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THE WANDERER'S RETURN.

BY R. O. NICHOLS.

There is joy, there is joy, in the earth below,
In the tabernacle of the Lord and the bow.
And the even-brow has a kindlier glow.

And the heart beats with rapture now

For a brother once lost in a desert land.

When we thought never more we should

His face again come to our own little band—

And the last thrown around us are a bless.

There is joy, there is joy, let arrows and ears

With all trials whilst we aim at the soul.

For a soul is brought in, salvation to share,

By dark the woe and no longer confined.

O, lead the voice of thanksgiving ascend,

Like sweet incense unceasingly rise

To Jesus, while with new energy bend

There'll be joy, there'll be joy, when trials are done;

See, they hover around when danger is near,

To Jesus, while we with new energy bend

There is joy, there is joy in the realms above,

When the tempter would bind by his power;

Then hasten the wanderer to own.

When the warfare with earth is all o'er;

In weariness never to roam,

And eternally dwelling at home.

And the heart boats with rapture anew.

Like sweet incense unceasingly rise

Whom we thought never more we should

Know, in giving joy, in giving light,

'The above the being only attempt to meet the real question at issue, viz: Is the royal law abolished? We present it entire. We have been taken down to the steps gradually, thus: (1.) Christ relaxed the constitution; (2.) the disciples were not subject to it; (3.) the holy Sabbath; (4.) the disciples were not subject to it; (5.) the law of Moses, (b) the old law was not abolished; (c) the Fatherlight esteemed it; (d) 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 de
cision on James ii, your attention is particularly re

The first principles of his moral government en

and scourers! Homer vi, 15—10. God has 'abolished,' 'done away' his 'constitutions,' and thus, having abolished 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 en

and are not abolished! Testamonies 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!

But there is only one law referred to in the New Testament. For if there are two laws then referred to, then the abolition of the hand-writing of ordinances in Col. ii, is no proof that the ten commandments 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 ar

Now as it seems necessary to expose again your po

pation on James ii, your attention is particularly re

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 it up, and presents the opposi
tion of fulfilling the law by doing good to all men.

3. Verse 10 is linked to the conjunction "and," present one idea. Hence the law in verse 9, is the same as the law called royal in verse 8. Verse 10 is intimately connected with verse 9 by the conjunction "and," states in addition to it, the great truth that those who violate one of the pre
cepts of this law are guilty of all. Can you, without doing violence to the laws of language, break the connection of these verses?

"But to the Review. After giving from the re

But 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 that you could not 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 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 cer

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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," read, 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 the law of Moses forbids those who violate certain precepts to be 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 any one of them is guilty of all, as 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, enshrined law of God, something which is according to the Old Testament scriptures.

7. The transgression of this law is sin, not was sin; the keeping of this law is duty, not duty. The transgression of this holy standard, is treason against that holy law.

8. Look at this portion of scripture again. The law and commandments here referred to, had not been once enacted, then abolished, then re-enacted, but associates it with 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 it to be your own judgment whether you will make the contrast in that chapter, subsist between the glory of Moses' face and the glory of the law of the ten commandments; the glory of Moses' face is done away, abolished, referred to by the Apostle once enacted, and engraven in stones, which can only refer to the decalogue; and he says it is done away, abolished. What is the meaning of this abolition? Evidently the gospel; and that is what "remains." Now this is entirely plain; the meaning is plain and obvious: 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 we have just referred. To compare your reply with the words of the Review and then to judge for yourself. The argument of the Review was as follows:

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We have re-marked that remark of Peter 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 know that Peter did not believe what he says, and that the reason he has spoken, should be written out in full and suffered to speak for themselves.—Look at them as they stand in the Buck 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 with.

Verse 11. For if that which is done away was glorious more that which remains is glorious.

Verse 12. And not as Moses, which put a vail over his face, that he could not tell what was written: but his vail was taken away, and so his face doth shine with greater splendor. For the children of Israel could not steadfastly look to the end of that which is abolished.

Verse 13. Which is the guide of moral conduct, and the standard of comparison which is the guide of moral conduct, and the standard of comparison. The law to which James refers, is the eternal law, which is the guide of moral conduct, and the standard of comparison. This is the law of God, which is the guide of moral conduct, and the standard of comparison. And we now inquire whether it agrees with the principles of his own government, and then formed the constitution of the Jews still abide.

The vail that his is abolished. That which he held in his hand was not hidden— that is which abstractly.

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 conflict with the glory that enshrined 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 they themselves, still remain in bondage; not willing to be delivered, not willing to be saved from the law of bondage.

Others at the present day fall into the opposite extreme; they can see that glory is gone; they only conclude that the law is also. They do not see that in the heavenly tabernacle, where our Great High Priest is accomplishing his most glorious ministration, the ark of all things, as it were, the tabernacle of his earthly tabernacle, which is the vail of mercy, instead of the Mercy-seat, Exx. xxv, 17—22, but the law of God contained in the ark beneath that mercy-seat, is dispensed and counted a thing of naught. Heb. iv. 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.—The whole of the following chapter is to be understood in this sense. 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, 2. Rather, I should require 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. Eph. iv. 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 handwriting of or
to parents, and he takes the fifth commandment to do it may be well with thee, and thou mayest live long in the sight of God, viz: by faith in the death of the Lord Jesus Christ, the just for the unjust. Thus, he informs us whether the salvation and pardon of the lost without a Saviour.

But what is the charge that he did believe the hand-writing of ordinances to be done away; how shall not the reader might compare them together, and thus bring them the joyful tidings of pardon 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. 30—31. Then when this ministration continues, the fuller 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 stood before the ark of the covenant, does not come 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 con- tentence, 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 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 unfolding 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 shall be presented, and if the Constitution 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 apostle: "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 exception 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 law, establishing a new law, establishing a new law.' The sentiment contained in this statement is correct; but the language of Paul, in the 10th chapter of his epistle to the Hebrews, does not give 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. It is well to keep 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 "true religion." What 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 those fundamental principles of God's own holiness could fail. But as you speak of "law religi-
lo?" 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 "laws religion" consisted, from the New, of what the other laws religion consists from the New, requesting you to point out the difference:

Min. vii. 8. "He hath showed thee, O man what is good; and what the Lord requires of thee: even 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 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 two commandments are the constitution of the religious government." If so, then they were distinct from the hand-writing of ordinances which Christ blotted out.

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

The hand-writing of ordinances included the beasts, new commandments hanging upon them, which were instituted for the Jews in the wilderness. Lev. xxvii, 24, 32, 39. The fact that there were at least four of these sabbaths "besides the Sabbath of the Lord," you have not mentioned 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 abolish the whole antitype, unless the First 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, was 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 and the apostles, after the abolition of those nine 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:

"According to 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 the proof? We have no such statement in the Bible; but we do hear the Saviour announcing two great commandments as constituting the foundation of his religion. (Matt. xix, 17-31; xxii, 37-40.)" You will agree, I trust, with the language of its fourth oracle. (Please to read Jer. ix, 25.) The Saviour's constitution, pointed out Jehovah by the first three commandments, is, in the measure, the original constitution. You have saved enough of the precepts of the old constitution to make it visible.

1. In answer to your question, Do the Saviour and his apostles profess to administer the gospel of Jehovah, which was the religion of the present dispensation on the same basis?—I answer, The law and the gospel have the same foundation, if you believe your testimony—You state that the two great commandments are the constitution of the system of religion; and in the third sentence from this remark, you state further as follows, respecting these two precepts: "Up on them as a BROAD FOUNDATION THE LAW was constructed and the prophets taught."

2. But what is the great commandment? I must prove that we have two new so-called 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 laid it 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 are these two great commandments? I anxiously inquire Who is it He whom I am alone to worship and consider them but one. We have, then, the two commandments of the first principles of my duty to my fellow man, and leave the question unanswered. Who is He whom I am alone to worship and consider them but one. We have, then, the two commandments of this new constitution, we fail to find.

You assert that the New Testament was framed on the language of its fourth oracle. (Please to read Jer. x. 12-16; Isa. xi, 1-10; xlv, 18; Ps. cxv. 25-27.)

4. And what renders it equally unfortunate for the second of these new constitutions, viz: the one composed of the nine 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 commandments of his new religion? But what was the question, (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 the first commandment. He did not then hang the law and the prophets upon these precepts; no, he never hung them 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. We were just about to speak of those 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 present respecting 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 being. Who is he? He is the Father's government, pointed out Jehovah by the first three commandments, is, in the measure, the original constitution. You have saved enough of the precepts of the old constitution to make it visible.

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

You assert that the New Testament was framed on the constitution of God's religious system: if so, then they consti-
that this doctrine is established; something as certain placid and salutary as the Bible testimony that "the dispensation of the law was only a "plainer" as noticed in the commencement of the lengthiest 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" now. But to prove that the very object of the dispensation of the law was the constitution of God's religious system for the Israelites is an imaginary position, the position that the Exod. and to Christ, to which were added the Levitical ceremonial."  

"The ten commandments brought Paul to Christ after you say that they were abolished in 2 Cor. iii, vii, v, v, 7--9. And they brought the old Testament and the Christ name was from the Exodus to Christ, to which were added the Levitical ceremonies."

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

"It should be borne in mind, that the Israelites were never satisfied with his original constitution. But in this essay, will have no footing, unless reform is not satisfied with it."

"Reread the passage that follows: 1. The ten commandments were made by the Holy Sabbath and formed the constitution of God's religious system, as well as the Sabbath, which were only embodied in the hand-writing of ordinances!"

"The precepts of the Decalogue were all moral, except the fourth and fifth, which were ceremonial, and hence, "was abolished."

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"The remarks of C. occasion the following suggestions: 1. The ten commandments embodied the Holy Sabbath and formed the constitution of God's religious system, as well as the Sabbath, which were only embodied in the hand-writing of ordinances!"

"It should be borne in mind, that the Israelites were never satisfied with his original constitution. But in this essay, will have no footing, unless reform is not satisfied with it.

"The two commandments named before, are, in fact, the two commandments that were never a part of the Ten Commandments."

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LETTERS.

From Bro. Holt.

DEAR BROTHER, 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 prophecy 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 our labors, and crowned them with success. They have felt 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 used, fit to exasperate, in connection with the effects produced, will show that "this is the Lord's doing, and it behoveth us to praise God." When the nations are angry, and the three unclean spirits are going to the kings of the earth, and to the rulers of the world, and to the princes of the earth, and to the captains of the host, and of the earth, and to the sea, and the great deep, and to the seamen, giving their testimony against the truth, instead of taking the Bible we fall into divers temptations, knowing that the trial of our faith is more precious than gold which perisheth, though it be tried with fire; but gold of a proves his trial, and is found to be of value in the fire, which hath tried him as an offertory to God. Now the Lord is that speaks: Who is on the side of the Lord? and who is on the side of the beast? He is a great High Priest who is pleading the merits of his own human and fallen nature. The servants of God are sealed in their foreheads, while the last unsealed are going to be turned loose, and will scatter among the nations. Truly, enjoyed a season of refreshing from the presence of the Lord. The little company there who have retained a faithful testimony for Jesus Christ, have felt strengthened and encouraged to hold on their testimony. 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 of God. 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 great truths; by doing your best to show how much you love your Lord. 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 arise and do all we can to overtake and overpower the enemy? 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 salvation is ours, and our redemption draweth nigh. I will say with the Brethren, "Let us not give up the struggle; but put on the whole armor of God, and we shall not be overcome."

THE REVIEW AND HERALD.

From Bro. Seaman,

A CITY 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, and yet we are not in distress; we are preparing for the second Advent. (That is supposed until we get into the future age.)

What means this premillennial exhortation? The inference certainly is, that some are troubled, and in order to pacify the disturbed 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 will not be in numerical order. But as it takes something more than assertion to amount to scriptural proof we will quote a little argument against the truth, instead of taking the Bible we fall into divers temptations, knowing that the trial of our faith is more precious than gold which perisheth, though it be tried with fire; but gold of a proves his trial, and is found to be of value in the fire, which hath tried him as an offertory to God. Now the Lord is that speaks: Who is on the side of the Lord? and who is on the side of the beast? He is a great High Priest who is pleading the merits of his own human and fallen nature. The servants of God are sealed in their foreheads, while the last unsealed are going to be turned loose, and will scatter among the nations. Truly, enjoyed a season of refreshing from the presence of the Lord. The little company there who have retained a faithful testimony for Jesus Christ, have felt strengthened and encouraged to hold on their testimony. 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 of God. 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 great truths; by doing your best to show how much you love your Lord. 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 arise and do all we can to overtake and overpower the enemy? 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 salvation is ours, and our redemption draweth nigh. I will say with the Brethren, "Let us not give up the struggle; but put on the whole armor of God, and we shall not be overcome."

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 continuing to break upon my mind, and to draw out more and more from this 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 vail 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 Bros. 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 in Claremont, N. H., and I recently visited Bradford and Warren, to see some of those who were interested in bearing 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 duly.
May God give us heavenly wisdom, and prosper us in our way, and his name be glorified. I feel like conso­crating myself anew to God and his work. When I review God's goodness to me, and the work that has been done for my salvation, my heart is melted with love and gratitude, and I feel like inquir­ing, "What shall I render to him for all his benefits?" O, the blessed privilege of being numbered with his people! This last message of the glorious scenes that are just before us; to live in the glorious pres­ent, if faithful, of standing on the Mount Zion, and singing that song. Who would not be willing to ac­cept earth, with all its fleeting charms, for the bles­sed living company of the redeemed, knowing that we have found that 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 no one that has been with him in that way. But few have found that any in­terest at all in these things.

"Fear not thou worm Jacob, and ye men of Israel, I—"

E. A. POOLE.

West Leominster, N. Y., June 26th, 1852.

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EXTRACTS OF LETTERS.

Bro. C. W. Sperry writes from Penton, 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 pres­ence is left me, I shall come short of it.

"When I read such declarations as this: If ye abide in me, ye ought also 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 man­i­fested. I shall weep if I do not live any longer therein. I long to see the body fitly framed together into the measure and stature of the fullness of Christ. Nothing but pure motives should actuate my mind; in speaking the truth in love; not combat any one for the sake of gaining an ascendency over our opponent, but for the truth's sake. If we have all knowledge, faith, and love, it will profit us not. It is not by might nor power, but by His Spirit and the Lord. If we have a good theory, and yet ino-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 spiritual weapons wielded by God's people, which are sharper than any two-edged sword, dividing soul and body, and discerning the intents of the heart, 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 truthful communications. 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. Cushin­ton's.

"We called at Glima Falls, and had an interesting time with Bro. 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 to you, and to give the Lord his praise. He is not the same as he was to me. He is still more decided than we have ever been. Five of our number were buried with Christ by baptism, and have done a good work. They found us low and despising. We had lost the power of the truth, and were under temptation. They left us more decided than we have ever been.

Bros. Rhodes and Crofut have been with us two Sabaths, and have done a good work. They found us low and despising. We had lost the power of the truth, and were under temptation. They left us more decided than we have ever been.

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 way where the truth is presented, and the honest are seeking for light. The no-law doctrine, and the idea of Jesus being the only Saviour (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 shall prevail because they have the ark.
Eternal Life.

Dear Family and Friends,

I trust this letter finds you in good health and spirits. As we approach the end of the year, I am reminded of the importance of reflecting on our lives and the spiritual journey we have undertaken.

I am grateful for the opportunity to share with you some recent events and developments. The last few months have been marked by challenges and opportunities, and I have seen many of you face these with grace and resilience.

In particular, I want to mention the recent visit of some important guests to our community. Their presence has been a source of spiritual inspiration and a reminder of the power of unity and shared purpose.

As we look forward to the new year, I encourage you to maintain your focus on the principles that guide us and to continue to seek ways to deepen our connection with each other and with the divine.

Let us continue to support one another through thick and thin, and let us remain steadfast in our commitment to living in accordance with the teachings of our faith.

With love and appreciation,

[Your Name]