





The Tract Department.

EDITED BY A. H. LEWIS, Agent of the American Sabbath Tract Society, to whom all matters for this Department should be addressed, at Alfred Center, N. Y.

COUSES OF CONSCIENCE.

COVENANT SISTER.—In my replies of April 13th and 27th, to your letter of April 6th, I waited for the time being, my answer to your charges against the Sunday Sabbatists, viz., that they were willful sinners, and that they ought to be regarded and treated as such. There was, in my judgment, another fact underlying your statement, and which should first be considered. I accordingly affirmed, first, that the sabbatic observance of first-day, instead of the seventh-day, was, under any and all circumstances, a sin; and that persons claiming to be sincere in such observance, were nevertheless sinners. I affirmed, secondly, that "sincere" sinners should, of all sinners, be dealt with in much-needed severity; yea, with loving violence; for "the kingdom of heaven suffereth violence, and the violent take it by force," (Matt. 11: 12); that nothing short of this would reach and arouse the consciences of Sabbath-breakers and of weak-kneed Sabbatarians, and the dishonorable trace they have procured between God's Sabbath truth and man's Sunday error.

In this third reply to your letter, I wish to continue the discussion of the last of the above-mentioned propositions. For the countenancing and supporting, the aiding and abetting, the arm-in-arming, the fraternizing with and fellowshiping of Sabbath-breakers by Sabbatkeepers, and in very many ways, proceeds upon the admission that these Sabbath-breakers are not sinners, or, if so, are not to be regarded and treated as such, and especially for the reason that they are sincere in their Sunday-keeping.

Now, admitting, for argument's sake, what is claimed by them and for them, that they do not willfully disregard the Sabbath of Jehovah, I insist, that the obligation rests all the more heavily upon Sabbatarians to arouse them from their moral stupor, their insensibility to the claims of God's law; that, if they do not know that God absolutely and positively requires of them, and of all men, the observance of the seventh-day, we who do know it should take it upon ourselves, in all faithfulness and earnestness, to make them know it; and that earnest persuasion, accompanied with consistent example, and from a principle of love to God and man, should characterize all our intercourse with them; and that the duty of obedience to God's Sabbath-law should be urged and pressed by us upon the serious attention of Sunday-keepers; and that, whenever the plain duty, thus urged, is ignored, or the matter of its mention objected to, then it should be insisted upon by us, even to the extreme of Christian non-intercourse with such, and because the question of right and duty here involved is not conceded. And let no one say that we deny to the Sunday-Sabbatists rights which we claim for ourselves. If they claim for first-day what we claim for seventh-day, they must, to be consistent and faithful, regard and treat us as sinners, transgressing the law of God; and the only reason they do not, is that they cannot; they have no "Thus saith the Lord" to rest such a charge upon; and hence they promise to let us alone, if we will them, which is a fine stroke of policy on their part. But this we cannot consent to. Faithfully to God's truth, as we understand it, and in a matter so important as is the Sabbath of the Fourth Commandment, requires that we regard and treat as sinners all who do not keep holy the seventh day, what their faithfulness cost us, what it may. It will cost us their bitterest hatred to begin with, and very likely, in the end, the worst persecutions of the world have ever known. But if we are true to our calling as Sabbath reformers, we will prefer the favor of God to the favor of men, and be more jealous of God's honor than anxious to secure for ourselves fraternal relations with those who disregard God's law, and upon whatever pretense. And just in proportion as we love God and his law, and respect his authority, will be our convictions of the enormity of the sin of Sabbath-breaking. We will wash our own hands in innocence, and we will hate, abhor, loathe, and abominate this sin in others; and not the least to those who have set up a rival to God's holy Sabbath; for, as you say in your letter, God is more dishonored in the rival Sunday, than he would be if no day was observed. Sunday-keeping is, as you suggest, an attempt to pay a just debt with counterfeit money; and so does not help the matter, that if many are agreed to let this counterfeit Sunday pass for the genuine Sabbath. But counterfeit can never be passed over God's counters. God does not wink at this, iniquitous business. It is not now, as once it was, "the times of ignorance." God "now commandeth all men everywhere to repent; because he hath appointed a day in which he will judge the world in righteousness, by a man whom he hath ordained." (Acts 17: 30, 31.)

Sabbatarians claim to have the truth concerning the Sabbath. They profess to love God's Sabbath, and to hate its rival. They are supposed to have their eyes opened to see clearly this truth and its importance. Such now being their position before the world, what is their duty, especially to those professing Christians whose eyes are blinded, as is claimed, to this Sabbath truth? There is a duty here; which the one class owes to the other, as every candid person will admit; but what is it? I would say, in answer, that the duty which Sabbatkeepers owe to Sabbath-breakers is, first, to instruct; and, secondly, to admonish and rebuke them; as says Paul to Timothy, (2 Tim. 4: 2, 3, 4) "Preach the word; be instant, in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; and after their own lusts shall they keep to themselves teachers, having itching ears; and they shall turn away from the truth, and shall be turned unto fables." But God will preserve a remnant according to the election of grace, his glorious "seven thousand," even in the times of greatest apostasy. Hence the Word must be preached, always and everywhere. "The servant of the Lord must not strive; but be gentle unto all, apt to teach, patient; in meekness instructing those who oppose themselves; if God peradventure will give them repentance, to the acknowledging of the truth; and they may recover themselves out of the snare of the devil, who are taken captive by him at his will." (2 Tim. 2: 24, 25, 26.) There is here a "peradventure," which Sabbat reformers should make the most of, in driving away the hope-killing conclusion, that Sunday-keepers cannot be convinced of their error, that they are joined to their papal Sunday idol, and hence might as well be alone. The success of Sabbath-reform movements, during the last year or two, is in evidence that God is about to "purify unto himself a peculiar people, zealous of good works." (Titus 2: 14) "The people that do know their God shall be strong, and do; and they that understand among the people shall be understood many." (Dan. 11: 32, 33) This is the duty of Seventh-day Baptists. They claim to be so far enlightened as to see it to be their duty and the duty of all, to keep holy the seventh-day; and all who do not see it to be their duty to keep this day, they are to instruct in respect of it; and, first of all, those who profess to be Christians. See Gal. 6: 10. If they truly love these erring ones, they will tell them, faithfully and earnestly, that they are sinning against God and men, by unbinding the tables of God's law, and teaching men to observe a day which Dr. Neander candidly admits, "was always a human ordinance," and surely no one can show its observance is commanded or commended in the sacred Scriptures.

If Seventh-day Baptists have, as they claim to have, the strongest Bible grounds, and historical grounds also, for the seventh-day Sabbath, as against any other day that may be claimed as such, then should they "run to and fro, that knowledge may be increased." (Dan. 12: 4) If they have the "light," as they claim to have, then must they not hide that light under a bushel, but place it on the candlestick, that it may give light unto all that are in the house." (Matt. 5: 14, 15, 16) They must "go forth." See Pa. 119: 6, 12, 30. Here, then, is not only authority for, but an imperative call to, the active enterprises of Sabbath reform, as against a stand-still, do-nothing policy, that proposes to mind its own business, and let other people do the same. Sabbath reform is the proper work of Sabbath reformers. They are minding their own business when they push right on with Sabbath truth, wherever these claims are disregarded. It is an aggressive work, and necessarily so. Sabbath-keepers should be the last persons to push Sabbath truth and work aside. The preachers must preach it. The printers must print it. The people must pay for it and publish it. If we are wrong in this theory and practice, let our opponents show it. Sabbatarians are seeking to convince, by the plain and pointed presentation of truth. They are the friends of law and order. They are not enemies to the government of God, nor to any other good government. They trust in Christ as the mediator between God and man. They teach that men are saved through him, if, and not in sin, but from sin, and upon their repentance for it, with faith in Christ; and that whoever is thus in Christ will love and keep God's holy commandments. But sinners are to be rebuked, as well as instructed. Sabbath-keepers must admonish Sabbath-breakers, and send forth their rebuffs as arrows dipped, not in gall, but in the precious blood of Christ. "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." (Leviticus 19: 17) But how now can any rebuke Sabbath-breaking when they do not regard it as a sin? Will they be likely to rebuke Sunday-keeping, when they regard it as sin, if not quite, an equivalent for Sabbath-keeping? It is here objected that they keep a Sabbath; that they profess to be Christians. Surely, then, I say, they will consent to be instructed in so plain a matter of duty, and withal, confessedly so important; they will be likely to profit by the faithful rebukes of a friend. "Rebuke a wise man, and he will love thee." (Prov. 9: 8) But how, it is asked, can Sabbath-keepers rebuke their Sunday neighbors? They live together in close and friendly relations, and such rebukes, by process, with a cor-

responding department, would forever sever these friendly ties. I answer, perform duty, and leave consequences to God. If doing so causes the loss of close friendly relations, as is often the case, the favor of God remains, which is far better. I do not say that Sabbatarians should be everlastingly harping upon this one string; but I say, give to this truth that prominence which its importance demands, and which the circumstances of the times loudly call for. But more anon.

Very truly, &c., Your Pastor.

OUR PLATFORM.

We do not deem it necessary to often "explain" or "correct," when our positions are misunderstood or misrepresented. Nevertheless, it may be well to re-state what has often been said in substance in this Department of the Recorder.

1. We believe that Seventh-day Baptists represent an unbroken line of Sabbath-keeping Christians, who have been kept since the days of Christ, to preserve and defend the truth, and that the time has fully come when Sabbath Reform is their special work.

2. The most essential preparation for this special work is holiness of heart and life—pure Christianity.

3. Men will not accept the Sabbath until their false notions concerning Sunday-keeping are removed. Hence, Sabbath-reformers must oppose Sunday-keeping, directly and earnestly. This should be done wisely, the opposition being predicated upon the following propositions: Those who keep Sunday, not knowing the truth, are in great error; and should be enlightened. Those who know the truth, and refuse to obey, "are condemned already," because such transgression of God's law is sin. To do in the name of God, that which he does not require, is a double crime.

4. Those who err ignorantly, should be treated with kindness and charity; but we dare not excuse or apologize for those who knowingly sin.

5. Sabbath-keepers ought not to do any thing religiously, which will acknowledge the right of men to keep Sunday in place of the Sabbath, or which will place in the background the truth that God's law is man's only rule of action.

6. Sabbath-keepers, so called, who compromise the truth by engaging in Sabbath-breaking operations through their agents, participate to the crime, and hinder the work of reform.

We have no desire to be known as either "radical" or "conservative."

We make no unqualified assertions, such as that "all men who keep Sunday will be lost," or that they are "murderers." We have no "pet plans" of action. As to denominational work, we plead for utility, action; prompt, wise, fearless, unswerving. Under God, praying for guidance, we have striven, and shall strive, to lay the axe at the root of the tree as regards idleness, and to cherish all growth as regards the good. There is no time to discuss idle issues or mere abstract questions. Practical measures, which can be made available now, are much needed. Differences of opinion among ourselves must be courteous and kindly compared, and harmonized if possible. Personal and local interests must be laid aside for the good of the cause. But the fact must not be lost sight of, that these are hours for working, more than for discussing. In a word, our platform is, HOLINESS, ACTION.

LETTER FROM HAMILTON HULL.

My apology for writing this article is this: I have noticed with pain certain articles in the Recorder, which seem to me to weaken rather than to strengthen the cause of Sabbath Reform. I do not propose to come to the rescue of the benighted heathen that have been saved." published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the subject introduced by Bro. Wheeler, in his article entitled, "There for that he saved?" published March 16th, 1871. I entertain no personal feelings against any who have written upon this subject. But I fear the cause may suffer at the hands of its friends, and truth may be compelled to cry, "Deliver me from my friends." It seems to me that Bro. W. attacks the author of "Cases of Conscience," and to suggest a word of caution, and to state, in part at least, what I believe to be the truth upon the







