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"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 HOME THE REST AND THE JOY IN HEAVEN.

BY ANNIE R. SMITH.

O, WANDERER o'er life's stormy main,
Who here an exile roam,
O, where is the harbor for thee to gain,
Where peace and happiness e'er remain,
O where, tell me where, is thy *Home*?
Where thy bark, no more by tempests driven,
Shall anchor where skies are clear—
A sweeter tone to his voice was given,
As he gently answering, said, in Heaven—
'Tis *there*—but never *here*.

O, Pilgrim through this vale of tears,
By care and woe oppressed;
Beset with anxious doubts and fears,
Where no repose from toil appears,
O where, tell me where, is thy *Rest*?
Where the heart no more is sad and riven,
Or weary, with sorrow and fear—
A brighter light to his eye was given,
As he upward gazing, said, in Heaven—
'Tis *there*—but never *here*.

O, Christian in this world of woe,
Where pain and sin alloy;
Who a lonely pathway tread below,
And the scorn and frown of the wicked know,
O where, tell me where, is thy *Joy*?
That may not fade as the hues of even,
And nothing be left to cheer—
A kindler glow to his brow was given,
As he sweetly smiling, said, in Heaven—
'Tis *there*—but never *here*.

O then for that better land I sigh—
That land where all is fair;
Where tears shall be wiped from every eye,
And the saints shall lay their armor by,
A crown of glory to wear.
I fain would leave these shades of even,
On this dreary, and desolate shore—
For a foretaste sweet to my soul is given,
Of the *Home*, the *Rest*, and the *Joy* in heaven—
When we meet to part no more.

Rochester, June 1st, 1853.

THE PARABLE---Matt. XXV.

BY WM. S. INGRAHAM.

In this chapter we have some historical facts in relation to an eastern marriage. Jesus here utters a parable to which the experience of his people is likened. I do not design to enter into all the particulars of this parable, but merely to glance at some of the important points. Perhaps there is not a portion of scripture in God's Word that has been misapplied and mangled more than the one under consideration. In bringing out some important points connected with this parable, it will be necessary to find the chronology of the event, or the time when the experience of the church is to be compared with the parable of the ten virgins.

"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom." No one can for a moment suppose that the kingdom, after all its component parts are brought together, is here represented as going forth to meet the Lord. But the church is represented as going forth. Then shall the true church be likened. Here a definite period of time is marked. *Then*, signifies, at that time. It may be best, in order to make this point plain, to introduce some scripture testimony. Matt. xxv, 16, 24, 34, 37, 41, 44, 45; Dan. viii, 14. We can but see from the texts referred to, that the term, *then*, marks a definite period of time. If this part of the subject is made clear, we will, as we have already remarked, point out that period of time in which the comparison is to be made.

In Matt. xxiv, we have a connected chain of events, beginning with the apostolic age, and terminating with the coming of the Son of man. From verse 5th down to the 14th, we have a prophetic history of the trials of God's people beginning at, or near the time of Jerusalem's destruction and reaching down to the end of the world. Verse 15, shows when a prophecy spoken by the prophet Daniel in reference to the desolation of Jerusalem would have its fulfillment. The 21st verse begins the great tribulation, which passes through the ten persecutions, and is continued by the Roman Catholic church, nearly twelve hundred and sixty years. The tribulation brings us down to about 1776, closing a short time before the days themselves terminate. Mark xiii, 24. After this, we have the signs of the coming of our Saviour—the darkening of the sun and moon, 1780, and the falling of the stars, 1833. When these things begin to come to pass, we are told by the blessed Jesus, to look up and lift up our heads; for our redemption draweth nigh. We see clearly from what we have already said, that we have come down the track of prophecy to that period when God's dear people may rejoice in expectation of the glory that is soon to be revealed. In the closing up of this chapter, we have a description of two classes of servants, one is giving meat in due season, the other is joining heart and hand with the wicked, in smiting his fellow servant. And, with a hypocritical heart, is saying, my Lord delays his coming.

If this class of servants are sincere, why is their portion given with hypocrites, spoken of in the last verse.

An effort has been made to throw this back upon the churches for a fulfillment. But after a more mature investigation, we see it comes nearer home. In order to have a complete fulfillment of this scripture, we must have a definite point of time to which we are looking for the coming of Christ. The churches have never been believers in definite time; therefore this scripture cannot be applied to them. There could be no propriety in saying, the Lord delays his coming, unless a definite point had been looked for his coming. If I am right in the position I have taken, we are driven to the conclusion that these two classes of servants are found within the Advent body. At any rate, we find a class there, that bear all the characteristics here mentioned. Look at the lukewarm state of the church, once looking with longing hearts and with glorious expectations for the revelation of the Son of God. Look at the worldly-mindedness, yea, wickedness, of that people who profess to be looking for the speedy conclusion of all earthly scenes, and by their works deny their profession. Look at the once beautiful church, chosen out of the world, rejoicing with songs of gladness, walking by the same rule, minding the same thing, and with one mouth glorifying God. Let the contrast be drawn; compare their condition now, with their standing in 1844, when unitedly they were crying with a loud voice, "Behold the bridegroom cometh, go ye out to meet him."

Like the sow that was washed, they have returned to wallowing in the mire. And notwithstanding they have declared their freedom before the face of all people, a Babel must be built, a fabric reared like those of the nations around. And instead of the glorious proclamation of the speedy coming of our King, another message is given, and that which is holy must be given to dogs. The three angels of Rev. xiv, commissioned by the great Jehovah to warn the world of the approaching storm of wrath, must stand rebuked as being out of their place, and take their position in

the Age to come. And this is not all. It is said by some, that, "Adventism is but in its infancy." If these things are so, this generation to which Jesus says, "look up," may expect to go to their long home, and their bodies be mingled with the dust. We see from the above that we are brought down this side of 1844, for the smiting time, mentioned in Matt. xxiv, 48, 49.

Once more, in remarking on this subject, we would say, in order to compare the experience of God's people with the parable of the ten virgins, both histories must be complete. All the points necessary to explain the Advent movement, down to the tenth day of the seventh month, 1844, are clearly brought to view in the parable. The proclamation of the coming of the Lord, has had the effect to start out a people to meet the bridegroom. Their expectations are not realized, and they are brought into a position described in verse 5th:

"While the bridegroom tarried, they all slumbered and slept." Have we seen any thing in the Advent movement that may be compared with this part of the parable? If we have not, we never shall. These footsteps are too plain to be doubted or denied. After passing 1843, it was proclaimed by the Advent host that we were in the tarrying time spoken of by the Prophet. Hab. ii, 1-4. "Though the vision tarry, wait for it." The Lord save us from denying that truth that was begotten in our hearts by the Holy Spirit, and shone so clearly from his Word. The virgins during the tarry, were to slumber and sleep. Look at our condition after definite time apparently failed: On time we went out to meet the Lord. Our disappointment came, and we went to sleep; not literally, but so far as time was concerned, we were slumbering and sleeping; for we had none.

At midnight there was a cry made, "Behold the bridegroom cometh, go ye out to meet him." Here is another item to which the cry in 1844 may be compared. At midnight there was a cry made. This part of the subject is perfectly clear. When this cry began to be made, the mistake we made with relation to the ending of the 2300 days was clearly seen. In commencing the days in the beginning of the year 457 B. C., we made a mistake of about half a year, as the decree did not go into effect until about the middle of the year. This is clear when we take into consideration the time consumed in going up to Jerusalem, and the preparation necessary to begin the restoration. This being the case, we were carried down to the Autumn of 1844, and instead of the 2300 days ending in the Spring of the year, as we supposed, we were obliged to look to the Fall of the year for their termination. About mid-way of this tarry, the cry began. Here is a nail driven in a sure place. And those who have proclaimed the coming of Christ every year since 1844 have not been able to remove it.

What I have stated brings us to an investigation of other points in the parable. Verses 7, and 8. "Then all those virgins arose and trimmed their lamps.— And the foolish said unto the wise, give us of your oil; for our lamps are gone out." No distinction is seen between the virgins until they all begin to feel the searching power of this mighty cry. The foolish being aroused, and seeing the condition of their lamps, and their lack of oil, immediately make a demand on the wise for help. But by them are pointed to another source. When the cry was made, it seems there was help for the foolish. But instead of making speedy application to the great fountain of life, they remained careless and indifferent. Too much like the class spoken of in Prov. xxvii, 22. "Though

thou shouldest bray a fool in a mortar, among wheat with a pestle, yet will his foolishness not depart from him." Thus it was with the foolish virgins. Instead of heeding the counsels of the wise, and going to them that sold, they went where they could not obtain help.

"While they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut." In the last quoted text, we have a number of important facts stated, by our Saviour, to which other points, connected with the church, are to be compared. We did suppose the coming of the bridegroom, in verse 10, to the marriage, represented the coming of Jesus Christ to this earth in all the glory of his Father. Here is an important point to be settled, in order for a further investigation of this subject.

We would ask the question, what does the marriage represent? Surely no one can deny that it represents a union consummated between Jesus Christ, the bridegroom, and his bride. But what is the bride? Not the church. If the church is the bride, who are represented as going in with Christ to the marriage? But it may be persisted, that the church is the bride. But stop a moment, and settle a few questions if you please. If the church is the bride, who are the guests? Matt. xxii, 10. Once more: If the church is the bride, who are those seen by John, and called to the marriage supper of the Lamb? Rev. xix, 9. (The supper must be after the wedding.) Let the word of the Lord settle this question. Rev. xxi, 9, 10.—"And there came unto me, one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, come hither and I will shew thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

Did the angel fulfil his promise? If he did, when he showed the great city to John, he showed him the bride. It is written that "they which be of faith, the same are blessed with faithful Abraham." What did Abraham look for? Did he look for a church?—Heb. xi, 10. "For he looked for a city which hath foundations, whose builder and maker is God." Gal. iv, 26. "But Jerusalem which is above is free which is the mother of us all." If the Jerusalem above is our mother, it must be the Lamb's wife. If we take the view that the church is the bride, we find ourselves in difficulties which cannot be surmounted.—But take the Bible view of the subject, and all is harmonious and plain.

When we look at other scripture testimony we see at once the marriage here spoken of cannot represent an event to take place after the second Advent of our Lord. Read Luke xii, 35-36. "Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately. It is perfectly evident that if we are to wait for our Lord's return from the wedding, the marriage must take place before he comes.

If the marriage is to take place after God's people pass through the gates into the city, when shall we witness the fulfillment of scripture as represented by the parable of the marriage of the king's son?—Matt. xxii, 11-13. If the above scene is to be witnessed after the saints are caught up into the heavenly city, some of the wicked must be caught up with them. If this is a correct view of the subject, what can we do with the testimony of John Rev. xxi, 27. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." But this is not all. We not only contradict the testimony of John, but we labor under other difficulties. Matt. xxii, 11, "And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he said unto him, friend, how camest thou in hither not having a wedding garment? and he was speechless. Then said the king to the servants, bind him hand and foot, and take him away, and cast him into

outer darkness, there shall be weeping and gnashing of teeth." If all this is to be accomplished after the saints enter the city, surely there will be war in heaven!

A man, not belonging to the flock, in his flight for refuge, mistakes his own company, and finds himself speechless in the midst of an immortal band in the golden city! No wonder he is speechless; for he has not kept the commandments and has no right there. And he is taken by the saints and hurled down to earth again! But when we compare scripture with scripture, it is manifest that the marriage takes place before Christ comes to earth. If this point is admitted, on the same ground we must admit the shut door before he comes. But says the objector, I cannot agree with you in relation to the shut door. If you cannot agree with us can you with the Bible? Will you take the position that the door will not be shut (or the event represented by the shut door in the parable) is not to take place until after the Lord comes. If so, when do the foolish knock for admittance? Surely, not after the Lord comes; for then they will cry for rocks and mountains to fall on them. Rev. vi, 16. But says one, I believe the door will not be shut until after the marriage, and the Son of man takes his position on the white cloud. But wait a moment, my Bible don't read so. It reads, "They that were ready went in with him to the marriage and the door was shut."—When? At the time he went to the marriage. But I hear many saying, "Away with your shut-door theory, and no-mercy doctrine. But not quite so hasty! If you should move under the influence of a wrong spirit in opposing the shut-door, if our merciful High Priest should open another, in your haste you would not be likely to discover it. Perhaps no point has been more bitterly opposed than what some call the shut-door, and no-mercy doctrine. If we believed in the no-mercy system, our opponents would have some cause to reproach us. That we do believe in a change in the priestly office of our great High Priest, Jesus Christ, as represented in the parable, we do not deny. That our High Priest at the termination of the 2300 days in 1844, did end his daily ministration in the first apartment of the heavenly Sanctuary, and remove to the most Holy Place to complete his priestly work, we do fully believe. And that the saints that were interested in the Advent movement, and had their sympathies and feelings all absorbed in this solemn move, did, by faith, follow Jesus beyond the second veil we cannot for a moment doubt.

It is believed by some that we hold to a shut door that does really and forever debar the sinner from coming to Christ. Let me ask such, a question.—

What does this parable have to do with those who were not brought under the influence of the Advent movement? It is true that the class represented by the foolish virgins have something to do with it; this is manifest from the fact that they were participaters in the work. I have yet to learn that the relation those sustained to Christ who were not tested by the preaching of the speedy coming of Christ was in the least effected when Jesus closed his daily ministration in the heavenly Sanctuary.

That there is an open door for such as did not reject the glorious news of our soon coming Lord as proclaimed in 1843 and 1844, is evident from God's word. (And it is just as evident to my mind that a certain class have been rejected. Compare Matt. xxv, 10 with Luke xiv, 17-24.)

In Isa. xxii, 22, we have presented to our view an open door and also a shut door. In Rev. iii, 7, we have a parallel. Let these texts of scripture be compared one with the other. According to our faith in 1844, which I believe to be correct, the church of Philadelphia, or brotherly love, was in its glory, about the tenth day of the seventh month, after we had left the nominal churches, and had become united under the influence of truth. "I know thy works, behold I have set before thee an open door, and no man can shut it." We can fix the chronology of the open and shut door here brought to view by John, no where but in 1844. We present an open door to all that have ears to hear. But those that have closed

their ears to the proclamation of the last message of mercy, must answer for it in the day of accounts.

Again, in the language of holy Inspiration, as found in Rev. iii, 13, we would say, "He that hath an ear let him hear what the Spirit saith unto the churches."—For further light on this subject, I would recommend to you an article written by Bro. J. N. Andrews for the *Review* on the Sanctuary and 2300 days.

Much more might be said on this subject; but I have written more than I anticipated when I commenced. When I review the past my heart is full, and swells with gratitude to God for all the way he has led us.

Dear brethren and sisters, we can raise our minds to heaven and thank God for the light that shines. Let confusion trample on the heels of confusion; blessed is the name of the Lord, all is well with those who have followed down the track of prophecy, and have walked in the truth as it has continued to shine from the Word. All who give up their past experience in the Advent movement, ought to expect nothing but perdition, according to the apostle Paul. Heb. x, 39.—By reviewing our past experience, we see that we have been brought down step by step, until we find ourselves in the patient waiting time, waiting for the Son of God from heaven. The Lord is soon coming. Quickly he will send his angels after his people.—Are you all ready? And your robes spotless and pure? Can you stand in the day of battle? O get ready, for Jesus will soon come. Let every stroke tell for heaven. Rise and shake yourselves from the blood of souls, that in the final winding up of all earthly scenes, you may be free. I hope to meet all in the kingdom.

Bath. N. Y. 1853.

THE SABBATH AND THE LAW.

BY C. MONROE.

THE agitation of this question, in these last moments of time, not only among Adventists, but the sects, some of them, seems to rank itself among "the signs of the times;" and the Lord in connection with the Sabbath reform, seems, if I mistake not, to be preparing a people, however unpopular and despised, for his speedy coming, and kingdom. Let neither the writer, nor the reader, disdain, if need be, to be ranked among that poor, despised people; for to be evil spoken of, is no certain sign of being in the *wrong*,—all manner of evil not excepted. Matt. v, 11.

The introduction of this mooted question, will, likely, expose me, as it has others, not that I would provoke or protract controversy, to be *roughly handled*,—in case the article is deemed worthy of notice.—Nevertheless, where duty calls, we must go, fearless of consequences;—evil report or good report! Neither sophistry nor abuse, however, will be taken for argument on any side, where candor or good sense are venerated. No good cause, much less a *bad* one, can be honored or advanced in this way. Long as I have lived in the world, some sixty years, has not yet been long enough, to see any one convinced, or converted by *hard names*, or *abusive language*. No man of moral worth, it seems to me, can thus stoop and defile himself. The man who has argument, or grace, has no room for "slang," or ridicule. It has been well said, "if we would catch birds or flies, we must neither pole the bushes, nor use acids." "Wisdom is profitable to direct."

The question at issue, is, not what *I* believe or disbelieve, or what *you* believe or disbelieve; that is a matter comparatively unimportant; but, what is the *truth*, the *truth of God*? Here we have it. Here is the *mighty question*, in which we are both, are all, alike, deeply concerned. But how, and where shall we find it? In the Bible, of course. To find, then, the truth, in relation to the Sabbath question, just take that plain, common-sense Book, calling "no man master," as the poor Indian took the Testament on the subject of baptism, "without note or comment." The result of which was, a call to his minister, to take him away to the *river*, and baptize him there. "No," said the minister, "that is not the right way. Immersion was once the way of baptism; but now it is

sprinkling! "Then," said the Indian, "you have given me the *wrong book!*"

The Sabbath question seems to rest on much the same ground, in the New Testament, as that of baptism. Neither are left in the dark. True, we find no labor there to prove, either the *day*, or the *mode* of baptism. And why? None is needed. They are seen as the light; or taken for granted. The same of the Divine existence, or Satanic. When the sun shines in his meridian strength, no argument is needed to convince us of the fact. It is self-evident. So with baptism, and with the Sabbath, when seen with *our own eyes*, not the eyes of others.

"Who, by another's eye can read;
Or worship, by another's creed?"

This circumstance, of "the poor, untutored Indian," speaks to the point. Its language to you and me, is, "go thou and do likewise." I don't ask you never to read *history*; but I *do ask* you to be *cautious, very cautious, what* you read, and *how* you read, testing all by the word of God, and a sound Christian experience. *This is safe.* "*Beware of men,*" [Matt. x. 17,] said our good Lord and Master; who well knew what *men* were, and what was in them. Let us obey; and beware of them, their authority, their influence, however great, or mighty in rank, or learning. They are still *men*, poor, feeble, fallible, short-sighted, *dying men*; and not to be trusted with our faith, or eternal interests. No, by no means. *Here is danger.*—There is even a *curse* pronounced on him "who trusteth in man." Jer. xvii, 5. "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." Isa. viii, 20. Not to *man*, then, but to our own Great Master, the Lord of life and glory, we all stand or fall.—Rom. xiv, 4.

Are you unsettled, or inquiring after truth, "present truth?" It is well. Just lay aside, out of your way, the traditions and commandments of *men*, which have deceived, have *ruined* many;—teachings which have "made void, or of no effect, the commandments of God," and take the Bible, as your guide to the "promised land." *Study* it prayerfully, faithfully; and you will soon find the plain truth, in relation to the question at issue. This will reward your labor, and bring lasting peace and joy to your soul.

If men by this Book, mean to teach you the *first* for the *seventh day*, or *no day*, tell them as did the Indian his minister, "this is the *wrong book*, Sirs, to teach us such things. Tell them, "if the Sabbath was made for man," *man needs the day*, when or wherever he may be found, Jew or Gentile. Both are men. For one, I certainly feel the need of that blessed day; not only of rest from labor, but more especially as a day sacred to my eternal interests.—For more than a year, have I seen and felt an interest in that day, I never saw or felt before. Never did it appear so valuable, so needful, so sacred; all arguments of *man* to the contrary notwithstanding.

Hence, seeing the *havoc* that is made, and making, of this subject, I could no longer forbear, or keep silence; but drop my work, and take my pen, to *re-buke in love* this sore evil; and bear my humble testimony in favor of that blessed day. Not that my brother is accountable to *me* for his faith or practice; but he should not refuse help from any one, in time of need, in case he can obtain it. *Some* may; but I am far from thinking, *all* will thank me for it; more especially, if any thing is said to raise the reputation of that day; or establish some wavering mind, or minds. This I should be glad to do; and I intend ere long, the Lord willing, to "disabuse" this subject, in a more regular, systematic way, citing the Divine authority of chapter and verse; though this has been more than once, not unfaithfully done.—I would have done this before now; but to my deep regret, have been thus far, hindered. Want of time forbids me now, a regular disposal of it; and *may*, *continue* to forbid; leaving this labor of love in the hands of others, more competent to do it justice.

The Sabbath, by some, is called a "Jewish institu-

tion, a *yoke of bondage*," and never designed to be kept by Christians. Why not? 'It was made for man.' Mark ii, 27. Are not Christians *men*, as well as Jews? Its being made for man, proclaims to man his *need of it*. So does his condition and experience. "A *yoke of bondage!*" What a reflection on Him who made, and gave us the day! True, to some it may be a *yoke of bondage*; but to *me*, praise the Author and Giver, it is such a bondage, as sails to a ship, or wings to a dove, wafting me homeward to my heavenly Rest! sweet, sweet day of rest; choicest and best of all the seven! It is truly "*a delight!*" Isa. lviii, 13. I love on all days, and that especially, "to steal away, from every cumbering care," and spend the hour that God has blest, in humble, grateful, prayer and praise.

"I love by faith to take a view,
Of brighter scenes in heaven;
The prospect doth my strength renew,
While here by tempests driven."

Permit me, while passing, to notice the two great dispensations, the Mosaic and the Christian, or Law and Gospel; and see the affinity, the harmony between them. The first was a system of *works, do and live*; the second, of *faith, believe and live*. The first involving *merit*, the second *mercy*. When it is said, a man is justified by *faith*, without the works of the law, it does not follow, that he is at liberty to break the law, the moral law. No: For example: Here is a moral man converted to Christ. Does he depend upon his *morality* for salvation? O, no. What then; must he break the commandments of God, and become *immoral*, to gain the high prize? No Sir.—He may be moral, without being pious; but he cannot be pious without being moral. This is plain.—"By the *fruit*, the tree is known," good or bad. No mistake.

The principles of the first dispensation, are not annihilated. However, Paul speaks of a change in the law, and the priesthood; [Heb. vii, 12;] but not a word of its repeal or extinction, to give place to the gospel, No; by faith he establishes the law, pronouncing it "*holy, just and good.*" Rom. iii, 31; vii, 12. If the law of commandments, or moral law was dead, or abolished indiscriminately, with the ritual law, why such a constant, confident appeal to them, by the writers of the New Testament, as though yet alive; and urged with such earnestness and power upon men, under the gospel dispensation?

True, there was a "passing away" of the *ministration*, even of the moral law; but not of its principles. The ceremonial law, was, of course, nailed to the cross, and done away. Col. ii, 14. Moral principles and duties, right and wrong, good and evil, truth and error remain the same, varied only by circumstances.—What sort of a gospel would that be; that would nullify, or conflict with those moral principles, and duties; and shove them off the hearts and lives of men? Such a gospel might be good tidings to the wicked class; but would make "the hearts of the righteous sad." "I come not" says Jesus "to destroy the law, or the prophets; but to fulfill." This, of course, is the *moral law*; for the ceremonial, we have just seen "nailed to the cross," and done away.

Let us not cavil about the just division of the law, as a whole; nor confound things that are distinct,—the ceremonial, with the moral law; the Creation, or weekly Sabbath with festival sabbaths, new moons, and such like things, that have nothing to do with Jehovah's *great Rest-day*. Nothing is gained by such indiscriminate, such disorder. Let us call things by their right names, and put them in their own proper place, or places. This would prevent confusion, and save much labor.

Again; Christ came not to make us *poor*, but *rich* and *free*; but could he do this, by taking from our neck the yoke of moral obligation, his own well made yoke? No: our riches, our freedom, our felicity, are identified with our obedience;—are found alone in wearing that *sweet yoke*. Where would be our "true

riches;" on embracing the gospel, to let slip out of our hands the law of moral obligation to God and man? Gone! What is said of the libertine, the robber, the murderer, the profane swearer and all such like characters? "Poor, miserable creatures!" The best that can be said of them.

For our own good, then, and the good of community, let us be careful how we talk about the abolishment of *law, and moral obligation*. Let us not hold them in low esteem. Let us be careful not to relax the just, the rigid claims of law or gospel. Let them maintain their rank, their sovereignty; and sway wide their mighty sceptre; *wide as the world*. For if the world is so bad with law and gospel too, what would it be *without either*, or both? You may soon find your answer in the battle of the great day of God Almighty," when the "winds shall be loosed," and all restraint taken off the tribes of earth!! Jer. xxv; Rev. xvi, 14.

Again: As to the two laws, *moral, and ceremonial*, they seem to occupy a position, in our ranks, not very dissimilar to that of the two children, recorded in the first book of Kings. One was *dead*, and the other *alive*. Both mothers agreed in disowning the dead, and claiming the living; but the sword of the King soon tested them both. Both parties, and all parties, agree, in disowning, or rejecting the ceremonial law, as "dead," and "nailed to the cross;" but all are not so well agreed as to the moral law; or law of commandments. [A blemish in the figure here, destroys not its general features. They remain true to our purpose.] The mother of the living child, trembled for its fate! She could not endure the *sword*, that would divide its tender, precious body! Some go for dividing the child of the moral law; others say, not so; let it live, in all its parts, and not die. Here let the sword of *truth and justice*, test the parties at issue.

A man bereft of a limb, is proportionally weak, and powerless. So is that code of laws, where one of its main pillars is gone. The remainder are less cogent. The Decalogue, is a golden chain. Break the *fourth*, or *tenth*; you break the chain alike. And he who does this, is, according to James, "guilty of all." James ii, 10.

Let the *dead* be buried out of our sight; but away with the carnal, cruel sword that would slay the *living*; and people the grave with tenants not its own. Let God be God still, of the *living*, not of the *dead*. As to the living or moral law; some esteeming its claims too rigid and severe, suffer it to die, as above; and water its grave with no tears of regret! Others, again, rejoice in its entire healthful existence; its just claims to immortality, universal love and obedience.

Again: As to the dismemberment of the Decalogue, or receiving a part, and rejecting a part: It is a trite, but approved maxim among men: *Love me, love mine*. In other words: If we love one member of the family *in special*, we shall love them all in common. And why? Because this is the nature and tendency of true love, as the reader must concede. Now then, turn your eye to the sweet family of the commandments, having one common Father, great and good. Do you love any one of them *in special*?—"O yes." Very well, Why not then love them all in common; or alike, if you please? Do we love God the Father? Then shall we love his children, his word, his works, *his commandments*. 1 John v, 1-3.

Is there not something suspicious in that man's pretended love, to one member of a family, where the tokens of love, or kindness to the least are sadly wanting? Let us beware how we trifle in these matters. If the above is good philosophy when carried into the walks of human life, why then, drop it; when we enter into the more sacred walks, of that which, is to come? "Then shall I not be ashamed, when I have respect unto *all thy commandments.*" Ps. cxix, 6. Why not then, let the commandments remain, as given us by the Father of all, a harmonious, unbroken, family; doing nothing by partiality; neither adding, nor diminishing.

Again: A man may keep the letter of the law, and be no Christian; but he cannot be a Christian, as we think, without keeping the law; that is, the commandments of God; for this is the plain duty of man; and a condition of his entering into life. Eccl. xii, 13; Matt. xix, 17. Again: What sort of a Christian is that, who, in his ostensible zeal for the *gospel*, tramples under foot the *law*, which the Apostle pronounces "holy, just and good?" As "faith without works is dead," so works without faith, are dead also. All works are dead, that assume to be meritorious; or present claims for salvation, or eternal life.—This is the gift of God through Christ, free and unmerited. But if obtained by the deeds of the law, then, sure enough, Christ is dead in vain. Gal. ii, 21.

The grand difficulty about the law of commandments,—not to the exclusion of the ceremonial, even—against which the Apostle labors so hard to warn his brethren, lies, not in keeping them; but keeping them with selfish motives; or with a view of justification, or salvation by way of works, or *merit*. If we can *merit* salvation by the deeds of the law, or any other deeds, then we take the crown from the head of Jesus, our Great High Priest the King of Glory, and place it on our own guilty head! If so, alas! alas! for that Great and Good Being: He has died in vain; and we can hardly thank him for his *labors of love, sufferings, and death!* But no; glory to God in the highest! **JESUS SHALL WEAR THE CROWN, —Hallelujah! He is worthy. Worthy, worthy, is the Lamb.** I place it there with both my hands; and all my soul; and with streaming eyes and melting heart, throw my unworthy self down at his feet, and like one of old, wash them with my flowing tears! In this way, and this alone, do I expect a crown hereafter among the unnumbered throng; and with them swell loud the song of Jubilee and of love, while God lives, and ages roll! Amen.

Once more: "Christ is become of none effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. v, 4. Though the law is, not was, our school-master, to bring us to Christ, Christ must have the sole *honor* of saving us, or we are not saved. Nevertheless, a man never so well keeps the law of commandments, as *after he has embraced the gospel*. A man is never so moral before, as *after his conversion*; from the fact, that the greater and better, controls or perfects, the lesser, and inferior. So the law is *perfected not abolished* by the gospel. So of his morals, they are no longer gross, or selfish. They are improved, not abandoned, perfected, not abolished. They are purer, as they *must be*; and of a finer, sweeter cast.

He feels a conscientiousness, a responsibility, unfelt before; and yet, depends less upon morality, his "good deeds," than before. Nay, more, he renounces all possible *merit* of his *own*; and depends on Christ alone for salvation. Thus he comes out into clear light; and stands upon a *rock*, the *Rock of Ages firm as the pillars of Heaven*. His views are clear; his love, his faith is strong. He wants no meritorious help from the deeds of the law, either moral or ceremonial. They are void, and powerless. He has given all for Christ, and Christ is all to him.—Free, free grace, will furnish him a rich, and sweet a precious song of gratitude and love, to him that sitteth upon the throne, and to the Lamb, for ever and ever. *Amen and Amen.*

Conway, Mass., April, 1853.

"PRAISE ye the Lord, Blessed is the man that feareth the Lord, that delighteth greatly in his commandments." Ps. cxii, 1.

"Rivers of water run down mine eyes, because they keep not thy law." Ps. cxix, 136.

"Open thou mine eyes, that I may behold wondrous things out of thy law." Verse 18.

"It is time for thee, Lord, to work; for they have made void thy law." Verse 126.

THE REVIEW AND HERALD.

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

ROCHESTER, FIFTH-DAY, JUNE 9, 1853.

WESTERN TOUR.

THE readers of the REVIEW generally, will be anxious to learn the state of the cause in the West, and will probably expect a brief statement of those things of interest, connected with our Western Tour. We shall, therefore, give a statement of facts, that the true state of the cause, and its progress may be known.

The calls from Michigan for help, especially for nearly one year past, have been urgent. The brethren have often written like this, that if we could not come, to send some one of the eastern brethren. But no one has seen his way clear to visit this field, since Bro. Bates was here last Summer, till Bro. Loughborough came into this State a few weeks since. During this period, however, Bro. Case and Cornell have been active, and labored ardently, and God has blest their efforts.

May 20th, we left the friends at Rochester, to fill our appointment at Mill Grove, N. Y. At Wende Station we found our aged Bro. Cottrell, waiting to convey us to the place of meeting.

Bro. Cottrell is nearly eighty years of age, remembers the dark day of 1780, and has been a Sabbath-keeper more than thirty years. He was formerly united with the Seventh-Day Baptists; but on some points of doctrine has differed from that body. He rejected the doctrine of the trinity, also the doctrine of man's consciousness between death and the resurrection, and the punishment of the wicked in eternal consciousness. He believed that the wicked would be destroyed. Bro. Cottrell buried his wife not long since, who, it is said, was one of the excellent of the earth. Not long since, this aged pilgrim received a letter from friends in Wisconsin, purporting to be from M. Cottrell, his wife, who sleeps in Jesus. But he, believing that the dead know not anything, was prepared to reject at once the heresy that the spirits of the dead, knowing everything, come back and converse with the living. Thus truth is a staff in his old age. He has three sons in Mill Grove, who, with their families are Sabbath-keepers.

Our meetings in the place were well attended.—Several came eight and ten miles to hear, and manifested a good interest. But there is evidently a lack of real faith in the brethren in that vicinity. Their experience in the Advent faith has been short. A little more than two years since, they first heard of Advent Sabbath-keepers, by a notice of the REVIEW in the *Sabbath Recorder*. Since that time they have increased in numbers, and have grown stronger in the Advent faith. We ardently desire that those dear brethren may *all* be fully settled on all points of present truth, and share largely of the blessings of the gospel of Christ.

According to appointment we met with the brethren in Tyrone, Mich., the 27th, 28th and 29th ult. The meeting was held in a barn, well prepared for the occasion. We were happily disappointed to find so many friends of the Lord's Sabbath present. About twelve brethren and sisters came from Locke in one wagon, drawn by two yoke of young oxen, a distance of twenty-eight miles. One of them was the Sister Avery who wrote the excellent letter to W. Sheldon, recently published in the REVIEW. This will give a correct idea of the interest on the part of many to hear the truth in this new country.

Some portion of the time of this Conference was a season of labor. There is a class of people in this region, called "Believers," who profess to have much of the Holy Spirit; but it is very evident that some of them are influenced by a spirit that is decidedly unholy. Quite a number of them have recently embraced the Sabbath, and were at the meeting. We regard them as perfectly honest, and believe that God has led them to see the truth; yet they have much

to learn, and some of them present at the meeting evidently knew not of what spirit they were of. They were happily but plainly corrected, and we are glad to say that they generally received reproof like Christians. The cause here has been in great danger through fanaticism, coming from the above named class; but if a strait forward course is taken, and those who still hold on to their false impressions and strange exercises are disfellowshipped by the brethren, the unholy leaven will soon be entirely purged out.

We had good liberty in preaching the Word. Some of our social meetings were very interesting. The last evening was a season of great interest. By this time the fog was cleared away, and the Spirit of God came down, melting the hearts of the people, and causing them to rejoice. And many, as they look back on that season, can say as did the two disciples when on their way to Emmaus. "Did not our *heart* burn within us?" &c. It was very clear to all, that strange exercises in the hands, arms, &c., was not the result of the Holy Spirit; but some strange spirit that would lead anywhere but to the kingdom. And while the very atmosphere seemed as sweet as heaven, and the dear saints were meekly praising God in a calm, weeping, humble manner, with their hearts filled with love to God, false spirits were viewed in strong contrast. We hope that all present will ever remember the seal that God set to the truth of this matter.

Bro. H. S. Case we had seen before. His face is still set towards Mount Zion. We have formed a happy acquaintance with Bro. M. E. Cornell. He is active in the cause, and his labors have been much blest. All the efforts of the *Harbinger* to crush him have only served to open the way before him, while he has humbly followed on in the work of his Master, and success has followed.

The cause of truth, as far as we can now judge, is advancing gloriously. The brethren are growing stronger, souls are almost daily added to the church, and an interest is awakened all around to hear. There are brethren here who feel that they are the Lord's stewards, and that he calls on them to help sustain the cause with their means.

Our Conference in this place is at hand. Bro J. N. Loughborough will be with us. It is expected that an effort will be made at this meeting to do something for the cause in Wisconsin, Indiana and Illinois.

JAMES WHITE.

Jackson, Mich., June, 1853.

Bro. Monroe's Article.

THIS interesting and instructive article, on another page, was accompanied with the following note:

DEAR BRO. WHITE:—You see the fate of my communication on the "Sabbath and the Law," as found in the *Harbinger* for May 14th, 1853. It was rejected on the ground, as we think, that it would be no benefit to their side of the question, and possibly do it harm. Be that as it may, we shall not be likely again to trouble journals that can thus decline the publication of pieces, written with candor, and concern for the good of souls, and in favor of the Sabbath; more especially, after publishing so many hard and bitter things, both against the Sabbath, and Sabbath-keepers. No wonder such a paper is found panting for life.

I felt it a duty from the Lord, to write for the benefit of his dear children—two classes of them. First those laboring under a mistake in relation to the Sabbath question. Second, to confirm those already in the truth on this subject. I sent it to the *Harbinger* because I thought it most needed there. And though it is now rejected I am clear; and whether joined to idols or not, I must let them alone. If but one precious soul can be benefited by it, or established in the truth of the Sabbath, I shall not esteem it lost labor. Would that it might be blest to the benefit of many. This would be an over-payment, for my feeble labors of love.

C. M.

Waldo, Me., May 29th, 1853.

From the article referred to above in the *Harbinger* for May 14th, we quote the following as the principal reason why it was declined.

"Because you present *not one direct Bible evidence*: but like all others who have attempted to sustain the position you take, you have offered nothing as evidence, but *inferences, assertions, &c.* These weigh nothing in the scale of truth. Give us *one plain direct passage* from either the Old or New Testament, without note or comment, that reads, that either a Jew or Gentile *Christian* is required to keep the Seventh day, or Jewish Sabbath, and we will not only publish it, but keep the day; *your reasonings, inferences, suppositions and affirmations* we do not want, nor any other uninspired man's; nothing but the plain word of the Lord will do. This you will give or abandon your theory, or be a dishonest man; for you well know that 'faith comes by hearing, and hearing by the word of the Lord.' Amen."

We state these things that honest and candid minds may see the course pursued by the *Harbinger* in the investigation of Bible Truth, and determine for themselves whether or not it is characterized by that spirit of candid inquiry which should be a characteristic of a paper which publicly professes that its object is, "to obtain a correct understanding of the scriptures," and that "it is open for the free investigation of all Bible doctrines."

We see by this, what kind of articles the *Harbinger* refuses to publish, and also its reasons for so doing; and we ask our readers to candidly examine the article and compare it with the objections presented by the *Harbinger*, and they can all readily determine whether they are founded on equity and truth, or whether they constitute one of those miserable ways that men have of evading questions which they cannot answer. It is often easier for people, to pass off as "assertions," "affirmations" and "suppositions," what they are unwilling to admit, than it is to furnish against them plain, scriptural objections, and often infinitely more convenient, especially for those who are willing to sacrifice truth at the shrine of party.

"Remember the Sabbath-day to keep it holy," (Ex. xx, 8,) and "The seventh day is the Sabbath of the Lord thy God," (verse 10th,) and "The Sabbath was made for man," (Mark ii, 27,) are plain and direct passages from the Bible, which need no "note or comment." The divine mandate has gone forth and now stands against the world; it has never been revoked or changed; the record of such an event cannot be found; and those who can stifle conscience by calling these things, *inferences, assumptions and assertions*, do so at their own peril. Will the *Harbinger*, "give us *one plain direct passage* from either the Old or New Testament, without note or comment, that reads, that either a Jew or Gentile *Christian*, "is required to keep the (*Jewish*,") commandment, not to bow down to graven images? Surely your "reasonings" "inferences" and "suppositions" "we do not want," and indeed, "they weigh nothing in the scale of truth." "Faith comes by *hearing* and hearing by the word of the Lord." "But this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them." Matt. xiii, 15.

GIFTS OF THE GOSPEL CHURCH.

"AND he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints: for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of of Christ." Eph. iv, 11-14.

"And God hath set some in the church, first apostles, secondarily, prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. xii, 28.

When the design of the gifts is clearly seen, then the importance of this subject will be understood.—

They were given for the perfecting of the church of Christ. When the apostolic church was pure and holy, having just learned the gospel from the Great Head of the church, and having been baptized with the Holy Ghost on the day of Pentecost, the gifts of the Spirit were given to them, for their edification and profit. And we have no Scripture evidence that they were designed for a limited portion of the gospel age, to be taken away from the church in a few years; but the proof is abundant that they were designed to exist in the church as long as the saints in their mortal state needed the teaching of the Bible and the Holy Spirit.

It is universally admitted that a portion of the gifts exist in the church at this day, such as "the word of wisdom," and the "word of knowledge," and no one denies that "pastors" and "teachers" were to be in the church until its perfection. Then if a portion of the gifts were to remain in the church, why not all of them remain? Why should the professed church of Christ pick out from that catalogue of gifts, so freely bestowed by the Great Head of the church, those that suit them best, and trample the others in the dust?—It is sometimes asserted, by those who oppose the operations of the Spirit of God, that the gifts were designed for the apostles alone: but if this is true, then the church of Christ has been destitute of the "word of wisdom," "word of knowledge," and the gift of "faith" for about 1800 years, and those who have professed to be "teachers" and "pastors" have assumed a calling which ceased to exist at the death of the apostles. It is therefore very evident that all the gifts run parallel with each other, none of them ended before the rest, and that they were to extend quite through the gospel age.

The gifts were given for "the perfecting of the saints," and as the church is in an imperfect state they are all needed. They were to be employed for this purpose "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The church has never yet reached this state of unity, knowledge, fullness and perfection: therefore the gifts should not be dismissed until the object for which they were given is gained. It is admitted that they were necessary for the infant church in the days of the apostles, in confirming the covenant with "signs and wonders," and "gifts of the Holy Ghost." But let it be remembered that Paul's instructions, relative to the gifts, were given full twenty-five years after the week of confirmation, and the beloved John had his visions in the isle Patmos twenty-six years later still; therefore none should assert that the gifts of the Spirit were given merely to confirm the covenant. They were then necessary for that object; but they are ten-fold more necessary now, to bring together the scattered members of the body of Christ, and to perfect the church to stand in the great day of the Lord, and to be changed to immortality when Christ comes in his own, and his Father's glory. If the apostolic church needed the gifts to enable them to stand in their peculiar trials, how much more are they needed in the perils of the last days, to prepare the church to stand firm in the time of trouble "*such as never was.*"

But why, have the gifts of the Spirit been no more manifest in the church? We think the principal reasons are, first, because the church has been too blind to understand them, being almost destitute of the Spirit, and too proud to acknowledge them before the world, therefore has rejected those gifts, in which the Spirit of God is most manifested; and second, because many of those who have shared these gifts have made such poor use of them. Says St. Paul, "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Cor. ii, 14. There was a striking example of the truth of this text on the day of pentecost, when the Holy Ghost was poured out upon the disciples. The multitude were amazed, some "mocking, said, These

men are full of new wine." But Peter shewed to them that those manifestations were a fulfillment of Prophecy, and the work of God. Whenever the church has become worldly, proud, destitute of the Spirit, and blind, they have not been able to discern the things of the Spirit, and have looked upon the operations of the Holy Spirit with suspicion. And in many cases the cry of "*mesmerism*" and "*fanaticism*" has been raised. The most heaven-daring and fatal example of this, was in calling the gracious work of the Spirit in the Midnight Cry, in 1844, "*mesmerism and fanaticism.*"

But it is a lamentable fact that a great portion of those who have had any of the gifts of the Spirit of God bestowed upon them, have soon become exalted, and have fallen. Such is the weakness of human nature that God has to bring his people through the furnace of affliction in order to save them. He often withholds his rich blessings from his people; lest they make a wrong use of them and perish. It was necessary that the Apostle Paul should have a "thorn in the flesh," lest "through the abundance of the revelations" he "should be exalted." It has too often been the case that when the Lord has bestowed any great spiritual blessing, or gift upon his children, that the church, instead of carefully watching over them to see that they still kept humble, has heaped upon them compliments and flatteries, which in most cases has exalted and ruined the brightest lights set in the church.

If the Apostle had not had such an abundance of "visions and revelations of the Lord," he would not have needed a "thorn in the flesh." This proves that those on whom Heaven bestows the greatest blessings are in the most danger of being "exalted," and of falling, therefore, they need to be exhorted to be humble, and watched over carefully. But how often have such been looked upon as almost infallible, and they themselves have been too apt to drink in the extremely dangerous idea that all their impressions were the direct promptings of the Spirit of the Lord. And how often has it been the case that such have become self-righteous, puffed up, denunciatory, and finally gross fanatics, and the most efficient agents of the Devil to scatter wild-fire, and to divide the flock of God. "Pride goeth before destruction, and a haughty spirit before a fall." Prov. xvi, 18.

We think it is a fact that many of the greatest fanatics in the land, have once shared largely in the gifts of the Holy Spirit, but by not having good instruction, they have fallen through pride. This has had a tendency to cause the sceptical and prudent to doubt all the operations of the Spirit of God. And in this last hour of Satan's triumph, when he calls to his aid mesmerism, mysterious knockings, &c. to deceive the people, if God manifests his power, and employs any of the gifts of the Spirit, we may expect that a multitude of voices will be raised pronouncing it fanaticism, or anything save the work of the Spirit. But shall we sink in this mire of unbelief, and prize lightly the gifts of God's Spirit because some have made a bad use of them? God forbid. Men in their blindness and folly have dishonored every precious truth in the Bible, yet we shall not do well to think less of the Scriptures, or any portion of them, because many have made a bad use of them. Rather let the servants of the Lord preach the whole truth as revealed in the Word.

The gifts of the Spirit should all have their proper places. The Bible is an everlasting rock. It is our rule of faith and practice. In it the man of God is "thoroughly furnished unto all good works." If every member of the church of Christ was holy, harmless, and separate from sinners, and searched the Holy Scriptures diligently and with much prayer for duty, with the aid of the Holy Spirit, we think they would be able to learn their whole duty in "all good works." Thus "the man of God may be perfect." But as the reverse exists, and ever has existed, God in much mercy has pitied the weakness of his people, and has set the gifts in the gospel church to correct our errors, and to lead us to his Living Word. Paul says that they are for the "perfecting of the

saints," "till we all come in the unity of the faith." The extreme necessity of the church in its imperfect state is God's opportunity to manifest the gifts of the Spirit.

Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching for the whole truth, and for his duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place and takes an extremely dangerous position. The Word should be in front, and the eye of the church should be placed upon it, as the rule to walk by, and the fountain of wisdom, from which to learn duty in "all good works." But if a portion of the church err from the truths of the Bible, and become weak and sickly, and the flock become scattered, so that it seems necessary for God to employ the gifts of the Spirit to correct, revive and heal the erring, we should let him work. Yea more, we should pray for him to work, and plead earnestly that he would work by the Spirit's power, and bring the scattered sheep to his fold. Praise the Lord, he will work. Amen.

When the seventy returned, and told Jesus that the devils were subject unto them through his name he said to them, "Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven." See Luke x, 17-20. Jesus saw their danger, and gave them this caution to save them from exaltation. O, what an instructive lesson is contained in these few words from our Lord. By this we may learn that to possess the gifts of the gospel church is not so much a matter of rejoicing, but rather a cause of humiliation before God, and fear and trembling, lest a wrong use be made of them. But to have our names written in heaven, to know that God owns us as his, is a sufficient cause for any child of God to rejoice.

We say then, that one great reason why the gifts of the Spirit are no more manifest among us, is because the church is not humble enough to bear them. Will the Lord trust those whose affections are still attached to this world, and who have a large share of pride left, with the gifts of the Spirit? If he should, it would be very likely to build them up in their errors, and ruin them. This he will not do. The latter rain is coming, and God is waiting to be gracious. The refreshing will come from the presence of the Lord, and it should be our concern to be ready for it, so as to share it largely.

"And it shall come to pass in the LAST DAYS, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit, and they shall prophesy.

"And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts ii, 19, 20.

There are many things of importance to us in this prophecy quoted from Joel ii, 28-32; some of them we will notice. First, its fulfillment was to be in the *last days*. There can be no days later than the last, therefore the last days certainly extend to the Second Advent, and we should expect the manifestations of the Spirit mentioned in this prophecy, until that event. We admit that a portion of the prophecy was partially fulfilled in the out-pouring of the Spirit on the day of pentecost; but it is not possible to show that it was all then fulfilled, therefore it is perfectly plain that the entire prophecy has a complete fulfillment in the "LAST DAYS." Second, the signs in the sun and moon, the "wonders in heaven above, and signs in the earth beneath," were not seen on the day of pentecost. No one believes that they were. But it has been the unanimous and settled faith of those who have been looking for the Lord, that they were not seen until more than 1700 years after the day of pentecost. Third, there is no evidence that any of

the disciples had visions on the day of pentecost, and it is not at all likely that any of them were asleep, dreaming dreams on that very exciting occasion.—They were exercised only with the gift of tongues.—Fourth, it will be seen by referring to Joel that this prophecy refers especially to the "remnant." "And it shall come to pass that whosoever shall call on the name of the Lord [when the saints cry day and night, Luke xviii, 7] shall be delivered: [delivered out of the time of trouble, not converted:] for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the REMNANT whom the Lord shall call." Chap. ii, 32.

Finally we see that the out-pouring of the Spirit, the gift of prophecy and dreams and visions of the Lord, are to be sufficiently remarkable to constitute signs of the Second Advent, and that they are classed with the signs in the sun and moon; with "wonders in the heavens and in the earth." To the sceptic and worldly-wise this sentiment will probably seem heretical; but when compared with Joel ii, 28-32; Acts ii, 14-22, it will be seen to be truth. Heaven and earth will pass away, but God's word will stand.

As God has ever distributed his spiritual blessings according to the necessities of his people, it is rational and right to conclude that the abundant manifestations of the Holy Spirit, mentioned by the Prophet Joel, and the Apostle Peter were designed for the "remnant," just before they enter the "time of trouble such as never was," the "great and terrible day of the Lord. Before the world was drowned with the flood, God interposed, and Noah was instructed to prepare an Ark. The Divine power moved upon the beasts, cattle, fowls, and creeping things, and they two by two, moved along into the Ark with Noah and his family, "and the Lord shut them in." Just before fire and brimstone was rained upon Sodom and Gomorrah, two angels were sent to hasten Lot in his escape. God shewed signs and wonders to his people in Egypt, through Moses and Aarou. He also parted the Red sea before them. When the powers of earth and hell were arrayed against Christ and his apostles, the covenant was confirmed by signs and wonders and mighty deeds of the Holy Ghost. And can we believe that the saints are to pass the perils of the last days, the time of trouble SUCH AS NEVER WAS, unaided by the power of the Spirit? Certainly we cannot. He, whose ways are equal, and who knows our wants, will pour out of his Spirit according to the prophet Joel, and will impart strength to the meek, to enable them to "stand in the battle in the day of the Lord." Those who "seek meekness" and "righteousness" will be hid in the day of the Lord's anger.

Advent Review, Vol. I. No. 9. 1851.

The Law.

I have before me an article, signed L. P. Judson, purporting to contain "forty-one reasons why we are not under the law." Now I do not know of any Sabbath-keeper who does not believe that we "are not under the law, but under grace;" but I conclude from the "reasons" that the writer does not know what Paul means by that expression. His fifth "reason," founded on Gal. ii, 19, 20, is as follows: "He says he was dead to the law, crucified with Christ, &c. And he furthermore says, 'that the law has no more claims on a Christian than it has on a dead man.'" When did Paul become dead to the law? Not till he believed. Why did he die to the law?—Because he was a transgressor, and the law had dominion over him as long as he lived. When he died to the law did he remain dead? No: he was crucified with Christ, and as Christ was raised from the dead by the glory of the Father, so also he was raised to walk in newness of life. If his death was caused by his sin, could he walk in newness of life and continue in sin or transgression? He was dead to sin, and could not live in it, but if he sinned, he ceased to be under grace, and was again the servant of sin, as he was when under the law at first, before he was freed from it by death. Rom. vi, 1, 2, 14-16 How did he regard the law when he walked in new-

ness of life? It was his delight; and he confessed that it was holy, just, good and spiritual. What law was it that he delighted in, that he called holy, &c.? The same that he died to, as shown in Rom. vi, vii. If man had always delighted in it, and not transgressed it, he would not have been condemned by it, and need not have died to it.

"Reason" No. 11 is founded on Gal. iii, 10:—"Those who are under the law, are under the curse. So that, if the law is in force, the curse must be." Can it be possible that this was written in sober earnest?—Does the writer truly think there is no curse? Can he warn his fellow men to flee from the wrath to come—tell them they are under condemnation as sinners—that the wages of sin is death—and yet there is no curse! Would he contend that they were by nature, not under the law, not children of wrath, but children of grace? Eph. ii, 3. Does Mr. Judson believe that he was freed from the curse of the law while in a state of unbelief? See. Rom. iii, 23-26. If there is neither law nor curse, why are the commandment-keepers so often declared to be under the curse.

Another "reason" is drawn from Gal. v, 22, 23:—Against those that have in their lives, the fruits of the Spirit specified "THERE IS NO LAW." Is not this a perversion of the scripture? 2 Pet. iii, 16. Why did Mr. J. separate the two first, which are the qualifying words of the last sentence in verse 23, from the last four words, and place the latter part of the sentence as a separate question in capitals? The Apostle enumerates the works of the Spirit, and says, "AGAINST SUCH THERE IS NO LAW," and every Sabbath-keeper believes this. The quotation as he gives it, is calculated to deceive, though it may not have been the intention of the writer.

Again he says: "Christ has redeemed us from the curse of the law, and as the curse and law are necessarily united, we have nothing to do with either.

Blind indeed must be the minds of any that can be deceived by such reasoning. The law and the curse are not necessarily united. Does the law curse or condemn an innocent man? Paul says, the law was ordained to life; [Rom. vii, 10:] the man that doeth them shall live in them; [Gal. iii, 12:] the doers of the law shall be justified; [Rom. ii, 13:] but all have transgressed the law, and are under it, subject to the judgment of God, and therefore by the deeds of the law there shall no flesh be justified. Rom. iii, 9-20. If God has ever given a law for man's observance, and "necessarily united" a curse to it, so that those who keep the law are condemned or cursed, is not God unrighteous who taketh vengeance? Rom. iii, 5.

But what is the testimony? The oracles of God are effectual, or else he cannot judge the world; [Rom. iii, 2-6:] because by the law is the knowledge of sin, [verse 20,] and sin is not imputed when there is no law; [Chap. v, 13:] hence, the strength of sin is the law; 1 Cor. xv, 56. All have sinned, [Rom. iii, 9-20:] and the wages of sin is death. Chap. vi, 23. But those who cease to sin, or transgress the law, and become the servants of righteousness, receive the gift of God, eternal life, through Jesus Christ our Lord. Rom. vi, 1, 2, 13-18, 23. But can it be shown that the wages of keeping the law is death?

Now I would ask, does Paul speak of more than two states or conditions, in any of his writings on this subject, namely: under the law; and under grace? Are we not under the law *until* we are through Christ brought under grace? But if we fall, from grace, what is our condition then, if *there is no law*, which we can again be brought under? Will some no-law friend answer? But if there is a law which we can again be brought under, by falling from grace, or disobedience, may not those who transgress it be under it now, and not under grace? And lastly, is it not a *strong delusion* of these last days to try to make void the law through faith, when God's word says it is established thereby? See 2 Thess. ii 11, 12; God shall send them strong delusion that they should believe a lie, that they all might be

damned who believed not the truth, [thy law is the truth. Ps. cxix, 142,] but had pleasure in unrighteousness. And all unrighteousness is sin; [1 John v, 17;] and sin is the transgression of the law; [Chap. iii, 4;] hence they believed not the truth, but had pleasure in the transgression of God's law.

Dear Brethren, let us gird ourselves anew to the conflict, and put on the whole armor of God, prepare to meet spiritual wickedness in high places. Be faithful and victory is sure.

J. H. WAGGONER.

Ripon, Wis. May 18th, 1853.

Removing the Land-marks.

SOME who have acted a conspicuous part in giving the judgment-hour cry, when remarking on the prophetic periods, and chronological dates, which have been looked to with such intense interest in times past, have confessed to the world, that they had been mistaken in looking for the Lord; for, say they, if we had seen the end of those periods, we should have realized our hope.

It will be seen by this statement that they, with all the experience of the past, are not satisfied with the lapse of ten years since the termination of the periods on which they would base the evidence of the coming of the Lord, and are among the number of those who are still removing the Land marks. But as this class, although they preach some great truths, encouraging and interesting to the Christian, have not followed down the track of prophecy, so as to have the true light on our present position, they cannot be considered to be giving meat in due season, or present truth.

If I am not mistaken, the language of Ezekiel xii. 22, and onward is very applicable to this time. "What is that proverb that ye have in the land of Israel, saying, The days are prolonged and every vision faileth?" How many times this rebellious house has fixed for the termination of the days, I know not; but they have all failed, and all will fail. And this unhallowed work, if I understand the text, will continue until God speaks the time himself. The 26th verse affirms it. And the remaining portion of the chapter shows the position of those who are vainly looking for definite time, or for many days or years to come, when the judgments of God are just impending. The 5th verse of the xiii chapter plainly teaches what ought to be done, in view of these things, in this time of peril. Please compare this with Isa. viii, 16. The law of Jehovah is to be bound up and sealed among the disciples, that they may be able to stand in the battle in the day of the Lord. Surely, this daubing with untempered mortar shall not stand. Great hailstones shall fall, and a stormy wind shall rend it, and the wall shall be no more, nor they that daubed it.—The God that made the heavens and the earth, that spoke the holy law, in thunder tones, from Sinai's Mount, will speak the time. Amen. The little remnant, on whom the dragon's wrath is poured will understand it.

I would ask, if the 70 weeks are a part of the 2300 days, as we have always supposed, and if this period has not run out, how shall we prove that Christ was the true Messiah, and that he came at the time appointed? I know of no discrepancy in chronology of more than four years, in fixing the birth of Christ, with chronologers of any note. Then, certainly, this stretching time out of joint, leaves our dates and periods to the mercy of every dreamer. And no marvel that the infidel and scoffer say, where is thy God?

But I am thankful that there is now a company coming up on the breadth of the land, who can see the providence of God in calling them out to serve him, and can follow by faith their Great High Priest, whose position, being changed, is now made manifest in the Heavenly Sanctuary, and patiently wait his return from the wedding. For yet a little while, and he that shall come will come and will not tarry. And while some may regard it as dishonesty or willfulness in not confessing the past Advent movement all a mistake, or a failure, I can say with a clear conscience, before God, that it is a very small matter with me to

be judged with man's judgment. True, I did expect my Lord in 1843 and '44, and did not see him. But the prophetic fulfillment and experience in Advent history, when compared with the teachings of our Saviour, make the past all plain, and lighten up the glorious future.

And, now, when I hear sinners exhorted to come to the mercy-seat, how my soul is pained, when I think of that despised and broken precept, the fourth commandment, that lies just beneath it; the mercy-seat being the cover of the Ark. So that while the law of God cries for vengeance, the blood of Christ is sprinkled on the mercy-seat, to appease its severity. Thus "mercy and truth are met together; righteousness and peace have kissed each other." Ps. lxxxv, 10. So we see that Jesus' blood does not abolish that holy law, but satisfies justice. Let us remember this, when we come to the mercy-seat, and keep all his commandments, that we may have right to the tree of life, and may enter in through the gates into the city.

"There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all besides more sweet,
It is the blood-bought Mercy-seat."

Rochester, N. Y.

E. R. SEAMAN.

COMMUNICATIONS.

From Bro. Hutchins.

DEAR BRO. WHITE:—Though evidently living in "perilous times," when many, even among those professing strong attachment to the cause of God, are "lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof;" yet I feel we have abundant reason to be truly grateful to our heavenly Parent, that we are counted worthy to be numbered with the remnant of God's dear children. It is a matter of the deepest consolation to me, that the light is now shining so brightly upon the third angel's message. Truly, "the path of the just is as the shining light, that shineth more and more unto the perfect day." We can now see clearly that in making known the "power and coming of our Lord Jesus Christ," we have not followed "cunningly devised fables," but the "Spirit of truth," which, saith the Saviour, "will guide you into all truth." I firmly believe God's people were both guided into the truth, and also published the truth, in proclaiming the two former messages. Rev. xiv, 6-8.

Saith Jesus, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." So we think respecting the great and important truths based upon the third and last angel's message of mercy to this world. Rev. xiv, 9-12.

Those who do the will of God, shall know of the doctrine, whether it be from heaven, or of men.—"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Therefore we may reasonably conclude that those who do the will of the Most High, will not be left to deny the past, neither remain in darkness respecting what constitutes the "worship" of the beast, and of his image, and what it is to receive his "mark."

But two classes are spoken of in this message.—One class are worshipers of the beast and his image, receive his mark, and drink of the wine of the wrath of God, and are tormented with fire and brimstone, and upon them is poured out the seven last plagues. While of the other class, it is said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Thus we see that those who exercise the patience of the saints, keep God's commandments, and have the faith of Jesus, will escape the awful judgments of the beast and his worshipers; and stand with the Lamb on Mount Zion. Verse 1. O, blessed hope! O, glorious home!

"There the weary saints no more shall roam,
But dwell in a sunny, peaceful home."
Yours in hope of reaching that peaceful home.

A. S. HUTCHINS.

P. S. For the encouragement of the dear brethren and sisters scattered abroad, I would say that the cause of truth is in a prosperous condition here, and has been for some weeks past. I have held meetings with the brethren two Sabbaths past, and one First day; and I can truly say, we enjoyed much of the Spirit of God, while worshipping together. Some were present, who listened with interest to the word spoken.

A. S. H.

Reading, Vt., May 29th, 1853.

From Bro. Everts.

DEAR BRO. WHITE:—I, in company with dear Bro. Sperry, visited Bro. Memfield's in Lewis, N. Y.—Held a meeting at their house on the 19th Inst.—Found them confirmed in the present truth, as far as we presented it to them last March, saying, "we have examined, and now believe all that you told us."—They said that the first Sabbath that they kept was most precious to their souls. Others, there, are taking a good interest in the truth, and want to hear more. Sabbath and First-day following, we held four meetings at Bro. Mott's, in Plattsburg, N. Y. We found ten Sabbath keepers there, besides their children; not only strong, walking in the present truth, but, rejoicing in it, all united, growing in grace and knowledge. Their firm, upright walk and conversation, are making a deep impression on others around them, who confess the Sabbath.

The meetings were well attended, and a deep solemnity manifestly rested upon them; near two hours they lingered around us at the house after the close of the meeting, anxiously inquiring for light. The sweet, heavenly Spirit pervaded the room, which thrilled my whole soul. O, how it reminds me of 1844. Truly, it was "sitting together in heavenly places." Some, there, feel the necessity of (at the first opportunity) commemorating the burial and resurrection of our Blessed Saviour, not by the observance of First-day, but by "being buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so they would walk in newness of life." "Being planted in the likeness of his death, shall be also in the likeness of his resurrection." ELON EVERTS.

New Haven, May 25th, 1853.

From Bro. Loughborough.

DEAR BRO. WHITE:—I have reason to thank God for his merciful dealings with me since I left Rochester, and for the sweet Spirit I have enjoyed, to encourage me on the way.

At Laoni, we enjoyed a season long to be remembered. The Lord was with us in power by his Spirit, and we were made to rejoice, while beholding the position we occupy so clearly marked out by the Word.

I stopped one night with my old friends at Pennsylvania line, with whom I used to meet, before I embraced the third angel's message, and found their minds somewhat prejudiced against us, by reading the *Harbinger*; and by false reports (grievous things) spoken against us. I conversed with them till near mid-night. May the Lord lead them into the truth.

At Milan, O., the Lord met with us. The brethren were somewhat suffering under the oppression of Satan, who had tried to occupy a place in the camp.—We had an earnest struggle for liberty, and at last deliverance came, and we parted, hoping each to be benefited by the lesson learned, in bearing up under trials.

From Milan, O., I came to Plymouth, Mich., and Bro. M. E. Cornell accompanied me to Tyrone, Locke, and as far as Jackson. I tarried only one evening at Tyrone, as it had been thought for the good of the cause to spend the Sabbath at Locke.

At Locke we had an interesting meeting. The school-house where we held our meeting was nearly filled with attentive hearers. The Sabbath-keepers at Locke number about forty, whose minds were called to the subject under the labors of Bro. M. E. Cornell. I had the privilege of baptizing twenty-three willing souls. Two confessed the truth while I was there.

At Jackson I took the cars for Bedford. Spoke to attentive congregations Sabbath and First-day. A deep interest was manifested. Two or three confessed the truth, and others are investigating.

At Hastings we had an opportunity of presenting the truth before a class of intelligent minds, capable of comprehending our position. A deep interest seemed to be manifested. Some confessed the truth.—Four were baptized. Others are investigating. There is, I doubt not, a work to be accomplished there in the present message.

The interest in the West is increasing, and the cause rising. May the Lord help his children to live humble, and watchful, and be ready to move forward as the message rises.

J. N. LOUGHBOROUGH.

Battle Creek, Mich., June, 1853.

From Bro. Robinson.

DEAR BRO. WHITE:—I have great reason to rejoice in the Lord that I ever heard the third angel's message, and that God opened my heart to receive it, notwithstanding, by so doing, I lost those whom I had supposed to be friends. But thanks to God, I have Christ for a friend. I deeply appreciate the goodness and tender mercies of our heavenly Father, in showing us the true light, as it is in his Word. I believe that we are now in the little while, the patient waiting time. Here is the patience of the saints; and here, too, are they that keep the commandments of God and the faith of Jesus. Jesus said, truly, without me ye can do nothing. O, what need there is of the grace of God now, when we are persecuted, and all manner of evil spoken against us falsely, for Christ's sake. How cheering is the promise that Jesus will be with his people to the end of the world, and because he lives, we shall live, also. Yes, thank heaven, the salvation of the faithful and the tried ones is nigh to be revealed. Jesus said, fear not little flock, &c.; if they have persecuted me, they will, also, persecute you. A few struggles more and the work will be ended.

Let us be very careful, my dear brethren and sisters, and make the sure word of prophecy our only rule of faith and practice. I believe the time has come when all that is not of the Lord's planting will be rooted up; when all errors shall be plucked up to give place to the truth. And I say, let truth have its full sway, cut never so close. Yes, bless the Lord, we know that it will triumph. O, that the Lord would send forth more laborers into the vineyard. O, that the professed children of God would lay aside their prejudice, and investigate the Sabbath question, that they might see that they are not living in obedience to the commands of Jehovah, which, when once seen, would prepare their hearts to search the scriptures diligently, in order that they might know the whole truth and be sanctified through it.

We meet every Sabbath, a few of us in number, to worship the Lord. We are a poor despised company of travelers here below, but fight we must and should not fear; for our Great Preserver will soon appear for us. O, how gladly would we see some of our traveling brethren here, that they might bring some of the wandering souls to Christ. I am truly desirous for the welfare of this glorious cause, and feel gratitude to God that I am permitted to live to see something of its prosperity. Brethren, be not weary in well doing; for in due season we shall reap if we faint not.

Yours waiting for redemption.

PHREMAN ROBINSON.

Collin, Moreland P. O., N. Y., June, 1853.

OBITUARY.

DIED on the 23d ult., Richard T. Gould, little son of William Gould of Lawrenceburg, Ind., after four or five days illness, of scarlet fever. He was a very dear child to his parents. But they do not "sorrow as others who have no hope." They are full in the faith that he "will be brought from the land of the enemy."

RICHARD MORAN.

Lawrenceburg, Ind., May 27th, 1853.

DEAR BRETHREN AND SISTERS:—In regard to the past, I would say, that though quite young, I was in the messages of 1843-44, and have ever believed that they meant something. In all the scattering and dividing which followed the passing of that time, I gave but little attention to the subject till after the Washington N. H., conference last Fall. Since then an examination of the arguments of our position has fully decided me to go with the remnant, who keep the commandments of God, and the faith of Jesus. We now see whers we are, and O the beauty and the harmony of God's Word! The more I look into our position, the clearer, more beautiful, and harmonious it seems, and not the least the past. We all now see the cause of our disappointment,—why the Lord did not come as we expected,—the work was not accomplished, the picture was incomplete, the Sanctuary was yet to be cleansed, and the third messenger give his warning.

I know that some ridicule the idea of a heavenly Sanctuary, &c., claiming that the earth, or the land of Palestine is the Sanctuary. But Moses being about to build a Sanctuary, was admonished of God to make all things according to the pattern shewed him in the Mount, [Ex. xxv, 8, 9, 40; Heb. viii, 5,] which Paul says, [Heb. ix, 24,] were figures of the true. Now was the earth or the land of Palestine shown Moses for a pattern in the Mount? Or was the Sanctuary which Moses built, a figure of the earth or Palestine? Then, certainly, they are not the true Sanctuary of which that of Moses was a pattern. Now we have such an high Priest * * * in the heavens, a minister of the Sanctuary, and of the true Tabernacle which the Lord pitched and not man, [Heb. viii, 1, 2,] our mediator [1 Tim. ii, 5] and a propitiation for our sins.—1 John ii, 2. But we very much fear that those who look to the land of Palestine for the Sanctuary with no better mediator than can there be found, will come off minus an atonement when Jesus leaves the Most Holy Place.

The work is speedily and resistlessly moving on; the last link in the chain, the third angel's message, is being fast developed—the third and last step is being taken to warn the world of its condition, and the harvest is fast ripening for the sickle of Almighty God. I rejoice that at this critical time, when the Arch-enemy of mankind is abroad in the field with all his forces, to blind and deceive the nations, and making his last, desperate effort to hold them in error, till the unchangeable sentence is passed, "He that is filthy let him be filthy still," I was brought to see the glorious light of truth, and turn away from polluting the Sabbath, of the Lord, which a corrupt church and a wicked world are trampling under foot.

Truth seems clustering more thickly around us, and shining with a clearer light, as we approach the end; and if any have doubts in regard to what is to come, let them look to the past, and take that as a guaranty for the future; there we see chains of prophecy commenced, and now in the progress of fulfillment, and we have the sure Word of God where they will terminate, and it seems to me that one may as reasonably shut his eyes at noon-day, and deny that there is a sun in heaven, as to deny them. That the days of time are numbered and almost finished is written out in unerring characters, all about us. The sun, moon, and stars have proclaimed it; the political agitation of the world at the present moment, proclaims it,—and the mockers and blasphemers of the last days, proclaim it. Enough has been given to awake people to their situation, and there are now left them but two alternatives; either to arouse themselves and give heed to the third angel's message, and refuse the mark of the beast, or be aroused by the wrath of God, to drink the unmingled cup of his displeasure; and that, soon; "for yet a little while, and he that shall come, will come, and will not tarry."

Yours in that "little while," U. SMITH.
Rochester, June, 1853.

BRO. R. HICKS writes from Providence, R. I., May 18th, 1853:—"We notice in the Review for May 12th, the following excellent suggestion: 'When 1600 readers will pay \$2 a year, we will send them the Review weekly, and, also, be able to send it to 1000 without pay.' Therefore, we gladly embrace this early opportunity in responding to the above, by cordially saying that we wish to be enrolled among the 1600. as above, and for this end, we enclose the money in this letter.

"Seeing as I do, the merit of the third angel's message, and also the exigency of the times; and likewise observing the perfect union of Spirit and sentiment now prevailing among the brethren, it gives me the strongest confidence to expect that a weekly paper will be forthcoming.

"It is easy for nominal Adventists to misrepresent us, and say, 'Psychological spirit,' 'Sabbatarian delusion,' 'delusion of the devil,' &c., but much harder for them to expunge the decalogue, or any precept of it. This they cannot do. No. The conclusion of the whole matter is this: 'Fear God and keep his commandments; for this is the whole duty of man.' Eccl. xii, 13. Praise the Lord."

[The above is one of many responses to the proposal for a weekly paper.]

A Reproof.

[The following note, addressed to the chairman of a committee of a professed Advent Church, we publish, to show the inconsistent position of all those who profess to stand on the Law of God, and yet live in open violation of one of its pre-

cepts. Although the circumstances here given are local, yet the principle is the same, and the cutting reproof drawn from them is applicable to all those who are continually breaking the fourth commandment. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James ii, 10.]

Providence, First-day, May 29th, 1853.

Mr. ———: Since you called on me this afternoon, I have consulted my wife on the subject of your inquiries, touching the moral character of Miss ———, and find that neither of us have anything to say as touching it, for which you could consistently cut her off from your fellowship. For Webster says;—"The word moral, is applicable to actions that are good or evil, virtuous or vicious, and has reference to the law of God, as the standard by which their character is to be determined."

And secondly he says:—"Subject to the moral law." And again he says:—"The moral law is summarily contained in the Decalogue or ten commandments, written by the finger of God on two tables of stone."

Now in addition to what I have told you, I can prove that person of whom you inquire to be a liar.

But still I am unable to see how you can consistently dis-fellowship her for a violation of the ninth precept of the decalogue, while you, and all your church, are continually violating the fourth.

Yours for consistency. R. HICKS.

LETTERS.
I. Wyman, S. T. Cranson, H. M. Ayers, J. Hart, E. Everts, J. S. Wager, D. E. O'Neil, L. B. Abbey, H. Chapman, S. W. Oaks, J. N. Andrews.

RECEIPTS.
D. Smally, L. N. Carruth, W. Mott, S. Parish, S. Hall, W. Colburn, a Friend, R. Moran, A. Johnson, N. Lesley, E. Wilcox, S. Shoudy, S. P. Swan, S. Mills, I. D. Perry, R. Calvin, L. Glover, P. Robinson, A. B. Stowell, Sr. A. Stowell, each \$1.
S. Everett, I. T. Day, R. Hicks, J. B. Sweet, S. S. Strange, I. Abbey, H. C. S. Carus, R. Gray, each \$2.
C. Bigelow, J. Y. Wilcox, Geo. Smith, each \$5.
A. R. Andrews, O. R. Rollins, each 50 cents. M. Mott, 75 cents, J. Stowell, \$2.88

AGENTS.
The following is a list of Agents whose duty it shall be to forward the names and address (in plain writing) of all who should receive the Review; also, to give information of such to whom it should be discontinued. And to receive the free-will offerings of their Brethren and Sisters for the support of the Review and other publications, and forward them to this Office. The traveling Brethren are also solicited to act as agents.

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