

# Advent Review,

## AND SABBATH HERALD.

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

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### ADDRESS TO A FRIEND.

BY H. C. CRUMB.

BELoved FRIEND: Permit me to address you at this time. The subject to which I would call your attention, is God's holy law, the Sabbath in particular. I have long felt it my duty to let my light shine. This, and love to God, his word, and my fellow clay, is all the apology I have for thus addressing you.

"Come now, and let us reason together." Isa. i, 18. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi, 16. It is implied in this, that if we do not walk in the good way, we shall not find rest to our souls; hence the importance of seeking for the old paths, the good way that God has marked out for us in his word. But let us not say as they said, that we will not walk therein; for if we do, God will bring evil upon us, as he has said in Jer. vi, 19. "Hear, O earth: I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." Who is God speaking to? He says, "Hear O earth!" Is he speaking to the hills and valleys? is he not speaking to the inhabitants of this earth? Well, says one, God is speaking to the Jews. True, but is he not speaking to the Gentiles also? Is not the Gentile an inhabitant of this earth? And the reason why God will bring evil upon this people, is because they have not hearkened to his word, nor his law but rejected it. Says the Psalmist, [Ps. cxix, 105,] "Thy word is a lamp unto my feet, and a light unto my path." May it be so to us. Let us do as the Psalmist did. He said that he thought on his ways, and turned his feet unto God's testimonies, and made haste, and delay'd not to keep God's commandments. Ps. cxix, 59, 60. The Psalmist did not reject any one of them; he said that all God's commandments were faithful, [verse 86,] and that God had founded them forever, [verse 152,] and that every one of them endureth forever. Verse 160. "My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. lxxxiv, 34 also c, 5. This truth endureth to all generations. Ps. cxi, 5, 7, 8, 9. "His will ever be mindful of his covenant." "All his commandments are sure, they stand fast forever and ever." Ps. cxii, 1. "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. "Blessed is the man; is not the Gentile a man? and if he delight greatly in the commandments, will he not strive to keep them, and turn away his feet from doing his own pleasure on God's holy Sabbath? Will he not call it a delight, the holy of the Lord, honorable? "And shalt honor him, not doing thine own

pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." How much of the same spirit is manifested in 1 John v, 3.

Again in Psalms i, there are two classes brought to view; the righteous and the ungodly; and these two classes comprehend all the human family. One class does not walk in the counsel of the ungodly, does not stand in the way of sinners, does not sit in the seat of the scornful; but they delight in the law of the Lord and in his law do they meditate day and night. The ungodly are not so. Which of these classes will you try to imitate? Ps. xix, 7-11. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes, the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether; more to be desired are they than gold, yea than much fine gold; sweeter also than honey, and the honey comb. Moreover by them is thy servant warned, and in keeping of them there is great reward." "Blessed are they that do his (the Father's not my) commandments," says the Saviour, "that they may have right to the tree of life, and may enter in through the gates into the city." As says also the prophet Isaiah, [chap. xxvi, 2,] "Open ye the gates that the righteous nation which keepeth the truth may enter in."

Do not turn away your ear from hearing the law for then even your prayer shall be an abomination. Prov. xxviii, 9; also Isa. xlvi, 18; Ps. xciv, 12; Rev. xxii, 14. Please examine Isa. lvi, 1-7. The Prophet says that the Lord says this; will we not believe it? Verse 2. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it." &c. God says blessed is the man &c. Will not man here include the whole human family, Gentile as well as Jew, if he will only keep the Sabbath, and keep his hand from doing any evil? But if you will not have it that man here means the whole human family—that it means you—let us read verse 6. "Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain," &c. Does not stranger here mean the Gentile? And does not the son of the stranger mean you? Methinks it does, if you have joined yourself to the Lord, to serve him, if you keep the Sabbath from polluting it, and take hold of God's covenant. But I would ask, where is there a promise of long life, or anything that is good, made to Jew or Gentile, in disobeying any one of God's commands. But on the other hand, are there not threatenings against any, Jew or Gentile, for his disobeying God's commands, without reserving any one of them, not even the least. Then what a solemn thing it is to fall into the hands of the living God, when we have knowingly transgressed any one of his commandments, even the least, without repenting of it.

Let us now turn to Isa. xxiv, 1-6. We see that God speaks of that dreadful day the destruction of the wicked, that is yet to come as though it had already passed. He says, "The inhabitants of the earth are burned, and few men left." And the reason for this is rendered in verse 5, namely, "The earth is defiled under the inhabitants thereof be-

cause they have transgressed the laws, (God's law,) changed the ordinance, (immersion to sprinkling) broken the everlasting covenant; therefore the inhabitants of the earth are burned, and few men left." God does not say, Jews are burned, and but few Jews left; but inhabitants. Are not the Gentiles inhabitants of this earth? Who would not wish to be of these few men left? To be of this number we must think on our ways, and turn our feet into God's testimonies, and make haste and delay not to keep all his commandments.

But says one, the ten commandments were never given until they were given on mount Sinai, and there only to the Jews; hence the Gentile is not bound to keep them. But this does not seem reasonable; for God says of Abraham, who lived several hundred years before the giving of the law on mount Sinai, that Abraham had kept his commandments, his statutes, and his laws. Again, how came it to be sin for Cain to kill Abel, if God's law did not exist then? for says the Apostle, where there is no law there is no transgression, no sin; for sin is the transgression of the law. Again, if God's law did not exist until it was given on mount Sinai, how came God to complain of the children of Israel for not keeping his commandments, and his laws as is recorded in Ex. xvi, 28? This was before the law was spoken on mount Sinai; for they had not yet come to mount Sinai, and the particular thing that God complained of them for not keeping, was the Sabbath. And God speaks as though he had long been displeased with them for not keeping his commandments and laws. He says, "How long refuse ye to keep my commandments and my laws." And God in giving his law on mount Sinai, says, "Remember the Sabbath day" as though he was referring back to an existing institution. And the reason that God renders for commanding us to remember the Sabbath day and keep it holy, is this: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore (for which reason) the Lord blessed the Sabbath day and hallowed it." What day did God bless? the Sabbath day. What day is the Sabbath day? The seventh day. When did God bless the Sabbath day? "God rested the seventh day from all his work which he had made; and God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. ii, 2, 3. Thus we have the account of the making of the Sabbath; and says Christ, "The Sabbath was made for man." Mark ii, 27. Did not Christ mean by man, the whole human family, Adam with all his posterity? Until you bring some proof to the contrary, it is your duty to receive it as made for you, and call it holy. Isa. lviii, 13.

But it is said God finished his work of creation on the seventh day, and it is no more harm for men to work. But friend, if this be your position, stop and consider before you contradict God. God says that he created the world &c., in six days, and rested on the seventh day from all work which he had made.

Mr. J. Edwards, in the Sab. Manual, p. 11, after quoting some passages from the Bible, showing man's duty to keep the Sabbath, says, "In the above passages Jehovah speaks as if the keeping of the Sabbath were everything, as if it comprehended, or would secure obedience to all his commands. This in an important sense is the case. Such is the nature of man

such the institution of the Sabbath, and such the effect which the keeping of it will have upon him, that if he is obedient to God in this thing, he will be obedient to him in other things. A Sabbath-keeping people will be an obedient people. The manner in which they treat the Sabbath will be a test of their character, an index of their morality and religion."

Again on page 12 he says: "Had all men properly kept the Sabbath, all would have known Jehovah, and worshiped him from the creation of the world to the present time; and idolatry never would have been practiced on the earth." What a pity that all men had not kept the Sabbath, Mr. J. Edwards among the rest, and taught men so; then in the judgment, he would not have to give an account for breaking one of these commandments, and teaching men so. Matt. v. 19.

But says one, The Old Testament is like an old law book laid aside, of no further use, and I am not under the law, but under grace; for Christ hath redeemed me from under the law; hence I am not bound to keep it; and as Christ rose on the first day, and as redemption is greater than creation, hence I keep the first day of the week. Well, as you lay the Old Testament aside, let us turn to the New Testament. But in the first place, in view of its not being our duty to keep the law because Christ hath redeemed us from under the law, let us suppose a case. Suppose there should come a stranger to Hon. Gerritt Smith, one that had been a slave, and he should take him in, feed and clothe him, just as Christ has made it our duty. At this time suppose his master should come for him, and Gerritt should not deliver him up, and in their strife, he should kill the slave-catcher, and be taken and tried for murder, and condemned; for the laws of our country say, Thou shalt deliver up, although God says, Thou shalt not deliver. Now Gerritt Smith has many friends, and suppose some one of them should give himself a ransom for him and redeem him from under the law, would that do away the law, most certainly not; neither would it give him the liberty to go and transgress that law again. Neither does Christ in redeeming us from under the curse of the law, do away the law, or give us the liberty to go and transgress the law. Where is the Christian that will say that Christ has given him the liberty to murder, or to take the name of God in vain? and what more liberty have we for breaking the Sabbath than for breaking any one of the other commands?

But we will look and see if Christ has taught us that we need not keep the law. Matt. xix. 17. Said Jesus, "But if thou wilt enter into life, keep the commandments." Says the objector, Christ did not name the fourth commandment; hence we are not bound to keep it. If this position proves any thing, it proves too much; for Christ did not name either of the first four. Are all of them done away? But says one, there are two great commandments, love to God, and love man; these are all that we have got to keep. But says Christ, "Upon these two hang all the law and the prophets." In Matt. vii. 21, Christ says, "Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. iv. 4. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Now if we live by every word that proceedeth out of the mouth of God, we shall have to do with the fourth commandment; for God spake that among the rest. Matt. v. 17.

Christ says, "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill." Well, says the objector, that is what I say: Christ fulfilled the law, and did it away. If fulfilling a thing does it away, then is all righteousness done away; for when Jesus demanded baptism of John, John forbade him, but Jesus said, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him." Is all righteousness done away? No one will claim it. Neither is the law done away; and those who take this position, go right the reverse of what Christ said. He said, "Think not that I am come to destroy the law or the prophets;" as much as to

say, now do not think any such thing as that I am come to destroy the law; for I have not come for any such purpose; "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." In nowise: not by the Father; for he will not alter the words that have gone out of his lips; not by Christ; for he said that he did not come to do it; not by the Holy Ghost; for that will teach you, said Christ, to observe all things whatsoever I have said unto you; not by the apostles; for they followed Christ; and Christ said that not one jot or tittle should pass from the law till heaven and earth pass. Heaven and earth have not passed yet; so you can rest assured that not one jot or one tittle of the law has failed; hence the law says to you to-day, "Remember the Sabbath day to keep it holy." The seventh day is the Sabbath of the Lord thy God." What is man that he should think to do away God's law? Poor feeble man cannot make heaven or earth, either of them pass away; and Christ said that it was easier for heaven and earth both to pass, than for one tittle of the law to fail. Luke xvi. 17.

In view of the fact that not one tittle of the law should fail, or pass away, Christ says in Matt. v. 19, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Whosoever. Will that not comprehend Jew or Gentile, or any one that shall break one of these least commandments? Shall break: Christ does not say has broken, or does break; but shall break. It is in the future tense and will last as long as the law will last, and that will last as long as heaven and earth endure; hence the law says to you to-day, "Remember the Sabbath day to keep it holy." The seventh day is the Sabbath day, not the first day. And shall teach men so: this is also in the future, and will last as long as the law will last. How dare you or any one else teach men that they need not keep the Sabbath, after reading what Christ has said on keeping, and not keeping his Father's commandments?

Let us review what Christ has said on this subject. We will repeat a portion of his words: "Man shall live by every word that proceedeth out of the mouth of God." "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Again, "If thou wilt enter into life, keep the commandments." "Yea, rather blessed are they that hear the word of God, and keep it." Luke xi. 28. These words of Christ will judge us in the last day. For Christ has said, "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me commandment what I should say and what I should speak; and I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." John xii. 48-50. Is it any less our duty to obey God, than it was Christ's? Behold the love and union between the Father and Son! What oneness! Says the Father "This is my beloved Son, in whom I am well pleased." Matt. iii. 17 also xvii. 5. "This is my beloved Son, in whom I am well pleased, hear ye him." Says Jesus, "Father, if thou be willing remove this cup from me, nevertheless not my will but thine be done." Luke xxii. 42. "Holy Father keep through thine own name those whom thou hast given me, that they may be one as we are." John xvii. 11. "And they have kept thy word." Verse 6. "For I have given unto them the words which thou gavest me, and they have received them."

Now if we are the true children that Jesus spoke of, we have received God's word and kept it, so we may know whether we are in the true faith or not. And Jesus prayed to his Father that he would sanctify them through the truth: thy word, said he, is truth. Verse 17. Is this your prayer; is this your language?

In John xiii. 17 it is said, "If ye know these things, happy are ye if ye do them." We will now turn and see if the apostles have taught us that this law of ten commandments is done away. James

ii. 8-11. "If ye fulfill the royal law according to the Scriptures, thou shalt love thy neighbor as thyself, ye do well; but if ye have respect of persons ye commit sin, and are convinced of the law as transgressors." For whosoever; (does not this include Gentiles as well as Jews?) shall keep the whole law and yet offend in one point, he is guilty of all. For he that said do not commit adultery, said also, do not kill. And does not the epistle of James address itself to you, and does it not say to you, "Now he that said do not kill," said also, "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God;" (if you own the Lord that created the heavens and the earth to be your God;) now if thou do not kill, yet if thou break the Sabbath, thou art become a transgressor of the law. 1 Pet. iv. 11. "If any man speak, let him speak as the oracles of God." If any man: are not the Gentiles among the any man? And if we speak as the fourth oracle speaks, we shall say, "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God" &c.

In Acts vii. 38, Stephen in his last testimony which he sealed with his blood, calls them lively oracles. This was this side of the cross, after the ceremonial law contained in ordinances was nailed to the cross. Paul in 1 Cor. vii. 19, tells us that "circumcision is nothing, and uncircumcision is nothing but the keeping of the commandments of God." Also Paul says in Rom. iii. 31, "Do we then make void the law through faith? God forbid: yea we establish the law." Has God given us any more liberty than he did Paul? Paul says, "By the law is the knowledge of sin." Rom. iii. 20. "Sin is the transgression of the law." 1 John iii. 4. Paul said that he had not known sin but by the law; for said he, "I had not known lust except the law had said thou shalt not covet." Rom. vii. 7. So we can see by what law we obtain the knowledge of sin: God's law of ten commandments; for Paul names one of them. Paul says in Rom. ii. 13, "For not the hearers of the law are just before God, but the doers of law shall be justified." Yes, blessed are they, says the Revelator in Rev. xxii. 14. Read also Isaiah xxvi. 2. Paul has not told us that the law was done away; yet in Acts xx. 20 he tells us that he had kept nothing back that was profitable unto you. Although the law slew him, yet he says that the law is holy, the commandment holy, just and good; yea more; spiritual! Rom. vii. 12, 14. Now dare you say that Paul has taught us that God's law, which he said was holy, just and good, and spiritual, is done away, when he has told us all this, and says that God forbid that he should do it away even through faith? O do not do it and sin against your own soul.

But says one, redemption is greater than creation, and as Christ rose on First-day, hence I keep the first day for a Sabbath. How can you tell which is the greatest, creation or redemption, when we cannot tell how great either is? Again, do we have redemption through the resurrection? Does not the apostles teach us that we have redemption through Christ's blood? Col. i. 14; Eph. i. 7; Heb. ix. 14; Acts xx. 28.

But it is urged that the apostles must have kept First-day to commemorate the resurrection of Christ; for they met on First-day after his resurrection, and Christ met with them. But this does not appear to be a fact. They appear to have been at home; for they had one common place of abode. See Acts i. 13. They appear to have been partaking of a common meal, and Christ made himself known unto them. They were not assembled to commemorate his resurrection, for they did not believe that he had risen until he made himself known unto them in breaking of bread. They had been told of the fact, but it seemed unto them as an idle tale. Luke xxiv. 11. After eight days Christ met with them again. John xx. 26. This is claimed to be the next First-day, and an example for Sunday-keeping. When the first meeting was near or after the close of First-day, eight days from time would bring it near or after the close of Second-day, but after eight days must bring it as late in the week as Third-day. There is one other,

a third meeting, as recorded in John xxi. This is claimed as an example for Sunday-keeping. Although we are not told on what day it occurred, only it appears to have been a fishing day, and when the minister admonishes the boys for fishing on Sunday, they have just as good a right to say that Christ taught them to fish on Sunday, as he has to claim this as an example for Sunday-keeping. Again, says one, the apostles must have kept First-day, for they met on that day for public worship, and broke bread on that day as recorded in Acts xx, 7. Let us read that over again. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." I am ready to admit that Paul in this instance broke bread on First-day, and perhaps on others. This was an evening meeting for Paul continued his speech until midnight; after this he went down and restored Eutychus to life. "When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." So we see that if Paul broke bread in this instance on First-day, (even as they now reckon time) he went on his journey on First-day; not a very good Sunday-keeper. If Paul did not start on his journey on First-day, he did not break bread on First-day in this instance. If the breaking of bread is of sufficient importance to make a Sabbath of the day on which it occurs, is not the day on which Christ broke bread before he was crucified a Sabbath? Is not Christ's example of as much importance as Paul's? Again, are not all days Sabbaths? for it is said that they broke bread daily. Inasmuch as they called it First-day they did not call it Sabbath day. They had another day that they called Sabbath day. Again, was not the object in recording this meeting, to record the death and restoring to life again of Eutychus, instead of an example for Sunday-keeping?

But says one, the apostles must have kept First-day for they met on that day, and took up a public collection, as recorded in 1 Cor. xvi, 1, 2; hence First-day, must be the Sabbath day. But I do not so read it. Look again. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." No account of any meeting, or appointment for any, and so far from there being a public collection, every one was to lay *by him* in store, not by another, not in the public collection box, but by himself in store.

"J. W. Morton in his 'Vindication of the true Sabbath,' pages 51, 52, says:—

"The Apostle simply orders, that each one of the Corinthian brethren should lay up *at home* some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression, 'by him'; and I marvel greatly how you can imagine that it means 'in the collection box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, '*by one's self, i. e. at home.*' Two Latin versions, the Vulgate and that of Castellio, render it, '*apud se,*' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, '*chez soi,*' at his own house, at home. The German of Luther, '*bei sich selbst,*' by himself, at home. The Dutch, '*by hem-selven,*' same as the German. The Italian of Diodati, '*appresso di se,*' in his own presence, at home. The Spanish of Felipe Scio, '*en su casa,*' in his own house. The Portuguese of Ferreira, '*para isso,*' with himself. The Swedish, '*naer sig sielf,*' near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above."

Now is not this Paul's true meaning? Paul wrote this epistle and sent by Stephanas and others, to the Corinthians, and he would say unto them as he had said unto the Galatians. Paul expected that they would meet on the Sabbath, and this epistle would be read to them, and he would tell them upon the first day of the week (let it be the first business of the week) to think over how God had prospered them, and lay by them in store, have it in readiness, that when Paul came they might not be troubled about looking it up, when

they should be giving attention to the word of life. How much more ready the churches are to make this passage [1 Cor. xvi, 1, 2,] teach Sunday-keeping, which it does not so much hint at, than they are to obey its teaching and give to the poor and needy. Will you look it over again and ask yourself this question: Have I done it?

(To be Continued.)

#### THE FUTURE.

THE following testimony points out some of the fearful dangers, and conflicts of the future. It speaks of the painful results of being half-hearted in the work of God, and at the same time holds out hope and consolation to honest, consecrated, whole-hearted, trusting ones. Read, and compare with this testimony, Joel ii, 15-17; James iv, 7-10; Zeph. ii, 1-3; Rev. iii, 15-17; Eph. vi, 12-18; Luke xviii, 78; Rev. xiv, 14, 15; Joel iii, 16; Heb. xii, 26; Rev. xvi, 17.

J. W.

Nov. 20th, I was shown the people of God, and saw them mightily shaken. I saw some with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety which expressed their internal struggle. There was firmness and great earnestness expressed in their countenances, while large drops of perspiration rose upon their foreheads, and fell. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look settled upon them.

Evil angels crowded around them, pressing their darkness upon them, to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and they distrust God, and next murmur against him. Their only safety was in keeping their eyes directed upward. Angels were having the charge over the people of God, and as the poisonous atmosphere from these evil angels was pressed around these anxious ones, the angels, which had the charge over them, were continually wafting their wings over them, to scatter the thick darkness that surrounded them.

Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left them, and went to the aid of those earnest, praying ones. I saw the angels of God hasten to the assistance of every one who were struggling with all their energies to resist those evil angels, and trying to help themselves by calling upon God with perseverance. But the angels left those who made no effort to help themselves, and I lost sight of them.

As these praying ones continued their earnest cries, at times a ray of light from Jesus came to them, and encouraged their hearts, and lighted up their countenances.

I asked the meaning of the shaking I had seen. I was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. It will have its effect upon the heart of the receiver of the testimony, and it will lead him to exalt the standard and pour forth the straight truth. This straight testimony, some will not bear. They will rise up against it, and this will cause a shaking among God's people.

I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the Church hangs, has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it, will obey it, and be purified.

Said the angel, "List ye!" Soon I heard a voice that sounded like many musical instruments, all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard. It seemed to be so full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, "Look ye!" My attention was then turned to the company I had seen before, who were mightily shaken. I was shown those whom I had before seen weeping, and praying with agony of spirit. I saw that the company of guardian angels around them had doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firm like a com-

pany of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, shone now with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

The numbers of this company had lessened. Some had been shaken out, and left by the way. The careless and indifferent who did not join with those who prized victory and salvation enough to agonize, persevere, and plead for it, did not obtain it, and they were left behind in darkness, and their numbers were immediately made up by others taking hold of the truth, and coming into the ranks. Still the evil angels pressed around them, but they could have no power over them.

I heard those clothed with the armor speak forth the truth in great power. It had effect. I saw those who had been bound; some wives had been bound by their husbands, and some children had been bound by their parents. The honest who had been held or prevented from hearing the truth, now eagerly laid hold of the truth spoken. All fear of their relatives was gone. The truth alone was exalted to them. It was dearer and more precious than life. They had been hungering and thirsting for truth. I asked what had made this great change. An angel answered, "It is the latter rain. The refreshing from the presence of the Lord. The loud cry of the Third Angel."

Great power was with these chosen ones. Said the angel, "Look ye!" My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side. I saw measures taken against this company, who were having the power and light of God. Darkness thickened around them, yet there they stood, approved of God, and trusting in him. I saw them perplexed. Next I heard them crying unto God earnestly. Through the day and night their cry ceased not. I heard these words, "Thy will, O God, be done! If it can glorify thy name, make a way of escape for thy people! Deliver us from the heathen round about us! They have appointed us unto death; but thine arm can bring salvation." These are all the words I can bring to mind. They seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God. Yet every one, without an exception was earnestly pleading, and wrestling like Jacob for deliverance.

Soon after they had commenced their earnest cry, the angels, in sympathy would have gone to their deliverance. But a tall, commanding angel suffered them not. Said he, "The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism."

Soon I heard the voice of God, which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down, and fell on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon this company who, a short time before were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked. All weariness and marks of care were gone. Health and beauty were seen in every countenance. Their enemies, the heathen round them, fell like dead men. They could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them, until Jesus was seen in the clouds of heaven, and the faithful, tried company was changed in a moment, in the twinkling of an eye, from glory to glory. And the graves were opened and the saints came forth, clothed with immortality, crying victory over death and the grave, and together with the living saints, were caught up to meet their Lord in the air; while the rich, musical shouts of Glory, and Victory, were upon every immortal tongue, and proceeding from every sanctified, holy lip. E. G. W.

Young saints should be very earnest with God for growth, that they may be "rooted and grounded in love."

## THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, DEC. 31, 1857.

## SYNOPSIS OF THE PRESENT TRUTH, No. 8.

## THE SEVENTY WEEKS AND 2300 DAYS.

HAVING passed through the symbols of the second, seventh, and a portion of the eighth chapters of Daniel, we turn again to this last chapter to notice some other points there introduced. As recorded in verse 13, Daniel heard one saint ask another the question, how long the vision should be concerning the daily [sacrifice] and the transgression of desolation to give both the Sanctuary and the host to be trodden under foot. The angel then addressed himself to Daniel and said, Unto two thousand and three hundred days; then shall the Sanctuary be cleansed. How far this declaration was designed to be an answer to the question which he had heard, we will not endeavor to determine; but this much is revealed—enough for Daniel to know, enough for us—that unto twenty-three hundred days, then shall the Sanctuary be cleansed. This period is not alluded to again in that chapter: all the other parts of the vision are there fully explained; and it must have been therefore, this point concerning the time, that troubled the mind of the Prophet, and in reference to this, solely, that he exclaims at the end of the chapter. "I was astonished at the vision, but none understood it."

It was in the third year of Belshazzar, B. C. 553, that Daniel had this vision of chap. viii. Fifty-three years previous to this time, Jerusalem had been taken by Nebuchadnezzar, and the seventy years' captivity commenced; and thirty-five years before this, the Chaldeans had utterly demolished the city, broken down its walls and burnt the house of God with fire. 2 Chron. xxxvi, 19. Daniel had learned from the prophecy of Jeremiah, [chap. xxv.] that the seventy years of captivity were drawing near their close. In the first year of Darius, B. C. 538, as we read in the first verses of Dan. ix; and it is evident that he so far misunderstood the period of the 2300 days as to suppose that they ended with the end of the seventy years of Israel's servitude; therefore turning his face toward the prostrate city and the ruined temple of his fathers, he prays God to cause his face to shine upon his sanctuary which is desolate. Verse 17.

"And while I was speaking and praying," says he, [chap. ix, 20-23.] even the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O, Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication, the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city," &c.

That this is a continuation of the explanation of the vision of chap. viii, would seem sufficiently evident from the very face of the matter, without the aid of any special argument to prove it so. But as there is a vital point that hinges upon this fact, and as that point has been denied by some who in so doing were evidently sinning against their own better judgment, and the light which God had given them, we will offer a few reasons, which place it beyond the limits of contradiction, that the vision upon which Gabriel explains in Dan. ix, is the same that is recorded in chap. viii.

1. Gabriel had received a charge, [chap. viii, 16.] to make Daniel understand the vision; but at the end of that chapter, Daniel says he was astonished at the vision, but none understood it. Gabriel therefore did not complete his mission in chap. viii: the charge still rested upon him, "Make this man to understand the vision."

2. The being who came to Daniel at the time of his supplication, was the very same who had appeared to

him in the vision at the beginning; namely, Gabriel. And that he had now come to undeceive him concerning his application of the time, is evident in that he says, I am now come forth to give thee skill and understanding. Why did he not give him a full understanding of the vision at first? Because, we answer, he revealed to him all that he was then able to bear; for he fainted and was sick certain days.

3. Direct reference is made to the vision at the beginning; and if that is not the vision of chap. viii, it is impossible to find it. And again, if Gabriel does not explain in chap. ix, what he omitted in chap. viii, it is impossible for any man to show wherein Gabriel fulfilled his commission to make this man understand the vision; and we have nothing then to shield him in our minds from the charge of being a fallen angel. But a position which will lead to either of these results, is utterly unallowable.

4. When Gabriel commenced his further explanation he does not explain the symbol of the ram; for that he had already explained: he does not explain the goat; for he had likewise explained that: neither does he commence about the little horn; for he had made that plain also in chap. viii. What then does he explain? The very point there omitted; namely, time.

If there are any to whose minds these facts are insufficient to show the connection of Dan. ix, with the vision of chap. viii, we may as well bid them farewell right here; for they are not in a condition to be affected by any evidence; and they may as well not attempt to follow us any further in this argument.

But how do the words of Gabriel, "Seventy weeks are determined upon thy people," &c., explain the period of the 2300 days? The answer is, The word rendered, determined, signifies literally, *cut off*. Says Josiah Litch, in *Midnight Cry*, Vol. IV, No. 25, "Seventy weeks are determined," literally '*cut off*.' The Hebrews all admit that the word determined, in our English version, does signify '*cut off*.' Not one has disputed it." Prof. Whiting, also, in *Midnight Cry*, Vol. IV, No. 17, says: "Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of '*cutting off*' to this verb. Should it be inquired why a tropical sense has been attributed to it, such as '*determining*,' or '*decreeing*?' it may be answered that the reference of the verse (in which it occurs) to Dan. viii, 14, was unobserved. It was therefore supposed that there was no propriety in saying, '*seventy weeks are cut off*,' when there was no other period of which they could have formed a portion. But as the period of 2300 days is first given, and verses 21 and 23 compared with Dan. viii, 16, show that the ninth chapter furnishes an explanation of the vision in which Gabriel appeared to Daniel, and of the '*matter*'—(the commencement of the 2300 days)—the literal (or rather, to speak properly, the *only*) signification demanded by the subject matter is that of '*cut off*.'" The Englishman's Hebrew Concordance says, "Determined, literally, divided."

From what period are the seventy weeks divided, or cut off? From the 2300 days; for there is no other period given from which they can be taken; and this is placed beyond a doubt by the connection of the two chapters, which has already been proved. The seventy weeks, then, are the first 490 days of the 2300; and this is the key to the whole mystery. This is vitally necessary to an understanding of that period. On no other ground can it be explained. Yet some who were once sound in the truth on this subject, have rashly denied this; but for how good reason, we shall by and by see. The commencement of the seventy weeks therefore marks the commencement of the 2300 days; for the former being cut off from the latter, they of course commence together. From what point shall we date them is our next inquiry.

(To be Continued.)

When God commands us to understand we have no excuse for ignorance. If we lack wisdom he has promised to give it.

## UNITY AND GIFTS OF THE CHURCH. No. 3.

WE have shown that the gifts and callings of God, mentioned in Paul's epistles, will run parallel to the end. In our last on this subject we spoke of the Unity of the church. We now wish to call attention to a few texts which speak of the gift of prophecy in the last days.

Rev. xii, 17. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." It is admitted that the remnant here mentioned, are the Christians of the last generation who are embraced in the Sabbath reform, and who keep all of the commandments of God, and that the dragon makes war on them for keeping the Sabbath commandment as well as the other nine.

Well, is this all the cause of the war from the dragon? No, they also have the testimony of Jesus Christ. But what is this? If the Scriptures did not give an answer to this question, then we would give the best answer at our command; but as the angel of God gave to John a definite answer, we will give that. Rev. xix, 10. "The testimony of Jesus is the spirit of prophecy." The spirit of prophecy, then, will be with the Sabbath-keeping remnant, and will be one thing to cause the dragon to make war on them.

The dragon will let us keep nine of the commandments of God in peace. The neighbor's cow is willing that nine lengths of the garden fence should stand firm, if she can break down one for her accommodation. But let us remember that the keeping of the commandments of God, all of them, will bring war.

And perhaps there is nothing that will excite the dragon's wrath more, than for the spirit of prophecy to be in the church. The experience of a few years has given a faithful hint on this point, and some idea of what will be the dragon's mode of warfare when the text shall have a complete fulfillment. The two armies, after the battle is fought and the victory is won by the saints, are thus described. (1) "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (2) For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

To keep the Sabbath is regarded heresy; but the belief that the spirit of prophecy is in the church, and that "sons" and "daughters" may prophesy, as Joel said they should in the last days, is in the eyes of many perfectly contemptible. Said a professed Advent minister sneeringly, "When you can do no more in settling your church difficulties, then they are settled by a vision." Thank God, sir, that when we have done all we can, in our extremity he reaches down his arm and delivers; that he reproves the wrong and vindicates the right, and restores harmony. Hundreds who read these lines have witnessed to their great joy, the melting of stubborn hearts, and the gushing tears, before manifestations of this kind, and the restoration of complete union to alienated hearts. Yes, thank God for the manifestation of some of the gifts. Rather let us pray that the church may enjoy them all, than to be ashamed of what God has done for us.

Those who would sneer at such manifestations, would probably prefer to witness church difficulties managed in the popular way, that is, the parties stand their ground, excuse themselves, and magnify the faults of others, get excited, and finally split up, and in some cases leave the injured to suffer, and the hypocrite to triumph. We prefer a place in that body [1 Cor. xii.] where the eye, as well as the hand the foot and the mouth, has its place, and where the iniquities of the hypocrite can be searched out. It is a frightful fact, that many calling themselves Adventists, trample under their feet the gifts which God has placed in the church, and crucify the Holy Spirit. They accuse us of leaving the Word to follow

visions. But they should know that we believe and teach only those things which we find in the Word. We find therein taught, among other things, the Commandments of God and the Testimony of Jesus Christ. The dragon spirit is out against these, and as manifested by some who reject the work of the Spirit, and teach that the law of God is abolished, it reminds us forcibly of the plain testimony of the Lord by the prophet Isaiah. Chap. xxx, 8-11. "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever; that this is a rebellious people, lying children, children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits, get ye out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." J. W.

(To be Continued)

#### A SKETCH OF THE RISE AND PROGRESS OF THE PRESENT TRUTH.

HAVING been connected with the cause of what we call present truth from its very commencement, we may be allowed to speak freely of the past and present prosperity of the cause. As early as 1844, a few Advent brethren in the vicinity of Washington, N. H., embraced the Sabbath of the Fourth Commandment. These did not see the Sabbath reform in connection with the Third Message of Rev. xiv, and not holding the Lord's Sabbath as a test of Christian fellowship, did not feel the importance of giving the light to others, as many now do, and some of them went back to the Roman Sabbath. Some of these, however, have since returned to the truth.

In 1845, Bro. Joseph Bates investigated the Sabbath question, and immediately commenced observing and teaching the weekly Sabbath of the Bible. Several Advent brethren in Massachusetts and Maine embraced the Sabbath about that time. Bro. Bates wrote and circulated gratuitously a small work on the Sabbath, which confirmed us on the subject. It reached several in Conn., and with Bro. Bates' personal labors, brought over to the keeping of the true Sabbath several in Western New York, Vermont and New Hampshire. These were generally the poor of this world, and the few who had means did not realize that on them rested the responsibility of sending the truth to others.

In the Autumn of 1847, Bro. Bates sat down to write a work of more than 100 pages on the Sabbath, with only a York shilling at his command, and we were chopping cord-wood for daily bread where we could earn but fifty cents a day. We two were alone in publicly teaching the Sabbath. Under such circumstances we could do but little in the cause. We state these things to show our brethren the humble manner in which this cause commenced, and the sacrifices then made to spread the truth.

Those who are acquainted with the facts in the case know that Bro. Bates' labors were greatly blest in Vermont. We well remember when our faithful brother felt deeply impressed with a sense of duty to labor in that State, and being destitute of means, resolved to start on foot from Fairhaven, Mass. A Sister had come from Maine to Mass., to work at one dollar a week, and in this way raise means to spread the truth. She had earned but two dollars when she went to her employer and asked for five, which she obtained, and gave to Bro. Bates to help him to Vermont, and God blest the mission greatly.

Our brethren who take but little interest in spreading the truth should not blush at this simple narration. He who notices the sparrows, saw these things, and set his seal of approbation. And was not this act written in the books from which all are to be judged according to their deeds? And did not the angels, who rejoice much over one repenting sinner, rejoice over this simple means of sending the light of present truth among the green mountains of Vermont? Will not that sister receive her reward? Dear brethren, we write not these things to shame you. We

wish to state facts, that you may be led to seek for the humble path of obedience in which those walked who were first in this cause, and that you may enjoy the blessing of that entire consecration which then rested upon them.

In the Spring of 1848, in company with Bro. Bates, we attended a Conference in Conn. There were probably twenty-five Sabbath-keepers present. Here we first saw Bro. Holt. We were all much encouraged at this meeting. Bro. Holt soon began to bear testimony for the truth. Bro. Bates began to labor more extensively as the way opened before him. At this time we had an invitation from Bro. Edson to visit Western New York, and hold a Conference with them. We were destitute of means; but with feeble health we entered the hayfield to earn the necessary means. And when fainting beneath the noon-day sun, we would bow before God in our swath, and cry to him for strength, rise refreshed and praise his holy name aloud, then mow on again. In five weeks we earned enough to bear our expenses with Mrs. W. to the Conference. Bro. Bates joined us at this meeting. The notice had been given to all in the Empire State who were in sympathy with our views, and there was a general rally, yet not over forty present. And what a confusion of sentiments among this few! A spirit of discussion and contention for points not important prevailed, so that we who had come so far could hardly have chance to give our message, and the meeting would have proved a failure, and the good brethren would have separated in confusion and trial had not the Lord worked in a special manner. The Spirit of the Lord rested upon Mrs. W., and she was taken off in vision. The entire congregation believed that it was the work of God, and were deeply affected. She related to them what she had seen, which was given to correct some errors among them, and in melting strains exhorted them to leave their errors, and those points on which they had differed, and unite on the important truths of the Third Message. And on that blessed evening, the brethren sacrificed their babel of sentiments, and united on the truth. And what was the result?

Harmony began to prevail, and many came flocking to the standard of truth. Soon the Lord laid the case of our beloved Bro. Rhodes on Bro. Edson and others. He had labored faithfully and spent a good property in the first and second Messages, but being wounded by the backsliding and covetousness of professed Advent brethren, he left the flock in a state of despair, and sustained himself by hunting and fishing in an uninhabited part of the State of New York. Bro. Edson in company with others, visited him several times, with the design to induce him to come among the brethren, and in all traveled with his team near one thousand miles, and finally, with the special help of God, gained the object. When Bro. Rhodes first came among the brethren, despair was stamped upon every feature. But soon hope and faith revived, and he became a successful laborer in the cause.

A few numbers of the little sheet called the *Present Truth* had been published, which, with Bro. Bates' publications, were a great help in the cause. Then preachers traveled on foot, or in second class cars, or on steam-boat decks for want of means. The testimony they bore was pointed. God worked with them mightily, and the cheering news of conversions to the truth were coming in on every hand. Several brethren sold their farms, and handed out their means to advance the cause. Young men and women could then give of their wages to help preachers on from place to place, and to provide for their families at home, and to publish books and papers to circulate. All seemed to give cheerfully, and God blest the cheerful giver. Ministers and people then felt for souls, and labored for them as though the coming of the day of God was a frightful reality.

But in those days of the greatest prosperity of the cause there were trials, and these trials generally arose in consequence of a disposition to draw off from the great truths connected with the Third Message, to points of no vital importance. It has been

impossible to make some see that present truth is present truth, and not future truth, and that the Word as a lamp shines brightly where we stand, and not so plainly on the path in the distance. Hence the order of events a thousand years hence, or just before or after the coming of the Lord, has been the all-absorbing theme with some, and present truth, and present duty have been sooner or later lost sight of. The *present truth!* THE PRESENT TRUTH!! has been, and by the grace of God ever shall be, our cry. Let others draw off with the deceitful plea of "Free Investigation," or "The whole truth;" but if God has given us a special message and work, it is perdition to leave it.

The dangers and sad results of introducing theories of the future in the place of the present Message are fully illustrated by the course of Elders Stephenson and Hall. Three years since they had the fellowship and sympathy of the church. Wisconsin was then a promising field of labor. Bro. Waggoner and Phelps had traveled hundreds, and probably thousands of miles on foot, and had faithfully sown the seed of truth. It was springing up all around. At this point of time S. and H. professed the Sabbath without renouncing their views of the future age, but agreed to unite with us on the present truth. By this they obtained influence in the REVIEW, which gave them influence among the brethren, and they immediately began to lead them step by step into the future age, and away from the Third Message, until a large portion of those who once kept the Sabbath in Wisconsin have turned from it, and those that remain, are in a scattered, discouraged condition. These are the results of leaving the present truth. It is said of one who looked back into Sodom, "Remember Lot's wife." So it may well be sounded in the ears of the escaping remnant, Remember Stephenson and Hall.

J. W.

(To be Continued.)

#### Communication from Bro. Cottrell.

BRO. SMITH: I am much interested in the report of the discussion at Gilboa, O., in No. 3. Perhaps my interest is greater because I am somewhat familiar with the customs and questions that are among the Disciples; and not only so, but I have been personally acquainted with Eld. Moss for many years, and have attended much upon his ministry. I am not at all surprised that his manner should seem to betray "that he was arguing against his own better judgment;" for he has had opportunities to know the truth upon the question in debate.

Some twenty years ago, when I was learning some Bible truth and some error from him and other Disciples, I endeavored to teach them the truth on the Sabbath question. But though they professed to be "disciples," I found there were some lessons of truth which they would not learn. Moreover, Eld. Moss discussed the Sabbath question with Eld. N. V. Hull, at Clarence, N. Y. There he might have learned the fallacy of his no-Sabbath position, had there not been a little *will not* in the way. I was told that he acknowledged, after the discussion, that he must change his position. But the last time I saw him, which was some four years since, on my calling his attention to some Bible proofs of the perpetuity of the ten commandments, he seemed rather irritated and said, "I whipped out your champion, Hull, and can do it again." Thus I have been forced to the conclusion, that some professed disciples are "unteachable," if not unstable, wresting the Scriptures, I fear, to their own destruction.

On the subjects of faith, repentance and baptism, the Disciples stand upon plain Bible authority; and in defending their position on these points, they make use of arguments which, if applied to the law of God, would prove its perpetuity throughout the gospel age. They preach *doing* as well as saying, and show the fallacy of keeping the spirit of a requirement while neglecting to obey the letter. They are in error in regard to the Holy Spirit; but do not, as some have said, teach that there is no Spirit. They differ

from others in the mode of the Spirit's operations, claiming that it operates through the written word. But I have lately seen that some of their leading men take the opposite side of the question. A writer in the *Christian Banner*, a Disciple paper, over the signature, T. M., has the following:

"What are all holy emotions, promptings to good deeds, and our unaccountably happy seasons, but the presence of the Holy Spirit? The pulsations in all the extremities beat time with the throbbings of the heart. As the heart throws out the blood to the smallest members of the body, so Christ sends out his Spirit into the hearts of his feeblest children, the smallest members of his body; and in the ratio of our enjoyment of the Spirit, so will we feel the holy emotions that belong to the great Source of our spiritual life.

"If this be abstract spiritual influence, let it be so. It is not miraculous if it be abstract, for the mere presence of the Spirit in the heart is a full explanation of all spiritual impulses in the hearts of the saints. Could the Holy Spirit dwell in the heart and yet produce no comfort? Does not the very presence of blood in our bodies produce warmth? Surely there can be no great mystery in this matter, for as it is God's Divine Nature that prompts him to do good and to feel an infinite happiness in it, so angels and good men are happy simply because they partake of the Divine Nature. The more largely we partake of the Spirit of Christ, the more we will have of his Nature, the more of comfort, and love, and of every fruit of the Spirit. But the farther we depart from the Sun of Righteousness, the less of his light and heat we will possess. Why has Mercury more light and heat than any other planet? It's nearer the sun. How appropriate the exhortation then; 'Let us draw nigh unto God.' 'Draw nigh to God and he will draw nigh to you.' Blessed reciprocity.

It is a good thing to draw nigh to God to ask him for the smallest favor; for if you come into his presence at all, with reverence, the light of his countenance will shine upon you, and you will receive much more than you asked for. Solomon asked only for wisdom, and lo! how he was blessed. If you go toward the sun for more light you will get more heat too. It is thus that God blesses 'above all that we ask or think of.' Let us then often, 'praying in the Spirit,' draw nigh and make all our requests known to him.

"The necessity of this comfort of the Spirit is well illustrated in the experience of every humble preacher of the gospel. Why at times is his courage all gone—not prepared to preach to-day—thinks he can do no good—wishes some other preacher would happen along—prays, but cannot feel for poor slaves of sin, and says in his heart, If the world would be just as well off, and the Lord would excuse him, he would like to steal from public life and retire to give himself up to meditation and to the instruction of his family? But see! How he casts himself upon the Lord! How he prays! How he lays hold on the throne! And lo! his heart expands, his mouth is opened, grasps firmly the sword of the Spirit, sinners bow, while his soul is made to triumph in the unswerving strength of the gospel. This truly is to be 'strengthened with all might by the Spirit in the inner man.' He can now speak of the Saviour to all whom he may meet, can go from house to house, preach on the highways, for a 'door of utterance is opened and he speaks boldly as he ought to speak.' He now feels strong in the Lord and in the power of his might. What before were burdens, such as the sinner's opposition and indifference, the coldness of the church, the invisible nature of the interests he represents, are now conveniently supported, for he can bear 'all things through Christ who strengthens him' by his Spirit. If the true man of God will, by the word of God and prayer, keep himself charged with this celestial warmth and feel when he rises to preach that death is on his left hand in the pulpit with him, and his great God upon the right, and that the congregation is in great danger of dying in their sins—this will arm him with more than human might, his eye would look a lion down, and his courage would spike every cannon in the artillery of hell. Organization is not our greatest want. What we most need is the 'all might' of the Holy Spirit in the hearts of all—preachers and churches. How many of us can go from house to house with tears, preaching the glorious gospel? Paul could go weeping, and gives us, no doubt, the reason of it in Rom. v, 5, 'The love of God is shed abroad in our hearts by the Holy Spirit.' How often Jesus wept!

He wept that we might weep,  
And shall our cheeks be dry?

Let us therefore, brethren, seek to enjoy the Spirit in our hearts and it will be what the Saviour prom-

ised, 'A well of water springing up into everlasting life.'

May the writer be led by the word and the Spirit into the present truth.

R. F. C.

#### Little Things.

"In all things be circumspect." *Ex. xxiii, 9.*

At the commencement of the late Crimean war, the two combined armies of France and England landed at nearly the same time, upon the Crimean shore. The French army at once landed, filed in regular order upon the shore, pitched their tents in beautiful style, and had taken food before the British troops had fairly landed; and throughout the whole war, the French troops were better off in every respect than the British, and did a great deal more service, upon less money per man.

What made this vast difference? Was the Frenchman bravest? No. Was he more ambitious? No. What was the reason that the French troops were not surprised, nor starved, nor frozen?

The reason was this: the French were in practice, and attended to, and understood the minutiae of war; in other words, cared for little things. The pitching of a tent was as well understood as the laying off a camp. Everything was understood. Even the commanding officers, as well as the meanest soldier, had been trained to the minutiae of the camp and battlefield. As much order in driving a stake, or tying a tent-rope, as in forming the line of battle.

Not so with the British troops. Raw recruits from the factory, or Irish from the peat bog, or troops from India, enervated by a tropical climate, officers who had been trained in the ball-room and theatre; they were poorly qualified to resist the cold winds of a Crimean Winter and the hardy troops of Russia, or to sustain military credit side by side with well trained French troops.

I am no apologist for war: war is legalized wholesale murder; but I wish to show the importance of placing proper weight upon the minutiae of the Christian life.

"See that thou make all things according to the pattern," was the direction given to Moses. "But we live under the gospel dispensation," is the excuse given for neglect and carelessness. An instance to the point. A woman who had been convicted of incest, being remonstrated with, replied that "we were not now under the law of Moses, but under Christ." And now when a reform in dress, or diet, is urged, or in anything where reform is necessary, we hear the same excuse, "O, we are under Christ." This is the excuse for indecency in dress, for extravagance, and hardly a form or shade of evil, but it is excused in this way.

A man who was spoken to on the sin of using tobacco, replied that we might eat any deadly thing and it should not hurt us. When men use such methods of evading the truth, I often think of the woman above mentioned. In every radical reform of diet, or dress, or custom, the church should lead the van, not bring up the rear.

JOSEPH CLARKE.

#### LETTERS.

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

From Bro. Abbey.

BRO. SMITH: The subject of the present truth, connected with the Third Angel's Message, has interested me for a number of years past. I have to acknowledge that the counsel of the faithful and true Witness found me in a lukewarm state, and I also acknowledge that I have not been as zealous in reforming since I first heard the counsel as I should have been; yet the Lord has seen fit to bear with me, unprofitable as I am. O the long-suffering and tender mercy of our great High Priest. For a time past the counsel to the Laodiceans has, I believe, been taking deeper root in my heart, and I am led to mourn over my indifference, and my distance from the Lord; yet I feel like holding fast to the promise, "Blessed are they that mourn, for they shall be comforted."

I rejoice in the glorious truths that are being brought out through the *Review*, and by the servants of God who are traveling from place to place to carry the last message of mercy. I often ask myself the question, Am I willing to endure the cold, and hunger, privations and trials of all kinds which they endure, for the sake of the reward which they will obtain? If I am not willing to endure all things for Christ's sake, I am sure that I shall never obtain eternal life. I want to be wholly consecrated to the Lord, wholly submissive to his will. It is a great thing to be a Christian, to be like Christ, so meek, so submissive, so compassionate, so full of love. How he wept at the grave of Lazarus, and over Jerusalem. O the love of the Saviour to a ruined world! the compassion of Jesus to the lost and dying! What tongue can express it? O that I might realize these things in their true light, that I might improve upon them just as I should in order to secure the approbation of God, and finally gain an inheritance in his everlasting kingdom.

The *Review* comes laden with rich truths concerning the kingdom of God, and our present and future duty to God and one another. I feel very thankful that I have ever been permitted to read the *Review*. I fully believe that the doctrines it advocates are well calculated to lead the mind away from earth, its pleasures and charms, to follow the meek and lowly Saviour whithersoever he goes. It is my earnest desire that I may so follow the Lamb that I may be permitted to stand with him on Mount Zion.

Your brother looking for redemption.

ALONZO ABBEY.

North Brookfield, N Y, Dec. 19th, 1857.

From Bro. Billings.

BRO. SMITH: I feel to praise the Lord for his goodness and tender care for a sinful being like me. I have been trying to keep the Sabbath for more than two years, but it has been only a form. I did not realize my condition till returning from the Hartland conference, Oct. 30th. All the time that I was there I felt more like persecuting the dear saints of God than I did like trying to seek my own soul's good; but while returning home I began to see my poor, blind and naked condition. I feel to praise the Lord for showing me that unless I took a decided stand now, it would soon be everlastingly too late. I believe that the Lord is about to make a short work upon the earth, and those that do not heed this message will go down to perdition.

I am grateful to God that he has given me the privilege of choosing for myself good or evil, and O, I praise him that I have chosen that which will not be taken away from me if I am faithful to him.

Dear brethren and sisters, I do mean to strive with all my heart, mind and strength to serve the Lord; for unless I am faithful and try from day to day to get the victory over self, and everything that is unlike my blessed Saviour, I shall soon hear the solemn sound, "Depart from me ye cursed." I want clean hands and a pure heart, and so to live that my name may be written in the Lamb's book of life. I want so to live that I can feel that the Lord is well pleased with me. I thank the Lord for what he is doing for me. I mean to strive to lay up a treasure in heaven. I know the way is strait, but by the grace of God God assisting me I shall go through to the kingdom. I want to go with God's people, and I am willing to suffer with them.

Yours striving to overcome.

SAMUEL BILLINGS.

Paris, Me., Dec. 15th, 1857.

From Bro. Kittle.

BRO. SMITH: A year ago last August my attention was attracted anew to the subject of the near approach of the second advent of Christ, by the treatment that Bro. J. Dorcas received at a camp-meeting because he hung the chart explaining the time mentioned in the prophecies concerning the second coming of Christ, upon a tree within the bounds of the camp-ground. Bro. Dorcas then obtained permission to speak in the Baptist meeting-house, and several times called our

attention to the subject of the Sabbath of the Bible, and other parts of our common faith. I was ashamed and confounded to think I had paid so little attention to what the Bible teaches, and had been living in accordance with other men's opinions, (which were not drawn from the Bible,) and had not examined the Scriptures for myself. The result was, I found I was living in rebellion against God, was weekly violating one of his positive commands, and cherishing, unknowingly, a prejudice against those who believe in the near approach of the second advent of our Saviour.

My first work was to divest myself of prejudice, to look at things as they are, and not as men say they are, to take the Bible as it reads, and not as men say it means. Taking this stand, I found my former connection with the Baptist church must be broken up. I, with some others that commenced keeping the Sabbath about the same time, at a church-meeting, told the church our determination, and eight weeks from that time six of us were excluded for no other reason than that we were determined to live out the commandments of God.

My companion, who was one of those excluded, and my son, are heartily united with me in the faith, and we have great reason to bless God that our attention was arrested and called to the subject before it was too late; before the storm that is to come on the earth had overtaken us, when none shall be able to stand but those who are sheltered beneath the promises of God. We have but little opportunity of meetings, but the *Review* comes regularly, a welcome and instructive messenger.

Yours for the kingdom.

H. J. KITTLE.

Beltsville, Ohio, Dec., 1857.

From Sister Degarmo.

DEAR BRETHREN AND SISTERS: I am still striving in weakness to maintain the conflict with the arch-deceiver and his army of wicked spirits and evil influences that surround me while traveling through this dark and lonely waste. I am weak, but I can go to God in humble confidence, and lean upon his all-powerful arm. Our God is strong, and he will deliver those that trust in him.

Let me say to all the beloved ones that are striving with me for an inheritance that faileth not, and garments that wax not old, when the enemy of all righteousness presents to us the riches and vanities of this world, the applause of worldly friends, the enjoyments of sense, and to be called rabbi, and master, if we will fall down and worship him, let us meet him with these words, "Get thee behind me Satan." Jesus left the glory of his Father, came to this lonely earth, had not where to lay his head, and died the shameful death of the cross. Remember the scene in the garden, when he sweat as it were great drops of blood, and prayed, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt."

Here the enemy intended to frustrate the great plan of salvation, but angels ministered unto him, and the glorious work that he came to fulfill was finished on Calvary's cross. And shall we think it hard that we must come out from the world and the fallen churches, that we must get the victory over our evil habits, our quick and hasty tempers, over evil-surmising and evil-speaking, over self-exaltation, idle conversation, and an unreconciliation to the allotments of providence? We must have all our words and thoughts in subjection to the will of God. Every root of bitterness, must be rooted out of our hearts.

How many of us, dear brethren and sisters, have risen in the morning a great while before day, and retired to some lonely spot as Jesus did, and wrestled in our weakness for strength to overcome our evil habits? We who would have others see the light of truth must live it out ourselves.

Since Oct. last my contest with the enemy has been severe; but although I am weak, yet my God is strong, and his promises are sure. I thank him for the consecration to his will, and the love to him

and his glorious cause that I feel in my heart. Praise the Lord!

Yours in hopes of an immortal inheritance.

E. DEGARMO.

Parish, Os Co., N. Y.

From Sister Hallock.

BRO. SMITH: I feel grateful to my kind, loving Saviour, that by his grace I am what I am; that the light of his glorious gospel now illumines this once benighted heart of mine, and that through his blood and the word of my testimony I may overcome this world and its haughty prince, the great hater of all that is good.

How sadly has this once lovely earth been desolated by this same enemy, and through his influence, man, one of the noblest works of God, has fallen far below the smallest of those works, and were it not that hope points upward to the throne of a crucified, yet risen and exalted Redeemer, how dark and cheerless would be his earthly abode; but now how sweet is the promise, "To him that overcometh will I grant to sit with me in my throne."

I do feel in my heart that this world is not my abiding place, that I have here no continuing city, but I seek one to come, "a city that hath foundations, whose builder and maker is God." I am glad that I have not been left to worship at the shrine of my own imagination, to center my hopes upon a mere fanciful idea "beyond the bounds of time and space," which, according to modern theology, an ideal God has prepared for our immortal(?) ideas when our mortal bodies die. I praise the Lord that I have a faith and hope that reach forward to a heaven that is, to a God that is, and to a Saviour that is, and who is about to appear the second time without sin unto salvation unto those that look for him.

O what a glorious hope the faithful christian has. With what confidence, yet with what humility, does he rely upon his Father's promises, and by faith bring near the consummation of all his hopes. Unmoved, he bears the scoffs of the ungodly world around. He listens fearlessly to the low mutterings of the pent up earthquake that will soon break forth, rending kingdoms and distracting nations; for through the telescope of faith he looks into the future, and with joy beholds the chariot wheels that bear his beloved King, whose kingdom is an everlasting kingdom, and whom all dominions shall serve and obey; and he can at least say, *Now is coming* "salvation and strength, and the kingdom of our God and the power of his Christ."

O let the christian's hope be mine, his faith be mine, his God and his reward be mine.

In hope of eternal life when Jesus comes.

SARAH A. HALLOCK.

Ulysses, Penn., Dec. 11th, 1857.

From Sister Ashbaugh.

BRO. SMITH: I have long wished to say something to the dear brethren and sisters, but have been such a Laodicean that I had neither light nor liberty; but I can truly say with David, it has been like fire shut up in my bones.

In the month of March, 1856, there were two Nos. of the *Review* found by a little Catholic boy near my residence and handed to me, which I read, and was much interested in the article, "When shall the Nations be dashed in pieces." I sent for the paper, and have read it carefully ever since. In reading of the rise and progress of Adventism, I found it to correspond with my own experience on the same subject at the same time, concerning the shortness of time and the end of all things; and I also believed there must be a people that would come up to a higher standard of holiness, but I did not know that they were the Millerites, as they are called here. By reading and comparing my own experience with theirs, I believe they are the people. I have kept the Sabbath since last Spring, yet have to regret that I conferred so long with flesh and blood before I commenced. I can say of a truth that flesh and blood hath not revealed these things to me, but my Father which is in heaven.

I wish to say to the preaching brethren, Have not some of you a message for us here? I say to you as the Macedonian said to Paul, "Come over and help us." Come to Dundee and inquire. Here is the seat of Universalism, and of course, of Spiritualism, and there is need of a physician.

Dear brethren and sisters, may the law of the Lord be perfected in the conversion of our souls, may his testimonies make us wise unto salvation, his statutes abide with us to the rejoicing of our hearts, and may his commandments ever enlighten our eyes, and the fear of the Lord endure with us forever. His judgments are true and righteous altogether. Pray for your unworthy friend and sister, who is striving for eternal life.

MARTHA ASHBAUGH.

Dundee, Ills., Dec. 13th, 1857.

From Sister Wilcox.

BRO. SMITH: I know by happy experience that if we would make any advancement in the divine life, we must obey God in all things. I never realized the straitness of the way, and what a jealous God we have to deal with, as I did this morning while reading some of the travels of the children of Israel. When they reached mount Sinai, near the land of Canaan, before they could go up and subdue their enemies they had to wait there until the Commandments were given, the tabernacle erected, and they all marshalled in perfect order. Without this they could not go up and possess the goodly land, and subdue their enemies.

If God was so particular then to have all things just right, how much more so now when we are about to enter the heavenly Canaan, of which that was merely a type. I believe that God has a strait testimony for his people, and I mean by grace assisting, that it shall not be too strait for us. We must get in that place where we will not even count our lives dear unto us. I think I never felt the importance of moving just right more than I do at present. The cry of my heart is for wisdom from above.

Your sister striving to overcome.

D. WILCOX.

New York, Dec. 10th, 1857.

Extracts from Letters.

M. Hull writes from Wooster, Iowa, Dec. 14th, 1857: "The truth is taking deep hold of people here in the West; and notwithstanding their reading has been altogether on the other side of the question, (the *Prophetic Expositor*,) prejudice in many instances gives way to the truth, and they cease to worship the beast, and turn to keeping all the commandments of God. The fact that we are now in the time when the Third Angel utters his warning voice, is so plainly revealed that I see no chance for any one who has canvassed the subject to deny it."

Geo. W. Davis writes from Mill Grove, Dec. 21st, 1857: "I long to go home and be with Jesus beyond all the trials and afflictions of this present life. But by all these trials I am brought nearer to the Lord. O the Lord is good, praise his holy name. I will trust in him. But I can truly say in the language of David, Thine arrows stick fast in me, and thy hand presseth me sore."

Sister L. M. Locke writes from Salem, Ind., Dec. 18th, 1857: "There are still a few here that are striving to overcome through the blood of the Lamb and the word of their testimony, that they may finally inherit eternal life with the sanctified in the kingdom of God. But we are indeed a lonely few. We have been looking for and expecting some of the preaching brethren to visit us again, for a long time, but have been disappointed thus far; yet we are still hoping and praying the Lord to send some of his servants to meet with us once more. O how rejoiced we should be if Bro. and Sr. White could come and spend a few days with us this Winter. There are only nine of us here that are Sabbath-keepers who meet together for

prayer-meetings, besides the children. We beg an interest in your prayers for the little church in Salem, and if we are not permitted to meet again on earth, may we finally meet in the kingdom of God to part no more forever."

Bro. J. F. Hammond writes from Worcester, Mass., Dec. 1857: "The prize that lies at the end of the race I still have a desire to obtain. O how inferior this world with all its wealth and pleasures looks to me when compared with the dazzling crowns that the saints will receive from the hand of Jesus. O that I may be so happy as to meet them in glory. I have many fears that I shall lose my crown. Ten years I have professed to keep the Sabbath, and what little progress I have made in the divine life. O that I may be forgiven for all my backslidings and negligence. I have a large family of children, and great responsibility rests upon me. O for wisdom from God to direct me in every duty, that their blood may not be found upon my skirts in the coming day. I mean to make a new effort for the kingdom."

Sister M. L. Smith writes from Fremont, Ohio, Dec. 15th, 1857: "It is almost three years since I felt that I was trampling God's holy Sabbath under foot every week, and resolved to turn and repent of my sins and take heed to the warning of the Third Angel's Message. I bless the Lord for all his goodness towards us, although myself and my dear mother are alone. I am truly sensible that I need a deeper work of grace in my heart, and more of the faith that works by love, and I feel determined by God's grace to be up and doing while it is called to-day, for the night cometh when no man can work. Brethren and sisters, let us be faithful and overcome. Christ has said, To him that overcometh will I grant to sit with me in my throne."

## THE REVIEW AND HERALD

BATTLE CREEK, MICH. DEC. 31, 1857.

### Not Altogether Supposition.

Suppose an individual, the head of a family, commences to keep the Sabbath, and his family not only oppose him in this, but take advantage of his working upon the first day of the week to turn that day for themselves into a holiday, for hunting, fishing, excursions, and general pleasure, what is his duty under these circumstances? When they persistently refuse to keep the Sabbath, shall he say nothing, or shall he rather than countenance the looseness which attends the keeping of no Sabbath, endeavor to persuade them to keep Sunday?

This case is not altogether a supposed one. One correspondent has described herself in such a situation, and applied for suggestions in regard to duty. Others also may be similarly situated. We do not know that we can present any thoughts which would not naturally suggest themselves to the mind of any one thus circumstanced, but will simply remark:

1. The case is evidently to be understood of those children who have come to years of maturity and discretion.
2. Such persons have no right to make the obedience of their parents, or of any one else, to the truth, an excuse for their disregarding any institution which they think the Bible upholds. Therefore,
3. If they still consider Sunday the Sabbath of the Bible, and yet disregard it, they betray a lack of principle for which the example of others can offer no excuse.
4. If they do not believe in any Sabbath for this dispensation, they cannot plead the example of those who keep the true Sabbath, to justify themselves in making Sunday a day of amusement. They do it upon their own responsibility, according to their views of the Bible.
5. If they are thrown into a state of doubt and uncertainty by the conflicting opinions and practice of those around them, then should they seek to the word of God for their duty.

In whatever light we may view it, therefore, we can see no excuse for the transgressor, neither can we see how the example of the faithful follower of truth can be appealed to in justification of wrong.

But what shall be our teaching to such? If they still regard Sunday as the Sabbath, and from a lack of principle are making a holiday of it, we would entreat them

to strive and cultivate in their hearts a principle of obedience to God. If they have this, so that they can obey God because they love to do so, they will be willing to keep his commandments as he has given them, and keep the day that he has designated.

But if they will not keep the Sabbath, would it not be best to advise them to keep First-day? We would rather see a person, if he really believes Sunday to be the Sabbath, show some religious principle by keeping it, than an utter lack of it, by disregarding it. But we could not under any circumstances advise any one to keep Sunday as a religious duty, any more than we could advise a person, should he reject the true God, to worship Baal. The fact is, God does not require either of these services at our hand.

So long as a person is sincere and honest in observing the first day, his honesty and sincerity may be pleasing in the sight of God. But how long can he retain these? No longer than till light comes. The world will be condemned for disobedience. Their condemnation will be that light came and they chose darkness rather than light. And we hazard the assertion that no one can thoroughly investigate the Sabbath question and honestly reject the seventh day. Their outward appearance and profession before men can be no index to the state of their heart, in the sight of God.

An unbelieving husband may forbid a believing wife the exercise of her parental influence or authority to prevent the violation of the Sabbath on the part of the family. Our judgment in this case would be that the responsibility rested upon him, and we would say, if he so choose, let him bear it to the judgment. But under all circumstances let the follower of truth present both by precept and example, a clear and shining light to all around.

A Subscriber stops his paper with the excuse that he "can't get time to read it." It is pitiable to see a person so driven through the world as not to have time to read concerning those things which pertain to his eternal salvation. If one person should hold another in such a situation, it would be considered the cruelest oppression. And if it is the god of this world that is loading down this subscriber with such a weight of affairs, we hope he will break away from the bondage which he is thus brought into.

The questions will naturally arise, Does he have time to read the Bible? Does he have time to pray? Does he have time to prepare for the final scenes of earth, the judgment, and eternity? If so, we will not regret his lack of time to read the Review; but we fear the only excuse he will have to offer at last for mercy neglected and life lost, will be want of time to attend to his salvation. Take heed that ye be not overcharged, is the admonition of the Saviour.

### The Youth's Instructor.

This little sheet commences its sixth volume with the new year. We print nearly 2000 copies of the January number, leaving 700 copies to supply new subscribers. It should be in every family, and where there are three or four children in a family they should have two or more copies. Brethren, we hope to teach your children pure knowledge, and do them good. Will you not all patronize this little paper? Young men and women, you, too, may be benefited by it. At least you can assist the Office by taking it, and then can find children enough around you to read it. Have you young friends to whom you would show kind feelings by making them a present? Well, what would be better than a neat little monthly paper, teaching the Commandments of God and the Faith of Jesus? Now we want all these 700 spare copies called for by new subscribers. Don't wait till Spring. Send now, and if you have not the money, send it as soon as you can. Terms, in advance,

Single copy,	36 cts.
Those who order it for their friends,	25 cts.
Those unable to pay,	Free.
From 5 to 10 copies directed to one person,	25 cts.
From 10 to 20 copies directed to one person,	20 cts.
From 20 to 100 copies directed to one person,	15 cts.
Address URIAH SMITH, Battle Creek, Mich. J.W.	

### "Lo Here"

Two men lately passed through Mill Grove from the West, and held an evening meeting at the school-house. One of them preached, as I am informed, on the subject of the return of Israel to the land of Palestine, saying,

that the time is come for the restoration. They claimed, as I learned, that they were sent out by one who had the spirit of prophecy, and had an understanding of the Scriptures by the Spirit. I give a copy of the bills by which they advertised their meetings:

### The Kingdom Restored to Israel! Ephraim the First Born!

#### PREACHING!

By a Presbyterian of "Jehovah's Presbytery of Zion."

On the—day of—at—o'clock.

Subject.—1. The literal Restoration of the House of Israel to their own lands and former blessings.

2. The literal Regeneration of the Ancient Israelites in the Caucasian race, to establish the Kingdom of God, preparatory for the ushering in of the Millennium of Peace.

Proof.—The Bible, Reason and Analogy.

"Patriot" Pr. Noblesville, Ind.

The zeal of these men is manifest in the fact that they were on a pilgrimage, on foot, from Illinois to Connecticut. I heard that they said that the seventh day is the true Sabbath, though they did not keep it. R. F. C.

A Brother J. W. West, of Petersburg, Madison Co., N. Y., has written to me, asking pecuniary aid. He is a stranger to me, says he is poor and a cripple. Is it not the duty of God's stewards in that region to inquire into his case, if they do not know it, and relieve his wants, or, if more distant brethren should aid, let the same be known? R. F. C.

### To Correspondents.

M. A. Beasley:—In the item in this number, headed, Not altogether Supposition, you may find some suggestions applicable to your case.

A. M. Eaton:—The lonely ones have the prayers of God's people. It is the darkest time just before day; and the most dangerous part of the journey as we near the shore; but light is sown for the righteous and gladness for the upright in heart. See Ps. xxvii.

### Business Items.

Wm. Lawton:—The INSTRUCTOR has been regularly sent to Winfield, and West Winfield, and we now send back numbers.

The receipt in last paper to M. T. Ross, of \$1.00, should have been to A. Ross, reaching to xii.1.

L. Drake:—The INSTRUCTOR has been regularly mailed to your address.

Wm. Harris:—We credit you for the \$1.50 in this No. D. Phillips:—Five dollars have been received at this office for you, which we place to your credit, to wait further order.

W. E. Landon:—As your neighbors manifest an interest in reading the REVIEW, we send you an extra copy, gratis.

The receipt of \$1.00 to L. Bean in No. 4, should have been received to S. W. Bean, carrying his subscription to Vol. XII, No. 1.

S. Elmer:—We continue the paper to your father.

### Receipts.

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.

#### FOR REVIEW AND HERALD.

J. Dorcas (25 cts. each for J. H. Fry, Wm. Thuma, Geo. Strebig) 0.75, each to xi.18; (for Mrs. T. Paden) 0.50 xii.1; (for Mrs. R. Bidwell) 1.00, xii.12; (for N. M. Gray) 1.00, xiii.1. Caroline D. Niedley 4.00, xii.1. J. R. Lewis (for A. G. Bogardus) 2.00, xii.1. J. R. Lewis 3.00, xii.1. R. T. Payne (for K. Barrett) 0.50, xii.7. J. M. Lindsay (for L. S. Wetherwax) 0.50, x.1. J. C. Day 1.00, xii.17. E. Sanford 1.00, xiii.1. I. N. Pike 1.00, xi.1. D. Howard 1.00, xii.1. M. M. Leach 2.00, xiii.1. E. Williamson 2.00, xii.21. Jno. Durham 1.00, xi.14. M. P. Cook 1.00, xi.17. S. Becket 1.00, xi.23. A. Gleason 1.00, xii.6. E. Smith 1.00, xi.1. S. Warner 1.00, xii.1. H. J. Kittle 1.00, xii.1. W. Biedert (for E. Wilcox) 1.00, xiii.7. L. Stowell (for Mrs. C. Cole) 0.50, xii.7. J. L. Locke 1.00, xii.1. A. Abbey (two copies) 2.00, xiii.1. L. B. Abbey 0.88, xiii.1. D. Goodenough 2.00, xii.1. L. C. Young 2.00, xii.1. J. Farnalce (for D. Mills) 0.50, xii.8. L. Drake (for R. Gardner) 0.50, xi.22. H. S. Gurney 2.00, xii.1. H. S. Gurney (for Saml. Gurney) 1.00, xii.1. Wm. Harris (two copies) 1.50, xv.1. Wm. Harris (for Wm. Hill) 1.00, xiii.1. L. A. Clay 1.00, xi.1. E. V. Ward 1.00, xii.1. J. Dorcas (for J. Deafendorf) 0.50, xii.1. D. Seely 2.00, xi.1. Daul Miles 0.25, xi.20. H. Bowen 1.00, xiii.1. E. Pratt 1.00, xi.1. J. E. Brown 1.00, xii.7. M. F. Landon 1.00, xi.1. J. A. Wilcox 1.00, xii.1. A. Tompkins 0.25, xi.7. E. Payne 1.00, xii.1. E. Elder 1.00, xi.1.

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For Power Press — Church in Liverpool, N. Y. \$2.00.