

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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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

BE NOT CAST DOWN.

TEMPTED, tried, desponding one,
Why does darkness shade thy brow?
Is there no all-beaming sun
In the heavens above thee now?

Is the cloud of radiant light,
Glowing round the Eternal throne,
Shrouded in a pall of night,
Or in outer darkness gone?

Is the fount of glory dried?
Are the gates of mercy closed?
Went there ever unsupplied,
Any who in God reposed?

Has his arm grown short to save?
Heavy is his ear to hear?
Bids he any be a slave
To despair or doubt or fear?

Then may we refuse to move,
When his word and mighty arm,
Weak and impotent shall prove,
To deliver us from harm.

Then may we despondent be,
And in him refuse to trust,
When his throne and majesty
Both shall crumble to the dust.

Has not help on One been laid
Strong to save and set us free?
And is there no promise made,
In his name, of victory?

Then in Jesus let us trust;
On him stay our troubled mind:
Not presume; for God is just:
Nor despair; for he is kind.—Ed.

"SABBATH CONVENTIONS."

A MOVEMENT is now being put forward by the "rulers of the darkness of this world" in the State of New York, which is well calculated to pave the way to the great decree by which the Two-horned Beast will persecute all who have not "the mark, or the name of the beast, or the number of his name." Sabbath County Conventions, so-called, are being held in order "to circulate a petition, to have the locks on the canals closed on the Sabbath, and to awaken a deeper interest in favor of the Sabbath." The Convention for Erie County was held at Buffalo, Dec. 8, which I attended. The following Resolutions were discussed and adopted:

"Resolved, 1. That as the Sabbath is Divine in its origin and appointment, and designed for the glory of God and good of man, therefore we will use all proper efforts to promote its universal observance.

"Resolved, 2. That as the Sabbath is Divine in its origin, and necessary for the existence and spread of true Religion, therefore, we will use all proper means for its recovery from desecration.

"Resolved, 3. That as knowledge on this subject is

indispensable, therefore, we will endeavor, by preaching, and by the circulation of Books or Tracts, to disseminate the needful information.

"Resolved, 4. That as the Scriptural observance of the Sabbath, or the Lord's Day, will not only promote the Religious, but the Physical and Mental welfare of man, therefore, those who violate the claims of the Sabbath, fail not only of its religious, but also of its physical and mental benefits.

"Resolved, 5. That as a proper observance of the Sabbath is intimately connected with the prosperity and perpetuity of our free institutions, therefore, our public interests require that the Public Works should be suspended on the Sabbath.

"Resolved, 6. That as the Sabbath was made for man, therefore, "we will petition the proper authorities that those employed on our canals may be relieved from all labor on that day, and have an opportunity of enjoying its sacred rest, and securing its benefits."

In speaking to these resolutions, much truth was asserted, and sound arguments used in defense of the Sabbath of the Lord, as a universal and perpetual institution, but the change, from the seventh to the first day of the week, was taken for granted, and passed over without argument. Had some poor heathen been present, he would doubtless have thought that what was called the "Christian Sabbath," was the very day on which God rested at the creation. Something was said about the moral nature of the commandment consisting in keeping "a seventh part of time," but one unacquainted with the deceptive maneuvering by which the Sabbath of the Lord is set aside and a "tradition of the elders" is engrafted upon the fourth commandment, by modern "Doctors of Divinity," would have been completely taken by their sleight of hand and "cunning craftiness," and really thought that "Sunday" was the seventh day of the creation week—the very day which the fourth commandment requires us to observe. But I noted one expression of the first speaker, the meaning of which I could only guess at; perhaps some reader can interpret it. Said he, "We behold the New Jerusalem coming down from God out of heaven upon the Christian Sabbath!"

I saw no opportunity to speak in the convention, as the speakers were all appointed beforehand, and the evening was all occupied by them; but as soon as the meeting was adjourned, I gave notice to the audience that, in pursuance of the third resolution, I would, as the people passed out of the house, distribute gratuitously a quantity of Sabbath tracts, well calculated to impart the "needful information" on the subject, the first of the series being entitled, "The First day of the week not the Sabbath of the Lord." Accordingly, I handed them out to as many as applied for them. May God grant that they may awaken inquiry in some minds that will not be satisfied till they are led to the light of the truth.

A few words about the leaders in this movement who prefix *Rev.* to their own names, a title applied in Scripture exclusively to God. The Lord says, Holy and reverend is my name. I have called these men, The rulers of the darkness of this world, because the world is in darkness on the subject of the Sabbath, as well as some other subjects of vital interest, and these rulers, professing to teach the way of God

ness. Blind leaders of the blind! deceiving and being deceived. How little do they know what they are doing. How little do they know that they are paving the way to the last great persecution of the saints of God. They are working out the fulfillment of prophecy, and, I presume, they do not know it. Yet they exhibit much sagacity in their proceedings. They seem to be aware that a religious institution that has no Bible evidence to sustain it, needs the aid of civil law. They seem to understand, too, that a thin entering wedge is preferable to a thick one; for if the entering wedge is too steep it will not stick. The sixth resolution, as drawn up at the preliminary meeting at Buffalo, spoke of Railroads and Post Offices, as well as Canals, but this was too thick a wedge to begin with, and, on motion, it was thinned down to the Canal business alone. When that is driven, of course a thicker one will easily follow.

But we do not wrestle with flesh and blood. We have no enemy against these men. We only pity them, while we rejoice to see the word of God fulfilling. The persecution of the beast with two horns must come before the saints are delivered; and as we long for deliverance, we hail with joy every token which speaks it near. O Lord! prepare thy people to stand in the evil day, and, having done all, to stand with the Lamb on Mount Zion.

R. F. C.

Report of Meetings.

BRO. SMITH: We commenced a series of meetings in a school-house on Grand Prairie, Kalamazoo Co., Mich., on the 26th, Dec. The general attention to our subjects was good, with one exception. This was a Mr. Strong, who, as I learned, had been a Congregational preacher in the State of New York, of the school of Perfectionists. He seemed to think it was his prerogative to raise objections, and ask questions, and reply frequently during our discourses.

The subject of the Sanctuary was presented the last evening. To show the absurd views with which his mind was filled, we will here state four of them, with which he endeavored with manifest zeal to impress the minds of the audience at the close of the meeting.

1. In reply to my quotation from Isa. lxvi, 22, 23, he said that did not mean to worship God on the Sabbath-days, but all the days between, from one Sabbath to another. Thus he would have it that all flesh would come to worship before God all the days but the Sabbath-days; for, said he, the Scriptures do not teach that there shall be any assembling on the Sabbath-day. I read Lev. xxiii, 3, respecting the holy convocation on the Sabbath. He still declared that there was none, and

2. To strengthen his argument he said Paul had three Sabbaths, and commenced with Heb. iv, 4, 7-9, that Sabbath means rest, &c. I endeavored in a few words to show that the 4th verse referred merely to God's Rest-day on the first seventh day from creation, and the 7th verse was in reference to the offer of salvation every day; viz., "To-day if ye will hear his voice." See chap. iii, 7, 13, 15, and the 9th verse referred to a rest for God's people yet future, which included all days; hence the two last mentioned days did not refer to the rest on the seventh day of the week.

3. Said he, The praying time is past, and now is the believing time. We called on him for chapter and verse, but to no effect. It was so, and that was

enough. He seemed to have lost all idea with respect to the universal prayer-meeting yet future Rom. xiv, 11; Rev. vi, 15-17.

4. He also objected to Christ's entering the Holy Place in heaven with his own blood, [Heb. ix, 12,] and insisted that Christ's blood was not spilt on the earth until we read John xix, 34. Then he said that that was human blood that was shed on Calvary, but his divine blood was spilt in heaven before the Tabernacle by himself. We asked for chapter and verse. There was no need of any: these things were evident. There was no other way by which his blood could be found in heaven. I proposed again that we dismiss. Said he, You have closed your meeting; this is my time. As we were passing out a few moments afterwards, one of the hearers said to him, I never knew your position before. You have now shown what you believe. I was informed that it was his universal practice to disturb any religious meeting, but he never would state his own views before.

We also held a meeting in Ostemo, and on the evening of Dec. 31st, we took the cars for Michigan City, and thence to La Porte, Ind. Here we find a little company of Sabbath-keepers. Our meetings commenced on the 2d of January. We have a very convenient hall for our public meetings in the business part of the town. Those that come have been very attentive.

Last evening at the close, we gave liberty. One gentleman very much excited arose and asked if we believed in the immutability of God. We answered, Yes. Then said he, You have destroyed it; for you have been trying to prove that he changed the administration of his government in heaven at the end of the 2300 days of Dan. in 1844; therefore you have proved that God changed. I endeavored to show him that it was the fulfillment of a prophecy which was made clear from the several testimonies which I had quoted. But he persisted in his statement. I replied that God no more changed his immutability in passing from the Holy to the Most Holy Place in the heavenly Sanctuary, than he (the man) had changed his nature by passing from the street into this hall to attend our meeting. He then began to qualify, &c., and finally did not know but he should come again, and hear further. We are hoping our series of meetings will result favorably for the cause.

Yours in the blessed hope.

JOSEPH BATES.

La Porte, Ind., Jan. 5th, 1858.

SELECTIONS.

OUR EXPOSURE TO JUDGMENTS.

[THE following article we take from *The Oberlin Evangelist*. Although the writer calls the church the bride, whereas the marriage relation is only used to express the union that should exist between Christ and his people who will be guests at the marriage supper of the Lamb, the scathing rebuke which it utters against the nominal churches of the land is worthy of consideration. If we have been called harsh and uncharitable in simply applying to the multifarious churches of the land, the term which properly signifies the state they are in, and calling them Babylon, mixture, confusion, what would have been said of us, if we had charged them directly with being "married to the Devil."—ED.]

BRO. COWLES:—There is nothing more alarming, as indicating that God's signal judgments in moving forward his kingdom, are to center in this land, than the present state of the American church, taken as a body. We noticed in our last that our national sins, with all our light, must be highly provoking to God, and just adverted to the fact that the Church's consenting with, and sustaining, them, was the worst part of that provocation.

But there is something in the church which faithfulness requires us to point to, still back of that connivance with these great sins; which is even more conspicuous than that, if possible, and the real cause of it. It is her virtual repudiation of that relationship which binds her to her great Living Head. It is the practical denial of her sacred espousals and vows to her Lord, to be *entirely his*. These covenant vows, most solemnly made before God and

man over the blood of her Lord, and sealed with it, have come to be treated as a mere nullity—so much blank paper? This is with the church, the fatal starting point, the head and front of her offending.

Now the covenant of the church which we, as professed Christians, make with our God and Redeemer, is one of *entire and unreserved consecration* to him, to be *his alone*, and He on his part, condescends to pledge himself *ours*. This is the relation in brief. God expresses it thus—I will be *your God*, and ye shall be *my people*. And he says to the Church, "I am *married* unto you—ye shall be for me, and not for another." So Christ speaks of Christians and the Church as *his* in the most intimate relation—"I in you, and ye in me;" and the Apostle says to such—"Ye are not your own, ye are bought with a price." Christ, as the Lamb of God, has given his own blood as the purchase-dowry for the church, and she has become the "bride, the Lamb's wife," wholly *his*.

Indeed, this covenant relation and consecration of the Christian is necessarily effected or set up in every true conversion to Christ. There is then an entire, unconditional giving up of the whole man to him. If there is any reserve made to self, there is then no conversion, Christ does not, cannot, allow any reserve. The whole man, just as he is, persisting in guilt, and want, is given over to Christ, to be his forever; and right at that point, and that only, he is received; and, as the apostle describes it, "The love of God is shed abroad in his heart by the Holy Ghost." That is conversion. There is then and there formed a heart-covenant—a union of hearts. The great heart of Jehovah, (strange it can be so, but so it is,) and the heart of the penitent sinner are united—wedded together in the strongest relationship that mortals can know! The reality and strength of any relationship is estimated by the love on which it is founded. That son is no son who has no filial love. That husband is no husband that does not love his wife. But in this relation we have the love of the believer united in Christ with the love of God—nay, swallowed up therein, so that he is justly said to be *dead* to all other lords, and his life hid with Christ in God. The tie which binds him to his God and Saviour and makes him *his* has in it the strength of Almighty love! And similar ties from every converted heart in the church, all centering in God, constitute the relationship of the church to her Lord. O how truly and necessarily does the church become the *bride*, the Lamb's wife, entirely and forever his, in a stronger bond of union than that of all created loves combined!

Then more. The expressed and open covenant of the church with her Lord, or of all her members together in it, is an acknowledgement of this same consecration to him. It is a "*fac-simile*" of this heart-covenant. The language of their united vows is, "We do this day avouch the Lord Jehovah—Father, Son, and Holy Ghost to be *our God*, and we do here most solemnly covenant, before God and man, to be, in all we have and are, entirely and forever *his*; and do promise, by his grace assisting us, to live only for his service, and glory.

Here we have this heart-relation, and consecration to God, of Christians and the church, brought out and publicly solemnized; and O how intimate; how full; how binding does the union become! It is a real and most sacred espousal of the church to her Lord. It makes him her wedded Head—her supreme delight, her Beloved, the controlling object of all her desires and aims. It leaves her no interests but his—no will for work but his—no honor or approval to seek but his, and no other Lord but Himself. She is in all her members to live for him—a bride in Him, have her home, her converse and fellowship with Him, and in all things be purely his, without spot, and blameless. This is the true and necessary purport of her sacred relation.

And now the inquiry is, How has this relation or covenant consecration of the church to her Lord, been sustained by her? Look at it in some particulars.

1. She has denounced it as a rank heresy! Although she has taken upon her her Lord's name; has stood with him at the Altar of consecration, and most solemnly before heaven and earth, has

covenanted to be wholly his; and by his grace and spirit assisting her, to live *only* for him, yet she has turned away and declared it an impossibility—the proposition of falsehood—a pledge to be broken! Nor has her Lord at all denied her the needed aid and means for it, or released her from it. His requirements accord with her vows—"Walk after the Spirit;" "Abide in me;" "Be ye holy, for I am holy." And for doing it, he has pledged her in every need, a supply of the Spirit and his own blessed fullness, kindly saying to her, "Lo, I am with you always;" "Fear not, only believe;" "My grace shall be sufficient for thee." And yet from this freely offered grace of her Lord, from his proposed in-dwelling presence, from his sin-cleansing blood, and from the proffered embraces of his perfect love, the church, his bride, has turned coldly, unbelievably, obstinately away, and despised the holy covenant! "She has belied the Lord and said, It is not he"—nor *her* Lord. This is the position of the church now, in this land, with all her increased light. O, how is Christ wounded in the house of his friends! "Surely, as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord."

2. Again, This rejection in the church of her rightful Lord, has of course opened the way for other attachments. These she has eagerly sought, and has given herself basely to other lovers. So mammon, clad in golden glitter, has been welcomed to her heart in the place of her Lord. Her members could afford to forsake Christ to get riches! Often when the pomp and style and pride of life have courted her away, she had yielded to their embraces. She has oft been captivated with the goddess of pleasure, and joined the throng of her devotees, and also as the favor of man, worldly honors, and popularity have beckoned her from her Lord, she has gone after them. She has listened to the syren song of ease and self-gratification, and sunk into their arms; or, on the other hand, has plunged into the cares and business, and bustle of earth, scrambling for its trifles regardless of her Lord. Alas what object, nay what bauble of earth has not been made a rival to her Lord, even in the church herself? "Upon every high hill she has wandered, playing the harlot." "Scattered her ways under every green tree." There has she made her bed and her home, instead of dwelling with her covenant Lord! This the American church has done far more flagrantly than did Israel of old, and yet God threatened to "pour upon them his fury and his jealousy for it," and *did* do it.

3. But further; how has this affected Christ's interests on earth? He has a great work to be done here, very dear to his heart, in promoting that kingdom for which he died. Indeed, all the work he has on earth, is about it; and the church is appointed instrumentality to do it. Now how has this virtual divorcement of herself from Him, affected it? The answer is plain. It has caused his work to become to her a weariness and a drudgery—a forgotten out-of-the-way matter; has left Christians and the church with a multitude of separate, counter interests of their own to look after. For these they have lived, and planned, and cared, and acted, not for Christ, as the early Christians did. They have come to feel that his work and interests were *one thing*, and theirs quite *another*—that, what was done for *Him*, was so much minus to *them*. And so the church, instead of devoting all to Christ and his pleasure as truly the bride, the Lamb's wife, has been ready to filch all from him for her base passions! All she has he has bestowed upon her, and besides, has redeemed her with his own blood; and yet when he has wanted her wealth to carry on his work, he has had to beg it—aye, beg it earnestly at the door of his own bride! And if she has condescended to give him a small pittance, she has not done it as being *his*, but has called it a *charity*. O how must heaven hate that word, "*charity*," as it has been used in the church!

So when Christ's interests have called for attention and labor here and there over the earth, and he has commanded Christians and the church very expressly saying, "Go ye into all the world, and preach the gospel to every creature," that is, Go all

of you, just where my interests require you, and work for me—the general reply has been—Lord, my plans, my cares, my ease, interests and attachments will not permit. These, not Christ, have decided the matter.

And when he has said, "If ye love me keep my commandments," "Take up the cross and follow me," cling to me against reigning sins, against sufferings and reproaches, against principalities and powers, the fear and favor of man, and all the besetments of the world—the reply has been, Lord, it is not convenient. My name and character, my position, prospects, and living, will suffer by it; and so Christ's honor, authority, and claims, have been disregarded, trampled under foot. Even in the lesser daily duties of the Christian in the closet, the family, the social prayer-meeting and the house of God, this same heaven-aborred rule of "convenience," has crept in, and Christ the Lord, in these loving calls is made to wait for almost everything else—perhaps not get attention at all. "Woe worth the day!" It does really seem that instead of studying to do Christ's work, like the early saints, grasping eagerly after it as the only possible gain of the Christian here—our great study and effort has been to get excused from it—leave it undone! "The bride, the Lamb's wife," has been too much taken up with other guests to give much attention to her Lord.

4. And again, Where does all this necessarily place the church—in what connection, what service, what fellowship? Our Lord himself has decided that question. "He that is not with me, is against me." But to be against Christ is to be with Satan. It leaves the church, then, in a virtual alliance with Satan—*married to the Devil!* This language may seem harsh, and I utter it with pain and grief; but the dreadful truth it declares is forced upon us, and it is of no use to conceal it. God sees it, yea the world sees it, and the church herself must see it, and profit by the sight too, before her millennial marriage with the Lamb can come. We cannot indeed, portray that beautiful union of the church with her Lord aright, or strive with success to lead her to it, without first presenting this, her most adulterous and alarming departure from Him.

But my sheet is full. I must continue this article in another number. But here let me say, with the prophet, as I close—"For Zion's sake I will not rest, and for Jerusalem's sake I will not hold my peace, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

Yours for that time.

L. FOSTER.

Atlanta, Ill., Dec. 8, 1856.

Wesley's Testimony.

We may not sell anything which tends to impair health. Such is, eminently, all that LIQUID FIRE commonly called DRAMS or SPIRITUOUS LIQUORS. It is true, these may have a place in medicine; they may be of use in some bodily disorders, although there would rarely be any occasion for them, were it not the unskillfulness of the practitioner. Therefore, such as prepare and sell only for this use, may keep their consciences clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way, to any that will pay, are poisoners-general. They murder his Majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their garden, their walks, their groves; a fire that burns to the nethermost hell! BLOOD, BLOOD! IS THERE. The foundation, the floor, the walls, the roof, are stained with blood! And canst thou hope, thou man of blood, though thou art "Clothed in scarlet and fine linen, and farest sumptuously every day," canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven, there-

fore thy name shall soon be rooted out. Like as those whom thou hast destroyed, body and soul, "Thy memorial shall perish with thee."—*J. Wesley.*

LOVE.

"THOUGH I speak with the tongues of men and of angels, and have not love, I am become sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all secrets, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and give up my body to be burned, and have not love, I am not profited at all." 1 Cor. xiii, 1-3. [*Whiting's Translation.*]

1. "Love forbearth long and is kind."
2. "Love envieth not."
3. "Love boasteth not."
4. "Is not puffed up."
5. "Acteth not indecently."
6. "Seeketh not its own."
7. "Is not passionate."
8. "Doth not surmise evil."
9. "Rejoiceth not in deception, but rejoiceth in the truth."
10. "Bearth all things."
11. "Believeth all things."
12. "Hopeth all things."
13. "Endureth all things."
14. "Love never faileth."
15. "And now remaineth faith, hope, love, these three; but the greatest of them is love. Earnestly follow love."

"When shall love freely flow
Pure as life's river?
When shall sweet friendship glow,
Changeless for ever?
Where joys celestial thrill,
Where bliss each heart shall fill,
And fears of parting chill
Never! no, never!"

"Let us love not in word, neither in tongue; but in deed, and in truth." G. W. AMADON.

An Incident in the Life of a Miner.

It was a gloomy afternoon in the middle of the rainy season so peculiar to the climate of California, that myself and two companions came to a halt, after a long and fruitless search after that precious metal which has drawn so many away from their peaceful homes to become wanderers in a far-off country.

Mine was only one of the numerous instances of hard fortune which seems to merge into a fatality, and to make abortive every effort towards acquiring a fortune, or even a competency. My companions were young men, brothers, who had left the States with their heads filled with golden dreams, and after two years of unparalleled hardship, found themselves in a frame of mind bordering upon desperation, utterly destitute of money and the common necessities of life.

We had entered a small valley in the morning formed by the range of hills near the North Fork of the American River. It took us the whole of the forenoon to descend the precipitous sides of the mountain, and, exhausted by our exertions, we had thrown ourselves under the outspreading branches of a large oak, which stood near the centre of the small level which formed the basin of what appeared, at some distant period, to have been the reservoir of a small lake. I had lighted my pipe, while my friends were engaged in unpacking such scanty provisions as we had remaining. My thoughts had insensibly wandered away to old associations, and I was half-wondering to myself whether I ever would "strike a pile"—the ultimatum which is ever present to a Californian's imagination—when I was startled by a shout behind me. I turned quickly, and found the brothers dancing and leaping about in the most extravagant manner. I rushed up to them, and there, in glittering profusion, lay the cause of their sudden joy: they had rolled a large stone over to serve as a seat, and in doing so exposed to view a "pocket" filled with masses and lumps of gold in nearly a pure state. I congratulated them on their discovery, when each

claimed it as his own: the lie and the blow passed in quick succession, and before I could utter a word they were in mortal combat, rolling over the sward and shifting their positions with the rapidity of lightning. They were mad: the froth flew from between their closely-shut teeth, and they gave utterance to howls of rage that resembled more the shrieks of demons than of human beings. In an instant one jumped up with a yell of victory, grasping a knife dripping with the blood of his brother: he threw himself flat on the ground, with his face and hands on the treasure. It was with feelings better imagined than described that I witnessed this terrible tragedy: everything had passed so instantaneously that I had no opportunity for interference. As soon as I could collect my scattered senses, I proceeded to raise the injured one up. He was stone dead: the knife must have pierced his heart. I was in the act of laying him down, when a cry reached me that will haunt me to my dying hour. I looked up, and—horror of horrors!—saw the other brother half risen from the earth, and in the act of casting from him a huge rattlesnake which had coiled itself around his neck while he had been hugging to his heart his ill-gotten gold. There was a dark, livid spot upon his cheek, which told the tale, while stamped upon his features, ferocity, rage, fright, and utter despair struggled for the mastery. Above all could be heard the clear ringing rattle of the deadly reptile, as, cast from the hand of its victim, it crawled its slow length away into the surrounding chapparal. I entered that valley a young man: I left it prematurely old. I buried both brothers under the old tree which had been the only witness, besides myself, of their early and violent death.

We publish the above for the moral that may be drawn from it, that the love of money is the root of all evil.—*Ed.*

Increase of Crime.

THE principal among our leading contemporaries of the daily press, including the *Herald*, *Tribune*, *Courier and Inquirer*, and *Sun*, have lately directed their attention to the subject of the increase of crime in our midst. They have at length discovered that the speciality on which the *Police Gazette* has been engaged for years is worthy of attention. Crime they all agree has increased, is increasing, and should be diminished. In this we entirely agree with them and shall be happy and prompt to co-operate in working out a remedy and reform: whether they adopt suggestions of ours, or we are called on to fall in with their lead, they will find us equally zealous, leading or following.

As to the facts we all agree. The city swarms with desperadoes of every name and kind. Murders occur weekly, burglaries nightly, and the lesser offences hourly. Our streets swarm with pickpockets. They "work" up and down our principal thoroughfares in the open day and use their supple fingers on the street corners, at the crossings, and about the hotel doors, as if they were pursuing a legitimate and recognized calling. Sometimes they are arrested—more frequently not. The new police stand gaping in ignorant innocence of the character of the men they are especially appointed to look after, gloriously in the dark as to their present operations and their bad antecedents. The number of arrests in proportion to the offences may be as two to ten; and of the two, it is more than probable, that one will be released by the magistrate before whom he is brought if he has not already provided for his liberty by composition and sharing of the plunder with the M. P.

There must be a root to a tree of such noxious power and spreading dimensions. What and where is it? It lies in one word—our elective judiciary. We have no reproaches nor special detractions against our present judges. Most of them we know personally; in their individual characters they are upright, honorable men: and as judges we are willing to believe they do not intend to err: but is it human nature for a man in an honorable and influential office to send to prison the very agents who are to be among the principal supports in keeping him in his comfortable place?—*National Police Gazette.*

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, JAN. 14. 1858.

SYNOPSIS OF THE PRESENT TRUTH, No. 10.

THE 70 WEEKS AND 2300 DAYS (CONTINUED.)

We proceed to inquire,

1. Is the seventh of Artaxerxes, when Ezra received his decree concerning Jerusalem, [Ez. vii.] rightly placed in the year B. C. 457? The following extract* will aid us on this point:

"Ptolemy mentions an eclipse of the moon in the seventh of Cambyzes, which, according to modern astronomical calculation, took place in the night following the 16th of July, in the year of the Julian period 4191, at the beginning of the second year of the sixty-fourth Olympiad. As the vulgar era is dated from January 1st 4714 of the Julian period, it follows that this eclipse was B. C. 523. The date of this eclipse, decided by the unerring record of astronomy is undisputed. Consequently as Petavius observes, it is 'the cardinal point and foundation, on which depend the arrangement of preceding and succeeding times and the concord of sacred and profane history.' (*De Doct. Temp. Lib. x, c. 14.*)"

This was in the seventh of Cambyzes. Cambyzes reigned seven years and five months; or, if we include the seven months of the usurper Smerdis who followed him, according to the canon of Ptolemy, eight years. He therefore reigned one year after this eclipse. He was followed by Darius, who reigned thirty-six years; and he in turn by Xerxes who reigned twenty-one years; and this brings us to the first of Artaxerxes, B. C. 464. These are undisputed records of history, from an undisputed starting point, based on the calculations of astronomy. There can therefore be no dispute in regard to it. The first, then, of Artaxerxes being 464, his seventh would be B. C. 457. Here the canon of Ptolemy places it, which is a canon of undoubted authority, the "accuracy of which is demonstrated by the concurrent agreement of more than twenty eclipses." And before it can be shown to be wrong, the calculation of these eclipses (and they have been repeatedly calculated) must be shown to be incorrect, which is an impossibility.

2. We come therefore to the second inquiry. Did the commission granted to Ezra, answer to the prophecy to restore and to build Jerusalem? What is the intent of that phrase? We answer, to restore the Jewish state, civil and ecclesiastical, and re-settle it according to the law of Moses. A thing to be restored, must be brought back to its original state. The condition then of the Jewish state and church previous to the captivity, we may take as a standard for its restoration after that event. But how was it with them previous to the time of Ezra? The Scriptures were in a manner lost, the people in a profound ignorance of the law, the worship of God neglected, and everything in great disorder and confusion. This we learn from the reformation which Ezra set about on his arrival at Jerusalem.

We read in Ez. vii, 11, "Now this is the copy of the letter that king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord and of his statutes to Israel." "The letter then follows, written not in Hebrew, but in Chaldaic, or Eastern Aramic, the language then used at Babylon. At the 27th verse the narrative proceeds in Hebrew. We are thus furnished with the original document, by virtue of which Ezra was authorized to 'restore and to build Jerusalem.'"†

The decree commences, "Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace and at such a time, I make a decree," &c.; and after granting certain favors to the house of God at Jerusalem, it closes in the following words: "And thou, Ezra, after the wisdom

of thy God, that is in thine hand, set magistrates which may judge all the people that are beyond the river, all such as know the laws of thy God, and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."

What could be required more ample than this commission to establish the government, enforce the observance of the law of God, and punish those who transgressed? At any rate no other instance of a decree so comprehensive as this can be found since the captivity.

"Sir Isaac Newton justly observes* that the dispersed Jews became a people and a city; when they returned into a body politic; and that was in the seventh year of Artaxerxes Longimanus, when Ezra by the king's commission, elected magistrates all over the land, to govern the people according to the law of God and of the king: *under Ezra they first became a polity or city by a government of their own.*"

However much stress may be laid upon the expression to *build* the city, nothing can be urged from it as an objection against the decree in question; for that Ezra understood himself fully empowered to proceed with the building of the city and the wall is evident from his prayer, as recorded in chap. ix, 9; and that he understood further that the conditional prophecies concerning his people were then fulfilled in that restoration is evident from the closing words of that prayer, when he says, "Should we again break thy commandments and join in affinity with the people of these abominations, wouldst not thou be angry with us till thou hadst consumed, so that there should be no remnant nor escaping."

But further, seven weeks (49 years) are allotted to the building of the street and wall in troublous times. The reckoning of the time can of course only commence with the commencement of the work; and the work did not commence till the Autumn of that year in which Ezra went up; for it was not until the fifth month that he reached Jerusalem. Ez. vii, 8. And in just forty-nine years from this time the work was completed in the last act of reformation by Nehemiah, recorded in the last chapter of his book.

Says Prideaux† under the year B. C. 409, "In the fifteenth year of Darius Nothus ended the first seven weeks of the seventy weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation, which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, just forty-nine years after it had been first begun by Ezra in the seventh year of Artaxerxes Longimanus."

It is said that the surest way to root out error, is to plant in the truth; and as we have found a decree which in its extent, fully includes the work contemplated in the prophecy, and makes the most perfect harmony in the commencement, intermediate dates and termination of the seventy weeks which were to be dated from it, it would hardly seem necessary to dwell further on this point. But as the commission of Nehemiah in the twentieth of Artaxerxes, thirteen years after the decree to Ezra, has been by some zealously and confidently claimed as the starting point of the seventy weeks and 2300 days, it demands a passing notice. Far be it from us to say anything derogatory of Nehemiah or of his work. He was a holy man, and his work an important one; but the utter impropriety of making it the data for the commencement of the prophetic periods will be seen when we consider that it was but a continuation of the work with which Ezra had been commissioned, and which he had commenced thirteen years before. And that it was but a continuation of that work is evident from the following facts:

1. The occasion of Nehemiah's petition to the king for permission to go up to Jerusalem was the report

which certain ones, returning, had brought from thence, that those in the province were in great affliction and reproach, that the wall of Jerusalem also was broken down, and the gates thereof burned with fire. Neh. i. Whose work were these walls and gates that were broken down and burned with fire? Evidently the work of Ezra and his associates; for it cannot for a moment be supposed that the utter destruction of the city by Nebuchadnezzar, 144 years previous to that time, would have been reported to Nehemiah as a matter of news, or that he would have considered it, as he evidently did, a fresh misfortune calling for a fresh expression of his grief. A decree therefore authorizing the building of these, had gone forth previous to the grant to Nehemiah.

2. Those who contend for this decree, lay much stress on the phrase, "*to build*," as though the literal building of the city was all that was involved in the prophecy, and this Nehemiah got express permission to perform. But we have already seen that walls and gates were built and broken down previous to his going up. We have also seen that if we are confined to the literal building of the city, the decree of Cyrus has the preference to all others; and this is a sufficient refutation of the idea. But further, we find in Nehemiah, chap. vi, 15, that the work of building which he went to perform was all accomplished in fifty-two days; whereas for the building of the city in the sense of the prophecy there are allowed seven weeks or forty-nine years.

3. There is not a specification in the grant to Nehemiah which is not included in the decree to Ezra; while the latter is much more full. It is therefore utterly inadmissible to pass over the greater event, and fix upon a subsequent one of less importance, to mark the commencement of an important era in prophecy.

4. Reckoning from the commission to Nehemiah, B. C. 444, the dates throughout are entirely disarranged; for from that point the troublous times which were to attend the building of the street and wall did not last seven weeks or forty-nine years. Reckoning from that date the 67 weeks or 483 years which were to extend to the Messiah the Prince, bring us to A. D. 39-40; but Jesus was baptized of John in Jordan and the voice of his Father heard from heaven declaring him his Son, in A. D. 27, thirteen years before. According to this calculation, the midst of the week which is marked by the crucifixion is placed in A. D. 44; but the crucifixion took place in A. D. 31, thirteen years previous. And lastly the 70 weeks or 490 years, dated from the twentieth of Artaxerxes, extend to A. D. 47, with absolutely nothing to mark their termination. Hence if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure.

5. We have no evidence that the permission given to Nehemiah was anything but verbal. We have no record of there being anything given to him but certain letters to the keeper of the king's forest, the governors beyond the river, &c.; and if these constitute the decree, the prophecy should read decrees; for there were more than one. But these letters were not addressed to Nehemiah; and of so little importance were they considered by the sacred historian, that he has seen fit to preserve no copy of them, but simply to state their import. While on the other hand, the decree to Ezra was one decree, it was expressly called a decree, it was addressed directly to Ezra, and the Holy Ghost has thought proper to transmit a copy of the original document to the present time.

With these facts in view, no one can long hesitate between the respective commissions of Ezra and Nehemiah, as to which properly marks the commencement of an important prophetic period. Previous to 1844 no Advent believer thought of contending for the latter commission, but since the passing of that time, there has existed in some minds a seeming necessity for the removal of the original dates; and as "necessity is the mother of invention," so it gives

* Analysis Sacred Chronology, pp. 141, 142.

† Advent Shield, No. 1. Art. Prophetic Chronology.

* Scott's note on Dan. ix, 25-27.

† Connection, Vol. 1, p. 322.

some the power of magnifying molehills into mountains.

The application of the argument, thus far, on the 70 weeks and 2300 days remains for our next.

(To be Continued.)

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

(Continued from No. 8.)

IN 1850 we commenced publishing the REVIEW AND HERALD at Paris, Me. As friends were few, and generally poor, we chose this country location to save expense. Here we found some joys and many sorrows. Our hearts were often cheered by the success of the few traveling brethren, in bringing some to the truth. But those were days of poverty, deprivation, toil and anguish of spirit. We labored ardently to bring some to a knowledge of the truth, divided our scanty purse with them, and at the same time were suffering for the comforts of life—and because they could not rule us in the work to which God had called us, became bitter enemies, and at times turned the hearts of many of our brethren against us. These things saddened our spirits, and carried us almost into the grave. With feeble health we traveled from town to town, from State to State, preaching the Word, and holding conferences, and at the same time issuing the REVIEW once in two or three weeks.

About this time Bro. J. N. Andrews commenced his labors, which was no small reinforcement. Faithfully has this dear brother labored in the cause of unpopular Bible truth, which is now blessed with his clear expositions of Bible truth in some of our most important publications. These speak to the hearts of many, though he at present is nearly silent. Worn with labor, and greatly reduced in strength, so much so that there could be but little hope of his recovery, he left the work to find rest, and if possible, recover his health. We are happy to learn that his health is greatly improved, and that he desires again to devote himself to the work. Bro. Andrews has shared quite largely in the disappointments of those who have for a few years past moved to the West without means. We hope the time is not far distant when our dear brother and fellow-laborer will engage again in the cause of present truth, when those who have so long desired it, can read from his pen, hear his voice in defence of the truth, and in return supply all his wants.

We left Paris, June, 1851, to attend conferences in the State of N. Y., and finally, by the advice of brethren, issued No. 1, Vol. II, of the REVIEW, in a new and much improved dress, at Saratoga Springs, N. Y., Aug. 5th, 1851. Up to this time we had had no permanent home, but had traveled as the way opened, and had stopped to write and publish where brethren made us welcome. Our two dear boys were from us, and six hundred miles from each other. *This was a sacrifice.* Some give a little of their abundance and call it a sacrifice; but such know nothing what it is to sacrifice for the truth's sake. By this time quite a host of brethren had been raised up, especially in Vt. and N. Y. Bro. Ingraham took a stand with us, and some others we might mention. Our publications were a great help, and preachers were self-sacrificing and active.

In March, 1852, a General Conference was held at Ballston, N. Y., when it was decided that the REVIEW should be published at Rochester, N. Y., and that the necessary sum should be raised by donations to purchase type, hand-press, &c. A Financial Committee was chosen, from which, however, we received but very little assistance. But as the good hand of the Lord was in the work, and the brethren having a mind to work, we were able to get printing materials together, and to issue No. 1, of Vol. III, of the REVIEW at Rochester, N. Y., May 6th.

This was a new and important era in the progress of the cause. Here commenced Bro. Andrews' Letters to O. R. L. Crozier, which not only exposed the weakness of the no-Sabbath heresy, but the deceitful manner in which some who held it handled the word of God. Success attended the cause east and west. Bro.

Phelps and Waggoner through incessant toil raised up witnesses for the truth in many places in Wisconsin. Bro. Cornell and Cranson were greatly blessed in Michigan. Bro. Bates was having his usual success in "all the world," or, in the different States, and in the Canadas, through which he so rapidly passed, and the other brethren in the State of N. Y., and New England were reporting success.

In the Autumn of 1852 we attended a series of conferences in Central and Northern N. Y., Vt., N. H., Mass. and Me. These meetings were generally attended with great success. On this tour we first met with our much beloved Bro. Byington, Hutchins and Barr, who continue firm friends of the cause, and devoted laborers. We rejoice that so many have escaped the deceptive power of Spiritualism and other heresies, and that they now stand firm in the truth. We also feel an undying love for those dear ministers of Jesus who took their stand with the truth, and have toiled and suffered much. God bless you, dear brethren; the chief Shepherd is very soon coming; then, O then, the crown of unfading glory, and the weary pilgrim's eternal home and reward. We would say to other dear brethren who should labor publicly, but are kept from doing their duty by home cares, unwilling friends, or great fear of moving too fast, break away, launch out, do your duty. Remember, your talent will be required with usury.

It is evident, however, that with the increase of numbers in 1852 and 1853, there was not a corresponding increase in consecration and in the graces of the Spirit. The truth was being more clearly brought out, and many were embracing it, and at the same time the standard of consecration, self-denial and sacrifice was being lowered among us a people. There was a great increase of numbers. The scripture evidences of our position were the themes of public lectures, and close, practical preaching was evidently too much neglected, and most Sabbath-keepers became quite satisfied with the form without the power. Hypocrites crowded into the ranks. Men destitute of principle, and having a seared conscience, professed the Sabbath. And the spirit of the world prevailed in the body.

About this time Stephenson and Hall joined the ranks with all their Campbellism and Age to Come, which have no more agreement with the spirit of the present truth than darkness with light, Belial with Christ. Wisconsin was a promising field of labor till these men entered it. Bro. Waggoner had sacrificed his home in spreading the truth in that State, and Bro. Phelps had labored ardently, and with much success. But alas! wolves in sheep's clothing entered the fold, and have accomplished their work of death.

When we were in Eldorado, Wis., June, 1854 Elds. Stephenson and Hall stated to us that they were firm believers in the Age to Come. We asked them if they had ever known one sinner converted, or a backslider reclaimed as the fruits of preaching Age to Come. The answer was, No. We then asked if that, in their opinion, much harm had not been the result of preaching Age to Come, in dividing the Advent people. The answer was, Yes. We inquired, Then why preach it? The reply was, We are willing to waive the subject, and unite on the Third Angel's Message, if those who oppose the Age to Come will do the same. (Reference was then made to some remarks against Age to Come, in the REVIEW by J. B. Frisbie, &c.) We then stated that we could speak in behalf of brethren East, and that they would be willing to waive the subject. At this point in the conversation, said Eld. Stephenson, The Age to Come is premature, it is future truth, it is not the present truth, and if the Third Angel's Message had been presented to us at the time the Age to Come was, we should not have taken hold of the Age to Come.

At that time we bound S. and H. to our heart with the strongest feelings of sympathy and love. At their frank and apparently honest statement that they wished to waive the discussion of the Future Age, and unite on the Third Message, we wept tears of joy. We hoped much for the cause in the West. We spoke of them

through the REVIEW in a manner to cause great confidence to be put in them by the brethren East and West. This, with their talent, gave them access to the hearts of all the brethren in Wisconsin. They soon, however, began to talk out their views of the Future Age in private, next in public. They next began to find fault with the REVIEW, and sow the seeds of jealousy and discord. Our beloved Bro. Waggoner became much discouraged at this state of things, and went to laboring with his hands. Bro. Phelps sympathized somewhat with those who were casting an influence against the REVIEW, and finally left the work through discouragement. The good cause in Wisconsin is almost a total wreck.

We do not feel disposed to censure those in Wisconsin who have been deceived by S. and H. No one has been more deceived than we have, and probably no one has suffered more. And we freely confess that the compromise at Eldorado was wrong on our part. The REVIEW should have borne a plain, decided testimony against the Age to Come. If Bro. J. H. Waggoner had then spoken through the REVIEW, as he since has, on that subject, it probably would have saved many in Wisconsin from the deception they have been under, and we should have been saved many hours of keenest anguish. But his hands were tied, while S. and H. were acting a deceptive part. We now see that our anxiety to add numbers and strength to the ranks led us to take steps which exposed the cause to be injured by these men. We hope to be forgiven by all who have been injured by our lack of judgment, and may we learn a lesson by the errors of the past which shall be a blessing in our future course.

While the disaffection was taking place in Wisconsin, a similar work was going on with some in Michigan and other places. Church discipline was urged through the REVIEW, which was very disagreeable to some in the ranks who wished to have their own way, and hated reproof and instruction. They chose to be teachers, when they should have been learners. They went out to teach the truth without being sent of the Lord, or approved by the church, and sowed the seeds of discontent, disunion and death wherever they went. Some of them were labored with and reprov- ed. Others did not receive as much approbation and attention as they desired. And not a few were rebuked of the Lord for their unchristian, reckless course. This aroused their jealousy and wrath, and finally they started a sheet of slander at Jackson, Mich., which met the feelings of all those who were ready to be inspired with jealousy and a feeling of hatred and revenge toward those who had reprov- ed them for their wrongs, and they all poured forth their feelings of bitterness and wrath into this sheet.

This was a cause of great grief to many dear brethren, and it appeared for the time that the precious cause was being injured. But this sheet was manifesting hearts, and purifying the body. It was evident to all decent people that those who would go with such a sheet were not fit to go with the saints. We will mention some of the leading men in this faction, and their position when last heard from. Wyman, rejected by his party for crime, and a town charge. Bezzeo, their editor, fined \$25 for presenting a pistol, and threatening to shoot a scholar in school. Case, run out as a preacher, and fishing on the lakes. Chapin, in a clothing store. Lillis, a Spiritualist. Russel and Hicks had denounced Bezzeo and the publishers of their sheet hypocrites, and were standing alone. It seems that as soon as these restless spirits went out from the body by themselves, that they immediately went to biting and devouring one another until not one of the eighteen messengers of which they once boasted as being with them is now bearing a public testimony, and not one place of regular meeting to our knowledge among them east or west.

The true friends of the cause have been led by these things to see the necessity of bearing a bold and independent testimony for the truth, and for the gifts of the Holy Spirit. And that gift which was so despised by the faction, never was prized by the body as now. The faction has crumbled and disappeared, and the body has risen in union and strength. And

where one destitute of moral worth has left the ranks, four of real worth have joined the ranks of Sabbath-keepers. At the time of the disaffection, when the effort was to break down the REVIEW, the church property at the Office was only \$700; since, it has increased to \$5000. Then there were but about 1000 paying subscribers, now there are near 2000, besides quite a free list.

We mourn our lukewarm condition. We have nothing to boast of. But thanks be to God who has given the truth the victory thus far through our Lord Jesus Christ. The truth will triumph. Though those who now profess it be laid aside for their unfaithfulness, God can raise up a faithful army to fight his battles, and wear the victor's crown. But those who have stood the storms of the past will not fall away now. Though many who have not the truth in them sufficient to move them cheerfully to action may be shaken out, and left behind, yet the faithful ones who have toiled on, groaning, sighing and crying for salvation and deliverance, will go through to the city of God, and share their everlasting rest.

J. W.

(To be Continued.)

THE THREE MESSAGES.

Once, twice, yea thrice, our God hath spoken,
That God whose word can ne'er be broken;
He speaketh once, again, again
He speaketh, shall it be in vain?

An angel came from realms of light,
To this dark earth, he winged his flight;
Thro' every land in haste he flew,
The nations heard his message too;
'Twas this, loud uttered from on high:
"Fear God, the judgment hour is nigh."

Quick another angel follows,
With a solemn voice he cries,
"Babylon the great, is fallen,
Never more will she arise.
With iniquity she hath filled her cup,
And the nations eagerly drank it up;
Her plagues shall come in a single day,
And her glory shall utterly fade away."

And the third angel followed them,
In warning tones he speaks to men;
All he has met has he besought,
Image or beast to worship not;
If any do, they have his word,
On them shall wrath unmixed be poured;
And God in indignation dire,
Shall give them to consuming fire.

O hour of fate! O day of dread!
No mercy then, but wrath instead
Will fall upon a guilty world,
From pride to swift destruction hurled.
Lord, keep us from the tempter's power,
And save us in that dreadful hour.

SARAH A. HALLOCK.

Ulysses, Penn.

Conversation.

LUCY. So then, Mrs. Thoughtful, you've got to be an Adventist, have you?

MRS. THOUGHTFUL. I am happy to say that I believe the coming of Christ is near. Do you know the meaning of "Advent"?

L. Not exactly; but I know it is a very unpopular name, and Aunt Nelly says they are Millerites, or something like that.

MRS. T. Advent is from *ad* and *venio*, Latin words, signifying "to arrive at," and an Adventist is one who believes in Christ's coming, according to the prophecies of the Bible.

L. Is that it? Well, now there's no harm in that; but they say you are Sabbatharians.

MRS. T. We keep the Sabbath which was instituted by God.

L. Aunt says it is all fanaticism.

MRS. T. The word fanaticism is from *fanaticus*, a Latin word, signifying wild, crazy, and certainly this term would be more properly applied to a wicked world who are mad upon their idols, than to those who are wholly engaged to please and obey the Creator, to whom we owe our life and all its blessings.

L. I think, Mrs. Thoughtful, I am more charitable than you are. I am willing to give every one

credit for sincerity. "Live and let live," is my motto.

MRS. T. The word charity is misunderstood; you will find that Paul in describing charity says, it "rejoiceth not in iniquity, but rejoiceth in the truth." It is far from Paul to give license to sin by exalting charity.

L. Is Paul's definition of charity according to Webster?

MRS. T. I have not examined Webster, but we must remember that Webster gives the commonly received definition, and when we wish to find what Paul means by the word charity, we must take Paul's definition, found, 1 Cor. xiii.

JOSEPH CLARKE.

Another Year has Gone.

DURING the last week of the year 1857, I have been led to think over and ponder upon the past year, and ask myself, how have I lived, and what have I done to glorify God, and what have I done by way of precept and example which would influence others to seek the Saviour and embrace the truth? I acknowledge and confess with some feeling of heart, that my past course has in many respects been crooked. O that I could recall some of the precious hours of the last year. I am sure that I feel heartily sorry that I have made no more progress in my journey to Mount Zion.

But notwithstanding all my unfaithfulness, and the little I have done, I remember with some degree of thankfulness, God's goodness to me. I have enjoyed many sweet and precious seasons, not only in secret and around the family altar, but with my brethren and sisters in social worship in the house of God.

Brethren and sisters, would it not be well for us all to look back upon the past year, and think how God in his mercy has blest and fed us along, how much of his blessed truth has saluted our ears, and how much of the true light has been shining on our path. O how many sharp, cutting testimonies have been given us of the Lord, to wean our affections from this poor earth. I think we can say, at least the most of us, that the year has not been altogether a lost one. We have, I think, reaped great spiritual benefit by trusting in the Lord.

Can we not say of a truth, and feel in our hearts that we have made some progress in overcoming? Have we not gained some victories? It is true we have had some severe combats with the enemy, but have we not sometimes trampled Satan under our feet and put him to flight? I think we have. It has been because the Lord has helped us. It has been because he has given us grace. I can remember many times during the last year, when clouds of darkness have overshadowed the little church here; but the Lord in whom we have trusted, in answer to our strong cries has dispersed the clouds, and light has broke in upon us, and we have felt the sweet melting Spirit of Jesus in our midst.

Who among my brethren and sisters are willing to covenant anew with me that they will spend the coming year better than they have the one just past? Will we not pray and watch more? Can we not and will we not struggle more and more for victory? Come dear brethren and sisters, join with me in renewing our covenant, and consecrating ourselves wholly to the Lord. We will take our place at the feet of Jesus, low in the vale of humility. O that the coming year may be a glorious year to the remnant, who are resolved on keeping the Commandments and seeking for the Faith of Jesus.

Your brother in the Lord S. B. WARREN.
Battle Creek, Mich., Jan. 2d, 1858.

LETTERS.

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

From Sister Abbey.

DEAR BRETHREN AND SISTERS: When I look back thirty years and bring to mind how Christians then used to live, how much praying, what watchfulness,

what humility was manifest, how careful they were of each other's reputation, what separation from the world in dress; and look abroad now over the land, and see the contrast, my very soul is sick, and cries out, The walls of Zion are broken down, and the watchmen, where are they? O, for a trumpet voice to awaken the world to a sense of their danger. Ought not we who have the light on the prophecies, and profess to be looking for the second coming of our Lord and Saviour, to be more awake? O how fearful is our condition, if we do not arouse ourselves from this lukewarm state. The prayer of Habakkuk is surely applicable now, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Let the cry go forth from every heart, Lord revive us: all our help must come from thee.

Jesus says, "I am the vine, ye are the branches." According to Nahum, the branches have been marred. How? By pride, covetousness, love of the world, self-esteem, until the professed followers of Christ have forgotten what God requires of them: viz., to come out from the world and be separate from them. But there are a few who sigh and cry for the abominations that are done in the land. The angel was told to set a mark upon the foreheads of such. What is it? Surely it must be the seal of the living God. I am still hoping that soon deliverance will come to all the dear saints of God. Surely the Lord will avenge his elect, and that speedily.

Yours hoping for an inheritance upon the new earth.

L. B. ABBEY.

Hubbard's Corners, N. Y.

From Bro. Gerould.

BRO. SMITH: I feel to praise my God for what he has done for me, poor and unworthy as I am. He has shown me the light of his holy Sabbath, for which I feel to exalt his great and excellent name. It is but a short time since I embraced the present truth, and I can truly say that I never enjoyed myself better than I have since then, and by the grace of God I am determined to run the whole length of the Christian race.

We are having a good time here. The church seems to be moving along towards the kingdom. O that we may all have on the wedding garment. I think there is a prospect of more going with us. There seems to be quite an interest manifested for the truth. I rejoice that I ever heard the Third Angel's Message, and that God gave me a disposition to heed it before it was too late. I feel, my brethren, that the time is short, and I want to improve every moment in trying to advance the cause of my Redeemer.

LYMAN GEROULD.

Caledonia, Mich., Jan. 1st, 1858.

From Bro Steward.

BRO. SMITH: I feel to rejoice that the evidences of the soon coming of Jesus are thickening and multiplying around us. He has truly been a long time absent from his lonely and tried ones. His kind assurance is, "If I go and prepare a place for you, I will come again and receive you unto myself." And again, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Yes, dear brother, if we are only faithful in that which God has committed to our trust, we can even now rejoice in these precious promises, and finally receive the welcome applaud, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Blessed thought!

I would say to the traveling preachers, I would be glad to have them call on me, two and a half miles west of Mauston. The cars now run to this place from Milwaukee. We would be glad to meet some of them in this world of trial. Here in this vicinity is an ample field for labor. The community in general are anxious to hear. I am doing all I can to instruct them, but I cannot fill one half of the calls. I pray God that he would raise up, qualify and send forth more laborers into this great harvest-field which

is already white for the harvest. The brethren in this place begin to see the necessity of a more thorough consecration to God and his cause. May the Lord help them to arise and gird on the whole armor of God. Brethren, pray for us.

Yours in hope of immortality.

T. M. STEWARD.

Mauston, Juneau Co., Wis., Dec. 31st, 1857.

P. S. I would say to the brethren through the *Review*, that my P. O. Address is Mauston, Juneau Co., Wis.

T. M. S.

From Sister Pratt.

BRO. SMITH: I thank the Lord for the *Review*, which comes weekly, laden with precious truths. It is all the preaching I have heard for almost three years. I have no one to meet with on the Sabbath but the Lord, who is always faithful to his word. Many times while it has rejoiced my soul to hear through the *Review* from the dear saints, I have felt it my duty to throw in my testimony also; but feeling unworthy to do so, I have delayed till now.

When I look back on my past life and see how many crooked paths I have made, I wonder that God has not cut me off as a cumberer of the ground; but I feel like heeding the counsel to the Laodiceans to be zealous and repent; and I desire the prayers of the dear saints, that I may have the gold, white raiment and eye-salve, that I may be in readiness when the Lord shall come for his people.

It is a new field here in this city. They have never heard of the present truth except by me, and many are enquiring after the truth. They say that we may have the M. E. church as long as we will preach the Bible. I would like to have some of the brethren come and preach to us if they can. Our P. O. address is Naperville, Dupage Co. Ills. If any of you can come, please send me word.

ELECTA A. PRATT.

Naperville, Ills. Dec. 20th. 1857.

From Bro. Sharpe.

BRO. SMITH: I can truly say that I feel to rejoice in the truth of the Third Angel's Message, which brought me to see my lost and undone condition, and the necessity of securing for myself that glorious immortality which is promised to those that keep the Commandments of God and the Faith of Jesus. There are seven Sabbath-keepers in this place. We met together on the last Sabbath, and Brn. Rhodes and Holt were present. They gave us some encouraging remarks, and we had a refreshing season from the presence of the Lord. I believe the signs of the times tell that Jesus' coming is near, even at the doors.

It cheers my heart to read the precious promises contained in God's word. The Lord has said, Return unto me, and I will return unto you. This is a glorious promise. O that the Lord would help me to live in such a way and manner as will be well pleasing to him. He has also said, Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. O that the Lord would help me to be more diligent in doing the things he has commanded me to do that I may have right to the tree of life, and enter in through the gates into the city.

Yours striving to overcome.

WM. D. SHARPE.

Green Spring, Ohio.

From Bro. Hough.

BRO. SMITH: While reading the communications in the *Review* from the scattered remnant, it cheers my heart to think that we have such an organ through which we can communicate with each other; and I would say that my heart is with those that are trying to keep the commandments. We are living in a trying time. We must be a tried people, a despised people, a meek, humble and pure people. The promise is to them that have clean hands and pure hearts.

Reader, is this your happy lot? If so, you have

made the good choice that will shield you when the wrath of God will be poured out without mixture. I often ask myself the question, Shall I ever overcome and stand on mount Zion? It is my wish to go with you to the kingdom. I find it will take the whole heart to perform the work. I have been too lukewarm, but with the help of the Lord I am determined to meet you in the kingdom. I crave an interest in your prayers.

A word to those that use tobacco. I have been a slave to tobacco for some twenty-eight years, and have not been slack in burning incense to Baal; for it was my first business in the morning, and the last thing at night, and I verily thought that I could not live without it. I have in some cases ordered it to patients to cure or stop diseases, but have found out by my own experience for the last nine months that tobacco was not made to chew or smoke, as I have not used a particle for about that length of time, and have not enjoyed such health for thirty years. I would say to any brother or sister using it, try the effect of its disuse.

J. D. HUGH.

Rochester, Mich., Jan. 1st, 1858.

From Sister Strong.

BRO. SMITH: I feel that we are living in a solemn time, while the scenes of this world's drama are about closing up, and the last work is being done for the remnant. Soon the work of ministration in the Sanctuary will be finished, and then he that is holy will be holy still, and he that is filthy will be filthy still; and while the Lord is at work for his people in a wonderful manner, let us be up and doing, and get that preparation which we must have in order to stand the trying scene which is just before us. I feel that we need more of the tried gold, the white raiment and eye-salve. I feel that I must have a deeper work of grace in my heart, and die to sin and self daily; for now, while Jesus is in his holy temple, he will accept of our sacrifices, offerings and prayers, while in a little way from this, the cries of many will come up in vain. Then there will be no Mediator in the Sanctuary, no great High Priest to plead for us. O that we might now see these things as they are, and that we might see ourselves as we are, and not be willing to think our cases better than they are. O that we might bring the solemn scenes of eternity before us now, and wake up before it is everlastingly too late. Pray for us. We need the prayers of the brethren and sisters for the church here.

FRANCES STRONG.

West Milton, N. Y., Dec. 28th, 1857.

From F. F. Warren.

BRO. SMITH: It is a little over a year since my companion and myself commenced trying to keep all the commandments of God. When Brn. Loughborough, Ingraham and Cottrell came to this place one year ago last July, we were living in open violation of the fourth commandment, and I fear of most of the other nine; for we were much more zealous in striving to obtain the gold that perisheth, than the true riches; but praised be the Lord who sent his servants this way to search for perishing souls, we attended the tent-meeting, more from curiosity than from any expectation of being benefitted by the preaching; but when we found that they sustained their views from the Bible, we listened attentively.

When the subject of the Sabbath was brought up, we thought they had better have left that untouched; but before the close of the first discourse we were compelled to admit that their views were not without foundation in the word of God. At the close of the meeting we went home and began to search our Bibles to see whether these things were so, and soon became convinced that there was no other way to be saved only by keeping all the Commandments of God and the Faith of Jesus. We found that our Bible is indeed a blessed book, and by the grace of God we mean to follow its divine teachings. The churches in this place are very bitter against those who keep the Sabbath. There are but three families who are trying to keep all the commandments. We have meetings every Sabbath, and are trying to let our light shine. We feel that we need much help from the Lord to enable us to be like our blessed Pattern. Pray for us that we may overcome.

Yours seeking for immortality.

F. F. WARREN.

Westfield, Pa., Dec. 29th, 1857.

From Bro. Marks.

BRO. SMITH: Although as I look at the straitness of the way, and see the message rising, I fear for myself lest I should not rise with it, yet I rejoice to see the work of God move on. Though opposed on every hand, yet a people that will give up all for heaven, will go through, keeping the Commandments of God and the Faith of Jesus. Among that people I want my lot cast, and with them I wish to share in the reward that will be given to the saints. But I must give up all for the truth, and obtain the gold tried in the fire, the white raiment and the eye-salve, if I would have salvation when Jesus comes. I have acknowledged the testimony to the Laodiceans to apply to us, but I have not been as zealous in reforming as I should have been. I want the door of my heart open and Jesus to come in and sup with me and I with him.

Dear brethren and sisters, let us not bar the Saviour out of our hearts. We shall do it if we have any idols there, or if we cleave to the things of this world instead of helping to carry forward the work of God. The closing work of salvation, and the time of trouble are just before us, and if we would have God for our friend then, we must be found trying to advance his cause now. The work will go forward, whether we participate in it or not. God has no need of us; but there is a time coming when we shall need him. Yes, we shall need a friend that will stick closer than a brother. I feel like crying to God to spare his people, and save us from being spued of his mouth. I want that consecration that will abide the storm that is coming, and that faith that overcomes the world.

"Wake up brother! wake up sister!
Seek, O seek this holy state,
None but holy ones can enter
Through the pure, celestial gate."

A. A. MARKS.

Jackson, Mich., Dec. 17th, 1857.

From Sister June.

BRO. SMITH: I feel to praise God for what he has done for me, in permitting me to hear the Third Angel's Message. I want to live soberly and watch unto prayer, knowing that the end of all things is at hand. I want to be ever reconciled to the holy will of God and keep constantly in my mind the words uttered by holy lips in Gethsemane, "not my will but thine be done." It is about six months since I embraced the present truth; and it is as dear to me as it was at first. The holy Sabbath is truly my delight; and although every earthly friend forsakes me, I feel determined to keep the commandments while I live.

Your unworthy sister, striving to overcome.

MARY JUNE.

Burlington, Mich., Dec. 31st, 1857.

Sister M. Johnson writes from Finley, Ohio, Dec. 20th, 1857: "I believe the Lord has a few precious jewels here, and I long to see the sealing message speed on its way, until all God's honest children are brought out and sealed for immortal glory. I am determined to throw in my all for the advancement of this glorious cause; and although my means are very limited, yet I will give willingly, time, talents, or my life, so that my skirts may only be clear of the blood of souls."

Hints to Ministers.

EXPECT much, and much will be given. Souls are perishing every day; and our own entrance into eternity cannot be far distant. Let us, like Mary, do what we can, and no doubt God will bless it, and reward us openly.

Seek to be lamb-like; without this all your efforts to do good to others will be as sounding brass, or a tinkling cymbal.

Get much of the hidden life in your own soul; soon it will make life spread around.

Never forget that the end of a sermon is the salvation of the people.

"Cleave to the Lord;" not to man, but to the Lord. Do not fear the face of man. Remember how small their anger will appear in eternity.

O, fight hard against sin and the devil. The devil never sleeps; be ye also active for good.

But an inch of time remains, and the eternal ages roll on forever; but an inch on which we stand and preach the way of salvation to the perishing world.

It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.—*Ed.*

Consult the precepts of Scripture, and look at the example of the Saviour. The question, "How would Jesus have acted?" would throw light on many difficult cases.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JAN. 14, 1858.

THE Spiritual Age, after some months' suspension on account of the pressure of the times, again makes its appearance among our weekly exchanges. Published at Boston, New York and Chicago.

Bro. J. H. W.'s manuscript for the continuation of "The Nature and Tendency of Modern Spiritualism," not received for this week's issue.

The brethren at Burr Oak, Colon and Burlington greatly desire a visit from Bro. Waggoner. J. W.

Those laboring in the Review Office assemble in the Editor's room at one o'clock each day to pray for the blessing of God upon themselves and the work in which they are engaged. These are precious seasons. All feel the importance of a more complete consecration to God. And as we draw nigh to the Lord, he draws nigh unto us. Praise his holy name. Brethren and sisters, pray for us. J. W.

School at Battle Creek.

Bro. J. F. Byington designs commencing a School in Battle Creek the first day of February, 1858, for the benefit of the children of Sabbath-keepers in the place, and also those abroad. Much anxiety has been expressed by several brethren and sisters in other towns in regard to sending their children to a good School in Battle Creek. This, and the wants of our own children, has induced us to invite Bro. Byington to open a School here.

Bro. B. has worked in the Office several years. His success in teaching has been good. Teaching is the business of his choice, and we expect he will teach an excellent School.

Youth and children sent here to school will have to comply with the rules of the Teacher, and the wishes of the Committee, out of School, as well as in School, who will find them boarding places with brethren on reasonable terms. Those wishing to send scholars, will please write immediately to

ELD. JAMES WHITE.

From Bro. Cottrell.

DEAR BRETHREN: It is still my earnest desire to be faithful to God and go through with the remnant of his people to the promised, heavenly inheritance. I expect trials all the way, I expect our faith will be tested, but when we are purified, made white and tried, we shall receive the crown of life. We have often resolved, come life or come death, we would be faithful—that we would forsake all for Jesus—that we would have all that God has given us upon the altar—that we would present our bodies a living sacrifice to God, and be ready to lay down our lives even in the cause of our blessed Redeemer.

It seems to me that we are fast approaching the trial of our faith. That soon it will appear whether we love in word alone, or in deed and in truth. I feel, for myself, that the time is come that I must prove my zeal in the cause of truth, and feel and know that I am all consecrated to God. And I do want to be faithful and prove my allegiance to the King of kings. It is easy to talk of valor at a distance from the battle, but when we draw near to the enemy our courage is tested. May God arm us for the conflict! May we be prepared for the suffering part of religion.

"There's the suffering ere the glory—
There's the cross before the crown."

Now is the time for us to be zealous in the cause of the Lord. Now is the time to watch and pray, and fight the fight of faith, and win the conqueror's crown. Soon our Deliverer will come and give eternal life to all the finally faithful. Then, O the joys of the redeemed! the perfect bliss of the overcomers! I will thank the Lord for his goodness in redeeming men. I feel to praise him that he will bestow the matchless gift of eternal life on the overcomers, though I should not overcome. But I hope that by your prayers and the intercession of Jesus, our High Priest, to share with you in the bliss of the world to come. I want to meet there those with whom I have held sweet communion here. I want to see all the pilgrims at home—prophets, apostles and martyrs. And O, I want to see Jesus, the man of sorrows, crowned with glory ineffable, and there adore him for his matchless love. Praise God for the blessed hope of home! R. F. COTTRELL.

Mill Grove, N. Y., Dec. 23d, 1857.

Conference in Hillsdale.

This Conference was held agreeably to appointment in the Review. We found the church in this place, somewhat pressed down with discouragements; and seemingly in some measure to have forgotten that now is the time to be zealous and repent, and to buy the gold tried in the fire, and white raiment; and to seek meekness that they may be hid in the day of the Lord's anger. Rev. iii; Zeph. ii.

Again it was quite evident that many had come to this meeting expecting to be blessed and strengthened, not considering that the requirement of the Lord is, first to return unto him. "Return unto me, and I will return unto you, saith the Lord of hosts."

Under this state of things, we felt deeply humbled before the Lord, and sought his free Spirit by prayer and fasting. From this time forward the interest of the meetings continued to rise to their close.

About seventy-five Sabbath-keepers were together, and as the clear and forcible truths relating to our present position were presented to them, we all felt strongly impressed, yea, certain, that if those who profess to be keeping the Commandments of God and the Faith of Jesus, stand when the fast-hastening plagues fall upon the ungodly, they must greatly increase their zeal in this cause.

On Second-day, P. M., a meeting was held for the special benefit of the church. At this time the necessity of having a school for the children of Sabbath-keepers was considered. Many very appropriate remarks were made respecting the duty of parents to their children in these last days. All seemed to realize that the influence of district schools is demoralizing in the extreme, upon the minds of the young, and a unanimous expression was made for a school, the influence of which should be sacred and saving. A Committee of three Brethren was chosen to transact all needful business preparatory for such a school.

In the evening our meeting with the church was sweet, solemn and sacred. By following the example of our great Pattern, [John xiii.] the hearts of the little flock were prepared to enter into self examination closely, before eating and drinking of the emblems of the broken body and shed blood of the Saviour. This led to many heart-felt confessions, which secured the rich blessings of heaven upon us. Praise the Lord!

In the last two meetings mentioned, the servants of God felt very deeply for the young members of the church, and were united in exhorting them to save themselves from this untoward generation. Many dangers and snares await the young, and threaten their destruction, which can only be escaped by a close walk with God. Among these is the practice of cultivating affection for each other, changing relations in life, and extending their cares, without carefully consulting the will of God, and keeping constantly his glory in view.

Says the Saviour, "As the days of Noe were, so shall also the coming of the Son of man be." Matt. xxiv. 37. From the two following verses, we learn that the Antidiluvians madly and blindly rushed on in their selfishness, eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came, and took them all away. Thus will it be with this wicked generation. They heed not the sweet voice of mercy which sounds for their safety, and destruction will overtake them as a snare. But may those now keeping the Commandments of God be saved from that awful doom.

The evening following, a business meeting was held, in which Bro. I. C. Vaughan, and D. Stambach, were chosen and ordained deacons of the church in Hillsdale. The next morning a young sister, that had resolved in these meetings to become a follower of Jesus, was buried with Christ by baptism.

We left the church in H. greatly strengthened in their purpose to serve the Lord. We hope we may meet them all again when the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.

Bro. Loughborough was with us in this conference, and aided much in speaking the Word. Bro. White was unable to attend these meetings, by reason of other business, but we were happy to meet Sr. W., and hear her stirring and very comforting exhortations.

A. S. HUTCHINS.
J. H. WAGGONER.

Addison, Mich., Jan. 4th, 1858.

"Spiritual discernment in divine things fills us with humility, gratitude, and love."

Conference in Bristol, Vt.

Bro. SMITH: Our conference at Bristol has been one of interest, and we have reasons to believe will prove a lasting blessing to the church in this vicinity, and also to the saints that attended from a distance. We found the Spirit and peace of God abiding in the place where we assembled. The Lord wrought for the release of some that were bound by the oppressive power of disease, and brought them out to meeting, and graciously sustained them in the faithful discharge of their duty.

The church in this place is moving forward. Some are in a good place to work for God, and others are striving to get there. All seem to realize in a good degree the solemn time in which we live, and feel the importance of being right, and that immediately. Much freedom was granted of the Lord to present the truth which was listened to candidly by the kind friends and neighbors that met with us on Sabbath and First-day.

The truth is getting a strong hold of some honest minds in this place, while its enemies are striving to hedge up their way. May God save them from error's dark, destructive way, and lead them understandingly into all truth.

We continued our meeting over Second-day, on the morning of which the solemn ordinance of baptism was attended to, graced with the sweet, heavenly Spirit of our compassionate Redeemer, after which we again assembled for worship, when the testimony of the faithful and true Witness began to take effect, attended by the searching Spirit of God. The fervent prayers, the groans and tears, the hearty, faithful confession of faults, made the place solemn and awful. The importance of a thorough consecration of all to God, and a perfect preparation to meet the fearful scenes before us, seemed to be the moving principle in this meeting, which continued till late in the afternoon. The evening meeting was one of interest, and well attended.

Our morning devotions on Third-day, previous to the departure of the saints for their homes, were truly blessed, comforting and heavenly. Thank God and take courage, dear brethren; and in view of his infinite love and care for his poor, afflicted people, be faithful, be humble, and live holy lives. And in view of our fearful position, be careful, be diligent, and be wise. E. L. BARR.

Bristol, Vt., Dec. 30th, 1857.

Mormons, Spiritualists.

"BEHOLD, I have told you before. Wherefore if they shall say unto you, Behold he is in the desert, go not forth; behold he is in the secret chambers, believe it not." Matt. xxiv. 25, 26.

For Mormons will say, Come to Desserett; and Spiritualists will say, Come into our private circles: but the saints of God must stand disconnected from all these, and speedily prepare for their turn, which will come next. God always has his people ready to act their part nobly: the Devil never. For as surely as these two great counterfeiters of the Lord's great, last work of preparing and gathering his saints, are now attracting the notice of this corrupt and hypocritical nation; so our turn will come next, and we will be called to yield obedience to at least one common sentiment in the religious faith and practice of this great Commonwealth, "enforced at least by one law."

"Exhort one another, and so much the more as ye see the day approaching." JESSE DORCAS.

Fremont, O., Dec. 29th, 1857.

Business Items.

F. Wheeler:—We now change name and credit on book to Vol. xii. 1.

M. A. Eaton:—The paper sent to Mrs. L. M. Scott was stopped at x. 6.

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the "Review and Herald" to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

FOR REVIEW AND HERALD.

G. Lowree 2.00, xii. 1. J. P. Kellogg 1.00, xiii. 1. A. E. Gridley 3.00, xv. 18. H. P. Gould 1.00, xii. 1. H. P. Gould (0.50 each for D. Paul, H. Smith, and L. Fish) 1.50, each to xii. 1. S. Eastman 1.00, xii. 1. F. Ramsey 1.00, xii. 10. M. A. Eaton (for Mrs. L. M. Scott) 0.42, x. 6. M. E. Lockwood (0.50 each for E. C. Bush and L. M. Curtis) 1.00, each to xii. 10. L. R. Chapel (for A. Calkins) 0.50, xii. 10. C. P. Buckland 2.00, xii. 7. J. Mills 1.00, xii. 1. L. Bolton 1.00, xii. 1. E. Lobdell 0.50, xii. 10. H. D. Bruce 1.00, xiii. 6. J. M. Santee 1.00, xii. 1. A. G. Carter 1.00, xii. 3. C. Pangborn 1.00, xii. 1. R. H. Brown 2.00, xii. 1. D. P. Williams 1.00, x. 14. M. Hull 1.00, xii. 10. S. Harriman 2.00, xii. 1.

FOR REVIEW TO POOR.—M. A. Eaton \$0.58.