

# THE 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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## THE WANDERER'S RETURN.

BY H. O. NICHOLS.

There is joy, there is joy, in the earth below,  
In the ranks of the chosen and true;  
And the care-worn brow has a kindlier glow,  
And the heart beats with rapture anew.  
For a brother once lost in a desert land,  
Whom we thought never more we should greet,  
Has now come again to our own little band—  
And the ties thrown around us are sweet.

There is joy, there is joy, let sorrow and care,  
With all trials awhile leave our mind;  
For a soul is brought in, salvation to share,  
By dark error no longer confined.  
O, loud let the voice of thanksgiving ascend,  
Like sweet incense unceasingly rise  
To Jesus, while we with new energy bend  
Our way where all happiness lies.

There is joy, there is joy in the realms above,  
In a land where true pleasure is known;  
For angels have borne thee tidings of love,  
Then hasten the wanderer to own.  
See, they hover around when danger is near,  
When the tempter would bind by his power;  
While the Spirit and Word his presence does cheer,  
Giving light in the dark trying hour.

There'll be joy, there'll be joy, when trials are done,  
When the warfare with earth is all o'er;  
When the way-worn pilgrim the treasure has won,  
And the long course is trodden no more;  
When friends long divided are gathered again—  
In weariness never to roam,  
But enter the City with Jesus to reign,  
And eternally dwelling at home.

Dorchester, Mass.

## THE SABBATH.

LETTERS TO O. R. L. CROZIER.—NO. V.

DEAR SIR:—The remarks with which your fifth article, in reply to the *Review*, commences, and which occupy nearly one half its space, need no reply of course. Being addressed to some brother, who thinks that your Bible class report was not a faithful record of that occurrence, and that your language, in replying to the *Review*, is somewhat improper, your remarks in self justification have no bearing on the position of the *Review*. Those who have the opportunity to read both sides, can judge of the propriety with which you claim a triumphant victory in this discussion. To such this point is submitted.

But there is a reason why, in passing over these remarks of yours, I take any notice of them. It is this: while you had space for almost a whole column of matter that had no bearing, whatever, on the question at issue, you had no space for the arguments of the *Review*. You quote one whole sentence, six words from another sentence and three words from another. This is all that you allow your readers to know of the arguments of the *Review*.

Now one of two things is certain: either the *Review* is worthy of a reply, or it is not. If it is not worthy of a reply, Why have you expended eight articles in trying to put down its refutation of your Bible class report? But if it is worthy of a reply, and you felt

conscious that you could answer it, Why have you not presented the arguments of the *Review* and then proceeded to answer them, so that all could see that the position of the *Review* is false, and could have some idea of what it is that you are refuting?

The arguments of the *Review*, referred to in your fifth article, pertained to 2 Cor. iii, the portion of scripture, which you and all no-Sabbath teachers regard as your strongest witness. And yet you did not dare to let your readers hear what the *Review* had to offer.

Sir, if you had a bright light in your hand, and were about to enter a dark room would you be likely to fear that darkness?—Not at all, I am very certain.—Why not?—The darkness would be gone in a moment. It could not exist in a room where the light shone.—Now if you have the light of truth to hold up, why, I ask, are you afraid to let the real position and arguments of the *Review* be seen? If they are false and unreasonable, if they consist of mere inferences and assertions, and not of sound reason that cannot be condemned, nothing can show them up in their true light, like a fair statement of them, and the presentation of "plain Bible testimony" of which you so often speak. But this is the very course you shun. Why you thus act, I leave you to answer.

I now request your attention while your "chambers of imagery" are opened, and a little of the sunlight of heaven allowed to shine into them.

I present that portion of the review of your Bible class report, that you refer to in your first paragraph. The review of your report presented your remarks on 2 Cor. iii, and then spoke, as follows:

"The above being the ONLY attempt to meet the real question at issue, viz: Is the royal law abolished? we present it entire. We have been taken down the steps gradually, thus: (1.) Christ relaxed the Sabbath; (2.) the disciples were not subject to it; (3.) the holy women kept it from fear of the Jews; (4.) Jesus and his disciples and those healed by him, did more on the Sabbath than was lawful; (5.) The Father lightly esteemed it; (6.) Paul and Barnabas broke it, preferring in its place the first day of the week. There is another step, and the reader has reached the bottom of the stairs. We have been all the while descending, and yet have remained in darkness respecting the fate of God's law and of his Sabbath. The seventh step fitly closes this fearful descent, and shows their fate. Prov. vi, 16—19. God has 'abolished,' 'done away' his 'CONSTITUTION,' and thus, having abrogated the FIRST PRINCIPLES of his own government, (that is what is meant by his 'constitution,') we are at least set free from one of them, the fourth commandment—the holy Sabbath.

THE FIRST PRINCIPLES of his moral government embodied THE SABBATH, (how ridiculous, then, the idea that it was a Jewish shadow!) and God abolished these first principles, and then established a new constitution, with all of them in it except the Sabbath! As though the Infinite Jehovah had no settled principles in his moral government, but was like man, 'given to change!' Prov. xxiv, 21; Ps. l, 21. The great truth that the Sabbath was once one of the first principles of God's moral government, is thus distinctly confessed; but it is an astonishing doctrine that God has abolished all these first principles of his government, and then chosen a part in their stead. The standard of moral principles was defective, and another has been chosen in its stead!"

I now present your first paragraph, written in reply to this. It is as follows:

"But to the *Review*. After giving from the report our remarks on 2 Cor. iii, it says, 'The above being the ONLY attempt to meet the real question at issue, viz: Is the royal law abolished?—we present

it entire.' How strange the effects of error! It makes the *Review* see the 'royal law' in our remarks on 2 Cor. iii., where it is not once named, nor alluded to.—For fear it may forget, we will quote the royal law again: 'If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well.' Jas. ii, 8. Now what is the 'royal law'? It is: 'Thou shalt love thy neighbor as thyself.' So says James, and this is the only place where that phrase occurs. Now certainly this is so plain, there is no need of misunderstanding or misapplying it. It is not the ten commandments, nor any one of them. It is quoted from Lev. xix. 18: 'Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself. I am the Lord.'"

I very well understand your reasons for contending in so zealous a manner that the ten commandments are not included in the royal law. For it is a plain matter of fact, that the law of which James speaks is not abolished. Hence if the commandments of God are therein contained, it directly refutes your inference from 2 Cor. iii, that they are all abolished.

Now let us read the testimony of James, and see if his account of the royal law is limited to verse 8.

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James ii, 8—12.

Those who, in addition to verse 8, will read verses 9—12, can judge something of your difficult position. Let me state it:

1. The royal law is limited to the precept named in verse 8, and is not the same law and commandments described in verses 9—12. For if it is the same law, then the ten commandments form a part of it, and are not abolished!

2. But there is *only one law* referred to in the New Testament. For if there are two laws therein referred to, then the abolition of the hand-writing of ordinances in Col. ii, is no proof that the ten commandments of Jehovah's constitution are abolished!

You attempt to maintain both these positions, notwithstanding they are in direct opposition to each other; hence your task is extremely difficult and arduous.

Now as it seems necessary to expose again your position on James ii, your attention is particularly requested.

1. Verse 8 tells us that if we love our neighbor as ourselves, we fulfill the royal law and thus do well.

2. Verse 9 takes up the idea, and presents the opposite of fulfilling the law, by saying that if we have respect to persons, we commit sin, and are convicted of the law as transgressors. That law, which, according to verse 8, was fulfilled by loving our neighbor as ourselves, is, according to verse 9 transgressed by having respect to persons. The two verses are united by the conjunction, "BUT," and present one complete idea. Hence the law in verse 9, is the same as the law called royal in verse 8.

3. Verse 10 is intimately connected with verse 9 by the conjunction "FOR," and states, in addition to it, the great truth that those who violate one of the precepts of this law are guilty of all. Can you, without doing violence to the laws of language, break the connection of these verses?

4. Verse 11 is linked to verse 10 by the conjunction "FOR" once more occurring. Then these verses stand

*inseparably* united together. (The marginal reading is particularly commended to your notice. Instead of reading, as in the text, "He that said, Do not commit adultery," the margin has it, "That law which said, Do not commit adultery." Hence the Apostle has the law of the ten commandments before his mind.) Now mark this important fact: this verse, which follows the statement that those who violate one precept are guilty of all, quotes from the ten commandments!

5. Verse 12 calls this law which contains these commandments of "everlasting bondage," a "law of liberty!" It also informs us that we shall be judged by it.

6. Then it is a plain, undeniable fact that the commandments are included in this royal law, and that he who violates one, is *guilty of all!*

7. Look at this portion of scripture again. The law and commandments here referred to, had not been once enacted, *then* abolished, *then* re-enacted, as our no-Sabbath teachers are obliged to contend. No, it would be blasphemy to charge such folly upon the Infinite Lawgiver. The apostles have never countenanced such an idea. The law to which James refers, is the *original*, unabolished law of God, something which is according to the Old Testament scriptures.

8. The transgression of this law *is* sin, not *was* sin; the keeping of this law *is* duty, not *was* duty. The transgressions which he points out, are transgressions of this holy standard—the royal law of God.

9. Now these facts show that you are attempting to break down every precept, save the one named in James ii, 8, of that law which the Apostle calls royal, which is the guide of moral conduct, and the standard by which we shall at last be judged.

10. But as you limit the royal law to the single precept, "Love thy neighbor as thyself," I inquire, To what law does that precept belong that reads thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind?" you recollect that Jesus calls this precept the *greatest* and associates it with your *single precept* in the royal law. Matt. xxii, 35—40; James ii, 8.

11. You speak of the strange effects of error! And to this effect, that it enables the *Review* to see that the royal law contains the ten commandments &c.—Listen for a moment. James could see the commandments in that law, and I esteem it a privilege to read, believe and obey his testimony! What is it but error, that forbids you to "Go and do likewise?" James is in harmony with the Messiah; in the record of our Lord's teaching, we read the two great commandments, quoted by him from the Old Testament, which comprehend all the others, or on which all the others hang. The last of these two great precepts is all that you allow in the royal law, notwithstanding you say that these two form Jehovah's present constitution!

12. I regret that your position so nearly resembles that of the Pharisees in Matt. xxi, 24—27. If you say that there is but one law referred to in the New Testament, you must acknowledge that the royal law in James ii, 8, is the same law that is referred to in verses 9—12, which contain the commandments.—But if you say that there are two laws brought to view in the New Testament, then you must admit that the abolition of the hand-writing of ordinances may leave the royal law with its commandments unabolished, and in full force. If the question, ARE THERE TWO LAWS RECOGNIZED IN THE NEW TESTAMENT? were addressed to yourself, Would you not be obliged to answer as did the Pharisees in the case referred to, we cannot tell?"—Your next paragraph reads as follows:

"The *Review* thinks it was 'the temporary glory of Moses' face' that was abolished, referred to by Paul in 2 Cor. iii., and 'that which remaineth' is the ten commandments written on the tables of stone? Well that shows an effort to make out an explanation of that chapter. But it will not work very well. This would make the contrast in that chapter, subsist between the glory of Moses' face and the glory of the ten commandments: the glory of Moses' face is done away, but that of the ten commandments remaineth. It was necessary that Paul, two thousand years after Moses' death, should devote a chapter to inform the Corinthian brethren and all men who should live afterward, that the lustre seen on Moses' face when he came down from the mount, 'was to be done away,'

'abolished?' That's all there is of it! No; no; Paul did not trifle in that manner. He is contrasting two 'ministrations.' The glory of Moses' countenance was not administered. There is 'the ministration of death' and 'the ministration of the Spirit'; 'the ministration of condemnation,' and 'the ministration of righteousness.' Now what was the ministration of death, of condemnation? Paul says it was 'written and engraven in stones,' which can only refer to the decalogue; and he says it is 'done away,' 'abolished.' What is the ministration of the spirit, of righteousness? Evidently the gospel; and that is what 'remaineth.' Now this is entirely plain; the meaning is obvious and unique: there is no chance for a variety of hypotheses."

To show the character of your reply in the true light, I present the language of the *Review* to which you refer. I request the candid reader to compare your reply with the words of the *Review* and then to judge for himself. The argument of the *Review* was as follows:

"We do not find it difficult to BELIEVE ALL that is written in 2 Cor. iii. But we have never thought of drawing an inference from it that would make Paul contradict his own direct and positive statements. We have left this for those to do, who having made "void the law through (pretended) faith," would justify themselves in breaking the commandments and teaching men so. The attempt to press it into that service, shows the absolute necessity of wresting and mangling it before it can be made to say, "that which was engraven on stones was done away." As direct proof on this point, we present the following from another column [Editorial] of the same "*Harbinger*:"

"But if the ministration of death, WRITTEN and ENGRAVEN ON STONES \* \* \* was to be DONE AWAY \* \* \* is ABOLISHED \* \* \* is DONE AWAY. What can be plainer than this?"

Had any observer of Jehovah's Sabbath been driven to thus wrest and mangle this, or any portion of the divine testimony, in order to sustain himself, I would hide my face and remain dumb with shame.—There is no heresy, however 'damnable,' but what may thus be proved! (??) 2 Pet. ii, 1—3. The plain reading of the chapter not being enough to the point, the words which explained what was abolished, (viz: 'the appendages of the law,') are left out. It is by quoting scripture thus, that it is made to prove that 'the royal law' is abolished. We have read in Peter's second epistle that some would wrest the words of PAUL to their own destruction. We had supposed that this remark of Peter belonged to some other period; we now think he rightly placed it in his account of the last days.

'That which was written and engraven on stones was done away, abolished.' This extraordinary assertion is uttered with the utmost positiveness. But we think that the mangled verses in which Paul has spoken, should be written out in full and suffered to speak for themselves.—Look at them as they stand in the Book of God.

Verse 7. 'But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away;'

Verse 11. 'For if that which is done away was glorious much more that which remaineth is glorious.'

Verse 13. 'And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished;'

Verse 14. 'But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament: which vail is done away in Christ.'

We ask then, is this direct testimony that Jehovah has abolished his 'constitution,' or is it only inferential? Not one of these verses can be presented as direct testimony until that part of it which explains what was abolished, is left out. For the question in verse seven is this, Was it the temporary glory that enshrouded Moses in his ministration, as he brought down the holy law of God from the hands of Jehovah, or is it that holy law itself, that has 'been done away?' By leaving out the words between 'written and engraven in stones,' and 'is done away,' it makes direct and positive, 'plain Bible testimony' that the law of

God is all abolished. If, however, the words remain as Paul wrote them, the other idea is taught. We pass to the next verse:

Verse 11. 'For if that which is done away was glorious, much more that which REMAINETH is glorious.' Now as no one will deny that that which is done away in verse 11, is the same as that which is done away in verse 7, we ask, what is that which REMAINETH in distinction from 'that which is done away?' For there is direct testimony here, that something REMAINS, and that everything was not done away, or abolished. Were we to answer in the words of inspiration, we would say 'the royal law' 'REMAINETH'; the hand-writing of ordinances is abolished. James ii; Col. ii. Were we to answer in the terms used by C. we would say the 'CONSTITUTION' REMAINETH; 'the appendages of the law' (the Levitical ministration) are done away by the glory of Christ's more excellent ministry, before the ARK OF GOD in the heavenly tabernacle. Rev. xi, 19; Heb. viii, 1—5. The eleventh verse, therefore, directly contradicts the view that everything is abolished and nothing remains. But could we believe C. the ten commandments with all their appendages were abolished—nothing remains—and nine of the abolished precepts have been gathered up in their stead.—

Verse 13 tells us that Moses 'put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished.' This verse being explanatory of verse 7, we have here a good opportunity to determine what was abolished.—WHEN the vail was upon the face of Moses, 'the children of Israel could not steadfastly look to the end of that which is abolished.' What then did that vail hide? Were the tables of stone hidden by the vail? Nay verily. But the temporary glory of Moses' face, which in the estimation of the Jews still abides. The vail hid that which is abolished. That which he held in his hand was not hidden—it is that which REMAINS?

Verse 14. The vail with which Moses hid the glory of his face, still remains upon literal Israel. They still connect in an inseparable manner, the great constitution with the glory that enshrouded Moses, and that attended the Levitical ministration, not seeing that Christ's 'more excellent ministry' in the true tabernacle has taken its place. Israel cannot see that the hidden glory is gone, but as they can still see the holy law, they believe that that glory must abide as well as that law. Others at the present day fall into the opposite extreme; they can see that that glory is gone, and hence conclude that that holy law has gone also. They do not see that in the heavenly tabernacle, where our Great High Priest is accomplishing his most glorious ministration, the ARK OF GOD abides, as well as in the earthly tabernacle. They think highly indeed of the mercy-seat, [Ex. xxv, 17—22,] but the law of God contained in the ark beneath that mercy-seat, is despised and counted a thing of naught. Heb. ix, 4. The dream, that the blood of Christ blotted out the moral law (the very thing that caused it to be shed) will be found vain and delusive in the day of God?

The proof from this chapter, therefore, that God's law is abolished, being only inferential, we now inquire into the character of an inference on which rests the most remarkable doctrine that was ever taught.—That it is not a necessary inference we have already seen. And we now inquire whether it agrees with the plain statements of this same Apostle. The doctrine is this: The Infinite Jehovah abolished the first principles of his own government, and then formed the most of them into a revised constitution! To believe this requires strong faith on the part of any one who has any just conception of the Infinite Jehovah. Isa. lv, 8, 9. Rather, I should say, it requires strong testimony to establish such a view.

The apostle Paul has elsewhere stated in distinct terms what was abolished, and what is yet in force. He is consistent with himself, he is to be believed.

Eph. ii, 15. 'Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.'

Col. ii, 14. 'Blotting out the hand-writing of or-



dinances that was against us which was contrary to us, and took it out of the way, nailing it to his cross.

Paul distinctly teaches that the 'hand-writing of ordinances' was abolished. Now hear Paul speak of the 'royal law.'

He shows in Rom. iii, 19, that the law of God condemns the whole world, and thence onward through the chapter, shows how men are delivered from its fearful condemnation, and how they are justified in the sight of God, viz: by faith in the death of the Lord Jesus Christ, 'the just for the unjust.' He then informs us whether the salvation and pardon of the Gospel, offered to men through faith in him who has been slain, destroyed the law of Jehovah or not:

Rom. iii, 31. 'Do we then make void the law through faith? GOD FORBID: YEA WE ESTABLISH THE LAW.'

The Apostle was converted AFTER the ascension of the Lord, consequently, after the time when it is said the law was abolished. His conversion is the most remarkable one upon record. But mark what it was that shew him that he was a sinner, and that he was lost without a Saviour.

Rom. vii, 7. 'What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, 'Thou shalt not covet.' (Tenth commandment.) Verse 12. 'Wherefore the law is holy; and the commandment holy, and just, and good.'—An abolished law never yet convicted a man of sin. And on his own testimony, he had not known sin had the law been abolished.

But hear him again. He wishes to enforce obedience to parents, and he takes the fifth commandment to do it: [Eph. vi, 2, 3:] 'Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth.' Mark, it is not Paul that establishes the commandment (as some would have us think) but the commandment that establishes what Paul has said. These statements of Paul show unequivocally that he did believe the hand-writing of ordinances to be abolished, and DID NOT BELIEVE that the ten commandments, God's great constitution of holy principles, were.

We invite attention again to 2 Cor. iii. The subject before the mind of the Apostle is the surpassing glory and excellency of the Gospel ministry. See verses 1—6. He then argues that 'if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?' The word ministration signifies 'the act of performing service' or 'service' itself. Macknight renders it *ministry*. It is thrice used in the New Testament. Luke i, 23. Zechariah accomplished the days of his ministration, (service.) Acts vi, 1. The Grecians 'were neglected in the daily ministration' (service.) 2 Cor. ix, 13. Paul's service for the poor saints at Jerusalem is called a ministration. The face of Moses, when he came down from the Mount, shone with glory.—Yet what he brought down was only condemnation, and death written and engraven by the finger of Jehovah. His ministry or service, was only the ministration of condemnation and of death. The holy law was written in those tables of stone, and it could only show them to be sinners and condemn them to death. Rom. iii, 19, 20; vii, 7—10; Gal. iii, 21. The Gospel of Jesus Christ recognizes all men thus condemned and sentenced to death, [2 Cor. v, 14, 15; Rom. iii,] and brings them the joyful tidings of pardon through the blood of the Son of God, in whom justice and mercy meet together. If the face of Moses shone with glory, though he only ministered condemnation and death, how much more glorious then is that ministry that offers life, pardon, and salvation?

Glorious as was that ministration it was not to abide. The glory was hidden, 'the children of Israel could not steadfastly look to the end of that which is abolished.' But we all with open face, behold Jesus a merciful and faithful High Priest, standing before the ark containing God's holy law, and sprinkling his blood upon the top of that ark, the mercy seat. The

ministration of condemnation has given place to the ministration of righteousness, not because the law that condemned the world has been done away, but because the blood that brings pardon has been offered for guilty man."

I have been thus particular to present your reply in connection with the words of the *Review*, that the candid reader might compare them together, and thus judge for himself. In another letter if Providence permit, I will further notice your doctrine of the abolition of God's constitution, and the establishment of another in its stead. But I cannot forbear the remark in this place, that if you are correct, it required a vast effort on the part of Omnipotence itself, to get rid of the fourth commandment. The whole constitution of God's moral government was abolished, and then a no-Sabbath constitution was formed in its stead!—In taking leave of the portion of your reply last quoted, I call attention to a few points:

1. It is a plain fact that you did not name one of the arguments of the *Review*.

2. You give a very imperfect (not to say absolutely false) idea of its position.

3. Your statement of what it is that "REMAINETH," involves a perfect absurdity. You state that that which has succeeded to the ministration of condemnation is that which remaineth. But "that which remaineth," is not that which takes the place of a thing, but that which abides when a part is removed or taken away; or at least that which continues. When, therefore, every thing is destroyed or abolished, how can any thing be said to remain?

4. Let us contrast the two ministrations. Ministration signifies "service," or "the act of performing service." Hence the tables of stone with the ten commandments engraven by Jehovah's finger, are not a ministration. But what are they? I answer, the words are the just and righteous law of the Great Governor of the universe, which shew the just "condemnation," and righteous sentence of "death," which rests upon every individual of Adam's fallen race.—Rom. iii, 19.

When did the ministration of the words which the Lawgiver graved in stone, commence? I answer, when Moses took them from the hands of the Great Lawgiver and brought them down to the people.—2 Cor. iii, 7. Was there any glory that rested upon Moses in that act of ministration or of "service?"—Yes, so great was that glory, that Israel could not steadfastly behold his face. Ex. xxxiv, 25—35.

What did Moses do with these tables? By command of God he placed them in the ark which had been made for that express purpose. Deut. x, 1—5. What became of this ark? It was placed in the holiest of all in the tabernacle. Ex. xl. How was the ministration of this holy law continued, after it was thus placed in the tabernacle? I answer, that the Levitical priesthood was ordained to minister before this ark, and to abide many generations. Ex. xxviii, 1—4.

Was the glory of God manifested to them in their ministration? It was. See Lev. ix, 23, 24; Num. xvi; 1 Kings viii, 6—11. What did they do for the people? They offered the blood of bulls and goats daily; and once a year the high priest entered the holiest where the ark of God stood, and sprinkled with blood the mercy-seat—the top of the ark. Could this take away their transgressions of that law? Never!

For what purpose then was this ministration? It was the example and shadow of Christ's ministration in the presence of God for us. Heb. viii, 5, 6. What did Moses' act of covering from the sight of Israel, the glory that beamed from his face at the commencement of that ministration, denote? It denoted that that ministration with its glory was not to abide, and that when it should be succeeded by a ministration that could give life and pardon to guilty man, Israel would not understand the fact. 2 Cor. iii, 13, 14.

What has become of that tabernacle in which that ministration was so long continued? It has given place to the true, of which it was but a pattern. Heb. ix, 21—24. Where is the ARK OF GOD now? It is in the true tabernacle in heaven. Rev. xi, 19; xv, 5. What has become of the Levitical ministration? It

has given place to Christ's more excellent ministry.—Heb. viii, 6. Do the people of Israel understand this change? They understand it not; for until this day the same veil remaineth untaken away.

What does Christ's ministration before the ark in the heavenly tabernacle avail? He pleads his blood there for us: it speaks better things than that of Abel; it takes away our sins; it brings pardon, redemption and salvation. Does the sprinkling of Christ's blood upon the top of the ark, blot out the holy law contained therein? God forbid. Rom. iii, 19—31.

Then while this ministration continues, the fallen race of Adam are not only pointed to the law in the most holy place in the heavenly tabernacle, which contains the just sentence of death and condemnation, but to the mercy-seat above that law, and to the blood of Christ sprinkled upon it, which can take away sins, and avail for our pardon and forgiveness in the sight of God.

If the face of Moses shone with surpassing glory when he only brought down condemnation and death, what must be the brightness of the glory of that ministration that offers pardon and salvation to the fallen, the guilty, the lost! In this ministration, the blood of Christ avails as an atonement in the sight of the broken law. "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. lxxxv, 10.

At the close of this ministration He, who now pleads his blood before the ark of God, will then become the Judge of quick and dead. "By the law of liberty" or "royal law" we shall then be judged.—James ii, 8—12. Those who have kept the commandments will then enter eternal life; while those who have violated them and taught men so, will be of no esteem, and will receive the wages of sin, the second death.

The language of Paul, therefore, in contrasting these two ministrations, does not afford you the least countenance, whatever, in teaching that Jehovah has abolished his constitution and adopted another.

The Great Governor of the universe acts, in the exercise of his power over the unnumbered worlds of his creation, by certain fixed principles called the "laws of nature." It is believed that few men have the hardihood to teach that God ever has abolished, or ever will abolish these laws by which he acts, and adopt another system of principles "to suit the unfoldings of his progressive plan."

But if the idea of the abolition of the physical laws of the God of nature, would justly meet the scorn and derision of every person to whom it should be presented, What must be said of the doctrine that the God of Revelation has abolished the constitution (first principles) of his own moral government and adopted a better? We repudiate the idea and say with the leader of Israel:

"Ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." Your next paragraph reads as follows:

"The *Review* takes exceptions to this statement of ours: 'The ten commandments were the constitution of God's religious system from the departure from Egypt to Christ; but when he came, he remodeled the religious system: to do which he set aside—'did away,' 'abolished'—the old constitution and established a new one, naming and enforcing in the new all the precepts of the old, except that of the Sabbath, which is not once named as belonging to the new system.' The sentiment contained in this statement is correct, but the language might be improved. The decalogue was the constitution of the law administration, containing the fundamental rules or principles on which the law religion and government were administered. This will not be denied."

Remarks on the above:

1. You will bear in mind that you have not proved that Christ abolished his Father's constitution.—Hence, this is nothing but an unreasonable assertion.

2. You speak of the decalogue, as containing the fundamental principles of the "law religion."—So it does, and the fundamental principles of morality and holiness, dating prior to the fall of man; and every one of those "laws of nature" could be abolished, before one of these fundamental principles of God's own holiness could fail. But as you speak of "law relig-

ion," I inquire, How many *kinds* of religion does the Bible recognize? Just as many *kinds* of religion as it does different constitutions, and different Jehovahs. I will read of what the "*law religion*" consisted, from the Old Testament, and of what the gospel religion consists from the New, requesting you to point out the difference:

Micah vi, 8. "He hath showed thee, O man what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

James ii, 27. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

3. But there is one important idea in this statement of yours, that "The ten commandments were the constitution of God's religious system:" if so, then they were distinct from the hand-writing of ordinances which Christ blotted out.

"The ten words" included in their number, the Sabbath of Jehovah, which he hallowed for man at Creation.

The hand-writing of ordinances included the feasts, new moons and annual sabbaths, which were instituted for the Jews in the wilderness. Lev. xxiii, 24, 32, 39. The fact that there were at least four of these sabbaths "beside the Sabbaths of the Lord," you have never once held up to your readers.

One additional remark. If the original constitution of Jehovah's government has not been abolished, (and as each of its holy principles date prior to the fall, which of them could be abolished, unless the Great Creator can deny himself?) and if another constitution has not been adopted, then the Sabbath of the Lord, made for the human family before the fall of man, is still one of the first principles of God's moral government.

The reader will notice that in the above paragraph, you teach that the new constitution was made by Christ's naming and enforcing nine of the ten commandments, which somehow survived the abolition of the decalogue. But instead of allowing these nine commandments to form the new constitution, in your *next remarks*, you contend that Christ made the *new constitution* out of the *two great commandments*, on which the law and the prophets have *always* hung.—You speak as follows:

"Now we ask, Do the Saviour and his apostles profess to administer the gospel, or the religion of the present dispensation on the same basis? If they do, where is that fact stated? We have no such statement in the Bible: but we do hear the Saviour announcing two great commandments as containing the fundamental principles of his religion:—

*First*.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

*Second*.—"Thou shalt love thy neighbor as thyself."

Strictly speaking, these are the constitution of the gospel system of religion. In the law these two great principles were only incidentally mentioned (see Deut. vi, 5; Lev. xix, 18), but in the gospel they are brought out as the head and front, or rather as the broad basis on which the grand superstructure is reared. It is true, these underlie the whole previous, as well as present, economy of the divine government, and are adapted to all latitudes, to all nations, and to all ages.—Upon them as a broad foundation, the law was constructed and the prophets taught: these did not comprehend those; but were comprehended by them, as the less by the greater. The *two* are wide as the world, and enduring as God and man; the *ten* were special, embodied at a particular time, for a particular people in a particular country, designed for their peculiar training. As men could acquire and maintain a righteous character before the law was given from Sinai, so afterwards others, we conclude, besides the Jews, to whom that law was not promulgated, could be accepted with God without that law."

Your attention is invited, while the above is examined.

1. In answer to your question, "Do the Saviour and his apostles profess to administer the gospel, or the religion of the present dispensation on THE SAME BASIS?"—I answer, The law and the gospel have the same basis, if we can believe your testimony.—You state that the two great commandments "are the constitution of the GOSPEL system of religion;" and

in the third sentence from this remark, you state further as follows, respecting these two precepts: "*Upon them AS A BROAD FOUNDATION THE LAW WAS CONSTRUCTED* and the prophets taught."

2. But what shall I say to this effort to prove that we have *two* new no-Sabbath constitutions, for "the gospel system of religion?" It was so difficult to get rid of the Sabbath, which was made for the man at Creation, that the whole constitution of Jehovah had to be abolished. And it is so difficult now to get along without it, that two new constitutions have to be formed for "the gospel system of religion."

3. But what makes it peculiarly unfortunate, for the first of these new constitutions, viz: the one composed of nine of the ten commandments, which had been "abolished" or "done away," is the fact, that the apostles who wrote many years after this imaginary new constitution had been formed, never recognized or quoted from this constitution, but always from the original, which they, from some cause, believed to be perfect, and still in force. Rom. vii, 7, 12—14; xiii, 9; Eph. vi, 2; James ii, 8—12.

4. And what renders it equally unfortunate for the second of these new constitutions, viz: the one composed of the two commandments, is the fact, that Christ was not asked what the commandments were that he would establish in the place of the ten; nor yet was he asked, What shall be the great commandment in "the gospel system of religion?" but the question was, (see if I read it right,) "Master, which is the great commandment in THE LAW?"

Mark! Our Lord in his answer says nothing that bears the slightest resemblance to the abolition of his Father's constitution, or the establishment of another; or that even looks like the modification of the law of God. Harken: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."—Matt. xxii, 36—40.

I append one or two thoughts. (1.) Christ did not then *enact* these precepts; no, he *quoted* them from the Old Testament. Deut. vi; Lev. xix. (2.) He did not then make them the greatest; no, they always had been such as they then were. (3.) He did not then hang the law and the prophets upon these two precepts; no, they had always hung upon them, and he leaves them still there.—Consequently, there is not a fraction of proof that Christ here established a new constitution. If you persist in asserting that there is, please make it visible.

5. But we will unite both of these new constitutions, and consider them but one. We have, then, the two great commandments, and nine of the ten abolished commandments hanging upon them. Now I have a question to propose. Will you take this new constitution, (the present embodiment of the first principles of God's moral government, according to yourself,) and point out to me the True God?

The first of these two great commandments, requires me to love this great being with all the strength of my affections. But who is He? The second of the two, commands me to love my neighbor as myself, but leaves the question unanswered.

Now we inquire of the nine which hang upon them. The first forbids me to have other gods before the True; but I anxiously inquire Who is He? The second forbids me to make a graven image to bow down unto, and the third forbids me to take in vain the name of Him whom I am to worship. But the question returns. Who is He whom I am alone to worship and adore?

The fourth commandment (according to your theory) was a Jewish *shadow* or *ordinance*, that was destroyed by the abolition of the ten commandments, and consequently it has no part in the new constitution. I inquire, therefore, of the last six precepts of the decalogue; but alas! They only define the first principles of my duty to my fellow man, and leave this important question unanswered. What shall I do? For I am but standing in the place of many millions of our race "who know not God." 2 Thess. i, 8.

Will you tell me that the language with which the

decalogue is prefaced, is quite sufficient, which says, "I am the Lord thy God which brought thee out of the land of Egypt." I answer, No Sir! That is not the fact that points out the True God; for at the very base of Sinai itself, Israel made a *golden calf*, and said, "These be thy gods, O, Israel, which have brought thee up out of the land of Egypt." Ex. xxxii, 8.

My neighbor, for instance, worships the sun, and with the utmost sincerity, assures me that he worships the True God. By what precept of this new no-Sabbath constitution can I point out his error?

Another, equally sincere and zealous, worships the moon, the stars, the blue expanse of heaven, the ocean, or even the element of fire; for there are many millions, that with sincerity, thus act. By what part of this improved constitution, can I show them their grievous and fatal mistake? Alas, I have not the means.

There is a sad deficiency, then, in your new constitution. You have saved enough of the precepts of the original constitution, to teach us that we ought to love and worship the True God, alone, but you have saved nothing to point out who the True God is, and nothing to keep this Adorable Being in memory.—Hence, you have left us like the Athenians, to worship the UNKNOWN GOD, and to say, "Verily, thou art a God that hidest thyself."

But will you not allow me to read that despised fourth commandment? Perchance that contains the very instruction needed, which, in searching the precepts of this new constitution, we fail to find.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it."

Ah! here is the very precept that points out the True God. That Being, whom we are required alone to worship, by the first three commandments, is, in the fourth commandment pointed out. It is not the sun, the moon, or the host of heaven; it is not the earth, the ocean or the forest, but it is the Being *that CREATED all these things* in six days and rested on the seventh. And here is the memorial of this Adorable Being, his Rest-day from the work of Creation, which, at the close of that work he set apart and hallowed. Gen. ii, 1—3. I have found him whom my soul seeketh; I bow, I adore, I obey.

Who, and where is he that would destroy this fourth commandment, which points out the God that we should alone worship? Who is he that would destroy that institution which alone keeps in memory the True God?

To such I say, blot out as many of the oracles of God [Acts vii, 38; Rom. iii, 2,] as you will, "but know thou that for all these things God will bring thee into judgment."

For shame, cease this strange effort to establish an improved constitution for Jehovah; cease for ever this unholy warfare against the oracles of God.

A new constitution was established "to suit the unfoldings of his progressive plan!" And how was the new constitution established? Simply, by striking from the original constitution of Jehovah, that precept which alone pointed out himself!! Such a *plan* may be very "*progressive*;" but the *progress* is not heaven-ward; the *plan* is not the *plan* of God. No, its very face proclaims that its paternity is of the kingdom of darkness; its father is the Father of lies.

You assert that the New Testament was framed on a constitution from which the fourth oracle of God was excluded. The Old Testament which was framed on the original constitution, pointed out Jehovah by the language of its fourth oracle. (Please to read Jer. x, 10—12; Isa. xl, 12—28; xlv, 18; Ps. cii, 25—27;



Gen. i, 1; ii, 1-3.) Now how does the New Testament do it? It does not take one of the precepts of your revised constitution, but takes the very language of that abolished fourth commandment. Acts xvii, 23, 24; Rev. xiv, 7; x, 6; iv, 11; Heb. i, 1, 2, 10, 11; Acts xvii, 15.

You say that "the two are wide as the world and enduring as God and man; the ten were special, embodied at a particular time, for a particular people" &c.—I inquire, how much does the precept, "Thou shalt have no other gods before me" lack of covering all time, all space, and all people? I inquire the same respecting the prohibition against idolatry, blasphemy, the profanation of that day which was set apart for man in the beginning, disobedience to parents, murder, adultery, theft, false witness and covetousness? And if these precepts were special and limited to the Jews, I ask, How the abolition of the ten, has made nine of them broad enough to reach the whole human family in the gospel dispensation?

If men could ever acquire a righteous character in the violation of these precepts, I ask, In what did a righteous character consist? I think you must answer me, Faith *without* works; rather I should say *with* very bad ones. You say further:

"It should be borne in mind, that the Israelites were never required to promulgate the ten commandments: they were to shut them up in a kind of chest, called an ark, and guard them with the utmost care. On the contrary, the gospel was to be preached in 'all the world.'"

I answer, they were as much required to promulgate the ten commandments, as they were the two, which you admit were binding on all men. But you can form some idea of the publicity which the children of Israel were to give the commandments from Deut. vi, 4-9; xi, 18-20; Deut. iv, 6. The hand-writing of ordinances constituted the middle wall of partition between the Hebrews and the nations around them, and not the moral law of God. Eph. ii. This wall is now broken down, but it is not Jehovah's law.

It is true that God's constitution was shut up in the ark.—And it is also true that his unabolished, unimproved constitution is even now "shut up in a kind of chest, called an ark" and guarded with the utmost care in the Heaven of heavens. Rev. xi, 19. And were its enemies able like the Philistines to take it, in consequence of the sin of God's people, perhaps they would be as anxious to get rid of it as the Philistines were. Read that interesting narrative in 1 Sam. iv; v; vi. You continue:

"The precepts of the decalogue were all moral, except the fourth, which was ceremonial, and were hence in harmony with the genius of the gospel and could be and were incorporated into it; but the fourth, being ceremonial and from its nature as well as by its express language, limited to a particular country and people, was not in harmony with the genius of the gospel, and hence not incorporated into it."

To this statement, I answer that your effort to limit the fourth commandment to the Jews, was exposed at length in my second letter to you. The reader is referred to that.

The fourth commandment was ceremonial, and hence, "was not in harmony with the genius of the gospel." On what authority do you assert that the Sabbath was ceremonial? Not finding such a statement in the Bible, I present the only authority to aid you, that I am able to offer. The Most Reverend Doctor Thomas Aquinas, decided this point in your favor about the close of the eleventh century in these words:

"It seems to be inconvenient that the precept for observing the Sabbath should be put among the precepts of the decalogue, if it do not at all belong to it; the precept, 'Thou shalt not make a graven image,' and the precept for observing the Sabbath, are CEREMONIAL."

In your third article, in alluding to the distinction recognized by the Review, between the hand-writing of ordinances and the royal law, you say, Its nice discriminations are all fancied. But you can take the ten commandments, themselves, and decide which of these are moral and which ceremonial?—What shall I say of such discriminations as that?

In your fourth article, you charged the Review with attempting to legislate for God, notwithstanding it had ever been entirely satisfied with his original constitution. But in this article, you attempt to get rid of that constitution, and to get another established in its stead. Which of us it is that attempts to legislate for God, I submit to you for decision.—You continue:

"The two commandments named before, are, in fact, the constitution of the gospel system, and other commandments enjoined in the New Testament specifications of them."

In answer to this, I remark, that you have sadly failed to prove that Jesus abolished his Father's constitution and established another. In proof of this, I need only refer to the text on which you rely to establish this new constitution. See Matt. xxii, 36-40.

But granting you just such a constitution as you claim, Will you please take it, and from thence point out the True God? You continue:

"The abolition of that which was 'engraven in stones,' as taught in 2 Cor. iii is no evidence that God is 'given to change,' as the Review intimates."

Answer: God has not said that that which was engraven in stones, was abolished. It is by leaving off a part of the verse

that this doctrine is established; something as certain plain Bible testimony, has been made so plain that nothing "can be plainer" as noticed near the commencement of the lengthy extract in this article.—But your argument concludes as follows:

"That law had served its purpose as a schoolmaster in bringing the Israelites up to Christ: hence it could be 'done away,' as well as that people could cease to engross the institutions of revealed religion, without the result which the Review intimates. We should have said, that the ten commandments were the constitution of God's religious system for the Israelites from the Exodus to Christ, to which were appended the Levitical ceremonies."

The ten commandments brought Paul to Christ *after* you say that they were abolished, or done away. Rom. vii, 7-25; viii, 1-7. And they brought the Galatians to Christ many years after this, where they found pardon and were delivered by his blood from their condemnation, and brought under grace. But how can the decalogue be done away, and yet nine of its ten precepts abide? How can the ten commandments be abolished, and yet only the fourth precept be destroyed?

Your last sentence confesses the plain distinction between God's constitution and the Levitical ceremonies. Doubtless you forgot the fact, that when the Review referred to this same distinction you remarked that "Its nice discriminations are all fancied?"

I have now, for the second time, presented your entire argument from 2 Cor. iii. I commend to your notice the following from the Review:

"The remarks of C. occasion the following suggestions:

1. The ten commandments embodied the Holy Sabbath and formed the constitution of God's government; yet, according to C. the same argument that would establish the Sabbath embodied in this constitution, would also establish the Jewish feasts, which were only embodied in the hand-writing of ordinances!!

2. Christ relaxed a part of the constitution of God's religious system, the disciples violated it, the holy women did not keep it, God the Father lightly esteemed it, and to get rid of it, the whole constitution was abolished?

3. The whole foundation of God's religious system, his constitution, has been torn up and scattered to the winds, in order to get the Sabbath out of it. This, it is very true would be necessary in order to get rid of the Sabbath—but it cannot be done until a stronger than the Most High shall be found!"

And finally I inquire, Should not the effort to blot out Jehovah's constitution and to establish a better in its stead, be forever repudiated by the disciples of him who said, "My Father is greater than I," and be left entirely to that personage who, having exalted himself above all that is called God, or that is worshipped, thinks himself able to change the times and the laws of the Most High?

J. N. ANDREWS.

Port Byron, Cayuga Co. N. Y., July, 1852.

## THE REVIEW AND HERALD.

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

ROCHESTER, THURSDAY, JULY 8, 1852.

### Letters to O. R. L. Crozier.

A good brother regrets that so much space is occupied in the REVIEW AND HERALD with the discussion of the Sabbath question. But we think that if he was situated as most of the brethren are, he would feel otherwise, and would rejoice to see the question thoroughly investigated. Many of the brethren are placed in the midst of opposition, where the objections to the perpetuity of the Sabbath, that have appeared in the Harbinger, are urged upon them, and it is necessary that these objections should be answered, that our brethren may be able to defend their position.

Again, there are many who are not satisfied with the no-Sabbath system, yet do not observe the true Sabbath, who are now examining the arguments for and against it. And while error is presented to them, it is of the highest importance that truth also should be spread out before them. Thus error may be exposed by the light of divine truth, and the sincere guided in the path of the just, to rejoice in its increasing light.

We are aware that there are those of our readers who are situated where the no-Sabbath system is not taught. Such are not so well prepared to judge of the real value of Bro. Andrews' letters. But we would say to such, that in our opinion, they will, sooner or later, have to meet all the objections that can be raised against the Sabbath of the Lord our God, therefore, their only safe course is to study well the Sabbath question. There are too many that have but little relish for sound bible argument. Such are in danger of being confused and led from the truth by those who tread under foot the fourth commandment.

It is our design that the REVIEW AND HERALD shall contain such a variety of matter as shall make it profitable and interesting. The reasons of our faith must be given. It is also necessary that it should contain spirited communications from the scattered brethren.

It is of the greatest importance that all should speak the truth fearlessly, but in love. We think all should be instructed by the advice given by Paul to his son Timothy.

"Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes."

And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

We approve of the mild, yet plain manner in which Bro. Andrews has defended his position; and fully believe that his letters are accomplishing, and will accomplish, much good.

It is thought by some that discussion should be avoided as unnecessary and wrong. We will agree with such, as far as they agree with the Bible. "Foolish and unlearned questions," says Paul, "avoid, knowing that they do gender strifes." By reason of the unpleasant discussion of such questions, in Advent papers, some are prejudiced against discussions in any form. But how can we be silent, and not answer the objections of those who impiously trample on the commandments of God, and teach men to violate them? This we can not, shall not do.

We shall avoid such questions as have gendered strifes in the once happy Advent band. But the glorious truths contained in the message of the third angel, we shall, in the strength of the Lord, seek to defend in the spirit of meekness. If those who have the truth hold their peace the *stones will cry out*. Let those who do not see the necessity of answering the objections of our opponents, look back nine or ten years, and see how God blest the labors of those who answered the objections raised against the Second Advent. But little could have been accomplished then, without a thorough reply to the objections raised against the Advent. And there is all the necessity of meeting our opponents now, that there ever was. Brethren, "search the Scriptures." Have the armor on, be strong.

### A PAPER FOR CHILDREN.

We design publishing a small monthly paper, containing matter for the benefit of the youth. And we are satisfied that our brethren and sisters will agree with us, that something of the kind is very much needed. The children should have a paper of their own, one that will interest and instruct them.

God is at work among the children who have believing parents, or guardians, and many of them are being converted, and they need to be instructed in the present truth. And there are a portion of the children who have believing parents, or guardians, who are neglected, and do not have right instruction, consequently, they do not manifest much interest for their own salvation. We trust that such a paper as we design publishing would interest such children, and also be the means of waking up their parents, or guardians to a sense of their important duty. On them rests the awful responsibility of training souls for the kingdom of God. But it is a lamentable fact that many of their children are left without suitable instruction.—We feel more on this subject than we can express. May God wake up his people to a sense of their duty to those young minds, intrusted to their care, to guide in the channel of virtue and holiness.

We intend to give four or five lessons, in the form of questions and answers, in each number, one for each week for Sabbath-School lessons. These Schools can be held where there are but two or three children as well as where there are more.

We invite our brethren and sisters, also our young friends, to furnish matter, original or selected, for the little paper.—Let all be free to write. Communicate your thoughts with simplicity and clearness, with a heart that feels the condition of the tender, yet neglected youth, that must soon witness the day of the Lord. We hope that matter for the first number will be sent in immediately, as we wish to prepare it before we leave for our Eastern tour.

We publish this paper on our own responsibility, and think it duty to set the price at twenty five cents for a volume of twelve numbers, to be paid in advance, or within three months from the date of the first number.

Will some brother in each place, obtain all the names of the children that desire the paper, collect the means to pay for it, and forward it to us.

The paper will cost, including postage, only about three cents a month. Many little boys and girls spend enough for candies and toys, that are of no real value, to pay for five or six such papers. We mean that all the children that cannot pay for it, who wish to read it, shall have it free, and we have no doubt but many of the children will deny themselves of toys, so as to be able to pay for their own, and some poor little boys' or girls' paper. We hope our young friends will do what they can, and we will try to give them an interesting and instructive little sheet.

## LETTERS.

From Bro. Holt.

DEAR BRETHREN, scattered abroad: The past must convince you that our position, relative to the Advent movement, is correct, and that God is with those who confess the past to be from heaven, and a fulfillment of the first two angels of Rev. xiv, connected with other scriptures, and who are now believing and proclaiming the glorious truths connected with the third angel's message.

Three years ago but few of you were keeping the Sabbath of the Lord. Since that time, the number of Sabbath-keepers have increased beyond the expectation of all those that were then trying to put forth their feeble efforts, under very unfavorable circumstances, to spread the light of present truth. But God has blessed every effort, and crowned their labors with success. They have had the pleasure of seeing hundreds of their brethren confess the truth, and rejoice with them in the glorious light of the third message. A view of the instrumentality which God has seen fit to employ, in connection with the effects produced, will show that "this is the Lord's doing, and marvelous in our eyes."

Many of our fathers in the Gospel have, no doubt, desired to see the day which we see approaching, that have fallen asleep in Jesus. For us who now live, is reserved the most important period that man ever saw on earth; the time when the world and church are folding up for the judgment, when the last leaves of prophecy are unfolding to our view, and the last promise of God will be verified to his chosen people; the time when the servants of God are giving the last solemn, and fearful warning to a lukewarm church, when the nations are angry, and the three unclean spirits are going to the kings of the earth, and to the whole world to gather them to the great battle of God Almighty; the time when the remnant of Israel are being gathered to scatter no more, when the four angels are holding the four winds, until the servants of our God are sealed in their foreheads, while the Great High Priest is pleading the merits of his own blood before the mercy-seat, which is upon the ark of his testament, and cleansing the Sanctuary from the uncleanness of the children of Israel, which he will soon leave, to plead no more for fallen man; the time when the great day of the Lord hasteth greatly, when the voice of God will shake the heavens and the earth, and the Lord himself will descend from heaven with a shout, with the voice of the archangel and the trumpet of God, and those that sleep in Jesus will come forth with glorified bodies, the living that keep the commandments of God and the faith of Jesus, will be changed and caught up with them to meet the Lord.

My brethren, do you not discern the signs of the times? Yes, I think you do. Then what a thrilling time! What a fearful period! Let us arouse ourselves, and put on the whole armor. Let us be like servants who wait for their Lord. If we believe these things, let us show our faith by our works; by doing all the commandments; by faithfully discharging every known duty; by doing what we can to spread the light and truth to others; by encouraging those dear servants who are willing to labor night and day to publish the truth you so much love. You know how your souls were fed with the precious truths sent out in the paper, now will you feed others? Are we all doing what we can to carry forward this glorious warfare. The enemy is coming in like a flood, shall we not anew engage in the work and all move on together to the onset. Yes brethren, by the command of our Great Leader, Jesus, the Captain of our salvation, we will go on to victory and glory. Bring in your whole strength to the field, give your enemies no advantage over you. Put on the whole armor. Be of good courage, and fear not, for the ark of God is taken from the Philistines and brought into the camp of Israel. The enemies will flee before the ark, and the saints will take the kingdom.

What shall I say? I will say rejoice; for salva-

tion is ours, and our redemption draweth nigh. I will say with the Apostle, "Wherefore gird up the loins of your mind to be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Your trials are preparing you for the kingdom. The time is at hand. Be watchful, be prayerful, and contend earnestly for the faith once delivered to the saints. If any sick among you, follow the New Testament rule, and honor God by believing his word. I want to see you all and talk with you face to face. But I hope soon to meet you where there will be no foes to face, where the last enemy, death, will be conquered, and the family of the redeemed meet in one general assembly. Therefore let me persuade you to be faithful, even unto the end.

If we believe we shall soon stand before the Son of man, will it not prompt us to have our work done and well done? So that we be not ashamed before him at his coming. Shall we not be very humble? Shall we not have our conversation in heaven, and shall we not lay up our treasure there? Shall we not rejoice in tribulation, and count it all joy, when we fall into divers temptations, knowing that the trial of our faith is more precious than gold which perisheth. When our opponents resort to falsehood, for argument against the truth, instead of taking the Bible and pointing out our error, and speak all manner of evil against us, instead of praying for and weeping over us, Should we not rejoice and be exceeding glad that our reward is great in heaven? Yes, for Jesus has told us so to do. Let none of these things move you. Jesus has suffered before you. The servant is not above his Lord.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with a holy kiss." 2 Cor. xiii, 11, 12.

Your brother, choosing to suffer affliction with the people of God,

GEO. W. HOLT.

From Bro. Seaman.

## A Cry of Peace and Safety.

ELDER J. B. COOK remarked to his audience, a few Sundays since, in substance, as follows: You (my congregation) need not be troubled about the third angel's message, for we have not had the first, nor the second yet; neither can we, until after the Second Advent. (That is I suppose until we get into the future age.)

What means this premonitory admonition? The inference certainly is, that some are troubled, and in order to pacify the minds of some honest souls, this soothing exhortation is made, to forestall as far as possible all further investigation, and set their minds at rest; for certainly we should not expect to hear the third angel's message if the two that precede it have not yet been given. This would not be in numerical order. But as it takes something more than assertion to amount to scriptural proof we will quote a little from the New Testament, to see what those should do who are troubled. Says the inspired Apostle, (2 Thess. i, 7-9,) "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Then how much more appropriate the exhortation of the Apostle, than that of C. We are told to rest in hope of deliverance at Christ's second coming, and obey the Gospel of our Lord Jesus Christ, a part of which reads like this; if you would enter into life, keep the commandments I (says Christ, the prophet we should hear in all things) have kept my Father's commandments, &c. The great truth so plainly stated and incorporated in the gospel is, that all of the commandments of God should be kept, that we may be able to stand in the time of trouble such as never was since there was a nation. The Sabbath is enlisting the sympathies of thousands that never saw the light before:

and all efforts to hide the commandments of God, which are presented by the class of messengers symbolized by the third angel of Rev. xiv, from his honest children, will prove abortive; because it is first necessary to invalidate the testimony of Christ and his apostles, and I might say of God himself.

I should like to ask some one who is best skilled in the future-age doctrine, to please tell what will constitute the beast, and his image; and his mark, and the number of his name, which we are to get the victory over, AFTER the Lord comes and has destroyed the man of sin by the brightness of his coming? or who will be left to come out of Babylon AFTER she sinks like a great mill-stone to rise no more? Who are those on the sea of glass that have got the victory over the same powers warned against, in the third angel's message? I might multiply questions, but I expect no answer, for none can be given. Here I will leave this part of the subject.

If they say unto you, Lo here, or Lo there, believe them not; (that is, that Christ is in the desert, or at Old Jerusalem, go not after them;) "for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." St. Paul looked for the Jerusalem which is above, which is the mother of us all. Well, says the objector, that means above the hills. Does it? By what rule of interpretation? Who gave you authority to add to the plain, positive declaration of the Apostle. Ans. No one; only we know Paul's words were to be wrested in the last days, by some. But I believe it as it stands; for St. Paul looked for only one Jerusalem, which was a City that hath foundations, whose builder and maker is—man? No sir, (unfortunate for the future-age theory,) it is God. This changes the scene materially.

E. R. SEAMAN.

Rochester, N. Y., June 24, 1852.

From Bro. Wheeler.

DEAR BRO. WHITE: I write a few lines to let you know that I have not lost my interest in, or attachment to the cause of our soon coming King. I feel that about all the interest I have, is identified with the third angel's message. I feel solemn in view of the responsibility resting upon me, and pray that God may impart to me grace and heavenly wisdom, that I may in all things glorify him. The light is continually shining out more full and clear from his blessed Word, upon my pathway, and I am striving by his grace to overcome. My faith is firm. My trust is in the living God. My hope reaches within the veil even into the "most holy."

I have not traveled as extensively for a few weeks past, yet have been endeavoring to do what I could in the cause of truth. The last Sabbath in May, I spent with the Brethren in Bennington. (Bro. Hastings, and others from that vicinity were present.) We had a comfortable season in waiting upon the Lord, and felt strengthened and encouraged to hold on our way to the better land.

June 5th and 6th, held a meeting at West Hartford, Vt., in company with Bro. Baker and Morse. We, truly, enjoyed a season of refreshing from the presence of the Lord. The little company there who have recently embraced the Sabbath were much blessed and strengthened, in listening to the evidences of our position, and others were convinced of the truth, and will I think be found keeping the commandments of God.

The last two Sabbaths, I have spent with the brethren here. I have recently visited Bradford and Warner, to search out some of the jewels. Found some who were interested to hear on the subject of the third angel's message. One Bro. and Sr. are keeping the Sabbath. They wish the paper sent to them. I expect to meet Bro. Baker at Claremont to-morrow, if the Lord will, and remain there over the Sabbath and then make a short tour with him, into Massachusetts, to Ware, Ashfield and vicinity, and perhaps may continue to travel with him some longer if it shall seem duty.

May God give us heavenly wisdom, and prosper us in our way, and his name be glorified. I feel like consecrating myself anew to God and his work. When I realize God's great goodness to me, and what he has done for my salvation, my heart is melted with love and gratitude, and I feel to inquire, "What shall I render to him for all his benefits." O, the blessed privilege of being numbered with his people in this last message; to live in anticipation of the glorious scenes that are just before us; to live in the glorious prospect, if faithful, of standing on the Mount Zion, and singing that song. Who would not be willing to sacrifice earth, with all its fleeting charms, for the blessed hope. But how few are found that have any interest at all in these things.

When I view by faith the glories of that better land, my soul cries out, I must be there. Yes, in the strength of the Lord I will be there. I know that there is yet a mighty victory to be gained, but the Captain of our salvation has once met, and vanquished all our foes, and he will give us the victory if we trust in him. Praise his holy name for ever.

Yours in hope of eternal life,

FREDERIC WHEELER.

Washington, N. H., June 23d, 1852.

From Bro. Poole.

DEAR BRO. WHITE: At the request of Bro. Rhodes, who has just been with us, I enclose you a few lines, to inform you how we are getting along. About a year since, the Lord sent that dear Brother among us, with the third angel's message, which, though foolishness and a stumbling block to those around, was to us a light shining in a dark place. At that time the Advent band in this vicinity was in a very low state, and had not maintained regular meetings for some time. As for myself, although I have assented to the truth of the Advent doctrine from the first general agitation of the subject, yet I had never been identified with the cause, nor separated myself from the labors of the churches; but had continued to labor with them till within two years since, endeavoring to serve God with them in their way. Since that time about 20 or 30 of us have kept up meetings without interruption. The Lord has watched over us with a father's care. He has sent the right servants in the right time to give us meat in due season; and we hear him saying, "Fear not thou worm Jacob, and ye men of Israel, I will help you," Isa. xli.

Our faith has been very weak, but we hope we are gaining a little strength. Our trials, in separating from cherished friends and associations, have been severe, and still more ensnaring; but if we are not deceived, we are in some measure getting the victory.—We have been brought into darkness and bondage through our sympathies, and have learned to understand the words of our Saviour in regard to self-denial; and it is my prayer that we may not have learned in vain. The line is being drawn between those who keep the commandments of God, on the one hand, and those who reject them that they may keep their own tradition, on the other; [Mark vii, 5—13;] and how the fact verifies the words of Him who spake as never man spake: "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way that leadeth unto life, and few there be that find it. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will (keepeth the commandments) of my Father which is in heaven. Matt. vii, 13—23; Rev. xxii, 14.

Brn. Rhodes and Crofut have been with us two Sabbaths, and have done a good work. They found us low and desponding. We had lost the power of the truth, and were under temptation. They left us more decided than we have ever been. Five of our number were buried with Christ by baptism, and then we had a season of communion in partaking of the Lord's supper. It was a melting season, while listen-

ing to the truth, and the testimonies of the brethren and sisters, and the power of God was manifest among us; and my prayer is that it may not be as the morning cloud and the early dew.

That the Lord may guide and sustain those who are giving the third angel's message, is the prayer of your unworthy brother;

E. A. POOLE.

West Lincklaen, N. Y., June 23d, 1852.

From Bro. Hutchins.

Meeting at Granville, Sabbath, June 19th, 1852.—

DEAR BRO. WHITE: It is thought by some of the Brethren who attended, this meeting, that a brief account of it, through the *Review* and *Herald*, together with a notice of the blessing of God bestowed upon Sister Emeline Rice, might not be out of place.

Sister Rice has been sick with consumption for some months, and apparently brought quite near the grave: Yet she believed it to be the will of Him who said, If any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick, and the Lord shall raise him up, that she should be "raised up." She also believed that the precious promises contained in this scripture, were written to be realized by his children at the present day, as much as at any previous time; just as I hope all believers in present truth do; and not as do many, who "know not the scriptures, nor the power of God" fling these promises back, to be realized only by those living in the days of the apostles.

Agreeable to request, Brn. Morse, Butler and others, went to Granville on Friday last. On Sabbath morning we repaired to the house of Sister Rice, found her able to sit up awhile, but quite feeble. Her pale face, sunken eye and emaciated form, with the usual symptoms attending a sure and immediate victory of this fatal disease, were all swift evidences that death would soon set its cold silent seal upon her lips, if the Great Physician of soul and body, did not interpose in her behalf and bid disease depart. But blessed be God, we expected he would. Prayer was made in "faith believing"—and the glory and blessing of God came down. Our Sister arose from her bed, shouting "Glory, glory to God, I am free—I am made every whit whole."

Sister Rice then rode to Bro. Kendall's, (one mile,) where we met with brethren from other towns, and with them enjoyed much of the Spirit of God through the Holy Sabbath. Our sister who had just left a room of sickness, and come out to enjoy another meeting with the brethren, gave strong testimonies in favor of the cause of truth. In one exhortation, said she, "If I die within one week, don't say God did not heal me, for I know the work is done." The little company of believers in the "third angel's message," at Granville, seemed to gain much strength and gather new courage, to "keep the commandments of God," from this day's opportunity.

A. S. HUTCHINS.

Morristown, Vt., June 22d, 1852.

From Bro. Holt.

DEAR BRO. WHITE: We have had another precious meeting with the saints in this place, at Bro. Barrow's house. It was one of the best conferences that I have attended for a long time.

The brethren here are strong in the Lord, growing in grace, and the knowledge of the truth. The work of the Lord in this message is progressing. Prejudice is giving away where the truth is presented, and the honest are seeking for light. The no-law doctrine, and the idea of Jesus and his disciples being sinners (especially Jesus) by breaking the Father's commandments, and teaching others so to do, as taught in the *Harbinger*, is not much food for them. They begin to think the Watchman are dreaming, or talking in their sleep, and think it not safe to follow them.

We have nothing to fear, only to be humble, and hold up the truth. The Lord will fight the battles for us, and Israel will prevail because they have the ark.

Then onward to victory and glory let us go;  
The Lord will fight our battles and slay the toughest foe.

GEO. W. HOLT.

Frasburg, Vt., June 21st, 1852.

#### EXTRACTS OF LETTERS.

BRO. L. MARTIN writes from Bennington, N. H., June 17th, 1852:—"There are a few here who I trust are mindful of the heavenly country. We remember from whence we came, and have no desire to go back. The paper to us is a welcome messenger. We love the truth. We remember the first and second angel's messages, and we do feel to praise the Lord for the third.

"We are poor as to this world. We own no house or land here; but we hope through the grace of God to share in the glories of the New Earth."

BRO. C. W. SPERRY writes from Panton, Vt., June 17th, 1852:—"It is a time of trial and temptation with me. When I look into the gospel glass, and behold the narrowness of the way, and then see how distant I am from it, I feel to fear that after a promise is left me, I shall come short of it.

"When I read such declarations as this: If ye abide in me, ye ought also so to walk even as he [Christ] walked, I tremble at the word. I see it is evident that I do not, because the fruits are not manifest. How shall we that are dead to sin live any longer therein. I long to see the body fitly framed together unto the measure and stature of the fullness of Christ. Nothing but pure motives should actuate us, always speaking the truth in love; not combat any one for the sake of gaining an ascendancy over our opponent, but for the truth's sake. If we have all knowledge faith, &c., and not love, it will profit us nothing. It is not by might nor by power, but by my Spirit saith the Lord. If we have a good theory, and yet luke-warm, it will not profit us.

"I feel that the Gospel in the last end of this dispensation ought to be powerful, and will be if the church walk out on their faith.

"When I look at the weapons of flint and steel wielded by the wicked, slaying thousands, and look at the the spiritual weapons wielded by God's people, which are sharper than any two-edged sword, dividing asunder, and discerning the intents of the heart, why, I must conclude that this is not so, or there are but few that have got the armor on. But the Lord will have a seed to serve him.

"We are glad to receive the paper containing so many thrilling testimonies. It seems as though we needed such a paper every day to keep our minds stirred up to the truth.

"Bro. Wyman and myself had a good season a short time since, in visiting the brethren in the vicinity of Saratoga. We had a good meeting at Bro. Cushman's.

"We called at Glens Falls, and had an interesting time with Brn. Z. Curtis and Joel Grandy. Bro. Curtis saw the truth of the third angel's message.—He did not see clearly the force of the Sabbath. We left him in the morning, full of tears. He would like the paper, also Bro. Grandy, whose mind was considerably awakened to the subject."

BRO. A. H. ROBINSON writes from Sandy Creek, N. Y., June 27th, 1852:—"I feel glad of this opportunity to write a few lines to you, and to praise the Lord for his goodness in showing me his truth, and that I am accounted worthy to be numbered with his children. I feel strong in the Lord.

"Yesterday I met with the brethren at Bro. Miles,' and the Lord met with us by his blessed Spirit, and we were made to rejoice in God. We were blest with the company of Bro. and Sr. Byington who embraced the present truth about five weeks since, under the labors of Bro. Holt and Edson, and they were strong in the truth.

"The Lord is at work in this part of his vineyard. One Sister, yesterday, confessed the truth of the Sabbath. Others are favorable."



## ETERNAL LIFE.

BY R. F. COTTRELL.

ETERNAL life! Could we but know  
The value of that gift of Love,  
Our hearts would rise from things below,  
And soar away to things above.

Eternal life! Thou hope that cheers  
The pilgrim lone by cares oppressed,  
Thou hast a power to calm our fears,  
In thee we see our promised rest.

Eternal life! Transcendent grace!  
That proffered it to rebel man—  
With gratitude and joy we trace  
Our Saviour's love throughout the plan.

Eternal life! Our rich reward,  
If this is lost, our all is gone:  
Come, Jesus, come, our dearest Lord!  
We long to see the morning dawn.

Eternal life! Life without end,  
Where all the saints immortal meet:  
There we shall see the sinner's Friend,  
And bow and worship at his feet.

Eternal life! Come, welcome day,  
Come, end of pain and grief and strife,  
We long to see thy dawning ray,  
Eternal life! Eternal life!

## THE REVIEW AND HERALD.

ROCHESTER, THURSDAY, JULY 8, 1882.

## A Word of Caution.

Dear Brethren and Sisters: Our position, before the opposers of our faith, is such that we need to move understandingly and cautiously. From what we have seen of the discussion of the Sabbath question we may now be satisfied that our opponents cannot hinder the progress of the cause of truth by all the arguments they can bring against our position. We see that the efforts against the cause of truth have proved effectual in its advancement.

And seeing that they have failed here, their next attempt will probably be to heap upon us reproaches, and prejudice the people against us; therefore the necessity of walking wisely before all men, that the opposers of our faith may have no cause to reproach us. When we speak of the position and course of our opponents, it should be done with the utmost care, with the glory of God in view. God forbid that we, knowing that we have the truth, should indulge in a careless spirit of triumph over those who are in error, but rather be in a position to weep over the erring, and show them by our godly lives and sober, holy conversation that the God of truth and holiness is with us.

Some have gone out to teach the truth with a hasty, rash spirit, who had better have tarried in some Jerusalem until endowed with the sweet, melting, weeping Spirit of Christ. As we have heard of, and witnessed the withering effects of their imprudent course, and fanciful teachings, we have felt like weeping tears of blood. We would say to such, Let the Lord's work alone, until you can show all the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, &c." Gal. v, 22.

A man may teach the truth, and the whole truth, and still manifest the fruit of the Spirit. Here we wish to say that those who oppose the truth of God will not be satisfied with the spirit we manifest until we renounce the precious truth we so much prize. This we shall never do to suit any one. Those who oppose the truth must certainly be poor judges of the Spirit of truth. God's word shall here be our standard, and that teaches that we should forsake every earthly friend sooner than the truth of God. But while proclaiming the most cutting truths of Revelation, and separating ourselves from sin and sinners we may exhibit all the fruit of the Spirit of God.

## Meetings at Wheeler and Catlin.

According to appointment we held meetings with the friends at Wheeler, Sabbath and First-day, June 19th and 20th. The meeting was in a pleasant grove on the land of Bro. Raymond.

On the Sabbath the congregation was not large, but most of the brethren in the vicinity were present, and we had a good meeting. On First-day the congregation was very large and attentive. Our subject was the three angels of Rev. xiv. It was the first time that we had spoken to such a congregation in a grove for more than seven years, and we were happily disappointed in the almost perfect good order of the congregation, and the freedom we felt in presenting this portion of God's Word to such an unbelieving assembly. At this meeting we heard the voice of prayer and praise from several young converts who were brought out under the labors of Bro. Joseph Baker last winter.

Here we were happy to meet with Bro. and Sr. Drew of Pultney, and several of their family. Last winter we, in company with Bro. Baker, called on Bro. Drew for the first time, and stopped over night. God blessed our interview with that

dear family, and some of his children received serious impressions that have remained, and at the meeting at Wheeler one of his daughters took a decided stand on the Lord's side. God grant that Bro. and Sr. Drew may have their children to go to the kingdom with them.

Bro. Drew being informed of our intended Eastern tour, and seeing that our carriage was about falling to pieces purchased and gave us a suitable carriage for which he paid \$85. For this we thank God, also our brother, his steward.

The meeting at Catlin was held Sabbath and First-day June 26th and 27th. This was also a meeting of interest. Bro. Martin Adsit and his daughter came seven miles over the rough road on horse-back, and were much blest. Bro. Adsit has passed through severe trials, but is now firm on the truth. His daughter, who had made no profession of religion, rose and requested the prayers of God's people. And when we bowed to pray, she prayed also, and returned home justified.

On First-day the school-house was filled with attentive hearers. In the fore-noon our subject was the First-day sabbath. We examined those texts usually quoted in its favor, and also showed that it was an institution of Papacy. In the after-noon we spoke upon the institution, object and perpetuity of the weekly Sabbath of the Bible. May the Lord bless his word to the salvation of some precious souls in that place.

After meeting, five were baptized, four of them were the tender youth. We were obliged to go to Post Creek, three miles, where we were not expecting spectators, but found about two hundred assembled at the water who showed unusual respect for the solemn ordinance of baptism.

## Jackson, Mich., Conference.

This Meeting continued four days, at the close of which, we attended to all the ordinances of the gospel. The church here have been wading through manifold trials, and buffetings of the Enemy; but God in answer to prayer, as we conformed to the gospel rule, endowed his children with grace, which caused love and unity to prevail throughout the church. O, how sweet to commune with saints of like precious faith, and feel the cheering evidence that God for Jesus' sake, is bestowing upon his waiting children, such rich tokens of his love, to cheer, strengthen and encourage them to pursue the onward course. Five were baptized in the name and faith of the coming reign of the Lord Jesus; one of them a daughter of Bro. Smith of this place, in her eighth year. She testified to her love for God's holy Sabbath, and moved like one that had counted the cost.

Some that came nearly one hundred miles to attend the Conference, after hearing the explanation of our present position respecting the ending of the 2,300 days in 1844, and the third angel's message that must necessarily follow, requiring the keeping of all the commandments of God, confessed and embraced the whole truth. Others that had recently began to keep the Sabbath were confirmed and settled that there was no other present truth, if these points were yielded.

Bro. M. E. Connel of Tyrone, Mich., who had traveled many hundred miles to attend a Conference appointed by the *Advent Harbinger*, to convene in Rochester, N. Y., last May, had recently returned unsettled in his mind, relative to the "present truth." He came to our meeting, with his companion, to hear what the Sabbath-keepers advocated. The meeting was referred to an article published in the *Harbinger* of June 12th, entitled, "The Sabbath and the Lord's day, from Dr. J. Thomas' *Elpis Israel*." At the close of the Conference, the next evening was appointed to examine the subject, with scripture testimony. At the close of the examination of the subject, Bro. C., who had been so anxious to hear how it could be answered, declared himself for ever free from such unscriptural arguments, and said, henceforth he would keep and teach the Sabbath of the Lord our God, with all his commandments. He is a professed public teacher of the Second Advent doctrine. His companion also, and another sister came out and confessed the Sabbath, and decided to keep it. Thus we were "richly compensated," and thanked and praised the Lord.

We also read to the meeting the earnest request of the editor of the *Harbinger*, viz: "Read the article on the Sabbath with care, and a true desire to know the truth, and you will be richly compensated for your labor."

If the editor of the *Harbinger* still insists that his brethren and sisters fall from grace by embracing the Sabbath, it will be better for him not to recommend Dr. T.'s prescription.

I now expect to labor between Detroit and Michigan City until the next Conference, which is appointed to be held in Albion, Wis., July 16, 17 and 18.

JOSEPH BATES.

Jackson, Mich., July 1st, 1882.

Bro. Lebbeus Drew of Pultney, Steuben Co., N. Y., wishes that a general Conference may be held at his residence the first of September, that the Advent brethren in that region may have an opportunity of hearing the reasons of our position. A general invitation will be given. "He that hath an ear, let him hear." A more particular notice, with the time of the meeting, will be given hereafter.

The labors of faithful Ministering Brethren will be secured.

THE CAUSE IN THE WEST.—The cause is advancing in the West. There are a great many enquiring for truth in different places. The Conference, held on the 5th and 6th of June, at Middleton, Marquette Co., Wis., was very well attended. A number confessed the whole truth, as far as they had an understanding of it; and I think much good will be the result, in that vicinity. The labors of Bro. Case have been much blest in the West.

W. PHELPS.

Madison, Wis., June 21st, 1882.

WE NOW design publishing in pamphlet form, for gratuitous distribution, 5000 copies of the article, entitled, "Remarks of O. R. L. Crozier on the Institution, Design and Abolition of the Sabbath, Reviewed by J. N. ANDREWS." This article was published in Nos. 11 and 12 Vol. II of the *Review and Herald*.

The cost of this work will be about \$125, or, \$2 25 a hundred. Let those who wish to help in this work, send in their means. Or, if they have not the means on hand, state what they can do in three months, and what amount of this work they want for distribution.

## To Correspondents.

C. W. LOW, C. CROWFORD, M. WHITAKER, and N. RICHARDSON.—Your communication is received, and relative to it we remark as follows: 1. The nature of the case is such that we should greatly err to publish it without a more thorough knowledge of it. 2. Those who have read our publications know that we have not the least sympathy for Shakerism, or the heretical teachings of S. S. Snow. 3. Your sweeping remarks relative to "Mr. Bates and his associates," seem much like the bitter remarks of others who have endeavored to prejudice the people against Sabbath-keepers. 4. We shall forward your communication to Bro. Bates, and if you have been misrepresented, it will be a pleasure to him to correct.

## Appointments.

THERE will be a Conference at the house of Bro. Perry, or where he may appoint, in Albion, Dane Co. Wis., to commence Friday, July 16th, at 2 o'clock P. M., and hold over the Sabbath and First-day. A general attendance of the Brethren is requested.

It is expected that Bro. Joseph Bates of Fairhaven, Mass., will attend.

In behalf of the brethren,

W. PHELPS.

Providence permitting, I shall attend Meetings in the following places: Ashfield, Mass., July 10 and 11; Holly, Mass., July 13 and 14; Washington, N. H., July 18 and 19; West Hartford, Vt., July 24 and 25; Northfield, Vt., July 31 and Aug. 1; Morristown, Vt., Aug. 7 and 8; Irasburg, Vt., or vicinity, Aug. 14 and 15.

Some part of the above named appointments, I expect Bro. Wheeler to attend with me. But, notwithstanding, any of the traveling Brethren who can make it convenient, are invited to attend.

JOSEPH BAKER.

THERE will be a Conference of the brethren at Coughdeney, Oswego Co. N. Y., to commence Sabbath, July 24th, at 10 o'clock A. M., and hold over First-day.

This meeting we design to attend on our way East.

JAMES WHITE.

Bro. Israel Alden wishes us to say that his Post Office address is Hammondsport, N. Y.

The amount received for Printing Materials is \$566 35. There is \$33 65 yet due.

## For Printing Materials.

Lebbeus Drew, . . . \$30 00	Thomas B. Mead, . . . 5 00
Lathrop Drew, . . . 5 00	John A. Longhead, . . . 2 00
Jeremiah Stryker, . . . 5 00	Betsy Marks, . . . 1 00

## Letters received since June 24th.

F. Strong, O. Hewitt, H. S. Gurney, B. B. Brown, J. N. Andrews, G. W. Holt, A. S. Hutchins, W. Phelps, R. F. Cottrell, E. A. Poole, S. W. Rhodes 2, A. E. Randall.

## Receipts.

E. Mugford, J. Jones, C. Bigelow, B. Marks, F. Colby, L. B. Caswell, R. Abbey, Wm. Harris, G. P. Cushman, L. Chase, N. Tolliver, W. Fenderson, N. H. Schooley, C. K. Farnsworth, S. P. Mead, H. Ricker, each \$1.  
E. M. Barrows, E. P. Burditt, J. Stryker, J. A. Longhead, each \$2.  
H. E. Spencer, H. Edson, each \$4.  
E. Colby, H. Childs, each \$5.

T. Bailey, L. Stillman, J. Bailey, J. H. Lockwood, P. A. Dorsey, each 50 cts.  
Lebbeus Drew, \$20; C. Andrews, \$7.

Bro. in Elmira, N. Y., to send the REVIEW AND HERALD to the worthy poor \$5. 50.

I TRANSMIT to your care the following offering [\$20] of the little company of believers, at and near Coughdeney, N. Y.

A. ROSS.

BRETHREN. A. Woodruff \$5, A. Ross \$5, M. Ross \$1, O. Benson \$1, H. Patch \$1, I. Ladd \$2 cents, H. Hall 50 cents, L. K. Chapel 50 cents, T. Finch 25 cents, H. Hall Jr. 25 cents, F. Miller 25 cents.

SISTERS. H. S. Wells \$1, F. Wells \$1, Sr. Benson 50 cents, S. E. Chapel 50 cents, Sr. Miller 25 cents, M. Hall 25 cents, E. Hall 25 cents, S. Patch 25 cents, A. Benson 25 cents, M. Benson 12 cents, A. Hall 6 cents.