

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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WATCH AND PRAY.

O watch! dark is the night, and fierce the storm,
Loud howls the blast which beats upon thy way:
Watch for the tokens of the coming morn,
The dreary night is passing fast away.

Watch! for temptation gathers round thy way,
While strangers in an adversary's laud.
O watch! for ye are children of the day,
The night is passing; morning is at hand.

Watch! for your King is in a distant land,
And bids his servants watch for his return.
Watch! for his coming is e'en now at hand,
Let hope thy bosom cheer, so long forlorn.

O watch and pray! for thou hast foes to fight,
Foes which alone thou canst not overcome:
Watching and prayer will keep thine armor bright,
Soon will thy toils be o'er, thy victory won.

O watch and pray! the Judge is at the door,
Before his flaming bar thou soon must stand:
O watch! and keep thy garments spotless, pure,
And thou shalt then be found at his right hand.

Orwell, Ohio, Dec 21st, 1857.

THE NATURE AND TENDENCY OF MODERN SPIRITUALISM.

(Continued.)

They destroy all distinctions of right and wrong. "If the foundations be destroyed, what can the righteous do?" God requires us to perfect holiness in his sight, and to purify our souls in obeying the truth; but if there is no choice of action, or no difference worthy of notice between the principles of truth and error, right and wrong, how shall we assure our hearts before God? The teachings of Spiritualism are truly destroying the foundations, by denying the distinctions of right and wrong, and affirming that no evil consequence can result from any course of action. The correspondent of the *Telegraph*, already noticed, who elevated "the Healing of the Nations" so far above the Bible, further says of it:

"According to its teaching, no place is found in the universe for Divine wrath and vengeance. All are alike and for ever, the object of God's love, pity and tender care—the difference between the two extremes of human character on earth being as a mere atom when compared with perfect wisdom."

This is not merely the sentiment of the correspondent of the paper; he characterizes truly the teachings of the book, which is a standard work of Spiritualism. That there is a wider difference between God and the very best of the human race, than there is between the two extremes of the human race, we do not deny; for God is infinite in every perfection, while man is imperfect at best. But to argue from hence that God disregards the distinctions of character, or will not vindicate his laws

and punish the guilty, is but shallow reasoning, to say the best of it. Abraham passed a different judgment on the ways of God, and doubtless his perceptions of truth and justice in this matter were as acute as those of the spiritual authorities. He said, "That the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right?" Gen. xviii, 25. Instead of giving us an exalted view of the holiness of the Supreme Being, these spiritual teachings really place him below our estimate of a good, worthy man. We do not conclude that a man, because he is wise and good, will overlook and disregard all difference of action and character in his children or in his fellow-men. He who is the lowest and most debased will least regard these distinctions. Can we respect the man who places the same estimate upon the thief that he does upon the honest man, or regards the murderer in the same light that he does the innocent and inoffensive? We cannot. Such declarations deny, not the Bible only, but every principle in reason or revelation on which the stability of the Divine government depends. The same sentiment is taught by A. J. Davis, in a lecture on the "Philosophy of Reform," from which the following is an extract:

"Reformers need to understand that war is as natural to one stage of human development as peace is natural to another. My brother has the spirit of revenge. Shall I call him a demon? Is not his spirit natural to his condition? War is not evil or repulsive, except to a man of peace. Who made the warrior? Who made the non-resistant? Polygamy is as natural to one stage of development, as oranges are natural to the South. Shall I grow indignant, and because I am a monogamist, condemn my kinsman of yore? Who made them? Who made me? We both came up under the confluence of social and political circumstances; and we both represent our conditions and our teachers. The doctrine of blame and praise is natural only to an unphilosophical condition of mind. The spirit of complaint—of attributing 'evil' to this and that plane of society—is not natural; but is natural only to undeveloped minds. It is a profanation—a sort of atheism—of which I would not be guilty. And all our religions, all our schemes of reformation, operating on this superficial plane, need the very elements which are necessary to reform."

Revenge, war, polygamy, and every violation of the principles of morality or the Law of God, may not be blamed. In the same lecture he says, "It will be found impossible for man to transgress a law of God." Thus according to nature, "the true and only Bible," it is impossible to do wrong! To call war, polygamy, &c. evil, is "a sort of atheism!" It is unnecessary further to pursue this point. Any further "progress" in this direction seems almost impossible: they may go further in practice than they have yet gone, but the theory of lawlessness is fully developed.

They deny the resurrection of the dead. It is generally assumed that the real man does not die, and that which returns to earth never rises. A denial of the resurrection is a consequence of holding their views of the state of the dead. And we find that all those, whether Spiritualists or not, who teach the immortality of the soul and the consciousness of man in death, in a measure deny the resurrection, general judgment, &c.; for if the righteous enter into "fullness of joy" at death, a resur-

rection would be of little consequence; and if the wicked sink to the pains of hell when they die, a future judgment would succeed their punishment, and of course be no more than a farce. This view reduces the glorious promises of the coming of Christ, the establishment of his kingdom, and the resurrection of the dead to mere cyphers, possessing no real value in the plan of redemption.

Some have endeavored to avoid this charge, by denying only a general resurrection, and construing the scriptures which speak of the resurrection so as to mean the rising of the spirit body, which, they affirm, is developed, and rises as Christ arose, on the third day after death. But this theory is contradicted by the facts or phenomena of Spiritualism, according to the following correspondence of the *Telegraph*. It is dated, Watertown, N. Y., July 18, 1857, and relates to the death of the daughter of the writer.

"In a short time she left us but not for ever. No, in a few short hours she came, attended by a friend. Mrs. Mayo, the medium, was controlled to come to our residence at this time. She is a healing and speaking medium, and through her the spirit of Oliver Wilcox spoke to us and said our daughter was with him, and that he would aid her in arranging her own funeral. He did so. We don't mourn as those without hope; for she yet lives and communicates with us."

This is a complete contrast with the hope of the Christian, as may be seen by reading 1 Thess. iv, 13-18.

We trust that the testimony presented fully sustains our position in regard to the character of the spirits. By the perfect rule, the word of God, it is shown that what they teach could not be characterized better than it is by the Apostle—"doctrines of devils." In regard to their power and disposition to deceive, we have one more class of evidence to present, viz., the admission of Spiritualists. According to their own statements the testimony of the spirits cannot be relied on.

In a discussion of the subject last Summer with one who claimed to have been the first Spiritualist in the State of Michigan, (Mr. Hobert of St. Joseph county,) he made the following remarks:

"The spirit sometimes assumes the name of an individual belonging to the same church to induce them to hear; this is necessary with some who are so bigoted they would not believe unless a name was assumed which they respected."

This was an admission that we did not suppose any intelligent Spiritualist would make; and any such assumption would avail nothing if the person spoken to believed what the Bible says, that "the dead know not anything." Eccl. ix, 5. That they often do deceive those who seek to them, is beyond all doubt; and to ward off the force of this fact, the flimsy covering of doing evil that good may come, is thrown over them. They are good, but it is our weakness and bigotry that causes them to profess to be what they are not! They are obliged to deceive us for our benefit, and lie us into the truth!

The following appeared in the *Spiritual Age* last July. The points of interrogation, and remarks in brackets show that the editor considers it a deception; but we know not why these appearances and communications are not as reliable as those given in the *Age* to prove the truth of Spiritualism.

"Alleged return of the angels. Mr. Van Deusen of this city, desires us to say that the Angels

that were wont to appear to the Patriarchs have appeared to himself and wife at his house; and that they have communicated "most important intelligence from the seventh sphere." (?) Mr. S. insists that the divine messengers have come to him under circumstances which render it impossible that he should be mistaken, [we think a mistake is possible,] that they have revealed certain important and fundamental principles (?) of a new social order to be established on the earth, and wherein the conjugal law will be rightly understood, and the relations of the sexes properly adjusted. Mr. Van Deusen and his wife desire us to say, that they are anxious to communicate to all lovers of truth what they know of this important subject, for which they will charge nothing. [That's a popular feature.] Any well disposed person who may wish such information as they can give, is at liberty to call at 164 Taylor St., where no tests need be expected."

The following remark from Dr. Hare shows that he also believes there is danger of being deceived by them:

"There was a difficulty, undoubtedly, in knowing precisely how it is, even upon the testimony of spirits, because spirits there occupying different spheres and immensely differing in their degree of development, accordingly give discrepant accounts of the matter. We must first identify the spirit and determine his trustworthiness before we could accredit his testimony. We must observe the same rules of evidence, apply the same tests, and have the same care in ascertaining their identity and veracity we do in like matters here."

But Spiritualists do not observe the same rules nor apply the same tests, neither is it possible for them to do so, though they sometimes profess to. Dr. Hare seems to consider himself safe from deception, as will appear by the following remark:

"He thought it impossible that he could have been deceived. It was not likely that any spirit would, in such a convocation, where Washington, Franklin, his father, and mother, and others were present, assume a false character and name to deceive him, any more than it was possible for any individual to assume to be and speak as some one else, at a town meeting, without being detected."

But Dr. Hare assumes that "Washington, Franklin, his father, and mother, and others were present," for he has not the same means of determining the identity of persons that he would have in a town meeting. We have attended many town meetings in years gone by, but we never yet knew any man to speak in such meetings in the name of his neighbor. But such things often take place in the "circles," if we can credit the testimony of Spiritualists.

In the *Spiritual Telegraph* of July 11, 1857, the leading editorial is "On the Identification of Spirits." The following is the commencement of the article:

"The question is continually being asked, especially by novitiates in spiritual investigations, How shall we know that the spirits who communicate with us are really the ones whom they purport to be? and for want of a satisfactory answer many minds are thrown into perplexity, and even doubt as to whether the so-called spiritual manifestations are really such. In giving the results of our own experience and observation upon this subject, we would premise that spirits unquestionably can, and often do, personate other spirits, and that, too, often with such perfection as, for the time being, to defy every effort to detect the deception. Not only can they represent the leading personal characteristics of the spirits whom they purport to be, but they can relate such facts in the history of said spirits, as may be known to the inquirer, or to some one else with whom the communicating spirit is or has been in rapport. And this, in our opinion, is done so often as to very materially diminish the value of any specific tests that may be designedly instituted by the enquirer for the purpose of proving identity; and if direct tests are demanded at all, we would recommend that they be asked for the purpose of proving that the manifesting influence is that of a spirit, rather than to prove what particular spirit is the agent of its production."

So it appears that all their talk about "tests" and

"test mediums" is not to be depended upon. The "experience and observation" of the editor of the *Telegraph* entitles his testimony to as much credit as that of any Spiritualist in the country. According to his testimony we can only assure ourselves "that the manifesting influence is that of a spirit," which we would not deny, but we cannot ascertain "what particular spirit" is communicating, as they "personate with such perfection" as to "defy every effort to detect the deception." This is all that we have ever claimed, or could claim, to prove the fulfillment of the prophecy; they are seducing spirits. The following from the same article is equally expressive of their characters and actions:

"From much experience and observation, however, we are satisfied that if after having received, in all good faith, such messages directly from the spirit friend whom it purports to be, we proceed to inquiries about matters of theological faith or speculative philosophy, or even about such practical concerns of human life as may involve the ambition, conceits or prejudices of other spirits than the one with whom up to that moment we have been talking, then other spirits who may be more nearly related to, and who may have more perfect control over, the medium, will most probably assume instantly the name and position of our friend, pushing the latter aside, and will set forth his own theories, fancies, and probably falsities, using the name of our friend, and all the confidence we may have gained in the latter's identity, by way of enforcing what he would have us believe. And we receive the communication perhaps with the utmost surprise that our friend, in passing into the spirit world should have so soon changed his opinion on that particular subject!"

All questions of "theological faith," "speculative philosophy," or even of "such practical concerns of human life as may involve the ambition, conceits, or prejudices," of some wicked spirit, will cause such ambitious, conceited and prejudiced spirit to push the other aside, take his name and send his falsities and forgeries abroad to be devoured as "divine revelations." We need not carry our investigation of this point any further. We feel assured that there is a test which will "detect the deception." It is "the Law and Testimony" of God's word. "If they speak not according to this word it is because there is no light in them." We have shown that they do not speak according to this word, and that by their own admissions too, there is neither light nor truth to be expected from them. Probably ninety-nine one hundredths of all the tests of faith upon which Spiritualists profess to be convinced of its truthfulness, would be proved fallacious by the above observation of the *Telegraph*. Professing to be led by "the most enlightened reason," they daily receive and credit what is most unreasonable. They would overthrow the word of God, and introduce as a substitute the caprices and fancies of some unknown evil spirit. They would dethrone God as "the Judge of all," and arrogate to themselves the prerogatives of that office. They would bring the Saviour from his Father's throne, where he sits a Priest to intercede for man, and be their own redeemers—their own saviours. They destroy the distinctions of right and wrong. They cast off moral restraint in the name of freedom, and make no difference between licentiousness and liberty.

The word of the Lord is fulfilled. We are in perilous times; iniquity abounds; the power of godliness is seldom seen; men are even now in perplexity; the nations are angry and becoming distressed. Soon will the judgments of God be manifest, and destruction sweep as a whirlwind over the earth, swallowing up the ungodly in everlasting ruin. How good is the Lord to mark out our path and set up waymarks so plain that we need not be mistaken! One of the plainest of these is the work of Satan now manifested in Spiritualism. May the Lord set home the truth to our hearts, that we may truly "discern the signs of the times."

J. H. W.

(To be Continued.)

Endeavor to extract some spiritual instruction from every thing that occurs.

ADDRESS TO A FRIEND.

BY H. C. CROMB.
(Concluded.)

But the objector says, John said that he was in the Spirit on the Lord's day, and First-day is the Lord's day, hence it must be the Sabbath-day. I would ask, Where in the Bible is the first day called the Lord's day, in distinction from the other days of the week? Nowhere. Is any one day called the Lord's day in distinction from the other days of the week? Yes. God calls the Sabbath his holy day. Isa. lviii, 13. "To-morrow is the rest of the holy Sabbath unto the Lord." Ex. xvi, 23. "The seventh day is the Sabbath of the Lord thy God." Ex. xx, 10. "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, 3. In other words, he made a Sabbath of it, and said Christ, "The Sabbath was made for man." Mark ii, 27. "Therefore the Son of man is Lord also of the Sabbath. Mark ii, 28. From these facts we may know which day is the Lord's day. The seventh day, the Sabbath-day. And those that use these scriptures, [Acts xx, 7; 1 Cor. xvi, 1, 2; Rev. i, 10,] or any other scripture to prove Sunday the Sabbath, do they not wrest them from their true meaning? and is there not danger of their wresting them unto their own destruction? 2 Pet. iii, 16.

I would here refer the reader to 2 Tim. iv, 16. Take heed unto thyself and unto the doctrine, &c. 2 Tim. iii, 16, 17. "All scripture is given by inspiration of God, and is profitable for doctrine," &c., that the man of God may be perfect, thoroughly furnished unto all good works. Now can Sunday-keeping be called a good work, when we are not taught it in the word of God? Do not those who teach that God's law is done away, or that the Sabbath has been changed, or that First-day has been instituted, handle the word of God deceitfully? Let us renounce this, and by manifestation of the truth, commend ourselves to every man's conscience in the sight of God. 2 Cor. iv, 2.

Now let us see if Christ and the apostles kept the first day, or the Sabbath. Jesus said that he kept his Father's commandments. John xv, 10. And one of them required the keeping of the Sabbath. Jesus came to Nazareth where he had been brought up, and as his custom was he went into the synagogue on the Sabbath-day, and stood up for to read. This is declared to be Christ's custom. Luke iv, 16. And Jesus came to Capernaum and taught them on the Sabbath-days. And we believe that was his custom; for so Luke testifies in chap. iv, 16, as quoted above. Did the apostles follow Christ in this practice? Well, the apostles have told us to follow them as much as they followed Christ. Acts xvii, 2. And Paul, as his manner (custom) was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures. But we have no account of his telling them that the Sabbath was done away, or about its being changed, although Paul has told that he had not shunned to declare the whole counsel of God. Acts xx, 27. And Paul came to Corinth where he reasoned every Sabbath for a year and six months. Acts xviii, 1-11.

In Acts xiii, 14, we have the account of Paul's preaching at Antioch on the Sabbath-day, both to the Jews and Gentiles. Which day is the Sabbath-day? God says, The seventh day. What say you? Verse 42. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. What a good opportunity for Paul to have told them that they need not wait until the next Sabbath; (Jewish Sabbath;) to-morrow is the Christian Sabbath; come then, and if the Jews will not let us have the synagogue we can go out by the river-side where prayer is wont to be made. Yet Paul did not tell them so. Would it not have been profitable for them to know that the Sabbath had been changed? Yet, after this, Paul tells us in Acts xx, 20, that he had kept back nothing that was profitable unto them; hence Paul did not consider it profitable for them, neither for you: if he had he would have written it for our instruction.

Can any one believe that Paul taught publicly,

and from house to house, that the first day was the Sabbath, and we know nothing about it? But says one, Paul preached publicly and from house to house repentance toward God, and faith toward our Lord Jesus Christ. But what did Paul tell them to repent of? Sin. What is sin? The transgression of the law. Whose law? God's law. And is not the fourth commandment a part of God's law? And if we have broken it, let us repent of it, forsake our sin of breaking a holy law, which is just and good, and yield obedience to it.

But to return to Acts xiii, 44. And the next Sabbath-day came almost the whole city together to hear the word of God. I wish people were as anxious to hear the word of God now as they were then. Read verse 46 of Acts xiii, and ask yourself the question, Do I not put the word of God from me when I reject his holy Sabbath?

But it is urged, the apostles preached on the Sabbath for the sake of preaching in the synagogue. But in Acts xvi, 12, 13, we see that Paul, when he came to Philippi, the chief city in Macedonia, abode there certain days. And on the Sabbath we went out of the city by a river-side where prayer was wont to be made. Here they did not meet on the Sabbath for the sake of meeting in the synagogue, neither are we informed that that was their object in meeting on the Sabbath at any time, or in any place; and what right have we to infer any such thing from any scripture? Are we safe in refusing to keep God's Sabbath on the pretence that we are following the example of the apostles in keeping Sunday, from anything that can rightly be inferred from the Scriptures? Most certainly not.

Read Acts 28, 17. Here Paul says to the chief of the Jews, that he had done nothing against the people, or customs of their fathers. Did Paul speak the truth here? I believe that he did. Do you believe that Paul neglected to keep the Sabbath? If he had neglected to keep the Sabbath would that not have been something against the customs of their fathers?

Again: If Paul had kept the first day would that not have been something against the customs of their fathers? Most certainly it would.

1 Pet. iii, 15. Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. I would ask you what hope you have of heaven in disobeying any one of God's commandments, even the fourth command, which requires you to keep his holy seventh-day Sabbath. Does it strengthen your hope of heaven any to keep First day? If it does, just look and see if you have got a well-grounded hope. See if it is built on the word of God.

Again: Do we not corrupt the word of God when we make it teach his holy Sabbath done away, and a First-day Sabbath instituted? O let us be like Paul who said that he was not as many who corrupt the word of God. 2 Cor. ii, 17. Am I therefore become your enemy because I tell you the truth?

And now we have examined the New Testament and we cannot find that either Christ or the apostles kept the first day for the Sabbath, or that they neglected to keep God's Sabbath, or that they taught us that God's law of ten commandments is done away, or any one of them, or that the Sabbath has been changed; and if you were to come to Christ, and ask him why he and his disciples transgressed the tradition of the fathers in not keeping the first day of the week for the Sabbath, would not Christ say unto you, Why do ye transgress the commandment of God by your tradition? for God commanded, saying, "Remember the Sabbath-day to keep it holy." The seventh day is the Sabbath of the Lord thy God, &c. But ye say whosoever will keep Sunday (First-day) shall be free from the law. Thus have ye made the commandment of God of none effect by your tradition. Please read Matt. xv; and is not this in accordance with the language of the first six verses? Read also verses 7-9, 13. Did God plant this First-day keeping? If he did, can it not be shown? If he did not plant it, and Christ's words be true, it will be rooted up. See to it that you are not rooted up with it; for Christ will send his angels to gather out of his kingdom all things that offend, and them that do

iniquity; and iniquity is the transgression of God's law. Matt. xiii, 41; 1 John iii, 4.

De Ruyter, N. Y.

SIN AND FOLLY OF SCOLDING.

"Fret not thyself to do evil." Ps. xxxvii, 2.

1. *It is a sin against God.* It is evil and only evil, and that continually. David understood both human nature and the Law of God. He says, "Fret not thyself in any wise to do evil." That is, never fret nor scold, for it is always a sin. If you cannot speak without fretting or scolding, keep silence.

2. *It destroys affection.* No one ever did, ever can, or ever will, love an habitual fretter, fault-finder, or scolder. Husbands, wives, children, relatives or domestics, have no affection for peevish, fretful fault-finders. Few tears are shed over the graves of such. Persons of high moral principle may tolerate them, may bear them. But they cannot love them more than the sting of nettles, or the noise of mosquitoes. Many a man has been driven to the tavern and to dissipation, by a peevish, fretful wife. Many a wife has been made miserable by a peevish, fretful husband.

3. *It is the bane of domestic happiness.* A fretful, peevish, complaining fault-finder in a family is like the continual chafing of an inflamed sore. Woe to the man, woman or child, who is exposed to the influence of such a temper in another. Nine tenths of all domestic trials and unhappiness, spring from this source. Mrs. A. is of this temperament. She wonders her husband is not more fond of her company. That her children give her so much trouble. That domestics do not like to work for her. That she cannot secure the good will of young people. The truth is, that she is peevish and fretful. Children fear her, and do not love her. She never gained the affections of a young person, nor never will till she leaves off fretting.

4. *It defeats the end of family government.* Good family government is the blending of fear and love. Indeed it is the great secret of managing young people. Now your fretters may inspire fear, but they always make two faults where they correct one. Scolding at a child, fretting at a child, treating a child as though it had no feelings, inspires dread and dislike; and fosters those very dispositions from which many of the faults of childhood proceed. Mr. G. and Mrs. F. are of this class. Their children are made to mind, but how? Mrs. F. frets and scolds her children. She is severe enough upon their faults. She seems to watch them in order to find fault. She sneers at them. Treats them as though they had no feelings. She seldom gives them a command without a threat and a long running, fault-finding commentary. When she chides, it is not done in a dignified manner. She raises her voice, puts on a cross look, threatens, strikes them, pinches their ears, snaps their head, &c. The children cry out, pout, sulk; and poor Mrs. F. has to do her work over pretty often. Then she will find fault with her husband because he does not fall in with her ways, or chime with her as chorus.

5. *Fretting and scolding make hypocrites.* As a fretter never receives confidence and affection, so no one likes to tell them anything disagreeable, and thus procure for themselves a fretting. Now, children conceal as much as they can from such persons. They cannot make up their minds to be frank and open-hearted. So husbands conceal from their wives, and wives from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and mosquitoes.

6. *It destroys one's peace of mind.* The more one frets, the more he may. A fretter will always have enough to fret at, especially if he or she has the hump of order and neatness largely developed. Something will always be out of place. There will always be some dirt somewhere. Others will not eat right, look right, talk right. And fretters are generally so selfish as to have no regard for any one's comfort but their own.

7. *It is a mark of a vulgar disposition.* Some persons have so much gall in their dispositions, are so selfish that they have no regard to the feelings

of others. All things must be done to please them. They make their husbands, wives, children, domestics, the conductors by which their spleen and ill nature are discharged. Woe to the children who are exposed to their influences. It makes them callous and unfeeling, and when they grow up, they pursue the same course with their own children, or those entrusted to their management; and thus the race of fretters is perpetuated. Any person who is in the habit of fretting or sneering, taunting their husbands, wives, children, or domestics, shows either a bad disposition or else ill breeding. For it is generally your ignorant, low bred people that are guilty of such things.—*Sel.*

WORDS FOR WAYFARERS.

WHITHER ART THOU GOING?

Christian Pilgrim! WHITHER ART THOU GOING? Thou art not at home; thou hast not reached thy rest. Thou art here a stranger and a sojourner as all thy fathers were before thee. Wert thou of earth, then couldst thou be at rest. Then couldst thou cast off thy yearnings for an eternal home, thy sighings and longings, and pantings, and couldst say unto thy soul, "Soul, take thine ease; eat, drink and be merry." Then couldst thou be even as the brute beasts around thee, thoughtless, careless, fearless, hopeless. But thou art not at home. Thou wanderest a stranger and foreigner far from thy Father's house. Thou journeyest ever yearning after the unseen; oft weary, oft cold, oft hungry, oft tempted, oft cast down, oft perplexed and forlorn; yet are thine eyes ever forward and upward as one that seeketh a better land. *Christian Pilgrim!* Whither goest thou?

I GO TO MY FATHER'S HOUSE. I go to a goodly land, a land of peace and joy. I go to the regions of light, to the glad and blessed world. I go to the New Jerusalem, to the City of my God. I go to the abode of the pure, to the haven of storm-tossed saints. I go to the realms where angels dwell, where seraphs flame and cherubs sing. I go to the Palace of gold, to the temple of my God. Poor, forlorn and way-worn, weary and fainting pilgrim though I be, thither I go; yea, and thither ere long shall I come and be forever at rest.

THERE SHALL I SEE THE KING IN HIS GLORY.

There, all gloriously attired in his righteousness, shall I behold his face. Ravished by the sight, with joy unspeakable, shall my exulting spirit pour forth its love and adoration in notes whose melody of gratitude will fill the courts of heaven with wondering praise. There shall I bask in the sun-beams of His love who gave himself to death for me. There shall my ransomed spirit, brought safely home, saved, assured, eternally redeemed from sin, from sorrow, from wandering, pain and woe, forever rest with him, the pilgrim's Saviour, God and Guide.

BWARE! OH! PILGRIM! BWARE! Thou wanderest in a wilderness beset with many a snare. Pitfalls are before thee; enemies surround thee; dangers encompass thee on every hand. Beware, lest thou stumble and fall. Beware, lest thou wander and miss thy way. Beware, lest the fair flowers and fruits of the wilderness tempt thee to dally with transient joys, and cause thee to forget thy home. Beware lest thy foes beguile thee, and rob thee of thy prize. Beware, lest night shades come upon thee ere thy journey be done, and thou reach not the mansions of light. Pilgrim, beware!

MY BELOVED IS MINE, and I fear not. I am weary and way-worn, but I lean on his arm. I am chilled, but his beams shine upon me. I faint, but the cordial of his love revives me. I wander, but he, my guide, restores me. I stumble, but his right hand upholds me. Mine enemies are cunning; they are strong and cruel, but he is my buckler and shield. Through him shall I do valiantly. Through him shall I be more than conqueror, and soon shall I enter the pearly gates. Soon shall I enter the golden streets. Soon shall I tune my golden harp. Soon shall I drink of the River of Life. Yea, soon shall I enter in to go out no more for ever.

OH! PILGRIM! Go joyously on! Fix thine eyes above. Shake off the mire and clay. Court not earthly joys. Dread not earthly sorrows.

[Am. Pres.]

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, JAN. 7. 1858.

SYNOPSIS OF THE PRESENT TRUTH. No. 9.

THE 70 WEEKS AND 2300 DAYS. (CONTINUED.)
The Command to Restore Jerusalem.

We have already seen in the investigation of Dan. viii, that the field of the Prophet's vision, was the empires of Persia, Greece and Rome. The period of 2300 days there given, cannot therefore be literal days; for literal days (scarcely six years and a half) would by no means cover the duration of any one of these empires singly, much less embrace so nearly the whole of their existence put together, as they evidently do. They must consequently denote 2300 years; and hence the seventy weeks which are cut off from them, must be seventy weeks of years, or 490 years, as will appear sufficiently plain when we come to trace their fulfillment.

Continuing his instruction to Daniel concerning the time, [Dan. ix. 25-27.] Gabriel says, [verse 25.] "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks and three score and two weeks. The street shall be built again, and the wall even in troublous times."

There are but four events to which this language can be in any way applicable; first, the decree of Cyrus for the re-building of the house of God B. C. 536; second, the decree of Darius for the prosecution of the work which had been hindered, B. C. 519; [Ez. vi.] third, the decree of Artaxerxes to Ezra, B. C. 457; [Ez. vii.] and fourth, the commission of Nehemiah from the same king in his twentieth year, B. C. 444. Neh. ii. In determining which of these acts in favor of the Jews answers to the "commandment to restore Jerusalem," from which the seventy weeks are to be dated, we must consider how much is included in the phrase, "to restore and to build Jerusalem," and also what commandment will allow the seventy weeks, dating from the time of its promulgation, to fulfill the conditions of the prophecy by reaching to the events therein specified.

How much then are we to understand by the words, "to restore and to build Jerusalem?" If they refer merely to the mechanical work of erecting buildings necessary to constitute a city, the decree of Cyrus has the pre-eminence above all others; for that was the first decree issued in favor of the Jews after the giving of the prophecy; and we are told in Isa. xlv. 28, that it was Cyrus who should say "to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Again, the Lord says of this same Cyrus, [Echap. xlv. 13.] "he shall build my city, and he shall let go my captives." And it cannot be supposed that a license to build the house of God at Jerusalem, which this decree granted, would not give permission also for the erection of buildings around it.

But the decree which the prophecy calls the commandment to restore Jerusalem, is one which goes forth 69 prophetic weeks, or 483 years previous to the manifestation of the Messiah; for from the going forth of that commandment "unto the Messiah, the Prince, shall be seven weeks and three score and two weeks;" but if we date from this decree of Cyrus, B. C. 536, the 483 years will terminate 53 years before even our Lord was born.

Two points may therefore be considered settled from these considerations: 1st. The prophecy does not point us to the decree of Cyrus, as the commandment from which to date the seventy weeks; for dating from that point the 69 weeks which were to extend to the manifestation of the Messiah the Prince, terminate 53 years before even his birth; and this proves, 2d. That the expression, "to restore and to build Jerusalem," means something more than merely the building that is necessary to the re-existence of the city, which it must be admitted the decree of Cyrus fully granted.

As to the second decree, that of Darius, B. C. 519, it was but a confirmation of the original one of Cyrus; and the same objection otherwise exists against this as against the former; namely, the 483 years dated from that point terminate by far too soon, leaving full thirty-six years between their ending and the birth of the Saviour; whereas they should extend to the commencement of his public ministry.

We come now to the decree granted to Ezra, by king Artaxerxes in the seventh year of his reign, B. C. 457. Let us apply to this also the measuring rod of the prophecy. Dating from this year, 483 years carry us to A. D. 27. And what took place then? Luke tells us: "Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, *Thou art my beloved Son; in thee I am well pleased.*" Luke iii, 21, 22, A. D. 27; margin. After this Jesus came "into Galilee, preaching the gospel of the kingdom of God, and saying, *The time is fulfilled.*" The time here mentioned must have been some predicted period; but no prophetic period can be found, then terminating, except the 69 weeks of the prophecy of Daniel, which were to extend to the Messiah the Prince. The Messiah had now come, and himself proclaimed, The time is fulfilled.

That Christ commenced his ministry in A. D. 27, is further proved from this fact: At the first passover which he attended, the Jews told him that the temple had been forty and six years in building. John ii, 20. Herod commenced the building of that temple in the year B. C. 19.* This will bring the passover, forty-six years afterwards, in the year A. D. 28. He must therefore have commenced his ministry in A. D. 27.

Having found perfect harmony on this point, it is time that we look further at the words of the prophecy. The period of the 70 weeks appears to be marked off into three general divisions: first, seven weeks; second, threescore and two weeks; and third, one week. Seven weeks are allotted for the building of the wall, &c. in troublous times; and from that point events are thus predicted: [Dan. ix. 26, 27:] "And after threescore and two weeks shall Messiah be cut off, but not for himself. . . . And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease."

Sixty-nine weeks have brought us to the Messiah; and from the above we learn that he was to confirm the covenant for one week, that is, the seventieth, (7 years,) and that in the midst of this week he should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could only cease at his cross; and there they did virtually end, though not in form till A. D. 70. It is the same therefore as if it had read, And after threescore and two weeks in the midst of the seventieth week, shall Messiah be cut off, and cause the sacrifice and oblation to cease. Now does the term, midst, refer to any fixed point in the week? It does; for it means, the middle. The word from which it is translated, occurs in the Old Testament, according to the Englishman's Hebrew Concordance, one hundred and sixteen times. One hundred times it is rendered, *half*; four times it enters into composition and is translated, *midnight*; eight times it is rendered, *in the midst*; once, *in the middle*, and three times, *part*. We are to understand therefore that the crucifixion is fixed to the middle of the week. When did this take place?

"The Saviour attended but four passovers, at the last of which he was crucified. John ii, 13; v. 1; vi, 4; xiii, 1. This could not bring the crucifixion later than A. D. 31, as recorded by Anselmus Cassiodorus, a respectable Roman Senator, about A. D. 514: 'In the consulate of Tiberius Cesar Aug. V, and Aelius Sejanus [B. C. 784, A. D. 31,] our Lord Jesus Christ suffered on the eighth of the calends of April.' In this year and in this day, says Dr. Hales, agree also the Council of Casarea, A. D. 196 or 198, the Alexandrian Chronicle, Maximus Monachus, Nicephorus

*Prideaux's Connection, Vol. ii, pp. 393, 394.

Constantius, Cedrenus; and in this year but on different days, concur Eusebius and Epiphanius, followed by Kebler, Bucher, Patinus and Petavius.* "It is recorded in history that the whole time of our Saviour's teaching was three years and a half, which is the half of a week [of years.]"

Three and a half years reckoned backward from the Spring of A. D. 31 where the crucifixion took place, carry us to the Autumn of A. D. 27 where the 69 weeks ended and Christ commenced his ministry. And three and a half years, the last half of the week, reckoned forward from that time, bring us to the Autumn of A. D. 34, for the termination of the 70 weeks. Their close is marked by the martyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrim in the persecution of his disciples, and the turning of the apostles to the Gentiles. Acts ix, 1-18.

From the facts above set forth, we see that reckoning the 70 weeks from the decree given to Ezra in the 7th of Artaxerxes, B. C. 457, there is the most perfect harmony concerning the events which were to cluster around and mark their close. So far it seems all must be satisfied. There are two more questions to be settled: 1st. Is the 7th of Artaxerxes rightly fixed to the year B. C. 457; and 2d. Will the decree given to Ezra sustain the full import of the words, "to restore and to build Jerusalem." This will be the field of inquiry in our next.

(To be Continued.)

*Ad. Herald, Aug. 4th, 1850. Bliss' Analysis Sacred Chronology, p. 173.

†Ib. quot. from Eusebius.

UNITY AND GIFTS OF THE CHURCH. No. 4.

SOME speak of the gift of prophecy as though it belonged only to Old Testament times. But we read in Luke ii, that when the infant Jesus was presented before the Lord in the temple, that Anna, the prophetess, coming in that instant gave thanks likewise unto the Lord, and spake of him to all of them that looked for redemption in Israel."

It may be said that this took place before the Christian age commenced. Very well; but Luke records it in the Christian age, for the benefit of the men who live in this age. But we will come to the Acts of the Apostles where there can be no question in regard to the dispensation in which the events occurred, and we find both men and women having the spirit of prophecy. Judas and Silas were prophets. Acts xv, 32. "And the next day we that were of Paul's company departed, and came unto Casarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus." Chap. xxi, 8-10.

The great apostle Paul had an experience on this subject which, probably, has not been well understood. He says to his Galatian brethren, "But I certify you brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. i, 11, 12.

Paul, then, received the gospel which he preached in open vision with the Lord Jesus Christ. This seems to have been the manner in which the Lord dealt with him from the time of his conversion. We take the following from his relation of his conversion, before king Agrippa. Acts xxvi, 12-19. "Whereupon, as I went to Damascus, with authority and commission from the chief priests, at mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

"And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee

for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."

The Apostle writes to the Corinthian brethren touching his experience. 2 Cor. xii, 1-7. "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth,) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth,) how that he was caught up into paradise, and heard unspeakable words which it is not lawful for a man to utter. . . . And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

The apostle states to his Ephesian brethren, (Chap. iv, 11,) that Christ "gave some apostles, and some prophets, and some evangelists," &c.

He also wrote to the brethren at Corinth and said, "And God hath set some in the Church, first apostles, secondarily, prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. xii, 28. Again he says to them, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." Chap. xii, 1.

It will be admitted that much of Paul's writings to the church at Thessalonica have direct reference to the Christians of the last days, who are looking for the Lord. Read 1 Thess. iv, 13-18, and Chap. v, 1-8. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us who are of the day, be sober, putting on the breast-plate of faith and love; and for an helmet, the hope of salvation."

In this chapter Paul states many things very important to those who are watching for the day of the Lord, which they will do well to consider. But we wish here to notice particularly three things mentioned in verses 19-21.

1. "Quench not the Spirit."

2. "Despise not prophesyings."

3. "Prove all things; hold fast that which is good." The course pursued by many we may state as follows:

First, they quench the Holy Spirit. If they do not actually resist its influence and teachings, they are indifferent in regard to it. They grieve it away from them.

Second, they despise prophesyings, which are the fruit of the Spirit—"I will pour out of my Spirit, and your sons and your daughters shall prophesy," Joel ii, 28. Having quenched the Spirit, they are left to despise its fruits.

Third, instead of proving all things, and holding fast that which is good, many reject all that comes in the name of prophesyings. They throw it all away together.

Such are not wise. They not only depart from this portion of the word of God, but they slight important means of salvation. There is safety in following the Word.

1. "Quench not the Spirit." Said Christ, "I will send you the Comforter." "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." "Be filled with the Spirit." This is the language of holy Scripture, and the blessed privilege of the saints. Christ promised the Spirit. He assures us that his Father is willing to bestow it upon those who ask him for it. Those who have tasted of the powers of the world to come, will dwell upon the numerous promises of the Word in regard to the Holy Spirit with great delight. It is safe to breathe out after the heavenly influence. Let every avenue of the soul open for its reception. To such as open the door of their hearts, Christ says, "I will come in to him, and sup with him, and he with me."

2. "Despise not prophesyings." Those who do not quench the Holy Spirit; but whose feelings and spirits are softened, refined and sweetened by its hallowed influence, will not despise prophesyings. Here is one of the greatest dangers of some among the remnant which keep the Commandments of God, and have the Testimony of Jesus Christ. "The Testimony of Jesus is the spirit of prophecy," which is in their midst, and which they are in danger of despising. It reproves their covetousness, their pride and vanity, and their sinful habits. Self is touched. The Devil tempts them, and some resist the teachings of the Holy Spirit, and they are left to despise the work of God.

But here a difficulty arises in some minds; many things come to us in the form of prophesyings, such as Spiritualism, what shall we do with them? The Apostle answers,

3. "Prove all things; hold fast that which is good." The world is filled with spiritual deception. Spiritualism is the crowning heresy of the age, is dangerous in theory, and dangerous and powerful by reason of the influences which arrest and captivate the mind. Here is a most deceptive counterfeit of the work of God. The prophets of the Lord have ever been brought under the influence of the Spirit of God, and have been taught through the agency of holy angels; while the mediums of this age are brought under the influence of Satan, and are taught by the "spirits of Devils." But by what rule shall we prove them? We give the following rules, given by inspiration of God.

RULE FIRST.—And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them." Isa. viii, 19, 20.

RULE SECOND.—"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them." Matt. vii, 15-20.

Notice with care that this rule given by our Lord, touches the case exactly. He gives a rule by which we may know false and true prophets. "By their fruits ye shall know them."

By these rules the counterfeit may be detected, and the genuine known. By them we may prove all things, and hold fast that which is good. The teachings of the Holy Spirit, and good angels will most assuredly lead men to have faith in the Holy Scriptures, and lead to a life of self-denial, consecration and holiness. But those who have read most from the pens of Spiritualists, best know that this heresy leads men to reject and ridicule the Holy Scriptures, hate the God of the Bible, and despise salvation through Jesus Christ.

We think that the reader will not fail to see that

the Apostle is tracing the same subject in the three declarations, viz., "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." The "all things" which we are to prove, must be limited to the subject of which the Apostle is speaking, viz., all things in the form of prophesyings. Those who object to this limitation, and understand "all things" to mean every thing, will certainly have to admit that the Apostle has required of them quite a task.

We close our remarks on this subject by calling attention to Joel ii, 28-32. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy: your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the hand-maids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

The points in this prophecy to which we wish to call attention are as follows:

1. The Spirit is to be poured out. It will not come like the dew or gentle rain upon the mown grass; but it will be poured out, so that every heart will be filled to overflowing. We think that this fullness of the Holy Spirit is illustrated by the latter rain.

2. Under the influence of the Holy Spirit both sons and daughters will prophesy. Some have excluded females from a share in this work, because it says, "your young men shall see visions." They seem to forget that "man" and "men" in the Scriptures generally means both male and female. The infidel Paine would have been ashamed of a quibble involving such ignorance.

3. These manifestations of the Spirit are in connection with wonders in the heavens and in the earth in the sun and in the moon, which are signs of the near approach of the great and the terrible day of the Lord.

4. The deliverance of the remnant is here mentioned. Also, their calling on the name of the Lord, which will be in the time of trouble. We therefore conclude that the prophecy has its fulfillment in the last days, and that the pouring out of the Spirit, and the manifestations of the gift of prophecy is with the remnant which keep the Commandments of God, and have the Testimony of Jesus Christ. Rev. xii, 17. "The testimony of Jesus is the spirit of prophecy." Rev. xix, 10.

It may be said that Peter [Acts ii, 16] applied this prophecy of Joel to what took place on the day of pentecost. But we would inquire, How much of the prophecy was then fulfilled? Was the sun then turned into darkness, and the moon into blood? No, these were to be exhibited as signs of the great and the terrible day of the Lord. Neither is there the least evidence that wonders then appeared in heaven above, and signs in the earth beneath. Luke states that they spoke with tongues, leaving us without evidence that any had visions on that day. And certainly the outsiders might well have been amazed on beholding old men asleep, dreaming dreams in the midst of the exciting scenes and uproar of the occasion. Well might they have supposed such to be stone drunk. It is true there was a mighty manifestation of the Spirit on the day of pentecost, but it is contrary to plain facts in the case to apply the whole prophecy there. It is also true, that it has been the privilege of the saints from that day to this to be filled with the Spirit. But in the last days it is to be poured out upon the remnant. Glorious promise to the waiting, trusting people of God. J. W.

¶ We learn from the *Expositor* that J. M. Stephenson has given up the Sabbath, and is to unite with J. Marsh. Well, we must be allowed to express our relief of mind on learning that the "sheep's clothing" has fallen off, and that he is now going with his own "pack." J. W.

"BROTHER, LIVE!"

When dark misfortune's tide is up
Its surges running high,
If we have lost our hold on God,
Where then for refuge fly?

Oppressed, desponding, near despair,
Health, strength and courage fled,
These cheering words heed, "Brother, live,"
And raise your sinking head.

Though anguish deep, and bitter grief
Be felt and long be borne,
Abide the test; seek no relief,
That's not from heaven alone.

Deliverance must be found in God,
A blessing to secure;
There is encouragement for those
Who trials well endure.

In tribulation's beaten path,
The ancient prophets trod;
It is the only way that brings
The wanderer home to God.

Let patience have its perfect work,
Be purified and tried;
Be ready when the King shall come,
To e'er with him abide.

MRS. R. SMITH.

West Willton, N. H.

Deacon Cognatus

CONSULTS HIS PASTOR THEOPHILUS EXPEDIENCY
D. D., CONCERNING THE RELIGIOUS EDUCATION OF
HIS SON.

Dea. C. I have a matter to bring before you Dr., which has given me much uneasiness.

My son, Investigatus, whom you know I intend to educate for the ministry, has started some queries in such a manner as rather startles me, as I cannot but wish him to remain in the orthodox ranks.

Dr. E. Indeed! I did not know he was of sufficient age to hold independent views.

Dea. C. You are not aware of the depth of the boy's mind; before he was ten years of age, he manifested a disposition to think for himself, in regard to the same thing which now burdens his mind.

Dr. E. Is it a matter of vital importance? Does he doubt any of our main articles of faith?

Dea. C. He has imbibed the idea that he ought to be baptized, and that the seventh day of the week is the true Sabbath.

Dr. E. How old is Investigatus?

Dea. C. About fourteen years of age.

Dr. E. Has he attended sectarian preaching?

Dea. C. No indeed! Never! I have not allowed him to associate outside of our connection.

Dr. E. How has he got this notion?

Dea. C. When he was nine or ten years of age, I was hearing his recitation in the Catechism, when this question came up, (59th, Shorter Catechism,) Which day of the seven has God appointed to be the weekly Sabbath? Answer. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

Investigatus pressed me hard with questions, as I had directed him to test all doctrines with the Word. I finally told him that the Bible was not very explicit on this point, and that the change was mainly of church authority.

Dr. E. What! at that early age was he versed in the Bible?

Dea. C. I took pains when he first learned to read, to induce him to read the Bible by giving him premiums, and thus he was posted in Scripture at a very early age.

Dr. E. Did he carry the matter to any length at that time?

Dea. C. He seemed shocked and grieved when he heard that we were not keeping the Sabbath that Adam, Enoch, Abraham and Moses kept; his mother and myself had difficulty in pacifying his mind. He inquired if any now kept the original seventh day. We told him the Jews did. He asked if any Chris-

tians kept the seventh day. We told him of the Seventh-day Baptists, and he longed to see them. I finally told him that infant baptism rested upon church authority, and that if he threw away one he must both.

Dr. E. Rather injudicious I should think.

Dea. C. I know it now, but I did not dream of anything like this. We used all the arguments we could think of, such as the insignificance of the Seventh-day Baptists, the meanness of the Jews, and the like. The fact is, I am not a theologian. My Bible is the only book I have really studied as authority, and the thing took me by surprise. I think, Dr., you ought to preach more doctrinal discourses; we are not indoctrinated on these difficult points as we need to be. I wish you would take up these subjects, and present the evidence, and I do not doubt that my son will be satisfied; this is what I have come to request you to do.

Dr. E. Has your son commenced his classical studies?

Dea. C. No: I wish him to become well posted in his primary studies, before taking up the dead languages.

Dr. E. I think I should put him upon a classical course as soon as possible. When his mind is once taken up with Virgil, and Homer, I'll warrant you he will drop his heretical notions.

Dea. C. Do you think it would be right to weaken or destroy his taste for the Scriptures?

Dr. E. Most certainly not! By no means! The Bible is our only rule! But you must be aware that the best influences are thrown around college students. I speak from experience. When I was young, in my early Christian experience, I was tempted in a similar way; but as soon as my mind began to expand under the benign influence of the classic Cicero and Demosthenes, and the ancient Latin and Greek authors, and seeing the beauty and excellence of our educational, civil and religious established arrangements, I soon laid aside my whims.

Dea. C. What! Did the same objections present themselves to your mind?

Dr. E. O yes. These matters are of common occurrence with independent minds, and they often come up in the theological course; but this is the beauty of college training, it fits the mind to appreciate such evidence as the "fathers."

Dea. C. I have often wished the apostles had been more explicit on these difficult points. Don't you think it would be well to state the evidence clearly, and thus my son would be satisfied at once, no doubt. He is quite orthodox on those points where the scripture is clear; but in those matters where other evidence is wanting, I have not been able to furnish him, being uninformed.

Dr. E. Most certainly: I will do so, soon; but I think that for the present you had better treat your son's heresy with a little indifference. Affect not to notice, or care particularly about it.

Dea. C. I am rather surprised that the Bible is so silent upon these points. I had supposed until Investigatus took up the matter, that these practices, rested upon the best of evidence: please to tell me where the evidence on these subjects may be found, and I will place them in my son's hands.

Dr. E. It requires labor, time, and research, to set these matters in their proper light; and we who have drunk deeply of the waters of a pure literature, are not carried about by these loose notions, in theology, which ruin the prospects of so many for time and for eternity. The early Christians well knew what was required by the gospel, and we do well if we follow in their footsteps.

Dea. C. Very true, my dear pastor, very true; let us follow the primitive church, and we are safe. I think I shall send my son to Oberlin soon, if I can raise the funds.

J. CLARKE.

BABYLON.—Alexander Campbell says: "The worshiping establishments now in operation throughout christendom, increased and cemented by their respec-

tive voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of the Mother of Harlots, the church of Rome."—*Chris. Bap.*

LETTERS.

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

From Bro. Monroe.

DEAR BRETHREN AND SISTERS: It is some six or seven years since I embraced the Sabbath of the Lord, and the Third Angel's Message; during which time you have heard from me but seldom. Hence, an apology is due; the more especially, after the many calls that have been made to delinquent brethren to write for the *Review and Herald*.

My apology for the last two or three years, chiefly is,—to say nothing of the numerous, family cares of an aged man—writing against Spiritualism, which has engrossed most of my leisure moments. The result of this labor has been some three hundred pages of ordinary letter paper; most of it as condensed as possible. In all which, I have had an eye, not only to warning the world, but to the perusal of the brethren in the columns of the *Review*, or otherwise. Particulars referred to the editors. This was too prolix for the secular press, to which it was tendered, a separate article excepted, written by request, touching a late discussion of Spiritualism in one of our city papers. This article is now in the hands of the editor of that paper, "*The progressive Age*," but for the press of historical and other matter, will be delayed, as he informed me, till about the beginning of February, ensuing. When it thus appears I shall send it forthwith to the *Review* Office for insertion. My object in first offering the main work to the secular press, was, to send it broadcast, wide as the hane of Spiritualism has spread, and is spreading—wide as the world, which the *Review* would be powerless to do. That work at present, I leave in the hands of the Lord, through whose aid, I have been enabled to perform it.

Thus you see, dear brethren and sisters, that little as I have been seen or heard by you, I have not been wholly idle, in the vineyard of the Lord. Besides, I have read with peculiar interest, your stirring epistles and labors of love in the *Review*, and sympathized with you in your pilgrimage thus far, through the last stage of the church—leaving a Sodom world, for a better world to come.

Aroused as was the church and world in 1843-4, it was a perpetual trial to me then, and it has continued up to the last move of the Laodicean church, that the former, strongly as they were looking for the coming of the Lord, possessed a character so incomplete and unfinished, to meet that event, my poor self included. Others likely have felt the same. This was argument enough to refute our error, had we been prepared to receive it. The last move, under the Third Message, prepares us to understand, that to meet the Lord, and pass with him the gates of life, we must be as pure as were Enoch and Elijah, a type of their successors in translation.

Are we thus pure? Not yet. When we are, the saints upon the earth, the Lord will come, and they will then go, for they can no longer stay. Is not the blessed work in progress? It is. My brother, my sister, can you not testify of its progress in your heart, your life? You can; you do. Your companion in tribulation can do the same. At two things I am greatly astonished. First, that I have been so great a sinner, even since I professed the Advent faith. Second, that the Lord has done such great things for me since I embraced the Sabbath, and Third Message. Cannot every honest soul thus led, say the same, or something like it? His teachings are a unit, and his children are one. Blessed be God.

Dear brethren and sisters, amid all our trials, let us thank God and take courage, for the Lord is dealing faithfully and kindly with us—fitting us to glorify and enjoy him forever. "For yet a little while, and he that shall come, will come and will not tar-

ry." O joyful home! O blest abode! Come Lord Jesus, come quickly, and take thy waiting children home.
CALVIN MONROE.

Waldo, Me., Dec. 13th, 1857.

From Sister Smith.

BRO. SMITH: I feel that the testimony to the Laodiceans was given in the right time. It found me in a lukewarm state. I often wonder that I was not spued out of the Lord's mouth long ago; but he is a long-suffering God, he is yet giving me space for repentance. I am determined to return unto the Lord that he may return unto me, and heal all my backslidings. I am determined to buy the gold tried in the fire, and get the white raiment, and anoint my eyes with eye-salve that I may see. I believe the Lord is soon coming. I have much to do to overcome, but I mean to keep striving on, and by the help of the Lord I believe I shall be an overcomer and at last stand with the saints upon Mount Zion. Brethren and sisters be of good cheer, we are nearing the harbor. While I write, I feel like shouting aloud, glory to God in the highest.

"My soul is happy when I hear
The Saviour is so nigh."

Yes, I am happy, and I feel like rising and girding on the whole armor. We are almost home, let us lift up our heads and rejoice, knowing that our redemption draweth nigh.

We are very thankful for the *Review*. It is a welcome visitor here, and it is almost our only preacher. We would be very glad to have some of the preaching brethren come this way. I want to profit by Bro. Loughborough's piece, "Remember Lot's wife." I feel like getting all upon the altar, and letting it there remain until it is all consumed. Pray for me that my faith fail not, and that when Jesus comes I may stand entire, wanting nothing.

Your sister striving for eternal life.

LOUISA SMITH.

Barre, N. Y., Dec. 21st, 1857.

From Bro. Dorcas.

BRO. SMITH: I have just returned from visiting the friends in Townsend. Found them all well, and striving to arise, and with a becoming zeal repent of former negligence and inactivity. O that the Lord would help us all now to arise and take hold of the strong arm of our God. I do thank the Lord for the faith I have this morning that his cause will soon rise here, and everywhere, with a majesty and a glory that will cheer every believer, and speedily call out of fallen Babylon all the honest in heart, who are honest in their profession of faith in God, and his living word.

Permit me to say still further, that the Lord verified his promise to us in a special manner, in our prayer and conference meeting on the holy Sabbath, so that we were made to know the meaning of the Saviour's words, "there I am in the midst of them." O let us cheer up! The morning light begins to dawn. Listen what the Lord says: "If ye will inquire, inquire ye; return, come." O what an invitation this! how full of mercy!

O that our brethren in the different fallen churches would but "inquire" into the "signs of the times," as it is their privilege and duty. They would not long listen to the syren song of "peace and safety." See Isa. xxi, 9-12, compared with Rev. xiv, 8, and xviii, 1-4.

O that the Lord would give his people in the different sections of Babylon a spirit of strong inquiry, that cannot be suppressed by their slumber-loving prophets. See Isa. lvi, 9, 10, and onward. "Spare thy people," Lord, is the burden of my soul.

J. DORCAS.

Fremont, Ohio, Dec. 23th, 1857.

Extracts from Letters.

BRO. & SR. J. & S. CLARKE write from Portage, Ohio: "There is joy in heaven over one sinner that repenteth, over one that turns away from the delusions of Satan. Even so we rejoice, when we see our neighbors receiving the truth. Our little number is

reinforced. We feel that the Lord has a blessing in store for us. Praise his holy name. The work is his. Others in this vicinity are anxious about their future prospects. Bro. Holt's effort here last Summer left a very deep impression, although he felt rather discouraged that no immediate answer to his prayers was granted. Let him take courage, the work is going on. The seed is taking root. Oh pray for us poor and unworthy, and for this part of the vineyard.

"Our spiritual strength is renewed. We begin to realize the fullness of the promise. We see that we must give all to God. Jehovah will not accept a fraction. He demands the heart, the mind, the body, the gold, the silver, the land. The cattle upon a thousand hills are his. The hills, the valleys, and the plains are his. Thou, O Lord, art our Lord, our proprietor, and we are thy servants.

"There is much feeling, much anxiety, and there is a wave of opposition rising in a corresponding degree in this vicinity. We hope that a work is to be done here which will result in the salvation of many.

"We often think of an idea advanced by Bro. Cottrell, that when we warn the saints to flee out of Babylon, away from its vanities and defilements, that there should be some place for them to flee to, free from these things. Oh for purity of heart and life! Let us eschew, not chew, or smoke, or snuff the abominable, filthy weed which is debasing and impoverishing the world. Let us be sober, not drunk. God will have a pure people to welcome him at his coming, and I fully believe that those who persist in these sinful practices, will lose the prize.

"Oh, is it so! Are we on the very shores of eternity!

"Is it so! Has prophetic time closed!

"Is it so! Are we now having and giving the last cry!

"Then can we clutch the world in these hands, these mortal hands? Must we soon see the Son of man coming in power and glory, and yet eat and drink the dainties of life?

"Can we deck these mortal bodies with broadcloths, and silks, and indecent attire? Can we provide for the future by laying up the gold that perisheth? Oh, no. The saints will be ready, and this will show who are looking for Christ; his elect will be weaned from the world, stripped of wealth for the cause, the blessed cause of the dear Redeemer, who had not where to lay his head.

"We feel that the *Review* has been the means of much benefit to us. May God speed it onward. Let us not rest until the message rings in a clear trumpet tone around the globe. For this let us be wise. For this let us pray and labor. Yours in Christ."

BRO. T. L. WATERS writes from Weaversville, Mich.: "Like the servants of God in olden time, we find ourselves pilgrims and strangers here, having no continuing city, but seeking one to come. God's word to us is as the manna in the wilderness to ancient Israel; while the *Review* brings us news from those messengers who have set forward to spy out the land.

"Dear brethren, while I see the fields already white for the harvest and the laborers so few, I pray the Lord to send more into the field. I have been trying to present the present truth to the people in this neighborhood. Some are thinking, and others remind me of the seed which fell by the way-side: the evil one comes and snatches it away out of their hearts. Some think that to include the professed churches in the great city of Babylon is too bad; but still they cannot deny that the description given of her is a fair representation of the churches in these last days.

"We are desirous that some of the messengers should come this way. There are seven here who wish to be baptized and walk in the ordinances of the Lord's house."

BRO. T. BRYANT JR. writes from Jay, Me., Dec. 24th,

1857: "The cause of present truth is evidently rising in this section. Three have embraced the truth within a few weeks past, and others that were on the background, are coming up to the help of the Lord in these last fleeting moments of time. It does seem that in some minds at least, prejudice is gradually wearing away. As for myself, the message to the Laodiceans at a late hour, I believe has reached me, for which I thank God; and it found me just in the condition there described; but I mean to be zealous and repent."

OBITUARY.

FELL asleep on the 7th of Oct. last, Ira Burr, son of Ira B. and Lucy Woodin, Sylvan, Mich., aged seven years and six months. He was attacked with dysentery, and lived only about one week. He suffered patiently during his illness, and on being asked a few minutes before he died, he expressed a love for the Lord, the Sabbath and the brethren. He expired without a struggle. We deeply mourn his loss, but sorrow not as those who have no hope.

I. B. WOODIN.

LINES ON THE ABOVE.

Ye mourn, dear parents, that your boy
Is torn away from your embrace;
That he who was your pride and joy,
Can fill no more his wonted place.

That cherished form now in the tomb,
Fast mouldering back to mother dust,
Will in immortal beauty bloom,
When the dark grave shall yield its trust.

Then let hope cheer you 'mid your grief,
And fill your lonely hearts with joy.
Death's dread dominion will be brief,
Jesus will soon his power destroy.

Soon will his lovely voice be heard,
Saying, "Awake! awake! arise!
Ye saints, come forth to your reward,
You've sought and won the glorious prize."
A. M. A. C.

DIED in Sutton Vt., Dec. 15th 1857, Sister Hannah Tilton, wife of Bro. Jonathan Tilton, in the fiftieth year of her age, leaving a large circle of friends to mourn her loss. Her sickness was short and distressing. Her last moments were calm and peaceful, and she fell asleep in Jesus, in full faith of the present truth, and the blessed hope of a part in the first resurrection.

E. L. BARR.

Stowe, Vt., Dec. 24th, 1857.

IT becomes our painful duty to announce the death of another daughter of brother and sister Loveland, of Johnson Vt. Yes, Mary too has gone. She died Sabbath morning, Dec. 12th, aged seventeen years and fifteen days.

Consumption had marked her for its victim, and since last Spring she had been declining. She continued about eight weeks after being reduced to great weakness, during which her sufferings were extreme. Her intervals of rest were few and short. She would sometimes ask her mother to pray for her that she might have a little rest, and would herself engage in vocal prayer for a few moments' rest. She longed even for the rest of the grave. She was greatly sustained during her protracted and painful illness, by the hope of the gospel, and said to her friends, that she would not willingly exchange conditions with them. She died in full expectation of having part in the first resurrection.

This is the third time within about two years that brother and sister Loveland have been called to lay a beloved daughter in the grave; but they are comforted with the hope that their children shall come again from the land of the enemy, and return to their own border.

Funeral services were attended by the writer, and a discourse founded on Jer. xxxi, 15-17, was presented to a crowded audience on the occasion, in which was set forth the hope of the church concerning the righteous dead.

ALBERT STONE.
Eden, Vt., Dec. 18th, 1857.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JAN. 7, 1858.

Are the Seven Last Plagues in the Future?

We learn that some of our brethren are adopting the view that six of the seven last plagues are already poured out, and that the seventh alone is future. If this view is in any degree obtaining among believers in the Third Message, we think it must be because its bearing upon the main pillars of the present truth, has not been considered.

* By Rev. xvi, 2, we learn that the very first plague is poured out upon those who receive the mark of the beast, and who worship his image. Now if our views of the Two-horned beast be correct, that it is a symbol of these United States, which we think has been plainly proved, the image to the beast has not yet been formed; for the United States have not yet performed such a work as the erection of an image to the Papal beast. There are not yet therefore any worshippers of the image; but the plagues cannot commence until such a class is developed; for they are the ones upon whom they first take effect.

If therefore six of the plagues are in the past, it follows that the Two-horned beast must have existed, and the image been formed and worshipped far back in ages gone; and if this be so, the Third Angel's Message, which is a warning against this very beast and image worship, must have gone forth long ago; and hence the first and second angels' messages, which go forth prior to the third, have been fulfilled in ages past; and if this be so, the great Advent movement of late years, 1840-4, was a false movement; and if we take this ground, we must admit that the calculation of the prophetic periods which gave rise to that move, was incorrect, that they have not ended and that consequently the closing work of our great High Priest in the heavenly Sanctuary is not now going forward; and we must then acknowledge that the move which has aroused us, and called us out to our present position is all false, a tissue of fanaticism and delusion.

This is a conclusion which we do not believe any of our brethren would be willing to adopt upon any slight ground: but to such a conclusion we are inevitably driven, if we take the single position, which may at first sight in itself, seem harmless and simple enough, that six of the seven last plagues are already past.

The present truth is harmonious in all its parts; its links are all connected; the bearings of all its portions upon each other are like clock-work; but break out one cog, and the work is stopped; break one link, and the chain is broken; let down one stitch and we may unravel the whole. Let us therefore move with care, critically compare all positions with the word of God, and consider well their bearing, and the harmony or discrepancy that exists between them and other portions of the Word before we step out upon them.

Questions.

1. Do you believe that salvation is the gift of God, that works in no sense can merit it?

2. Should I write and send to you an article upon the "original condition of man," would you publish it? It would probably cover twenty-five or thirty pages of letter paper.

Respectfully yours, TIMOTHY WHEELER.

ANSWER.—To the first question we reply: Rom vi, 23. "For the wages of sin [transgression of the law, 1 John iii, 4] is death; but the gift of God is eternal life through Jesus Christ our Lord."

To the second question concerning the publication of the article, we answer that we can tell better when we see it.

22 We wish to say to those of like precious faith, hopes, discouragements, sorrows and joys, that the last few months has been a time of peculiar sadness and gloom. But, thank the Lord, the clouds are parting. Our meetings are becoming seasons of freedom, and the church is rising. We enjoyed more than usual freedom speaking to them last Sabbath. We think the brethren will lay aside their old testimonies in regard to their unworthiness and leanness of soul, and come to meeting to praise the Lord, and talk of his goodness. A brother remarked that self-examination was necessary, but that this should be attended to at home, perhaps in the closet, so that when the saints assemble they might be all ready to talk of the goodness of God, and speak forth his praises. These words seemed to us like apples of gold in pictures of silver.

J. W.

The Sudden Event.

WHAT is the sudden event, when one shall be taken and another left, or as Campbell renders it, "one shall be seized and the other shall escape?" Is that event the coming of the Lord to gather his saints, or the commencement of the day of wrath, when the seven vials begin to be poured out? Some have argued that the coming of Jesus will be unexpected by the saints, finding them in the common employments of life. But I am inclined to think that the "brethren" will not be in darkness, but will be waiting for that event when it comes. But when they, the wicked, shall say peace and safety, sudden destruction will come upon them. I think that the wicked will be seized and fall by the seven last plagues, while the righteous, though beholding it, will escape; and that the saints will be gathered in close connection with the seventh vial.

R. F. C.

Note from Bro. Ingraham.

Bro. SMITH: I rejoice in what the Lord is doing for his people in this place. The church in Ulysses were never prospering better than now. Three have been baptized and added to the church of late. Seven miles from this place, two more have shown themselves lovers of the commandments by turning away their feet from the Sabbath. Last week I visited the town of Union. The Lord blessed the word spoken. Five expressed their determination to keep the Sabbath. Others are very much interested, and will soon, I hope, decide in favor of the truth. I have been in Penn. about three years, and I have never seen so much interest manifest to hear the truth as at the present time. I have calls from every quarter. Cannot Bro. R. F. Cottrell spend a few weeks with us?

Yours in hope, WM. S. INGRAHAM.
Ulysses, Pa., Dec. 16th. 1857.

The Third Angel's Message.

WHEN I first commenced keeping the true Sabbath, I had never seen a person who kept the seventh day, nor any work advocating the true Sabbath, but the Bible. With this alone as my guide, I laid aside my infant baptism, and Papal Sunday, and was baptized by immersion, and adopted the true Sabbath at the same time. This was in 1852. I think I had a varied experience of discouragements and backslidings for a year or more, when I got from a passing lecturer, a copy of the Review.

I was rejoiced and strengthened because the Sabbath was advocated so ably and zealously by it; but I could not see the sense of the Sanctuary and Third Angel's Message at all; it was all blind to me, or I was blind to it. Even last Spring I told Bro. Dorcas that I could not give up the idea of the conversion of the world, at the second coming of Christ. A brother remarked, "Such a view takes off the edge of the message." Still I was blind. My early draughts of Babylonish wine, still benumbed my faculties.

I told Bro. Holt, I could not see the force of the cleansing of the Sanctuary; but the moment he began to open the matter, the scales began to fall from my eyes. Since then, I have gained clearer and clearer ideas upon these subjects.

'Tis a thrilling thought, that we are now in the time of the end; that prophetic time is closed; but the idea that the 144000 are now getting ready, that Christ is now almost through with the priestly office; that the seven last plagues are just impending; that Satan is now tempting mankind in new and novel ways, thus fulfilling Scripture, and filling up the measure of iniquity; these are thoughts that take possession of the mind. These times, these truths, now proclaimed, the signs now taking place, the quick succession of great events, and fulfillments of prophecy, seen by the eye of faith and compared with God's word, are indeed startling.

I think I can see the force, consistency and beauty of the cleansing of the Sanctuary at the end of the 2300 days, connected with the three messages and two-horned beast. I praise God, the view quickens my spirit. I see more clearly we must cut loose from the world, must make clean work for eternity. What is to be done, must be done quickly.

Thank God for the Third Angel's Message! Let us each one, so far as God has granted ability, help to sound this message, by our prayers, our substance, our conversation, our example, our efforts, and by every wise and good means which is placed within our reach.

J. CLARKE.

A Call for Help.

Bro. E. R. Davis writes from Tirade P. O., Linn, Walworth Co., Wis., Dec. 21st, 1857: "Myself and family have been here about two years, a part of which time we have been privileged with the reading of the *Advent Review and Sabbath Herald*. We were brought up to keep the seventh day as the Sabbath of the Lord, and until within a few years have been connected with a Seventh-day Baptist church in the State of N. Y. Circumstances find us here at present, in the vicinity of an S. D. B. church; yet nevertheless, pretty much alone as to a community of views, except on the subject of the Sabbath.

"Last Spring Bro. Raymond, an Adventist, moved into the neighborhood, and a part of the time, when the walking was good, we have had family prayer-meetings. We are surrounded by Seventh-day Baptists, First-day Baptists, Methodists, Universalists, Freewill Baptists, &c, many of whom think us very odd in our opinions, and express a desire to learn the position which we take. I do not feel myself competent to set the truth clearly before them, nor to successfully meet the opposition of theological and traditionary opinions. Oh! that it were consistent and proper that some messenger of the cross of the Advent band, would come this way and set plainly before us the Bible position of the remnant. We promise them a hearty welcome to such as we have, (poor though it be,) and I am quite confident that some at least will be glad to hear the reasons of our hope."

NOTE.—It is not the publishers' wish that any should be deprived of the *Review* who consider it a privilege to receive it. We therefore send again the paper to Bro. D., and hope that some of the messengers in the western field will attend to the above call.—Ed.

GO YE AND DO.

Ye who have scorned each other,
Or injured friend or brother,
In this fast fading world;
Ye who by word or deed
Have made a kind heart bleed,
Come gather hither!
Let sinned against and sinning
Forget their strife's beginning
And join in friendship true;
Be links no longer broken,
Be sweet forgiveness spoken,
Now while this Year is New!—Sel.

Business Items.

C. M. You owe nothing for books: you have paid for *Review* up to Vol. XIII 1, and for *INSTRUCTOR* up to Vol. VII. We send books, and receipt \$1.00 for *Review* to the poor.

N. Guider. The \$1.00 was received and placed to your account, reaching to XIII, 1.

BOOKS SENT SINCE DEC. 20th, 1857. O. M. Patten, Mass., L. Morris, Wis., A. Hafar, Mich., F. F. Lamoreaux, Mich., L. Hasselback, Ohio. E. Sanford, M. T., I. N. Pike, Vt., H. Evans, Vt., S. Warner, R. I., L. B. Cottrell, N. Y., T. W. Potter, N. Y., C. Castle, N. Y., M. Johnson, Ohio. Jno. Young, N. Y., W. E. Landon, Ct., Wm. McAndrew, Mich., E. Prior, N. Y., O. T. Williams, Pa., A. A. Marks, Mich., B. F. Brockway, Vt., J. Chaffee, N. Y., N. Guider, Ohio. Jno. M. Warren, Pa., A. Ross, N. Y.

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 for. If the paper is not in due time acknowledged, immediate notice of the omission should then be given.

FOR REVIEW AND HERALD.

J. G. Smith 2,00,xiv,1. J. Cook 0,50,xii,1. P. Payne 0,50,xii,6. M. B. Pierce (for Jno. Sawtell) 1,00,xi,14. D. B. Webber 1,00,xi,19. Jno. Cooper 2,00,xii,1. M. Phillips 1,00,xi,21. L. Griswold 1,00,xii,1. A. Stone 1,00,xii,1. B. Marks 1,00,xii,1. Marks (for P. Allen) 0,50,xii,1. A. A. Marks 1,00,xii,1. A. A. Marks (0,50, each for A. J. Allen, R. Baker, E. Clark, L. Johnson, L. Marks, C. D. Morse and A. G. Allen) 3,50, each to xii,1. J. L. San 1,00,xi,14. S. A. Hailbeck 2,00,xii,1. L. A. Hackett 1,00,xii,1. J. L. Baker 1,00,xi,1. S. W. Chase 1,00,xii,8. M. Borden 2,00,xii,14. R. Town 2,00,xii,1. S. H. Peck 1,00,xiii,1. L. S. Towns-end 1,00,xii,9. A. T. Barns 1,00,xii,9. A. E. Blood 0,25,xi,22. D. H. Dean 0,50,xii,9. M. Lippman 0,25,xi,22. Z. Pitts 0,25,xi,22. Wm. Colb 0,25,xi,22. C. Chambers 0,25,xi,22. J. C. Whitmore 0,25,xi,22. B. Landon 1,00,xii,1. B. Landon (for G. Landon) 0,50,xii,1. H. Lyon 1,00,xii,1. F. Strong 1,00,xii,14. B. F. Brockway 1,00,x,23. Cha. W. Rowley 1,15,xi,8. P. Paro 1,00,xi,1. Geo. Pennfield 1,00,xii,1. M. Labounty 1,00,xi,9. R. R. Cochran 1,00,xii,16. R. M. A. 2,00,xii,1. Jno. M. Warren 1,00,xii,9.

FOR REVIEW TO POOR. C. M., \$1.00. J. Chaffee 0,27.

FOR POWER PRESS. Wm. Treadwell \$10,00. R. B. Abbey \$5,00. L. M. Abbey \$2,00.