes on things above.

For this all things we dare  
(Tis worth the risk, I trow),  
Renouncing all that clogs our course,  
Or weighs us down below.  
Oh! world, thou art too small,  
We seek another higher,  
Whither Christ guides us ever nigher,  
Where God is all in all.

### THE REASON FOR SECESSION.

SOME of our friends abroad are amazingly puzzled to know the cause of this revolution now upon us. A few words will serve to show how the matter stands. When the sun arose on the sixth of November last, it shone upon thirty-three States in union, containing a population of 30,000,000, the most happy and prosperous people on the face of the earth. According to the constitutional requirements, the people of every State (save one) came together, and cast their votes for a chief magistrate. The result showed that Abraham Lincoln was legally chosen President for four years. No one disputed the legality of his election; but thousands in this city and elsewhere regretted it. The people of this city voted against him strong. This we had a right to do; but not one of our respectable citizens regarded his election as a just cause of revolution. Even Mr. Stephens, now vice-president of the confederate States, declared that it was no good

cause. South Carolina thought she had a cause, and speedily, without waiting for any overt act—indeed, long before the inauguration of Mr. Lincoln took place—met in convention and voted herself out of the Union. Public confidence began to be disturbed and a speedy downfall of business followed. The other cotton States tied themselves to the tail of South Carolina, and acts of seizure and violence of the most disgraceful character were sanctioned by the State authorities; and even our federal government allowed itself to be driven out of Charleston harbor by the booming of its own cannon in the hands of the State authorities. The insult was borne with patience—insult was added to injury—until "forbearance ceased to be a virtue." The South having lost an election which they went into, and imagining some great wrong, commenced to defy the government which had never injured them in the slightest degree, when, lo and behold, civil war is upon us! because we refuse longer to be kicked and cuffed about by them, and are not willing to give up all our forts, and even the federal capital itself, from which they seceded. Jefferson Davis, who has been plotting the overthrow of the government for years, would be perfectly satisfied if we would give up everything, and submit to the degradation of allowing the President of the United States to set up his government on a drum-head. The North cannot, and will not submit to this; and those who have done most, and worked hardest for the South, are first and foremost in arming for the war. In the sixth ward, of this city, where Jefferson Davis has had thousands of friends, a powerful regiment is formed, and now, while we write, are on their way to resist his further encroachments upon the rights of the North. We are no politicians, and have never said or done aught against our Southern brethren. We wish them no harm, and we kindly ask them to pause and think the matter over coolly and calmly, without passion and without prejudice. We war not against them for the sake of blood; but we war against them for the maintenance of the best government that ever existed—for the time-honored flag of our country—a flag that was loved by Washington, Madison, Jackson, Clay, Webster, and every other true patriot in the land, as the "gorgeous ensign of the Republic."

The entire North is aroused, and should it cost her a hundred thousand human lives, and a hundred millions of dollars, the government will be sustained.

The struggle will doubtless be one of the most gigantic and terrific that the world has ever seen. Both sides are amply provided with implements of destruction, they are each composed of millions of brave men, and they are bent upon their opposite purposes with the deepest and most determined earnestness. The great drama is already commenced, and its thrilling scenes, with their noble self-sacrifice, sublime daring, heroic achievements and grim horrors, are passing in swift succession before us.—*Scientific American.*

HATE sin, but pity and pray for sinners; "Such were some of you."

### SMALL FAULTS AND VIRTUES.

THE "fishers of men," as if exclusively bent on catching the greater sinners, often make the interstices of the moral net so wide, that it cannot retain those of more ordinary size, which everywhere abound. Their draught might be more abundant were not the meshes so large that the smaller sort, aided by their own lubricity, escape the toils and slip through. Happy to find themselves not bulky enough to be entangled, they plunge back again into their native element, enjoy their escape, and hope they may safely wait to grow bigger before they are in danger of being caught.

It is of more importance than we are aware, or are willing to allow, that we take care diligently to practice the smaller virtues, avoid scrupulously the lesser sins, and bear patiently inferior trials; for the sin of habitually yielding, or the grace of habitually resisting, in comparatively small points, tends in no inconsiderable degree to produce that vigor, or that debility of mind, on which hangs victory or defeat.

Conscience is moral sensation. It is the hasty perception of good and evil, the peremptory decision of the mind to adopt the one or avoid the other. Providence has furnished the body with senses, and the soul with conscience, as a tact by which to shrink from the approach of danger; as a prompt feeling to supply the deductions of reasoning; as a spontaneous impulse to precede a train of reflections for which the suddenness and surprise of the attack allow no time. An enlightening conscience if kept tenderly alive, by a continual attention to its admonitions, would especially preserve us from those smaller sins, and stimulate us to those lesser duties which we are falsely apt to think are too insignificant to be brought to the bar of religion, too trivial to be weighed by the standard of scripture.

By cherishing this quick feeling of rectitude, light and sudden as the flash from heaven, and which is in fact the motion of the Spirit, we intuitively reject what is wrong before we have time to examine why it is wrong; and seize on what is right before we have time to examine why it is right. Should we not then be careful how we extinguish this sacred spark? Will anything be more likely to extinguish it than to neglect its hourly mementos to perform the smaller duties, and to avoid the lesser faults, which, as they in a good measure make up the sum of human life, will naturally fix and determine our character, that creature of habits? Will not our neglect or observance of it, incline or indispose us for those more important duties of which these smaller ones are connecting links?

The vices derive their existence from wildness, confusion, disorganization. The discord of the passions is owing to their having different views, conflicting aims, and opposite ends. The rebellious vices have no common head; each is all to itself. They promote their own operation by disturbing those of others, but in disturbing they do not destroy them. Though they are all of one family, they live on no friendly terms. Profligacy hates covetousness as much as if it

were a virtue. The life of every sin is a life of conflict, which occasions the torment, but not the death of its opposite. Like the fabled brood of the serpent, the passions spring up armed against each other, but they fail to complete the resemblance, for they do not effect their mutual destruction.

But without union the christian graces could not be perfected, and the smaller virtues are the threads and filaments which gently, but firmly tie them together. There is an attractive power in goodness which draws each part to the other. This concord of the virtues is derived from their having one common center in which all meet. In vice there is a strong repulsion. Though bad men seek each other they do not love each other. Each seeks the other in order to promote his own purposes, while he hates him by whom his purposes are promoted.

The lesser qualities of the human character are like the lower people in the country; they are numerically if not individually important. If well regulated, they become valuable from that very circumstance of numbers which, under a negligent administration, renders them formidable. The peace of the individual mind and of the nation, is materially affected by the discipline in which these inferior orders are maintained. Laxity and neglect in both cases are subversive of all good government.

But if we may be allowed to glance from earth to heaven, perhaps the beauty of the lesser virtues may be still better illustrated by that long and luminous track made up of minute and almost imperceptible stars, which though separately too inconsiderable to attract attention, yet from their number and confluence, form that soft and shining stream of light everywhere discernible, and which always corresponds to the same fixed stars as the smaller virtues do to their concomitant great ones.—Without pursuing the metaphor to the classic fiction that the Galaxy was the road through which the ancient heroes went to heaven, may we not venture to say that Christians will make their way thither more pleasant by the consistent practice of the minuter virtues?

Every Christian should consider religion as a fort which he is called to defend. The meanest soldier in the army if he add patriotism to valor, will fight as earnestly as if the glory of the contest depended on his single arm. But he brings his watchfulness as well as his courage into action. He strenuously defends every pass he is appointed to guard, without inquiring whether it be great or small. There is not any defect in religion or morals so little as to be of no consequence. Worldly things may be little because their aim and end may be little. Things are great or small, not according to their ostensible importance, but according to the magnitude of their object and the importance of their consequences.

The acquisition of even the smallest virtue being, as has been before observed, an actual conquest over the opposite vice, doubles our moral strength. The spiritual enemy has one subject less, and the conqueror one virtue more.

By allowed negligence in small things, we are not aware how much we injure religion in the eye of the world. How can we expect people to believe that we are in earnest in great points, when they see that we cannot withstand a trivial temptation, against which resistance would have been comparatively easy? At a distance they hear with respect of our general characters. They become domesticated with us, and discover the same failings, littlenesses, and bad tempers, as they have been accustomed to meet with in the most ordinary persons.

If Milton, in one of his letters to a learned foreigner who had visited him, could congratulate himself on the consciousness that in that visit he had been found equal to his reputation, and had supported in private conversation his high character as an author, shall not the Christian be equally anxious to support the credit of his holy

profession, by not betraying in familiar life any temper inconsistent with religion.

It is not difficult to attract respect on great occasions, where we are kept in order by knowing that the public eye is fixed upon us. It is easy to maintain a regard to our dignity in a "Symposium of an academical dinner;" but to labor to maintain it in the recesses of domestic privacy requires more watchfulness, and is no less the duty than it will be the habitual practice, of the consistent Christian.

In all that relates to God and to himself, the Christian knows of no small faults. He considers all allowed and willful sins, whatever be their magnitude, as an offence against his Maker. Nothing that offends him can be insignificant. Nothing that contributes to fasten on ourselves a wrong habit can be trifling. Faults which we are accustomed to consider as small, are repeated without compunction. The habit of committing them is confirmed by the repetition. Frequency renders us at first indifferent, then insensible. The hopelessness attending a long indulged custom generates carelessness, till for want of exercise the power of resistance is first weakened, then destroyed.

But there is a still more serious point of view in which the subject may be considered. Do small faults, continually repeated, always retain their original diminutiveness? Is any axiom more established than that all evil is of a progressive nature? Is a bad temper which is never repressed no worse after years of indulgence than when we first gave the reins to it? Does that which we first allowed ourselves under the name of harmless levity on serious subjects never proceed to profaneness? Does what was once admired as proper spirit, never grow into pride, never swell into insolence? Does the habit of incorrect narrative or loose talking, or allowed hyperbole, never lead to falsehood, never settle in deceit? Before we positively determine that small faults are innocent, we must undertake to prove that they shall never outgrow their primitive dimensions; we must ascertain that the infant shall never become a giant.

#### PROCRASTINATION.

Procrastination is reckoned among the most venial of our faults, and sits so lightly on our minds that we scarcely apologize for it. But who can assure us, that had not the assistance we had resolved to give to our friend under distress, or the advice to another under temptation, to-day been delayed, and from mere sloth and indolence been put off till to-morrow, it might not have preserved the fortunes of the one, or saved the soul of the other?

It is not enough that we perform duties, we must perform them at the right time. We must do the duty of every day in its own season. Every day has its own imperious duties; we must not depend upon to-day for fulfilling those which we neglected yesterday, for to-day might not have been granted us. To-morrow will be equally peremptory in its demands; and the succeeding day, if we live to see it, will be ready with its proper claims.

#### INDECISION.

Indecision, though it is not so often caused by reflection as by the want of it, yet may be as mischievous, for if we spend too much time in balancing probabilities the period for action is lost. While we are ruminating on difficulties which may never occur, reconciling differences which perhaps do not exist, and poising in opposite scales things of nearly the same weight, the opportunity is lost of producing that good, which a firm and manly decision would have effected.

#### IDLENESS.

Idleness, though itself "the most unperforming of all the vices," is however the pass through which they all enter, the stage on which they all act. Though supremely passive itself, it lends a willing hand to all evil, practical as well as speculative. It is the abettor of every sin whoever

commits it, the receiver of all booty whoever is the thief. If it does nothing itself, it connives at all the mischief that is done by others.

#### VANITY.

Vanity is exceedingly misplaced when ranked, as she commonly is, in the catalogue of small faults. It is under her character of harmlessness that she does all her mischief. She is indeed often found in the society of great virtues. She does not follow in the train, but mixes herself with the company, and by mixing mars it. The use our spiritual enemy makes of her is a master stroke. When he cannot prevent us from doing right actions, he can accomplish his purpose almost as well "by making us vain of them." When he cannot deprive the public of our benevolence, he can defeat the effect to ourselves by poisoning the principle. When he cannot rob others of the good effect of the deed, he can gain his point by robbing the doer of his reward.

#### PEEVISHNESS.

Peevishness is another of the minor miseries. Human life, though sufficiently unhappy cannot contrive to furnish misfortunes so often as the passionate and the peevish can supply impatience. To commit our reason and temper to the mercy of every acquaintance, and of every servant, is not making the wisest use of them. If we recollect that violence and peevishness are the common resource of those whose knowledge is small, and whose arguments are weak, our very pride might lead us to subdue our passion, if we had not a better principle to resort to. Anger is the common refuge of insignificance. People who feel their character to be slight, hope to give it weight by inflation. But the blown bladder at its fullest distension is still empty. Sluggish characters, above all, have no right to be passionate. They should be contented with their own congenial faults. Dullness, however, has its impetuosity and its fluctuations as well as genius. It is on the coast of heavy Boeotia that the Euripus exhibits its unparalleled restlessness and agitation.—H. More.

(To be continued.)

#### O that He were a Christian!

How often do we hear these words! Here a sister utters them concerning a brother beloved; there a wife, for a kind and tender husband. Ministers often breathe the desire for young members of their flocks; and friends, for those whose generous and manly hearts have won their own. It is the utterance of a sincere, honest, tender interest in the salvation of souls.

What have you done to prove that you are in earnest in your aspiration in behalf of your friend?

1. Have you prayed for him? Your wish is a prayer, indeed, and may not be unheard by him who knows our unbreathed desires. But have you gone purposely to the mercy-seat in his behalf? Have you uttered his name before a great Advocate? Have you sought his salvation with that intensity of longing which could only be uttered with strong "crying and tears?" Perhaps God wills that you should be importunate, while you have been satisfied with a vague wish.

2. Have you spoken to him of Christ? "The redemption of his soul is precious;" have you ever told him of that Redeemer by whom his soul may be saved? Have you ever affectionately warned or entreated him? He may need a word from you to turn his life to Jesus. Perhaps he may be longing to know how you found your way to the cross, and came to the blessedness of the Christian's hope. Do you act wisely or faithfully not to say a word to show the solicitude which you feel for him?

3. Have you thought to persuade him to go with you to the house of God? A few gentle words might win him away from some place of pleasure or vanity to the prayer-meeting. A kind invitation might induce him to enter with you into the place where the gospel is proclaimed.



There the Spirit of God may meet him, and renew him. There at least Jesus will be held up before him, and the cross meet his vision. Do you do right to separate from him without an attempt to lead him with you?

4. Have you shown him in your own life what it is to be a Christian? How many sermons might be preached every day, and with irresistible point and force, by simple consistency! How many souls might be won by the attractive power of a holy life! Have you tried its virtue with the one whom you wish to win? Have you been "a living epistle," to be constantly "known and read of him?" Can he see the grace of God working in you, and daily restraining, guiding and purifying you? What self-denial do you daily show, proving to him your love for Christ?

Reader! what do you do to make your friend, brother, husband, a Christian? Do something—do everything that God commands you, and patiently, calmly, confidently await the blessing. "It is good that a man should both hope and quietly wait for the salvation of the Lord."—*Southern Churchman.*

### The Cedar Christian.

STROLLING one bright summer morning over the velvet carpet of "Chatsworth Park," we came suddenly upon a cedar of Lebanon! It was the first and only one we ever saw; our first impulse was to uncover our head and make obeisance to this monarch in exile, this lone representative of the most regal family of trees upon the globe. Every bough was laden with glorious association to us. Broad, gnarled, severe, rough old tree as it was, yet it blossomed with poetry, and hung golden with heavenly teachings. As we gazed through our tears at the exiled sovereign, the voice of the Psalmist was in our ears—"The righteous shall grow like a cedar in Lebanon."

With that hardy veteran of Chatsworth in our mind's eye, let us say a word about the style of cedar Christians that we need in our day. Of pliant, willowy church-members—of brash and brittle basswood professors—of pretentious, fashion-following, bay-tree Christians, we have quite too many. Give us more cedars for the pulpit, for the deacon's seat, and for the pews.

And the first quality of the cedar is that it *grows*. It is a live tree. Where there is hearty life there must be growth. And it is the lamentable lack of inward godliness that makes the stunted professor. There is not vitalizing sap enough in his heart roots to reach up into the boughs of his outward conduct. There is not vigor enough in the trunk of his character to stand erect. No answering showers brought down by fervent prayer cleanse the dust of worldliness from his yellow sicklied leaves. There he is—just as he was "set out" in the church a score of years ago, no larger, no broader, no brighter in graces than he was then; the caterpillars of lust having spun their unsightly webs all over his branches. He has not grown an ell in any one Bible trait. He has not yielded one single fruit of the Spirit. He is a cumberer of the ground—in the way of a better man—all the while drinking up God's pure air and water, and yet fulfilling Satan's purpose. Not of such a prayer neglecting professor, not of such a time-serving, money-loving, fashion-worshipping professor, could we honestly say, "He grows like a cedar in Lebanon."

But the cedar not only grows; it has a peculiar style of growth which God's people may well imitate. It grows through all weathers. It is a *hardy* tree, or else it could not live a month in the Arctic climate of Lebanon's sky-piercing summits. Delicate plants might thrive on the warm lap of southern exposures, but not among the rifts of whirling snows, or where the steel-like air gleams under the silent moon. Sudden hurricanes may twist off the gorgeous magnolias of the vale, or crack the brittle bay-tree, but let the gale rage ever so fiercely on Lebanon's blustering

heights, let the snow-squadrons join battle in the hurled air, the cedar tosses the tempest from its elastic bows, and *stands* like the everlasting mountain under it. In God's church there are to be found just such lignumvitæ characters—storm-proof, gold-proof, temptation-proof. What a plantation of such cedars were the early apostles! What a coronet of stalwart storm-defyers graced the summit of God's Zion in Reformation days! Zwingle of Switzerland—John Knox, who never feared the face of man—bearly Latimer, who marched singing to Smithfield's kindled stake—John Huss, gazing up into the open heavens from the suffocating smoke and flame which are wrapping his tortured limbs—all these were cedars through whose branches the very gales of persecution made glorious music.

Here and there is such a cedar Christian discoverable in our century. They never bend. They never break. They never compromise. To such Christians, worldliness cometh, and smooth-tongued expediency cometh, and sensual pleasure cometh, and slavery cometh, but "findeth nothing in them." Popular hurricanes come down amain upon them, smiting a Hopkins, a Pierpont, or a Dudley Tyng in the pulpit—smiting a Wilberforce, a Jay or an Adams in the legislative hall—smiting a Jonathan Edwards in his quiet study—a missionary Lyman in his lonely toils—a Neal in his labors for the drunkard, and a Jonas King in his labors for the besotted bigots of Athens. But the cedar of principle proved an overmatch for the blasts of selfishness, spite or superstition. Persecution only made the roots of resolution strike the deeper, and the trunk of testimony stand the firmer.

The greatest peril to such Christians as read these lines will not come in the form of persecution; but rather from those insidious worms that gnaw at the very heart of gospel piety. Secret influences are the most fatal in the every day life of the every-day, unobtrusive professor. There is a whole colony of busy insects that will try the quality of a believer's timber. And when the community is startled by the spiritual defalcation of some prominent man in the church or in a religious society, it is only the crack of a beam or a pillar that was worm-eaten by secret sin long before. He only is a cedar of Christ's training and polishing who is sound to the very core. For the pride of Lebanon was not more famous for its vigor or its hardness than for its *solidity of wood*. It knew no decay. It afforded asylum to no stealthy insect turning its aromatic wood into dust and ashes. Therefore did Israel's royal temple-builder select it for the most conspicuous and important portions of the edifice on mount Moriah. With its fine grain, its high polish, and delightful fragrance, every lintel and every door-post was at once a strength and an ornament to the temple of the living God. So stands the faithful, fearless minister of Christ, the incorruptible Christian patriot, the unflinching testimony bearer of the truth as it is in Jesus. They bid defiance to the worm of sin while they live, and to the worm of calumny when they are dead.

### Responsibility of Spiritual Guides.

How fearful the responsibility of those who in any way guide souls! Greater never rested upon an angel of God. Gabriel was never intrusted with a more important work than is committed to the minister of Christ. To affect a soul—a soul whose lifetime may be as the lifetime of God, a soul that is either to rest for eternal ages in the bosom of God, or be lost to all eternity—to affect for good or evil one such soul is a work of stupendous magnitude. And from this responsibility the pastor cannot be released. He cannot throw it upon the one seeking admission to the church; he cannot throw it upon his friends; he cannot throw it upon the church. The servant of Christ is to instruct the applicant with all prudence and patience in relation to the nature of the new birth, the deceitfulness of the human heart, the

wiles of Satan, and the great danger of self-deception.

This is his appointed work. Shall the minister of Christ, then, regard as of little moment interests so valuable that they required a divine sacrifice to secure them? Shall he neglect to instruct a being of such exalted character? Shall he trifle with such a priceless soul? What must be the guilt of that man who from considerations of personal ease, or from motives of policy, and under the most frivolous pretexts, neglects these most important duties, and leaves the ignorant and anxious soul all exposed to the imminent peril surrounding it? Nay, what must be the guilt of that man who for the sake of human applause—to gain the reputation of a successful minister—will prematurely introduce men into the church, encourage a false hope, and thus jeopardize souls? What must be his crime and what must be his doom, who thus builds up a reputation on the ruin of lost souls? "Better that a millstone were hanged about his neck, and he be cast into the depths of the sea," than that he should continue such unholy work. "It were good for that man had he never been born."—*Mr. Fory's Premature Church Membership.*

THE craving after gold when indulged, grows stronger and stronger every day. Both success and disappointment tend to increase it. It is one of the most terrible passions that can get possession of the human heart. A man may doubtless engage in the search for gold without really loving it, or becoming the victim of an inordinate hankering after it; he may desire to better his position for the sake of doing good, and may have various plans and schemes that are highly proper and praiseworthy connected with his efforts at making money, but there is imminent danger of his becoming covetous, and yielding his heart to the love of money. Men are exposed to this peril everywhere, and hence the Bible which is the book for every land, solemnly and earnestly puts us all on our guard, but there are peculiar temptations to this sin in gold producing countries. Direct contact with the precious metal seem to have a most fascinating power over the human heart. "Covetousness," says the word of God, "is idolatry." All idolatry degrades, belittles, unmans, and renders wretched the victims of it. These effects flow from the idolatry of gold. It makes the heart shrivel and harden, yea shrink into a contemptibly small petrification.

### A Trifling Preacher.

A CLERGYMAN once preached a very awakening sermon. A young man in the congregation was much impressed, and finding that the clergyman was to walk some distance home, joined him in the hope of having some conversation as how to be saved. The clergyman was walking with several others, and instead of conversation turning on religious matters, it was light, and even indecorous. Some years afterward the clergyman was called to see a dying man in an inn. As he entered the room the dying man started. "Sir," said he, "I have heard you preach. Thank God for that! But, sir," continued the man, "I have heard you talk, and your talking has ruined my soul. Yes, sir, do you remember the day I heard you preach? That sermon brought conviction to my heart. But I sought conversation with you, and I walked home with you, hoping to hear something about my soul's peace; but you trifled—trifled—TRIFLED. Yes, you did; and I went home believing that you knew all the solemn things you said in the morning were lies. For years I was an infidel; but now—now I am dying—I am one no longer. But I am not saved! I will meet and accense you before the bar of God!" And so the man died.

A GOD of grace invites us to the throne of grace, to receive out of the fullness of grace, under the teachings of the Spirit of grace; thus God provides for us, instructs us to know our wants, and then bids us come and have them supplied.

## The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, MAY 7, 1861.

### THE WAR.

We give in another column an article setting forth in few words the origin and progress, so far, of the civil war which the southern States have forced upon this country. We presume that most, if not all, of our readers are where they can keep themselves informed in regard to this exciting topic. If not it would be useless for us to copy from week to week from the floods of rumors, many of them inaccurate and some wholly unreliable, which the telegraph is daily transmitting all over the land. We may give from time to time articles written after the excitement and smoke of the scenes of which they treat, have passed away, and time has been given to ascertain the exact facts in the case, showing how this matter progresses.

Meanwhile let us not suffer our minds to become too much absorbed in this controversy, nor be led away by any undue excitement. What we should ever keep before our minds is, that every new development of the signs of the times is a fresh evidence that the end of all things and the consummation of our glorious hope are right upon us. It should lead us to give ourselves more diligently and earnestly to the work of preparation. The true issue, after all, is between the King of kings and the powers of darkness; and the present turmoils will ere long culminate in the great battle of Armageddon when everlasting victory will perch upon the banners of the Lord of hosts. Let those who wish to be on his side then, make haste to marshal themselves into his service now.

It is pleasant to look away beyond these scenes of commotion and strife to that time when all enemies shall have been put under the feet of Christ, all opposing rule put down, the last enemy, death, destroyed, and the kingdom under the whole heaven be given to the saints of the Most High to be possessed by them in peace and righteousness and joy forever and ever.

### DISTRESS OF NATIONS.

Men will often use the very language of Scripture, and yet reject the conclusions to which those very scriptures lead us. Especially is this the case in the present perilous and exciting times. Men know that, according to scripture prediction, there is upon the earth distress of nations with perplexity. They acknowledge it in so many words. But instead of perceiving that according to the authority of God's word this state of things is to be followed by the coming of the Son of man in the clouds of heaven with power and great glory, they side off upon a conclusion more in accordance with the feelings of the carnal heart, and assert that all these commotions are for the overthrow of despotism in religion, in society, and in the State, and for the ushering in of the millennium. So thoroughly have people become indoctrinated with such teaching, that it is to be feared that nothing less than the very glory of the coming Son of man will dispel their darkness. Though the following paragraphs fall into the same channel, they are valuable as giving a condensed view of the present state of the nations. We copy from the N. Y. *Independent*:

"We are so absorbed in the affairs of our own country that we have scarcely time to read the foreign news. But with famine in India, the threatening aspect of affairs in Syria and throughout Turkey, the foreshadowed alliance of France and Russia against England and Austria, revolution imminent in Hungary, Victor Emanuel determined upon possessing Rome, there is every indication that this will be a year of commotions in the earth and distress of nations, almost without parallel since the beginning of the Christian era.

"Without attempting to apply to passing events specific predictions in the word of God, we cannot fail to see in these events the hand of divine providence marshaling forces for the overthrow of despotism in religion, in society, in the State. The grand historical-prophetic symbols of the Old and New Testament are self-repeating, and we in our day are as much call-

ed upon to study the signs of the times, to watch for the coming of the Son of man, and to be ready for every sign of his appearing, as were the Christians of the first century, as will be those of the last day of earth and time. Let us work and pray, and pray and work, till Christ's kingdom shall fully come."

To the foregoing the following may also be added: "It seems, and it is, a noble privilege to live and work in times like the present, so full of action, power, history; so signal and unique, and so pregnant with great destinies. It is not given to every generation to see and to assist the opening of the gates of a new era. The great crises in world-history only come at long intervals. We have all perhaps felt that in some respects our revolutionary fathers had the advantage of us; as having the opportunity to foster and unfold certain elements of heroism to which the times of calm prosperity are less propitious; as having the opportunity to shed a more evident and eminent influence over future years than has been possible for us. But now at last, all on a sudden, we see and feel that we of all who have lived thus far upon this continent are called to act in the most momentous and critical period of its history; that we are at the point where prophecy converges most swiftly toward its accomplishment, and where all the trumpets foreshown in the Apocalypse seem to be sounding at once on the air, all vials to be poured out together on the lands; where too the future courses of this nation, so long and wondrously prospered and blessed, and now so suddenly and strangely aroused by unanticipated insult and peril, are to be marked out and decided! 'We are living, we are dwelling, in a grand and awful time!' No truer lines were ever penned or ever sung!"

### REPORT FROM BRO. SNOOK.

I ARRIVED at the Millersburg church on the 19th inst., and preached to a large and attentive audience. Sabbath we enjoyed good meetings. Sunday we held a business meeting, in which we transacted the following business: 1. Appointed two brethren to act as elders of the congregation until they prove themselves, and then they will be set apart by the laying on of hands.

2. The brethren adopted the plan of systematic benevolence.

3. Elder Graham's case was considered. The whole church recommended the following statement: "That Eld. Graham came among them as a brother of the same faith. They of course received and treated him as such; but very unhappily for them and the cause. Elder G. has proved to be a hypocrite, a willful liar. This they wish all to know, that no others may be deceived by him as they were.

These brethren are holding their own, but I fear have not made much progress in the message. However they have done well considering their trials. It was a sorrow to my heart to see some who ought to set a better example, still using that most filthy and dirty weed, tobacco. I hear some of our brethren complain of "hard times," of "being in debt,"—"hard pressed to clothe their children." Yet these brethren must have their tobacco, coffee and tea. They however are so poor that they can give nothing to the Lord. May God help all such to cease applying his means in the Devil's cause—to reform themselves—to leave off all such filthiness of the flesh, and to love and serve the Lord.

B. F. SNOOK.

### THE CAUSE IN WISCONSIN.

BRO. SMITH: As the brethren may wish to know how the cause is prospering in Wisconsin, I would say, as far as I know, through the mercy and blessing of God the cause begins to come up again from under the influence of fanaticism, though there are undoubtedly quite a number who will be sifted out through its influence.

I have just spent a few days with the church at Hundred Mile Grove and Lodi. The brethren and sisters generally are rising. I think if they will press on and press together as they now seem to be doing, that they will get the victory.

Last first-day we went six miles south of Lodi, and heard elder Luce, Disciple minister, speak against the Sabbath and the law. I spent two hours in the after-

noon reviewing him, which we had the assurance was not in vain in the Lord, as the elder of the church told one of the brethren after meeting that he should have his name taken off the church book the next time they met. May the Lord help many of them to keep his commandments, is my prayer.

I commence a course of lectures in Hamdon to-morrow evening, to continue till conference at Marquette.

ISAAC SANBORN.

North Leeds, Wis., Apr. 23, 1861.

### THE GIFTS.

In the remarks of Bro. J. H. W. in No. 16 of *Review*, present volume, is some testimony which is timely and good, concerning a gift already in the church, a gift by a few long valued; but with most, I am pained to say it, undervalued, and, of course, neglected.

Spiritual gifts, Vols. 1 and 2, and Testimony Nos. 1-6, are before us. Do we appreciate them?

Has the word of God been promulgated, and the church been silent? Has the still, small voice been heard, in distinct reproof, and the reproved felt no compunctions? Must Sinai blaze with the forked lightnings, and the thunders shake its very foundations, and the trumpet sound in sublime and awful peals, before we wake? No, let us turn aside and see what means this burning bush, what sweet voice of mercy is this calling in tones of love, in low but decisive tones, to come up to the work.

I have thought that if a friend should correspond with us, his last letter would be hailed with increasing interest, but how many refuse to have a recent letter, because it is not as old as the former ones. Is this reasonable; is it kind?

O how cheering to see a proper value placed upon these works, not man's work, but a gift of God, all interwoven with present truth, and the third message.

Is not this the testimony which is to shake the church? Has not this testimony been almost totally disregarded? Will those stand who treat it with inattention and neglect? Lord, help us to heed the straight testimony!

JOS. CLARKE.

### ADDRESSING DEITY.

SOME persons in speaking on this subject have taken the position that to address Deity more than once in one prayer is taking his name in vain, or at least is superfluous. This seems an erroneous view, if we are to be guided by the example given us in the Bible. There is however, without doubt, danger of making vain repetitions in this respect. Some persons use the name of Deity in nearly every sentence of their prayer. This seems to be inconsistent and superfluous, though no wrong is intended, it being a mere habit that they have got into. The Bible does not say how often we should use the name of God in prayer, but it says, "Use not vain repetitions." Jesus told his disciples to say, "Our Father who art in heaven," &c., and does not again address Deity throughout the prayer. Now suppose you supply, "Our Father" at the beginning of every sentence. Would it not destroy the simplicity and beauty of the language, and add no force or meaning?

Suppose a person addresses you by your proper name, and then at the beginning of nearly every sentence repeats the same language, would you not soon become disgusted; and can our heavenly Father be less particular about consistency than we are? Let us imitate Jesus as near as we can. If we have formed the habit of using the name of Deity oftener than is proper, let us try to break ourselves of the habit at once.

Please read John xvii, and you will have a prayer that will be safe to follow in this respect. This is the longest prayer recorded in the New Testament, and was made by our divine Lord. It consists of about six hundred words, and yet the Deity is only addressed five times; three times by the single appellation of Father, once holy Father, and once righteous Father. Now suppose you add one of these appellations to every verse, or every other verse, would it not destroy the force and meaning of the language, or at least be almost if not altogether a vain repetition? But this is the way that many of us address our heavenly Father?



O let us remember and combine consistency with simplicity, when we address a throne of grace.

M. B. S.

#### FANATICISM PERVERTS THE JUDGMENT.

BRO. SMITH: When I read qualified confessions from those who have been led away by the arts of Apollyon, I am forcibly reminded of some chapters in my own experience, some years since. Certainly there is no more abstruse, difficult science, than self-knowledge; and to no one is this so difficult, as to him who has been led away by Satan into fanaticism.

How it is done, and how it is to be accounted for, let some one else explain; but it is certain that those thus entrapped, are very slow and cautious to return, although they (or we) were swift to depart.

I had supposed myself proof against superstition and fanaticism, as much above it as possible, and supposed that snare peculiarly calculated for the ignorant and the inexperienced; but alas! pride must have its fall, and O how loth we are to part with this precious pet of our carnal hearts.

Dear Pride, how we dote upon thee, as though thou wast a child of paradise, instead of a minister of Lucifer! How we love to be considered independent, high-spirited, and foremost. Yes, says Satan, you are just the person to stand forth and lead the host; and our school-boy lessons were strangely mixed with flattering and vain precepts and prospects of future greatness.

Instead of being servants, we would reign as kings, and at the same time we are not aware of the existence of pride in the heart. Such is the power of the enemy to blind the mind.

When a faithful brother branded my fanaticism as "all of the Devil," I yielded to his protest, but still thought it unjust to call it *all* of Satan. Certainly, thought I, a part of it is of God, and slowly receded from what I now see to have been an abomination in the sight of God; and months afterward, when another brother told me my judgment was perverted on this point, I was shocked that he should speak so harshly, as I then thought, but I had begun to suspect this; and I prayed God if this was so, to open my eyes, and from this time my recovery was more thorough; for I began to see that fanaticism had perverted my judgment, and I cried to God to restore my judgment, for what is more injurious to one's present and future prospects, than a perverted judgment?

A perverted judgment! Sin perverts the judgment, so does error, and thus the race of man is led away from God; but is it so, that the sincere follower of Christ can be so misled, and his judgment perverted? Yes, it is even so. How is this? Will not God protect him? Yes, if he is watchful, prayerful and humble; but here is the difficulty; these duties are neglected, and the heart is not examined nor understood, and forthwith down comes the net, and Satan laughs with fiendish joy, while angels weep.

I would say to those who have been caught in the net of fanaticism, do not give up to despair, neither set up your own wills. Your recovery will be gradual. It is a terrible disease; but you must have a good physician. Let him tell you how weak you are, and do not neglect his prescriptions. Christ can even restore the judgment.

Use redoubled diligence, humility, watchfulness, self-examination and prayer, and distrust your own judgment, and often consult those of tried judgment and experience. If you say, How do you know this, Bro. Clarke? I will say, By sad experience of my own heart, I have learned to prize the advice of my superiors, and the gift that God has so kindly established in the church.

JOS. CLARKE.

#### RUMORS OF WAR.

THE *Illustrated London News* of April 8, says:

"There have prevailed rumors of war which were to break out in early spring of this year, in the face of which enterprise pauses, and the boldest merchant adventurer stays his hand. The threatening attitude which the armies of Austria and the new kingdom of Italy present on their respective frontiers gives rise to expectations that any morning may bring telegraphic accounts of a collision which can only end in regular

warfare. In a remote and less genial region the differences between Denmark and Holstein, fomented by Prussia, augur ill for the preservation of peace between the German and Danish powers. In the meantime France, now as ever the military arbiter of Continental Europe, is in a state of completeness for warlike purposes which will tempt her towards an entrance into any quarrel which may ensue. It is difficult to suppose that France will leave her Sardinian protegee to contend single-handed with Austria; but even if there should be no call for her armed intervention in such a contest, there is a more dangerous enticement to her interference in any armed struggle to which Prussia may be a party. It has been a theory that Louis Napoleon believes his mission to be that of avenging the humiliations which the greatest of his family, and France along with him, received at the hands of those allied powers which re-erected the throne of the Bourbons on the ruins of that of Napoleon I. Already a blow has been struck at Russia which has probably checked the march of her aggressive policy for a quarter of a century, at least. Austria has been defeated by France in a series of battles, and territory taken from her and disposed at the will of the present Emperor of the French which was ceded to her by the treaty which exiled the first Napoleon to St. Helena. Is it so much of an outrage to probability to suppose that the turn of Prussia will be the next, and that a disturbance of the general peace, caused, directly or indirectly, by the policy of that power, may not be availed of by France to carry out at once the idea of a retributive vengeance and a Rhenish frontier?"

The *European Times* says the prevailing belief seems to be that war on the continent is imminent, and should it break out, it will probably involve the greatest part of Europe. All will depend on the policy of Austria. No doubt can exist that France is seriously preparing for it, and it is said that the leading provision merchants of Cork have been summoned to Paris, in order to contract with the French government for victualing its army and navy. Austria has concentrated an army of 200,000 men in the vicinity of the Quadrilateral. Hungary seems on the point of rushing to arms. While these signs are transpiring in Central Europe, there seems to be a wide-spreading combination in the East to rise in rebellion against Turkey.

It is thus abroad as well as at home that the sword seems in the ascendant.

#### THE CHILDREN.

My mind is burdened for the children. I have taught school so much, and studied their characters and seen their needs, that I feel their want of order and industry, to say nothing of heart-felt principle. Selfishness and all the evil passions are in the germ, ready to burst forth in the wildest luxuriance. I see the evils pouring forth from Pandora's box, and not even hope left behind. I have seen the lack of home training; impertinence treated as if becoming. But the parents see it not. One is to his farm, another to his merchandise, while the mother is looking after other wants. They do not dream of the power of habit. They hear it said and believe it, that when the children are older they will be ashamed of their waywardness and will reform themselves.

Again, other parents correct their children in anger, or without judgment. I know that parental affection is a God-given principle. But it should be cultivated and enlightened like every other faculty we possess. I think sometimes had I the voice and tongue of an angel I would use them to their utmost to ward off evils and bring blessings to both parents and children. Yet I will try to bear all the burdens I can, and when that is not enough I will ask the Lord for more of his strength and more of his good Spirit. Give wholesome rules culled from the Bible or from any other book.

Inasmuch as children differ nothing from servants, "not answering again" applies to them. Let each child do cheerfully and promptly what he is told without desiring some one else to perform his labor. Inasmuch as "no laborer of any race, color or nation, or age, labors without a stimulant," give them a stimulant. Some value to be received, some object of desire looming up in the distance stimulates the energies of every individual. Present that stimulant to the mind of the child.

It may be a kiss, smile, pleasant word, or something useful. Fear, though not the most desirable stimulant, must sometimes be appealed to. The rod, or something withheld, will act sometimes when all others fail. When there is a scene, and the child sets his will in opposition to that of the parent, the child should not be permitted to dictate the terms of agreement. If he does thus dictate, parental government will become much like the present condition of the government of the United States.

A. C. HUDSON.

Allegan, Mich.

#### COMMUNICATION FROM BRO. HASTINGS.

BRO. SMITH: I wish to say to the dear brethren and sisters that I am still trying to live out the truth. The farther I advance in it the more precious it looks, and the more conclusive the evidence appears that the hand of God is in it.

When I consider the condition in which the present truth found me, and the effect it has had upon my mind up to the present time, I can find no words to express my gratitude to God for his unspeakable goodness, that after an anxious search of some thirty years for the right way, he has been pleased to present to my mind, through the labors of Bro. Frisbie, so precious a boon.

I have thought much of late of the peculiar manner in which God is dealing with his people. I feel that this is in some degree at least the sifting time. God is bringing his people up step by step, one test after another is brought to bear upon them. Some stand one trial and fall at the next; but the progress of the church seems to be slowly and steadily upwards. The dark cloud that has hung over the people of God, as far at least as my knowledge extends, is in some degree breaking away, and the clear light of heaven begins to beam in upon us. The strong hold of the enemy is beginning to tremble, while the dross and chaff are in some degree being manifested. Thanks be to God for putting into our hands so efficient a means through which to purify ourselves.

With what an immense condescension on the part of God have these blessings been proffered to us. Not only has God given his dear Son to come into this dark and wicked world to live a life of sorrow and privation, and to suffer all the scoffs and insults that wicked men and devils could inflict upon him, but has even delivered him up to death, the awful death of the cross to redeem us. And in addition to all this, how many agencies have been employed in every age of the world to save men! How many thousand holy angels are constantly engaged in watching the scenes of earth? With what intense interest do they weigh every movement? and with what sadness of heart do they record the fearful facts, as the poor self-deceived professor of truth turns away from so much goodness by refusing to obey some known obligation, rejects the light from heaven and clings to his idols, thereby placing himself in a condition in which it is impossible for the truth to save him. And so awfully delusive is the effect of his unhappy choice upon his mind, that while the strong foe is riveting his fetters upon him, he feels that all is safe, becomes self-confident, refuses to act in union with the body, and forms plans and schemes of his own through which to operate. And when the straight testimony is brought to bear upon his course, he becomes disaffected, leaves the church, and presses his way blindly and self-complacently downward to irretrievable ruin.

And why this fearful apostasy? Where was the pivot upon which his destiny turned. By refusing to do at some point or place what he knew to be his duty, and by willfully persisting in his refusal.

Brethren, God is doing a straight work in the church. This is no time to trifle with duty and to persist in our obstinacy and rebellion against God when some clearly defined obligation is brought to bear upon us. The time has been when God in his unspeakable love and mercy could bear long with the sinner, and for years surround him with every inducement which infinite wisdom and benevolence could consistently devise, in order to bring him into allegiance to his government; but those days of long-forbearance are in a great degree past. The time of the end is close upon us. What we do now must be done quickly. We have a great work to do, a work embracing a great number of specific acts and victories, leaving but a very short period

of time for each. It becomes necessary for God to crowd the work fast upon us; and how unreasonable it is in us to nourish our selfishness by refusing to submit to the claims of God immediately, and thereby use up perhaps three times the amount of time in each advance we make which properly belongs to it.

O that men would obey at the first sight of obligation. There is no time so easy as that. Every time we resist we harden our own hearts and greatly increase the obstacles that lie in our way. O that the claims of God could find their appropriate place in each of our hearts, and call forth a ready and joyful response to every presentation of duty. Then would our light break forth as the morning, our peace be like a river, and our righteousness as the waves of the sea. O how kind is our heavenly Father in bearing so long with us. My heart is broken down in view of so much tenderness and love.

W. HASTINGS.

Wright, Mich., April, 1861.

#### YOUR MISSION.

If you cannot on the ocean  
Sail among the swiftest fleet,  
Reeking on the highest billows,  
Laughing at the storms you meet—  
You can stand among the sailors,  
Anchored yet within the bay;  
You can lend a hand to help them,  
When they launch their boats away.

If you are too weak to journey  
Up the mountains steep and high,  
You can stand within the valley  
While the multitudes go by:  
You can chant in happy measures,  
As they slowly pass along;  
Though they may forget the singer,  
They will not forget the song.

If you have not gold or silver  
Ever ready at command;  
If you cannot toward the needy,  
Reach an ever open hand;  
You can visit the afflicted,  
O'er the erring you can weep;  
You can be a true disciple,  
Sitting at the Saviour's feet.

If you cannot, in the conflict,  
Prove yourself a soldier true;  
If, where fire and smoke are thickest,  
There's no work for you to do;  
When the battle-field is silent,  
You can go with careful tread,  
You can bear away the wounded,  
You can cover up the dead.

If you cannot, in the harvest,  
Garner up the richest sheaves;  
Many a grain, both ripe and golden,  
Which the careless reaper leaves,  
You can glean among the briers  
Growing rank against the wall,  
For it may be that their shadow  
Hides the heaviest wheat of all.

Do not, then, stand idly waiting  
For some greater work to do;  
Fortune is a lazy goddess,  
She will never come to you.  
Go and toil in any vineyard,  
Do not fear to do or dare;  
If you want a field of labor,  
You can find it anywhere.

#### LETTERS.

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

From Bro. St. Clair.

DEAR BRETHREN AND SISTERS: Your testimonies in the *Review* from week to week encourage me to press on toward the kingdom of God. Therefore I feel it my duty to add my testimony in this good cause. I and my companion engaged in the service of Christ nearly one year ago. We have not yet grown tired of keeping the commandments of God nor weary in well doing. I enlisted under the banner of the cross to fight the battles of the Lord, and I can adopt the language of the poet,

"Sure I must fight if I would reign,  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by thy word."

Let us be valiant soldiers, and gird on the whole ar-

mor of the Lord. I thank God that I have been permitted to live in these last days to hear the sound of the third angel's message, and to heed his warning.

When Brn. Hull and Snook pitched the tent in Fairfield last spring, the people were much prejudiced against them. The cry was raised that they were Mormons, and that they were leading the people astray. My curiosity was somewhat excited, and I was anxious to go and hear them. I did so, and I bless God that he ever put it into their hearts to come to Fairfield to preach the word of the Lord. May the Lord richly reward them for their labors among this people. My prayer is that the blessings of God may follow them in this good work. I want to be a faithful servant that I may have a right to the tree of life and enter in through the gates into the city. I want to be a humble follower of the meek and lowly Jesus, that when he comes to call his ransomed people home I may be among that number, and stand on mount Zion and sing the song that no man can learn but the hundred and forty and four thousand which will be redeemed from the earth.

I am but a pilgrim and stranger here in this world of sin, passing on to a better land than this, where there will be no more sorrow, sickness, pain or death.

Dear brethren and sisters, it is there we will meet to part no more. Let us be faithful yet a little while. Jesus will soon come to call us home to his Father's house where he has prepared many mansions for his dear people. Let us try to realize where we are, and the time in which we live. Being in the day of atonement, let us confess all our sins while there is a mediator. Soon it will be too late. None but the pure in heart can inherit eternal life. After the decree goes forth, it is finished; he that is filthy will be filthy still, and he that is holy will be holy still.

Yours in hope of eternal life.

C. H. T. ST. CLAIR.

Fairfield, Iowa.

From Bro. Wales.

DEAR BRETHREN AND SISTERS: I realize that it is a great privilege that we as a body of Christians enjoy, that we can comfort and exhort one another through the *Review*. My heart is made glad every week while reading the many sweet testimonies from my dear brethren and sisters. Although I am so weak, and often come far short of glorifying God as I ought, I feel it a privilege to say a few words through the *Review* to my dear brethren and sisters traveling on to mount Zion. It has been about a year and a half since I embraced the third message, and ever since I have been trying to keep God's commandments and the faith of Jesus. Though oftentimes I do not reflect the image of Jesus as at all times it is my heart's desire to do, yet my determination is to hold out unto the end.

Brethren and sisters, while I consider how good the Lord has been to me and mine, and then think of the promises which I read in his word, it causes my heart to burst forth with acclamation and rejoicing. And then while I reflect a moment I am led to mourn because of my unthankfulness and my so little gratitude to Him who has done so much for me. I can say with the psalmist, My tongue shall speak of thy word, for all thy commandments are righteousness. Let thine hand help me, for I have chosen thy precepts. I have longed for thy salvation, O Lord, and thy law is my delight.

Oftentimes while temptations and trials surround me and my own wicked heart to contend with, too, I am led to look away by the eye of faith to the land where there will be no more sin, no more tempting enemy to contend with, the land where the inhabitants will say no more they are sick. There will be the beautiful tree of life, and the river of life clear as crystal proceeding out of the throne of God and of the Lamb; and there, too, we shall see God and the Lamb. There we shall see the angels which now administer to us, and there we shall see all of God's dear saints. There Abraham, Isaac and Jacob will be present. There we shall meet to part no more. There we shall again greet our relatives, who have been dear and near to us through this life, but now sleep in the cold dust. There in that world of glory and beauty, they will greet us again to part no more. O yes, brethren, there (if we are faithful here) we shall go up to worship the Lord of hosts from year to year, and from one Sabbath to

another, and from one new moon to another, saith the Lord.

Then brethren and sisters, can we set our affections upon this poor old earth while having such a view of the new heavens and the new earth? Can we halt an hour, or a moment? Can we be laying up treasure here on this sin-stricken earth, and holding on to the things of the world, and grasping them with both hands while we know there are such mansions prepared for those who love God with all the heart? Certainly we cannot. O, my heart longs for that day when Jesus shall come and take his ransomed ones home. May God help you and me to be giving all diligence to make our calling and election sure. May we be living out pure and undefiled religion before the world. Let us be faithful in all points. Let us suffer on with our Master until he comes, and then we will be with him forevermore. I desire an interest in your prayers, dear brethren scattered abroad, that I may meet you on mount Zion with the Lamb and the 144000 to sing the song of Moses and the Lamb.

"We'll be there, we'll be there, in a little while,  
We'll join the pure and the blest;  
We'll have the palm, the robe, the crown,  
And forever be at rest."

F. T. WALES.

Melbourne, C. E.

From Sister Weaver.

BRO. SMITH: I would like to cast in my mite and try to say a few words in honor of my Master's cause. I can truly say that I love God, and I love to keep his commandments. I love his dear children. By this we know that we love the children of God when we love God and keep his commandments; for this is the love of God that we keep his commandments, and his commandments are not grievous. I John 7, 2, 3. I commenced keeping the seventh day about four years ago. I can look back on my path and see that I have erred many times. Satan has tried many ways to lead me from the path of duty. I have had many things to tempt and try me, and had it not been for the precious promises in God's holy word, I must have given up my hope; but I know that his promises are sure, and that he will save us if we put our trust in him. He has said he would have a tried people. Satan will deceive us if it is possible. I pray the Lord to give us strong faith that we may be able to resist all the influences that the Devil may throw around us. I have never heard a lecture on present truth. We would be very glad to have a messenger come among us and spend a few weeks. I think there are a few honest hearts here that would obey the truth if they could hear it proclaimed. There are four of us who are trying to obey God by keeping his commandments. We feel very thankful for the *Review* which we receive every week, bringing us cheering words from those of like precious faith.

I am fully determined to serve the Lord, let come what will. We have but a short time to get ready for the coming of our blessed Master. We know that he that shall come will come and will not tarry. I want to be found with the wedding garment on, and my lamp trimmed and burning, and ready to go into the marriage supper of the Lamb. I would be glad if I could meet on the Sabbath with the dear brethren and sisters for prayer and praise; but if we are not permitted to mingle our voices together here in prayer, I pray that we may stand and shout victory together on mount Zion.

MARY E. WEAVER.

Weaversville, Newago Co., Mich.

From Sister Bailey.

BRO. SMITH: It is nearly ten months since Bro. Hull came here with the tent, and gave lectures on the third angel's message. It was the first I had ever heard. I had been a member of the Methodist church forty-two years, and had been seeking after truth, and striving to lead a Christian life. When I came to hear the law subject investigated, the clearness of the Sabbath astonished me. I was convinced of its obligation, though I did not wish to acknowledge it. But I do thank God that I can now say with the psalmist, I thought upon my ways and turned my feet into thy testimonies; I made haste and delayed not to keep thy commandments. I do hope I shall over be found with the rem-



nant. Pray for us here, dear brethren and sisters, for with the rest of you we have many things to discourage us. We have not had preaching here but twice within ten months. We do wish that some of the messengers would come this way. We will do all we can for them.

Vernon, Iowa.

ABIGAIL BAILEY.

#### From Sister Osgood.

BRO. SMITH: Permit me to say a few words to the "little flock" through the *Review*.

I love those who can with filial confidence look up and say, "Our Father," who from the heart delight to honor and obey him. I want to be among those whom Jesus prayed might be one. All jealousies, faultfindings, and surmisings shall be rooted out of my heart, if He upon whom help is laid will help me.

Dear brethren and sisters, shall we not at once arise and free ourselves from every fiber of these noxious weeds? Some of our dear friends are often forced to taste the wormwood and gall issuing from these plants of Satan's nourishing. Let us do what we can to turn away the bitter cup from such, and what cannot be turned away, let us sweeten with words and deeds of sympathy and love. May all the waiting ones be perfectly joined together, having one heart and one mind. We will rejoice that the way grows brighter as it grows narrower. Rays which have been scattered over much surface, and consequently shining with feeble light, seem now to be converging, and their united rays are beaming brightly on the path where the good Shepherd is leading the sheep and lambs.

We'll follow on brethren, we'll follow on sisters, in the path of the just; for it shineth brighter and brighter unto the perfect day. Light from the Sun of Righteousness will, by causing gems of truth to sparkle, reveal them to us, and we may secure them to place among our treasures.

O the glorious hope seems more precious as we view but a little way in the distance the glad fruition.

"Jesus soon is coming, this is my song."  
Cheers my heart when joys depart, and foes are pressing strong."

I feel it wrong to murmur at the trials by the way, or speak too oft of clouds or darkness. "There is light sown for the righteous;" and the servants of the Lord may reap. To walk in all the Lord's appointed ways shall henceforth be the study of my life. My companion and myself are again numbered among the lonely ones, and as such hope to be remembered by those who are looking for the Saviour. Our friends will please address us at Bronte, Holton Co., C. W.

MARY M. OSGOOD.

Bronte, C. W.

#### From Sister Johnson.

For the first time I take my pen to say a few words through the *Review*. I always want to be found on the Lord's side, striving to overcome through the blood of the Lamb and the word of my testimony. I have been a Sabbath-keeper for a few months. I feel it my duty to keep all the commandments of God. I have an earnest desire to press on to mount Zion with God's chosen people. When I behold this earth clothed with verdure and beauty, and realize that all must fade away and perish, with what joy do I then look forward to that new earth that is promised to the righteous, to be clothed with everlasting verdure, where blossoms never fade; where there is no more sorrow nor sin; where the wicked cease from troubling and the weary are at rest. Though we have to suffer persecution here for Christ's sake, we have the cheering promise of our Saviour, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven."

My parents are Sabbath-keepers. There are no others in this vicinity except a Seventh-day Baptist. It is my desire to have my work done and well done, that I may share in the welcome:—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

I can adopt with my whole heart the words of the poet—

"The friends I love may turn from me,  
Their words unkind may pierce me through;

But this my daily prayer shall be,  
Forgive; they know not what they do."

Your unworthy sister.

A. JOHNSON.

Southampton, Peoria Co., Ills.

#### From Bro. St. John.

BRO. SMITH: As we are to overcome by the blood of the Lamb and the word of our testimony, I trust I may ever feel willing to bear my testimony for the truth, and to perform every duty devolving upon me with cheerfulness and alacrity, in the fear of the Lord.

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 fully determined by the assisting grace of God, to walk humbly before the Lord, to have my face set as a flint Zionward, and to keep in view the prize that lies at the end of the Christian's race. Glorious prize! Precious boon of immortality to be conferred upon the finally faithful in the kingdom of God! No sickness, sorrow, pain or death will be there to mar the peace and happiness of its faithful, blessed and honored inhabitants. But the promise of eternal felicity is to those only who overcome. Then the question is left for us to decide whether we will have that life, and have it more abundantly, of which the Saviour speaks. May we choose life, and show to those around us that it is indeed a matter of choice with us, that we are pilgrims and strangers upon the earth, looking for a better country, that is, a heavenly.

When I look upon my past life and see how unfaithful I have been, I feel that it is time to arise, to come up on higher ground, and to gird on the whole armor, or I shall not be able to stand in these perilous times. Yet I do not feel discouraged, but have an earnest desire to arise from my cold formality and lukewarmness and seek a closer walk with God. When the awful denunciations of Jehovah's wrath shall be poured upon a wicked world, where shall I be? Under the covering of the Almighty, in the secret of his pavilion, I humbly trust.

The little band of believers at Ayersville are still holding on to the truth. All of them without any exception firmly believe in the gifts. We feel thankful for those already existing in the church. We do not endorse the article published in *Review* No. 21, from Ohio. We receive the name, Seventh-day Adventists, because of its appropriateness. It bears upon its front the leading features of our faith. We humbly hope that the dissension and secession that has seemingly been brooding in Ohio, may result in a firmer and closer union of God's people, that the message may arise and go forward with power, even in Ohio.

Yours in love of truth.

H. ST. JOHN.

P. S. We extend an invitation to Bro. Waggoner to visit us this spring. We are very anxious that some brother should come this way before tent season. We are willing to do what we can towards bearing his expenses.

H. S. J.

#### Extracts from Letters.

Bro. J. C. Sutton writes from Osceola, Pa.: "It is a little over a year since I embraced the present truth, and I take no little satisfaction in trying to live it out before the world. I believe the time will soon come when instead of being scattered over the earth, we shall be gathered into one fold, and enjoy the society of the blessed, and be under the protection and care of the great Shepherd and Bishop of our souls. We ask your prayers for the little branch here that we may be overcomers and finally meet in that everlasting kingdom."

Sister Fanny Rogers writes from Mauston, Wis.: "While reading Testimony No. 6, I felt that it was just what the church needed. I can say I fully believe it has done me good, and I desire to further profit by it. If I know my own heart I want every wrong made right. While reading 'Causes of Discouragement,' and the Testimony, the scales fell from my eyes, and also from my companion's. We felt that the Lord spoke to us in that Testimony. I would say to Bro. and sister White, You have many warm friends who

sympathize with you. But above all, Jesus knows all the sorrow and anguish of your hearts, and the sacrifices you have made for him. A crown of glory awaits you if you hold out faithful a little longer. You are remembered by us when we bow around the family altar, and I leave in secret to offer up my feeble petitions for the messengers who are proclaiming the last message of mercy, especially for those who are leading in the van of God's hosts, and are bearing the burden of the work. O may the Lord support, sustain and encourage you in all your arduous labors, is my prayer. What I have said of myself I think I can say of the Mauston church generally. There has been a great re-action here since the reign of wild fanaticism. Bro. and sister W. have their warmest sympathies and their prayers. We were sorely disappointed in not receiving a visit from them. It seems as though they might have done a great deal of good here. I think many hearts here are prepared to receive them with affection and love for their work's sake. I trust it will be all for the best."

Bro. M. Myers writes from Midland, Mich.: "I feel truly thankful that the Lord is raising up a people zealous of good works. I have long felt that there must be a coming out from the world. I have seen so much pride and popularity among the professed followers of our Lord, that it seemed that religion had become more a fashion than a reality. I have been striving by the grace of God for upwards of forty years to make my way to heaven. I have had many a serious battle with the enemy; but the Lord has ever stood by to help in every time of need."

Bro. S. A. Fitzgerald writes from Convis, Mich.: "Thank the Lord that we ever heard these glorious truths proclaimed. At times the path seems thorny, and dark clouds hover around. But if we press on in earnestness, the silvery tinge of sunshine soon appears; then we remember 'the darkest cloud has a silver lining.' The little church here in Convis are striving to have on the whole armor in order to be ready when the Lord shall appear. We were much encouraged and strengthened the past winter by the labors of Bro. Loughborough, and some others were led to obey the truth. Two more have taken a decided stand with the commandment-keepers, and have expressed their determination to take up the cross, and be found daily doing the Lord's will. May their strength be increased, and may they continue growing in all the christian graces, until with the remnant they reap the reward promised to the faithful, is my earnest prayer. Several are thoroughly convinced that we have the truth, though they have not yet decided to obey. May the Lord speed on his work, which is already fast being accomplished. Soon Jesus is coming. O that we may be watchful, lest he come and find us sleeping."

If God has prepared the kingdom for you, he will prepare you for the kingdom; and if you are under preparation, you are very anxious and concerned that God should carry on his work.

A Christian should behave respectfully to all, giving honor to whom honor is due; and be constantly aiming at "whatsoever things are lovely and of good report."

#### OBITUARY.

DIED, in Hubbardston, Mass., April 2, 1861, Bro. Thomas Hale, aged 52 years and 8 months. He received an injury last winter, rode out March 21, got chilled, the day being stormy, from which typhoid fever set in, which proved fatal. He leaves a widow and four sons to mourn his loss.

It becomes my painful duty to announce the death of my brother, Alonzo Caviness, who died April 21, 1861, aged 5 years, 5 months, and 10 days. We do not mourn as those who have no hope; for he sleeps in his grave till the Life-giver shall come, when he will awake in glorious immortality. There I hope we all may meet where parting will be known no more.

WM. CAVINESS.

Fairfield, Iowa.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. THIRD-DAY, MAY 7, 1861.

The Seventh-Day Adventist Publishing Association was incorporated in this city May 3d, 1861. The first meeting for the adoption of Constitution and By-laws, and the election of officers will be held May 23d instant.

There are 352 pages of the new Hymn Book already printed. The work is being hurried forward and will soon be ready for the binder.

In order to publish the doings of the conference in the last REVIEW, the paper was delayed two days. We have not been able to make up the lost time, so that it is somewhat behind time this week also.

We would remind those who take pleasure in being prompt to renew their subscription for the REVIEW, and who have not already done so, that a new volume will commence in two weeks.

Bro. and sister Cornell now expect to be with the church at Marion, Iowa, over Sabbath, May 18.

### THE CIRCULAR.

LAST week we sent a Circular to each reader of the REVIEW for pledges for means to meet the present wants of the Publishing Department. A few brethren at the recent conference at Battle Creek, most of them poor, pledged to the amount of \$1000. These Circulars should all be returned within two weeks with the pledges swelled to at least \$10,000. The Association will work within its means. Therefore the amount of pledges will decide whether the present wants of the Publishing Department shall be fully met, or only in part. Those who have means at the Office can have it applied on shares, which it is hoped they will take liberally. Now is the time to place the Publishing Department in the right position, where it will from that time forward more than sustain itself. J. W.

### NOTE TO THE BRN. AT MACKFORD, WIS.

MYSELF and wife expect to leave Battle Creek for Marquette, Wis., Tuesday night, May 14, and shall probably be in Brandon, Wis., about 5 P. M., of May 15. Will the brethren of Mackford meet us with a team at Brandon and convey us to the Marquette meeting. We shall have two trunks with us.

J. N. LOUGHBOROUGH.

### ENGLISH BIBLES.

We have on hand a good assortment of English Bibles from Canada, which we sell at the prices given below. The size is indicated by the amount of postage.

Diamond, Marg. Ref.	Calf binding,	\$0.90.	Postage 12 cts.
Pearl, Ref. after verse,	" "	\$1.50.	" 15 "
" "	Morocco "	\$1.00.	" 15 "
" Marg. Ref.	" "	\$1.00.	" 15 "
Nonpareil, "	Calf binding,	\$1.00.	" 15 "
" "	" "	\$1.00.	" 21 "
" Ref. after verse,	" "	\$1.00.	" 21 "
" "	Morocco "	\$2.00.	" 21 "
Minton, " "	" "	\$2.25.	" 28 "

Bro. J. H. Curtis writes from North Stockholm, N. Y.: "I feel that it becomes me to live very near to the bleeding side of Jesus. The desire of my heart is to be an overcomer, and be found with the remnant that keep the commandments of God and the faith of Jesus. Like many others, I am tried and tempted. I can hardly leave my house to go any distance without meeting some one that has something to say to me against the Sabbath; which shows me that the dragon is wroth with the church, and is cultivating a war spirit towards the remnant of her seed that keep the commandments of God and have the testimony of Jesus. I endeavor to sustain my ground with patience, trying to convince them of the truth by showing a spirit of love and kindness. I see that the aim among the opposers of present truth is to tear down the ten commandments when they can hold their ground no longer on the first day theory. May the Lord forgive them. God help us to be united in this great cause, giving more diligence that we may be found of him in peace. Let us count everything as lost, that we may win Christ and know the power of his resurrection. We are in perilous times, evil men and seducers are waxing worse and

worse, deceiving and being deceived. O let us make haste to get ourselves ready to meet the Master when he returns from the wedding."

Bro. A. J. Emans writes from Leipsic, Ohio: "I write a few lines to let you and the brethren know that I and my family are still rejoicing in present truth. We do feel thankful that we have the privilege of being numbered with the Seventh-day Adventists. I feel to rejoice that the brethren are considering the matter, and some begin to think that the name is appropriate. Remember the cause in Ohio."

Sr. Mary E. Armstrong writes from Waverly, Mich.: "I am striving to live out the truth, and to show to those around me that I am getting ready to meet my Lord. I believe he is soon coming the second time. We must get rid of everything that is wrong in the sight of God. We find the principles laid down in his word, and it is ours to receive them into the heart; and if they are in the heart they will bring out right actions, which will tell to those around us that we are the children of God."

### APPOINTMENTS.

#### Wisconsin Conferences.

PROVIDENCE permitting we will meet in conference with the church at Marquette, Wis., May 18, and 19. Also at Avon, Rock Co., the 25th and 26th.

We hope to meet the brethren from Wisconsin and Northern Illinois at these conferences ready to act their part in the spiritual worship of God, and in sustaining the tent campaign the coming season.

ISAAC SANBORN.

J. N. LOUGHBOROUGH.

NOTE.—I have taken the liberty to appoint the Wisconsin conferences at the above dates for the following reasons: First, I greatly desire to be at the Marquette meeting, and, second, duties in relation to the Publishing Association, will detain me in this State about two weeks. J. N. L.

### GENERAL MEETING IN KNOXVILLE IOWA.

PROVIDENCE favoring, we will meet with the friends of the cause in Southern Iowa in general meeting at Knoxville on sixth day, May 17, 1861.

Our future labors will depend upon the position and action of the friends of the cause in Southern Iowa, to be determined by the time of the Knoxville meeting.

J. H. WAGGONER.

E. W. SHORTRIDGE.

### Business Department.

#### Business Notes.

L. Martin: It was an oversight. We will receipt in next INSTRUCTOR.

L. Schellhaus: The REVIEW is still sent to R. Schellhaus and to Miss A. Webster. There is due on the former one dollar. The latter is paid to next volume, when it is marked to be stopped. A. Wattle's paper was stopped at the close of Vol. xvi.

R. Hitchcock: E. Babcock's INSTRUCTOR has been regularly sent. We now add the number of the box to the address.

D. T. Bourdeau: L. H. has paid nothing on his paper since No. 12, Vol. xi. Shall we stop it?

#### 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.

E. Farrington 2,00,xviii,1. L. Martin 1,00,xix,1. S. Martin 1,00,xix,1. R. Hitchcock 1,00,xx,1. J. Smith 1,00,xviii,14. Mrs. J. Smith (for Mrs. R. Houston) 0,25,xvii,22. B. Darling 2,00,xix,1. A. C. Southworth 1,00,xix,1. A. D. Thomas 1,00,xx,13. H. Bingham 1,00,xx,1. C. N. Pike 1,00,xix,1. Mrs. Mary Fairbanks 1,00,xix,1. E. Styles 0,50,xviii,19. Jno. Saxby 2,00,xix,20. C. Clarke 1,00,xx,1. Geo. Barrows 1,00,xix,1. M. Tyler 2,00,xix,1. N. Atkins 2,00,xix,21. R. H. Peck 2,00,xvi,1. L. H. Rior 2,00,xx,1. J. Baker 1,90,xviii,4. J. Holloway 1,00,xviii,12. Mrs. R. Smalley 2,00,xx,1. J. M. St. John 1,50,xix,14. D. N. Fay 4,50,xx,1. W. Eggleston 3,00,xviii,16. Jas. M. Baker 1,00,xviii,7. S. C. Perry 2,00,xviii,1. E. Simmons 1,00,xix,1. J. Warren 1,50,xvii,1. R. J. Davis 1,00,xix,1. G. W. Mitchell 1,00,xviii,7. H. Luce 0,72,xix,1. Jno. Newton 0,50,xviii,6. Ellen E. Taylor 1,00,xix,1. O. K. Davis 1,00,xix,9.

FOR MISSIONARY PURPOSES. Ch. in Colon (s. b.) \$1,00. C. N. Pike \$3,25.

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