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AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

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Just, before the Millennium.

The Earth restored to its Eden perfection and glory, the fi-
nal Inheritance of the Saints.

Immortality alone through Christ, to be given to the Saints
at the Resurrection.

THE SABBATH.

BY H. O. NICHOLS.

The evening shades steal gently on,
I fain would rest;
Let earthly care this day be gone—
Divinely blest.
Brightest and best of all the seven
Is this, the day my God has given;
'Tis as it were a type of heaven—
The Sabbath.

Welcome, thou peaceful, sacred day,
Welcome to thee!
My thoughts I'd lift to God, and pray
Unceasingly.
That it may be my chief delight,
Ever with all my mind and might
To improve the hours, and keep aright
The Sabbath.

Thou art a time of smiling peace,
To hearts now sad;
Pointing unto the great release,
When all are glad.
Hope like a bright star cheers the soul,
While hastening onward to the goal—
Then find when time shall cease to roll,
The Sabbath.

Thou blissful period of repose,
To travelers worn;
A balm to heal the many woes
Of those that mourn.
Now strength it gives us while we may
Journey along o'er life's rough way,
We'll reverence, while on earth we stay,
The Sabbath.

This truth like holy fire it burns—
'Twill ne'er decline:
It came from heaven—to heaven returns,
God's hallow'd time!
And though for ages it has lain
Buried beneath traditions vain,
Its light is shining bright again,
The Sabbath.

Gem of the week, the best of all
Crested days.
'Twas made for man before the fall—
Give God the praise!
And upward lift your longing eyes
To greet His coming from the skies:
When all will keep in Paradise,
The Sabbath.

Then lift your heads, the time is near,
Ye pilgrims lone;
When Jesus will for you appear—
Then think of Home!
Think of the hours that ne'er will end,
And fervent let each prayer ascend,
That we may all in glory spend,
The Sabbath.

There shall we all each other meet
In peace together;
There brother shall his brother greet,
And naught will sever.
Sorrow will never dim the eye,
No clouds ere hide the heavenly sky;
Sweet then will be the rest on high,
The Sabbath.

Rochester, Mass.

THE ATONEMENT.

BY J. M. STEPHENSON.

(Continued.)

In the chapter quoted, "a better resurrection" is presented as the hope of all those ancient worthies, which would be surpassingly strange, if they expected to enter upon their rewards hundreds and thousands of years before the dead should be raised; but with the view that the dead are unconscious from death to the resurrection, all is plain, and easily understood. Paul in his defense before Felix, a Roman Governor, testifies to the same hope: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv, 14, 15. Again, he declares the resurrection of the dead to be the hope, saying: "Of the hope and resurrection of the dead I am called in question." Chap. xxiii, 6.

Read the explicit language in which those fathers express their hope. Job says, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee. Thou wilt have a desire to the work of thine hands. . . . For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job, xiv, 14 15; xix, 25-27.

David says, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Ps. xvii, 15. 1st. When will David awake? Ans. At the resurrection of the just. Acts xxiv, 14, 15; 1 Cor. xv, 51-57; 1 Thess. iv, 13-17. 2d. When will David awake in his likeness? Ans. When Christ shall be revealed. Phil. iii, 20, 21; 1 John iii, 2. 3d. Did David ascend to heaven at death? Ans. He had not ascended in Peter's day. Acts ii, 34.

Isaiah, speaking of this hope, says: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs; and the earth shall cast out her dead." Isa. xxvi, 19. In reference to this glorious hope, Daniel was told that "Many of them that sleep in the dust of the earth shall awake, some to everlasting life." &c. Dan. xii, 2. God assures Hosea that this blessed hope shall be realized: "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction." Hos. xiii, 14. Compare this with the triumphant song of the redeemed: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv, 55, 56.

a. A dead law can no more sting a man to death than a dead scorpion.

b. They shout victory by far too soon, who shout at death. For a man to shout victory over death just as he is sinking beneath his fatal blow, would be like a general shouting victory over an enemy, just as he was surrendering himself and army to that enemy. Death is represented as an enemy; not as a friend, as theologians and poets would have us believe. "The last enemy that shall be destroyed is

death." 1 Cor. xv, 26. God's people will not triumph over this enemy until the dead shall be raised incorruptible; [verses 51-57;] when Christ shall be revealed and the righteous dead shall be raised; [verses 20-26;] when the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall be raised. 1 Thess. iv, 16, 17.

c. How different the hope of the fathers from the hope of their offspring of the present day. They had no expectation of receiving any portion of their reward until the advent of Christ and the resurrection of the dead; these expect theirs at death. The Bible teaches, that when Christ comes his reward is with him: [Rev. xxii, 12;] they teach, that when death comes his reward is with him. When Christ would console his disconsolate disciples who mourned because their Saviour was going to leave them, he promised them that he would come again, and receive them unto himself, [John xiv, 1, 2, 3,] thereby teaching that they should see his face no more, after his ascension, until his return to earth, and that he would not receive them unto himself until that time. But the ministers of the present day tell us that they went to Christ, and were received by him more than eighteen hundred years before his second coming. The Bible associates the rewards of the righteous with the kingdom of God; and the establishment of that kingdom with the appearing of Jesus Christ to judge the living and dead. 2 Tim. iv, 1. Compare Dan. ii, 44; vii, 13, 14, with Matt. xxiv, 30; Rev. i, 7; also Dan. vii, 27, with Matt. xxv, 31-35; also verse 34, with Gen. i, 26; Micah iv, 8.

d. How different the consolation Jesus Christ and the apostles would give their bereaved friends, from that which the ministers of our day would give theirs. When our blessed Redeemer, with a heart overflowing with tenderest sympathy, would console the bereaved Martha and Mary, who mourned the death of a beloved brother, he pointed to the grave where their brother was buried, saying, "Thy brother shall rise again." John xi, 23. See where their hopes were placed: "Martha saith unto him, I know that he shall rise again in the resurrection at the last day." Verse 24. But when the professed ministers of the present time would console their bereaved friends, they point toward heaven, saying, Your friends are not dead: they are in heaven: thus dispensing with the necessity of a future judgment, and resurrection of the dead; thus rewarding men before they are judged, and contradicting the harmonious teachings of all the Bible writers, which make all future rewards and punishments consequent upon the judgment and resurrection of the dead. I cannot find one promise of a reward at death, between the lids of the Bible, or one commandment to prepare for death; but we are invariably pointed to the second advent of Jesus Christ, to raise the righteous dead, and change the living, and then reward them, all at one time, with immortality and eternal life. See 1 Thess. iv, 13-17; 1 Cor. xv, 22, 23, 50-57.

When Paul would console his Thessalonian brethren, who mourned the loss of dear friends, he points them to the descension of our Lord from heaven to raise the dead and change the living: he gives them all the consolation the gospel can afford: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. iv, 13, 14. When will he bring them, and where will he bring them from? Ans. "For the Lord himself shall descend from heaven with a

shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words." Verses 16-18. Paul did not expect to receive his reward until the day of the Lord, and the appearing of his Son Jesus Christ. He expresses his hope to his son Timothy, just before his execution; and if any, who have ever lived, could expect to receive their crown at death, Paul might; but hear his language: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 6-8. The worthy patriarchs all died in faith not having received the promises: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. xi, 13. They expected to receive those promised rewards when Paul receives his crown, and when all the martyrs and saints shall be rewarded. Read Heb. xi, 15-40. Verse 35 expresses their hope: "that they might obtain a better resurrection."

Having investigated that class of scriptures which makes all rewards and punishments, after death, dependent upon the advent of Christ and resurrection of the dead, I will notice,

2. Those scriptures which suspend all future life upon the resurrection of the dead. Jesus Christ emphatically declares that Moses taught the resurrection of the dead at the bush: "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." Luke xx, 37. Query. How did Christ prove that the dead shall [see Mark xii, 25] be raised, by quoting the language of Jehovah to Moses in the bush? Ans. God only re-iterated to Moses a promise he had before made to Abraham, Isaac and Jacob. Compare Ex. iii, 6, with Gen. xxviii, 13. "Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." "And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed." God promised Abraham and his seed an everlasting inheritance in the land. Chap. xiii, 14. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." The Lord made a covenant with Abraham to this effect, saying, "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. xvii, 7, 8. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. xi, 13. They "sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Verse 9. Stephen testifies that Abraham was not permitted to set his foot on the promised land: "And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him," &c. Acts vii, 5. Abraham, Isaac, and Jacob, expected to receive the promised inheritance through the medium of "a better resurrection." Heb. xi, 35. To sum up the evidence, God promised Abraham, Isaac and Jacob, an everlasting inheritance in the land: "These all died . . . not having received

the promises;" hence, if those promises are ever fulfilled, God must first raise them from the dead. Moses, therefore, taught the resurrection of the dead, by quoting the pledge the Lord gave Abraham, Isaac, and Jacob, that he would give them the promised inheritance.

Jesus Christ lays down another premise from which we may deduct the same conclusion. He says: "For he is not the God of the dead, [the dead that shall not live again, as the Sadducees believed,] but of the living, &c." [Luke xx, 38.] i. e., those who shall live again; but Abraham, Isaac, and Jacob, are dead: God is their God; therefore, they shall live again. Paul when speaking of those very promises in connection with the resurrection of the dead, declared that God called those things which be not, as though they were: ("As it is written, I have made thee a father of many nations) before him whom he believed, even God who quickeneth the dead, and calleth those things which be not as though they were." Rom. iv, 17. Hence, when Christ spoke of Abraham, Isaac, and Jacob, as though they were then living, he called those things which were not, as though they were.

From the above testimony, we may deduct the following conclusions: 1st. Abraham, Isaac, and Jacob, (and, through them, all their children by faith,) will not receive their promised rewards until they are raised from the dead. 2d. Their future life is predicated, not of natural immortality, but of their resurrection. 3d. The language of God to Moses at the bush, was quoted by the Saviour, not to prove that those Patriarchs were not dead, but that they would be raised from the dead, as a necessary prerequisite to their realizing God as their God.

Jesus Christ gives his Father a pledge that of all he has given him, he will lose none: "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." John vi, 39. Here Christ gives the Father as a pledge, that he would lose none intrusted to him, but would raise them up at the last day: thereby teaching, that if he did not raise them up, he would lose them. But how could this be true, if they are immortal, and will live forever whether raised up or not? What, lose their immortal souls? Again he says, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Verse 40. Here our Saviour predicates eternal life on the resurrection at the last day: thereby teaching, that if he should not raise them up at the last day, they would not have everlasting life; which could not be true if they have eternal life as attributes of their nature.

Paul declares that if Christ be not raised from the dead, then the dead shall not be raised; and if the dead be not raised, "then they also which are fallen asleep in Christ are perished." 1 Cor. xv, 12-18. By sleep, the Apostle means death. See verses 13, 16, 20. Now, upon the hypothesis of the deathlessness of man's essential nature, how can it be said, of the righteous, that if their dead bodies are not raised, they have perished? Could not the deathless spirit live forever, and enjoy all the bliss of Paradise, even though their unintelligent bodies should never be raised? But with the view that the dead know not anything; that all future life is dependent upon the resurrection of the dead; all is plain and harmonious.

Again, Paul declares that all his sufferings and sacrifices for Christ, would profit him nothing; nay, he goes further, and positively avers, that if the dead rise not, he would adopt the Epicurean motto, "Let us eat and drink; for to-morrow we die." 1 Cor. xv, 32. Hear his bold and decisive language: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." If Paul possessed an immortal soul, which will live while God shall live, and co-exist with angels in bliss, or sink beneath the ire of a sin-avenging God, to writhe in anguish and despair while eternity is onward rolling, would it not matter how he lived? whether a good or a bad man? a virtuous or a vicious life? even though his dead body should never be raised? I cannot conceive how the resurrection of

Paul's body could materially change the nature or condition of his unlying soul, which will have enjoyed the bliss of Paradise at least eighteen hundred years, before his unconscious body shall be raised! But on the theory of the unconsciousness of the dead, and, consequently, of no resurrection, no future life, it matters not how we live: then all our sacrifices and sufferings for the cause of Christ, would avail us nothing; and then it would be wisdom in us to spend the present life to the very best advantage; (to eat, drink, and be merry;) for it would be all the life we should ever enjoy.

The foregoing texts, prove conclusively, that the dead are in a state of utter unconsciousness, and that all future life is dependent upon the resurrection of the dead. This brings me to notice,

3. Those portions of sacred writ, which exclude the possibility of man's possessing immortality or eternal life in the present state of existence.

1st. Immortality is presented in the New Testament as a condition of the gospel, to be obtained by obedience. Paul, in his letter to the Romans, says, "To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, [God will render] eternal life." Rom. ii, 2, 7. If man possesses immortality as an inherent quality of his nature, why should God command him to seek for it? The fact that God by the mouth of the inspired Apostle, commands us to seek for it by a patient continuance in well-doing, proves, first, that none possess immortality in the present life; second, that none ever will possess it, except those who comply with the conditions.

2d. Will God confer upon the righteous and wicked indiscriminately, that which he offers as the reward of obedience, and the peculiar privilege of his people? Again, the same Apostle says, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. i, 10. He predicates immortality of the abolition of death: thereby teaching that without a resurrection from the dead, immortality could not be secured for man; but Christ was raised as the first fruits of them that slept; (i. e., were dead;) [1 Cor. xv, 20;] Therefore the rest of the dead will not be raised until the harvest of the resurrection; which will not take place until the coming of Christ. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. xv, 22, 23. Compare the foregoing verses with verses 51-55: "Behold I shew you a mystery; which shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." By the passages quoted, we may learn, first, that Christ in his resurrection, as "the first fruits of them that slept," has given us a pledge that he will abolish death, and give all his children, who are asleep in him, immortality and eternal life, as the Father abolished his death, and through him, as our surety, "hath brought life and immortality to light through the gospel." See Acts xvii, 31, last clause: "Whereof he hath given assurance unto all men, in that he hath raised him from the dead." Second. These blessings will be received when Christ our surety shall return to earth; when "the trumpet shall sound and the dead shall be raised." Third. These inestimable blessings will be enjoyed by none only those who "are Christ's at his coming." Fourth. Life and immortality were brought to light (i. e., made manifest) by the abolition of death, and the resurrection of Jesus Christ, as the first fruits of them that slept.

Life and immortality are brought to light through the gospel. "Who hath abolished death, and brought life and immortality to light through the gospel:" thereby teaching that these are blessings of the gos-

pel, and that none will receive them only those who comply with the conditions of the gospel; and they cannot receive them until they receive the rewards of the gospel; which will not be given until the advent of Christ and the resurrection of the dead. The term immortality occurs just once more between the lids of the Bible: it is there represented as the exclusive prerogative of the Great Jehovah: "Who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." 1 Tim. vi, 16. Here it is positively asserted that God only hath immortality; and yet, it is applied to the most depraved and abandoned wretch of earth. The facts I understand to be these: the Father only is *self-existent*; i. e., hath life (eternal life) in himself; and he has given his Son to have life in himself; that he should give it to them that are his at his coming. Compare John v, 26, with 1 John v, 9-12. "For as the Father hath life in himself, so hath he given to the Son to have life in himself." "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life." 1st. Eternal life is in the Son of God, i. e., the second Adam, not the first; hence the glory of conferring this blessing upon man belongs to the former, and not to the latter. 2d. Eternal life has reached no nearer man than the Son of God; and none can have it only by having the Son: "He that hath the Son hath life." Those who do not have the Son cannot have life: "and he that hath not the Son of God hath not life." He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life." &c. John iii, 36. 3d. In what way do we have life by having the Son? Ans. By faith: "He that believeth on the Son of God hath the witness in himself." By hope: Paul says, "In hope of eternal life, which God, that cannot lie, promised before the world began." Tit. i, 2. "What a man seeth, why doth he yet hope for?" Rom. viii 24. When will this hope be realized? Ans. In the world to come. "Then Peter began to say unto him, Lo, we have left all and have followed thee; and Jesus answered and said, Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, . . . with persecutions, and in the world to come, eternal life." Mark x, 28-30. Did Jesus Christ offer his disciples as a reward in the world to come, that which they had possessed from their earliest childhood; or even that which they then possessed by virtue of their discipleship? This sacred boon will be conferred upon all the dead, whose lives are hid with Christ in God, at the appearing and glory of Jesus Christ; [Col. iii, 3, 4:] when they reap the rich reward of patient continuance in well-doing. Rom. ii, 7.

3d. All those who do not believe this record, make God a liar: "And this is the record, that God hath given to us, eternal life; and this life is in his Son." Every person, without exception, who believes that he inherited eternal life of Adam his first parent, or who believes that he has it, as an inherent part of his nature, makes the only true God a liar, and robs his only begotten Son of the crowning glory of redemption. But blessed be the name of God forever and ever! there are a few who, with gratitude and adoration, are willing to believe the record God hath given of his Son, and give the second Adam all the glory, and honor of conferring, upon his believing children, the priceless gifts of immortality and eternal life.

a. The foregoing view exhibits the glory and utility of the atonement. It takes the crown of immortality and eternal life from the head of the first Adam, and places it on the brow of the second Adam. It abases man, and elevates his Redeemer. It leaves man a poor mortal, corruptible,

dying creature, without any ability to remedy his condition, and without anything of which to boast. It exhibits Jesus Christ as the only name under heaven, among men, whereby lost sinners can be saved. It presents the Babe of Bethlehem as the fairest among ten thousand, and the one altogether lovely. It makes the atonement, the only means, which the infinite wisdom of God could devise for the restoration of our fallen race; hence those who reject this plan must be lost, without hope or mercy. Hasten then O sinner! while Christ may be found, and mercy may be obtained.

b. This view enables us to realize the infinite importance which all the Bible worthies attached to the second advent of Christ, and the resurrection of the dead. They associated the resurrection with the advent and all future life with the resurrection. They had no expectation of receiving any part of their rewards, for well-doing, until their Lord should return to raise them from the dead, and give them a nature which should never decay, a life which should never end, and an inheritance which should never pass away. For these glorious privileges, they were willing to suffer all the privations earth could heap upon them, and many of them to seal their faith with their own blood, "having respect unto the recompense of the reward."

c. This view reconciles the justice of God: To punish men before they are judged, would be unjust in God or man. According to the Orthodox view, wicked men enter upon their punishments at death; from whose dreary abodes, they shall ere long be summoned to appear before the judgment seat of Christ, to hear their fearful doom, and be remanded back to the same place; because it cannot be supposed that God made a mistake in the first sentence. According to this view, some will be punished hundreds and thousands of years more than others. To punish Cain five thousand years more than a murderer of the present day, equally as bad, would be the acme of injustice. But let them all wake up, from the unconscious sleep of death, just where they went to sleep, and receive their recompense at the same time, then all is harmonious, and equity and justice environ the throne of God.

d. It reconciles the conduct of God with the character the Bible gives him; viz., that he is no respecter of persons, and impartial in all his dealings with the children of men. To reward men before they are judged and their characters determined, would be the grossest contempt of law and equity: it would be a virtual abrogation of all law and order. Then to pretend to judge the same persons, after they had received a portion of the rewards, which would have been consequent upon such judgment, would be the most solemn mockery, and consummate knavery. To reward some of his children thousands of years before others, equally righteous, would be the most palpable partiality. But to raise them all at the same, to immortality and eternal life, would prove to an intelligent universe, that with God, there is no respect of persons; that "the Judge of all the earth will do right."

e. It robs the grave of all its gloom, and removes those fearful apprehensions, which most men have, in reference to the precise condition of their friends in death. With sweet and quiet sleep, no one associates painful ideas. This brings me to consider,

2. The nature of that penalty which will be inflicted upon all the incorrigible for the transgression of God's holy law. It has already been shown to be death. But the condition in which this death will place the sinner remains to be investigated. We have seen that the death threatened Adam reduces man to a state of unconsciousness. We may reasonably suppose that the death threatened for personal sin, will place him, a second time, in the same condition. This I will attempt to demonstrate. I invite your attention,

1st. To those portions of Scripture which contrast the punishment of the wicked with the future rewards of the righteous. In Ps. xxxvii, we have the destiny of the two classes presented in the most striking contrast. David says, "Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evil doers shall be cut off:

but those that wait upon the Lord, they shall inherit the earth." Verses 8, 9. When in the world's history have God's people inherited the earth, to the exclusion of the wicked? Never.

Again, "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Verses 10, 11. Be signifies to *exist*. The wicked shall not exist; their place shall not exist; they shall be cut off: but the meek shall inherit the earth. The meek never have inherited the earth. See the promise for the meek: "Blessed are the meek; for they shall inherit the earth." Matt. v, 5. That this promise refers to the rewards of the gospel, none can deny; and that the converse refers to the punishment of the wicked, in contrast, is equally evident. How long shall the inheritance of the meek continue? Ans. "The Lord knoweth the days of the upright; and their inheritance shall be forever." Verse 18. Where will the wicked be during this time? Ans. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Verse 20. Again, verse 22. "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." Mark well the force of evidence connected with these distinct classes. The inheritance of the upright shall be forever; but the wicked shall perish, &c.

PERISH. (L. *perire*.) To die; to lose life in any manner; to wither and decay; to be destroyed. Webster. Then to make it still more explicit he says, "They shall consume; into smoke shall they consume away." How much of any thing is left after it is consumed into smoke? Look at the smoke as it ascends from your chimney; you look again, it is dissipated, and is gone forever. Just so with the wicked, they shall be destroyed forever. Ps. lii, 5. "God shall likewise destroy thee forever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living."

DESTROY. (L. *destruo*.) To kill; to annihilate; to demolish; to ruin; to lay waste. Webster. Now, you may annex the term forever to any of these definitions, and you have David's idea of the nature of future punishment. And yet again: "Depart from evil, and do good; and dwell forevermore; for the Lord loveth judgment, and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off. The righteous shall inherit the land and dwell therein forever. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. But the transgressors shall be destroyed together: the end of the wicked shall be cut off." Verses 27, 28, 29, 34, 38. Compare the contrast drawn in the above texts, with Prov. xi, 31. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." The plain statement here is, that both classes shall be recompensed in the earth. Now if both classes are actually recompensed in the earth, the righteous by having an everlasting inheritance in the earth, and the wicked by being cut off from the earth, where can the wicked exist? Again, if the wicked are recompensed in the earth, and yet cut off from the earth, where will they be? As Obadiah says, they will be as though they had not been. Obad. verse 16. "For as ye have drunk upon my holy mountain, so shall all the heathen drink, and they shall swallow down, and they shall be as though they had not been." Were they conscious and intelligent before they had existence? Certainly not. Then they will not be, when the penalty of God's law for personal sins, passes upon them.

Once more: Solomon says, "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth and the transgressors shall be rooted out of it." Prov. ii, 22. Malachi says, they shall be burnt up root and branch: "For behold the day cometh that shall burn as an oven: and all the

proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." When any substance, susceptible of being affected by fire, is burnt up, there is nothing left: so when the wicked are burnt up root and branch, there will be nothing left to enjoy happiness or misery. The same idea is expressed by John the Baptist. He says, addressing himself to men, "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Matt. iii, 10. What does this fire do? Ans. It burns them up root and branch. Again, he compares the righteous to wheat, and the wicked to chaff, and shows what will become of each. Speaking of Christ, he says: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." How long could dry chaff exist in an unquenchable fire? It would require an eternal miracle to prevent its burning up. But the text declares that the chaff (i. e., the wicked, represented by chaff) will be burned up; then as if to make it more emphatic, he declares that the fire shall not be quenched. If the fire could be quenched, a portion of the wicked might be preserved; but if it cannot be quenched, it must utterly consume them.

Our Saviour, in the parable of wheat and tares, compares the children of the wicked one to tares; and declares that they shall be cast into the fire. Matt. xiii, 37-40. Again, he declares that those who do not fear God, shall be destroyed, both soul and body. Matt. x, 28. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Give this verse whatever construction you may, and it proves the entire destruction of the wicked. But the obvious meaning of the text is, fear not them which kill you, (i. e., take the present life,) but are not able to take away the future life; but rather fear him who is able to deprive you of both the present and future life. Verse 39 is a key to this verse: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." The same Greek word which is translated soul in verse 28, is translated life twice in this. Now one thing is certain: the same man cannot lose the present life, and find it at the same time; nor can he find and lose it at the same time. I understand it thus: he who will save the present life by denying me, shall lose the life I have to give; (i. e., eternal life;) but he who will lose the present life for my sake, (which he predicted they should, verse 21,) shall find it, eternal life. See Mark x, 30. According to this view, all those who do not fear God will lose both the present and future life; and the Bible nowhere reveals a third life. They will lose themselves. Luke ix, 25.

(To be Continued.)

"It is my Way."

MANY people, when reproved for an improper word or action, excuse or justify themselves by saying, "It is my way." Is this a proper ground for justification? Let us see what the Scriptures say about it.

The Lord says, "Amend your ways," Jer. vii, 3. If our ways are not right they should be amended, and not justified. The weeping Prophet says, "Let us search and try our ways, and turn again to the Lord." Lam. iii, 40. The Lord calls upon us to consider our ways. Hag. i, 5, 7. By careful consideration our ways may not appear excusable.

But the fact that certain ways are our own ways should be no excuse for retaining them, but rather be a reason for rejecting them. If we would honor God we should not do our own way. Isa. lviii, 13. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Isa. lv, 8. Of the wicked he says, "Destruction and misery are in their ways." Rom. iii, 16. In pleading with Israel he says, "Thou shalt remember thy ways and be ashamed." Eze. xvi, 61. The Psalmist asks, "Wherewith shall a young man cleanse his way?"

and the answer is given, "by taking heed thereto according to thy word." Ps. cxix, 9. His own experience is given, in verse 104: "Through thy precepts I get understanding; therefore I hate every false way." The law of God is a detector of false ways, therefore we should test all our ways by it. If they are not in harmony with this rule, let us not extenuate nor follow them, but "ask for the old paths, where is the good way, and walk therein." Jer. vi, 16.

Baraboo, Wis., Aug., 1854.

THE REVIEW AND HERALD

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

ROCHESTER THIRD-DAY, OCT. 3, 1854.

Pilgrimage of Rev. Justin Edwards, D. D., on THE SABBATH QUESTION.

IN our last, we noticed the two difficult descents which Mr. Edwards has to pass, in getting from the seventh day of the week down to the first day; first, that the Sabbath law requires the observance of no one day of the week in particular, but one seventh part of time; second, that the day of the Sabbath has been changed to the first day of the week.

But if the Sabbath law does not require the observance of any one day of the week in particular it is worse than folly to talk of the change of the day of the Sabbath. If the day of the Sabbath has been changed, then one day in particular is pointed out, and enforced by the fourth commandment, and another particular day should now be observed; otherwise there can be no change of the day of the Sabbath. Mr. Edwards takes two positions, totally destructive of each other. First, the position that the Sabbath law requires the observance of only a seventh part of time, but no one day in particular, destroys his other position that there has been a change of the day of the Sabbath. Second, a change of the day of the Sabbath shows that the Sabbath law points out some day of the week in particular. No one will deny that the Doctor, in his Sabbath Manual for all Christendom, has taken these two contradictory positions. His real positions are fairly stated in the following:

The Sabbath has been changed from the seventh part of time but no day in particular, to another seventh part of time and no day in particular; and this other seventh part of time and no day in particular, is the identical first day of the week, when our Lord arose from the dead!

We think no one will call in question the Doctor's ability to manage a difficult point in theology. Perhaps no man can do better in gathering straws to support the Sabbath of tradition, than Justin Edwards has. It will be admitted that he has handled the subject artfully, while it must be conceded that he has an extremely difficult case to manage.

That the reader may better see the contradictory positions taken by the Doctor, we will place some of them side by side. He first takes the position that the Sabbath was instituted in Eden and there made for the entire race of man; and then talks of the "Jewish Sabbath" and the "Christian Sabbath," expressions not found in the holy Scriptures, which virtually contradict his first position.

"The second great institution established also in Paradise for the race, was that of the Sabbath."—p. 8.

"The reason which God gave on the tables of stone for keeping the Sabbath, was not a Jewish reason. It was one which applies alike to all men."—p. 15.

"Some contend that the Sabbath was made for the Jews only. But this is in opposition to the testimony of the Infallible Witness, the Lord of the Sabbath. His decision is, Mark ii, 27. 'The Sabbath was made for man,'"—p. 87.

"Men who call their first working day the second day of the week, and who, on the seventh day from that, keep the Christian Sabbath, do as really comply with the spirit and the letter of the fourth commandment, as men did who of old kept the Jewish Sabbath."—p. 91.

"All things, thus far seem to correspond with the idea awakened by prophecy, and realized in fact that this—and not the old Sabbath commemorating the physical creation, when he lay in the grave, and his disciples were scattered, each one to his own—was, in future to be the day for their religious rejoicing and praise."—p. 107.

SEVENTH PART OF TIME.

"The primary and essential idea in the numbers 'six' and 'seven,' as used in the command, is that of proportion. It marks the number of days to be devoted to secular concerns, compared with those to be devoted to rest and spiritual duties. 'Six days shalt thou labor;' and the next day, which of course, reckoning from the first working day, is 'the seventh,' thou shalt rest and not do any work. Men who call their first working day the second day of the week, and who, on the seventh day from that, keep the Christian Sabbath, do as really comply with the spirit and the letter of the fourth commandment, as men did who of old kept the Jewish Sabbath."—p. 91.

DEFINITE DAY.

"Are men now doing right in keeping the day of the resurrection of the Saviour, and the finishing of his atoning work for their salvation, as the Christian Sabbath?"—p. 101.

"The resurrection of the Redeemer, the assembling of his disciples, the manifestation of himself to them, the approval which he bestows upon them, the commission which he gives them, the Holy Ghost which he imparts to them—all give to this day, in the view of his disciples, a grand peculiarity, and strongly mark it for their future guidance."—p. 105.

"In observing the first day of the week for religious worship, they followed no cunningly devised fable, but the known will of their Lord."—p. 112.

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 Christ." Eph. iv, 11-14.

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 ending 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; 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 in 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." 1 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.

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 any of his humble 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 have 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 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 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 the mire of unbelief, and reject, or 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 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 the Scriptures for the whole truth, and for his whole 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 too pass in the LAST DAYS, saith God, I will pour out 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 shew 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, 17-20.

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 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:] 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 the 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 Aaron. 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.

 We wrote the above article on the gifts of the gospel church four years since. It was published in the first volume of the REVIEW. One object in re-

publishing it is that our readers may see for themselves what our position has ever been on this subject, that they may be better prepared to dispose of the statements of those who seek to injure us.

The position that *the Bible, and the Bible alone, is the rule of faith and duty*, does not shut out the gifts which God set in the church. To reject them is shutting out that part of the Bible which presents them. We say, Let us have a whole Bible, and let that, and that alone, be our rule of faith and duty. Place the gifts where they belong, and all is harmony.

We have neither time, space, or disposition to correct the statements of those who misrepresent our true position. Those who thus "oppose themselves," and expose themselves, are objects of pity.

Tent Meetings.

We would say that at our Panten Tent Meeting, although well attended and the truth faithfully presented, the mass manifested but little interest. Much light they heretofore have had and rejected; yet there were some who deeply felt, and decided to keep the Sabbath. A Baptist Elder at the close of a Sabbath sermon, with a nervous agitation arose and said he knew why the Tent was there, it was to create discord, and said, a majority kept the first day there, and worked six days and rested the next day, and with much modern theology supported nothing to the disgust of his friends.

Our next meeting at East Braintree, was entirely on new ground; but truly it was a meeting of as much interest, as any we have had. Especially on Second-day, it had deep searching work that melted the hearts, and caused tears freely to flow, while we reviewed our pathway that the Lord had led us, and thrilling exhortations were poured forth from full souls. Three humble souls promised to keep the Sabbath; and we believe others will, from what they said.

The expose of Spiritualism stirred a cage of mediums, and a sorceress gave a short but viperish lecture at the close of our exposing Satan's working.

Our meeting at Unity, N. H., was where the brethren are scattered—some good warm-hearted brethren. We had a free time in presenting the truth. Tent full on First-day. Evening meeting, in the town-house, influence good, as manifested by a large portion of a large congregation, by rising at the close of the sermon, requesting a meeting this evening. We have cast our "bread upon the waters" and trust that our "labor is not in vain in the Lord."

J. HART,
F. WHEELER,
E. EVERTS.

Unity, N. H., Sept. 25th, 1854.

P. S.—Sept. 26th. Held meeting last evening in the town-house according to notice. A good congregation. Had a free time; and the silence and deep interest manifested encouraged our poor hearts, and the acknowledgment of the true Sabbath and that we had the truth, made us rejoice, while they urged us to come there again to feed their hungry souls.

E. E.
J. H.

Forgive One Another.

HEREIN is manifested the great compassion of the Saviour. Many are the examples left on record of his great forbearance, and his kind and forgiving spirit. He was even moved with compassion towards his worst enemies, and with his expiring breath, cries, "Father, forgive them; for they know not what they do." As we follow him along through his life of suffering and sorrow, often do we behold him relieving the oppressed, comforting the afflicted, healing the infirm, and ever ready to forgive. Let us then, who are trying to follow in his steps, endeavor to walk worthy of the vocation wherewith we are called, and with all lowliness and meekness and long-suffering, forbear one another in love, and ever be in possession of that compassionate, tender and forgiving spirit that was found in the Son of God. Dear reader, let us examine ourselves. Do we behold within, as much of that blessed principle of love and forgiveness, as we ought to possess? Can all who are looking for redemption at the speedy coming of Christ, bow before God, and in *sincerity and truth*

pray after this manner, "Forgive us our sins as we forgive those that trespass against us." After this manner Jesus tells us to pray. Then how can we expect to be forgiven, frail and erring creatures as we are, if we neglect to forgive others? We find much in Luke vi, relative to our duty on this point. "And as ye would that men should do to you, do ye also to them likewise." We also read, "Be ye therefore merciful as your Father also is merciful." "Judge not, and ye shall not be judged, condemn not, and ye shall not be condemned, forgive and ye shall be forgiven." We again find in Luke xvii. 3, 4, an example worthy our imitation: "Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Here then it seems is a plain command which it is positively certain we should obey.

We ought then as humble followers of Christ, to be careful that we exact no more of an erring brother, than the simple expression, "I repent." We have this for an example, that it is not great words, neither long and learned confessions that should only be received, but easy and simple language as this is all that seems to be required. Certain it is, if we are in the place we should be, and would obey the divine teachings of our Saviour, we should ever stand ready to forgive from our hearts every one of their trespasses. Says Paul, in his epistle to the Ephesians, [iv. 22.] "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake, hath forgiven you." We are also admonished to put on bowels of mercies, kindness, meekness, long-suffering, forbearing one another, and forgiving one another. We should be careful too that we judge not our brother, bearing in mind the words of the Apostle: "Thou art inexcusable, O man, whosoever thou art that judgest." Then let us take heed to these things; as we learn from scripture that we can have no excuse if we do them. Often has the honest soul been most bitterly stung by being cruelly and wrongfully judged. May we, therefore, watch against and carefully avoid every appearance of evil, that we offend not in word or in deed.

M. S. AVERY.

SELECTIONS.

The Days of Noah like those of the Son of Man.

THE history of Noah bears a strong resemblance to the day of Christ. For "As it was in the days of Noah, so also shall the coming of the Son of man be." Matt. xxiv. 37. The earth at that time became so defiled with sin, that God thought fit to wash it by the waters of a flood; and the seed of the serpent became so perverse, that the Judge of all the earth pronounced upon them the sentence of death. Previous, however, to the execution of the vengeance written, God sends a warning voice by Noah, and contrives at the same time for the preservation of the chosen few. By God's command, "Noah prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith." Heb. ii. 17. He preached, warned, builded, and finished. "The world of the ungodly," intent upon their pursuits, neglect the warning voice, and turn a deaf ear to the report of impending judgments; or, if they had observed the labors of the patriarch and prophet, it was with the smile of derision, at the undertakings of the fanatic. "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be." Matt. xxiv. 38, 39. The Son of man, too, has prepared an ark of refuge, to the saving of his church; and, during his labor of love, "was despised and rejected of men." He has sent out the invitation to sinners to fly to him, and be saved from the wrath to come. With his gospel sent into all nations, as a witness, unto all, he hath sent out the warning voice—"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." 2 Pet. iii. 6, 7. Though warned by judgments, signs and witnesses, the world shall be found as in the days of Noah. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke xviii. 8.

When the appointed hour came, and all the guests were entered into the ark, the Lord shut them in. Then were the windows of heaven opened, and the fountains of the great deep broken up. The inhabitants of the earth perished; but Noah, in the ark, rode safely and securely on the top of the waves. So also, when the chosen people of God, whom he hath delivered from the wrath to come, are brought unto Christ, during the present dispensation, the Lord

shall shut them in, and make a display of his protecting and preserving power: for thus saith the Lord, "Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. xxvi. 20, 21. "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the Son of Righteousness arise, with healing in his wings." Mal. iv. 1, 2. To meet their coming Lord, shall all the church of God be caught up, both they who fell asleep from the beginning, and all who are alive and remain unto that day.

THE NOBLEMAN'S JOURNEY.

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said, therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return." Luke xix. 11, 12.

1. When this language was uttered, a high solemnity was preparing. The Lord, from whom nothing in the human heart was concealed, had the approaching spectacle before him in all its natural beauty, dramatic spirit, and moral consequences. He was about to receive a triumphant welcome into that city which was both the glory and the shame of the earth. He knew how the whole city would be moved with the demonstration of his meek majesty and heavenly grace. He knew how ready they were to give him the crown and the purple of empire, and raise the war cry of ancient days. He knew how intensely his own disciples desired his human elevation, and how confidently they anticipated the immediate erection of a great kingdom in which they might have conspicuous renown. Profoundly conscious that his mission could only be accomplished in that city, by the gloom and anguish of a strange tragedy, he seeks to correct their feverish transport by the parable of the nobleman's journey.

The reader who desires to understand his situation, must peruse the entire chapter. If he has but sufficient power of intellect and moral association, Jerusalem, the city of God, will rise before him as if by enchantment. An eager, adoring crowd of people wave in the air their palm-tree banners, and with spontaneous music, ring out, Hosannas to the coming King. But when that triumphal cavalcade and jubilant song was ended, the meditative soul would begin to inquire for the import of the parable. We can imagine such reflective people saying to each other, Is the hope of Israel to be immediately realized; or does the teacher wish us to understand that he must undertake a long journey before the glorious kingdom can be reared? But whether or not such inquiries prevailed then, we, in our day, can understand the parable. The nobleman has been long absent in a far country, but he will certainly return again. There has been a period of moral probation, and there will be serious inquisition and solemn responsibility among friends and enemies. But when will he return, and how will he return? His return is described in the most graphic manner by the Prophet Daniel:—

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii.

2. The student will perceive, in perusing the chapter from which these fragments are quoted, that the mysterious horn out of the beast, with iron teeth, cannot be subdued until the saints of the Most High take possession of the kingdom. And the saints cannot take possession of the everlasting dominion until the Son of man comes in the clouds of heaven, to receive the worship and obedience of all languages and nations. The horn will prevail against the saints, until the nobleman their king, returns, and his princes are manifested in un fading splendor. Never, till then, will the horn of Anti-Christ cease its ravages.

Until then, the eyes will continue to burn and flash with infernal lustre, and the mouth will still be haughty in the utterance of blasphemy towards God, and rancor against man.

By consequence we cannot have our rest until the Lord appears a second time without a sin offering to the salvation of all who obey him. He is coming to be glorified in all his saints, and admired by all that believe and trust in him. The lightning of his presence will scare away all agents of evil and impurity—but the light of his countenance will steep in mellow repose the people that have desired his spirit and manifestation.—*G. Greenwell.*

Advent Religion.

This religion tests the power of living faith, and is a worship of spirit and truth. It brings near the realities of the invisible, the true, and the eternal. It is the power of the manifestation of the truth of God, and depends not on the forms and traditions of men. It realizes the personality, and approaching revelation of the son of God. Which glory so irradiates the soul, who savingly receives it, that the same loathing of self, and worldliness ensues, which the Prophet expressed when he saw the Lord sitting upon a throne, high and lifted up. He said, "Woe is me for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." This penitence, humiliation, and going out of self, as in the case of Isaiah, is followed by the reception of the Holy Spirit, in the application of the live coals from the altar of mercy, by which their iniquity is taken away, and their sins purged. With this assurance of acceptance with God, they rejoice with exceeding joy, at the evidence of his near approach, they are cut loose from the world, and entirely consecrated to the coming glory. This religion gives power alike over the love and fascinations of earth, and prepares the spirit to meet with meekness, and calm endurance, the opposition of sinners, and the ridicule, and contempt, of a professing world. It is, as it were, a mingling, or foreshadowing, of the future with the present, by which the reality and perfections of the eternal, extinguish the false and unreal, with which we are surrounded. Among the scared and chilling bowers of time, there are many weary hearts that sigh for a better shore, and a purer sky. Why then do they linger? The Second Advent of the Prince of Peace, will soon unfold again the gates of Paradise. Why will they not believe, and enter in and be eternally at rest?

COMMUNICATIONS

From Bro. Miller.

DEAR BRO. WHITE:—It is about ten months since I was called out into the present truth. I was a believer in the Bible Sabbath, and had been for three or four years. I first became acquainted with the Bible argument for the Sabbath, by living in a Seventh-day Baptist settlement; but not being a practical Christian, I did not think that keeping the first or seventh day, would make any difference, as long as I was in the daily habit of breaking other commandments; for the same table that says, "Remember the Sabbath-day to keep it holy," says also, "Thou shalt not take the name of the Lord thy God in vain;" and James says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

I was formerly a member of the Baptist church, and was thought to be an active and faithful member of that order up to 1845; but becoming disgusted with the popularity and worldly-mindedness and hypocrisy of professors of religion generally, I did not feel as though I could fellowship such things; but not being established in the whole truth, and starving for the right kind of food, the Devil stepped in with his temptations, and drew me away step by step, until he got me to believe that man was merely a creature of circumstances. I was brought into this view of man's nature by, or through the teachings of the Orthodox theory of eternal conscious being in misery. I could not reconcile that idea with the mercy and justice of such a God as was brought to view in the Bible. Let me tell you, my dear brethren and sisters, that that very theory has caused more infidelity in regard to the Bible, than any other theory that has ever been taught: it is the main-spring and foundation of universal salvation.

I was brought to a realizing sense of my condition by getting an understanding of man's mortality as taught in the Bible. My attention was next called to the signs of the times and the soon coming of the Saviour, the cleansing of the Sanctuary and the third angel's message. The light of truth broke into my mind with such force under this message, that it was irresistible.

There are no others in this place who believe in the present truth, but myself and companion. We meet with the bitterest opposition on all sides. We have had but very little preaching. The most of the teachings we have had, have been from God's Word and the *Review*.

The *Review* comes to us, a welcome messenger. It rejoices our hearts to hear from those of like precious faith. Dearly beloved, I can assure you that we can sympathize with you in your trials and temptations; and let me entreat you to be faithful a little longer; for deliverance is at hand. Oh how I long for that time to come when this corruptible shall have put on incorruption and this mortal shall have put on immortality; [1 Cor. xv, 53;] and for the time when the Saviour shall drink with his disciples of the fruit of the vine in his Father's kingdom. See Rev. xix, 7; Joel iii, 18. "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." I am determined with the assistance of God's grace to go through with the remnant. Let the battle be never so hard to fight and the victory to win, yet I know that we shall triumph; for we shall overcome by the blood of the Lamb and the word of our testimony.

I am looking forward with joyful anticipations to the time when we shall be delivered from this sin-polluted world, and be where we can realize the Christian's hope, that glorious hope that all things will be made new, and everything be of a tangible nature. "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them and be their God; and God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. xxi, 3, 4.

Yours in the hope of life and immortality as brought to light through the gospel.

W. M. MILLER.

Malone, Franklin Co., N. Y., Sept. 16th, 1854.

From Sr. Parry.

DEAR BRO. WHITE:—When I realize the great goodness of God to us I feel to praise his holy name. The truth is still precious to our souls. As we meet from Sabbath to Sabbath our faith grows stronger in the Lord, and in the Scriptures of divine truth, which are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

We feel thankful to God that we have been led by his Spirit to see the present truth. I thank him that he has given me a willing heart to come out and separate myself from the world and try to keep his holy commandments. I thank him that he has given me a place with his dear children who are trying to overcome every thing that is wrong in the sight of a holy God; and it is my prayer that I may have more strength to overcome every besetting sin and live with an eye single to the glory of God. I often fear for the danger I am in with the rest of my fellow creatures of being overtaken with our sins upon us when Jesus will leave the Sanctuary. Awful day to a wicked world. Then he which is filthy will be filthy still, and he that is righteous will be righteous still. If we are of the righteous with what joy shall we hail his appearing when he shall descend in all his grandeur and power, with all his holy angels, taking vengeance on them that know not God and obey not the gospel, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. I can say for one that I am determined with God's assistance to set forward in the good cause; and though trials and temptations press sorely upon me and though all the wicked men on the earth were to rise in opposition, yet how securely can we go forward while the strong arm of God bears us up. We have had some very severe trials to pass through here, but the Lord has been with us and sustained us up to the present, and in a great measure worked deliverance for us.

Never did the word appear so plain, and the commandments so pure and holy as at the present. Oh how plain it is that the Sabbath is a sign between God and his people, that it is the Lord that doth sanctify them. I rejoice that God has opened my eyes to behold wondrous things out of his law. In this present crisis let us watch and pray, patiently keep the commandments of God and the faith of Jesus, and trust the promise, "I will keep thee from the hour of temptation which shall come upon all the world to

try them that dwell on the earth." May we all prove faithful unto the end and at last receive the promise, even eternal life.

MARY ANN PERRY,

Locke, Mich., Sept. 12th, 1854.

From Bro. Sperry.

DEAR BRO. WHITE:—How thankful I am for a truth that does thoroughly furnish us with words that all our adversaries cannot gainsay or resist; which guides us, and is a light to our path in these perilous times. And when God has favored us with such a truth, how necessary it is, that we live it out before this world. When God has had so much care for us, how ungrateful we are when we hold it in indifference, and get stupid, while the last drops of mercy are falling upon the world. How can we sleep in such a day? how can we be half awake, when salvation is so near? while our enemies are in the field and our foes are awake? I feel it is too late, to lie down here, or rest on our lees. It is too late to remain indifferent and look round and see what this one and that must do, but inquire earnestly what will thou have me to do. I feel that it is time for us to believe every word, and act as though we believed it. The thought of standing with holy angels and in the presence of God. Oh how pure, how holy we must be! May the Lord help us to gird up the loins of our mind more, that we may exert a more healthy influence on all around, and fight a good fight, and keep the faith that we may soon receive the crown of the faithful.

C. W. SPERRY.

Irasburg Vt., Sept. 19th, 1854.

From Bro. Hutchins.

DEAR BRO. WHITE:—The privilege of "suffering affliction with the people of God," remains a source of lively gratitude to me. Years in the past, I deeply felt the need of something more durable and precious, than the vanities and pleasures of this sinful world; for I was not only conscious that while living the life of a sinner, my ways were displeasing to God, and to his dear Son, who had groaned, and thirsted, and bled, and died upon the cross, and that I was destitute of real and substantial happiness, but I knew full well as I looked forward to the awful solemn hour of the judgment, that I had no preparation for that trying and heart-searching day.

While looking at myself in this poor wretched condition, I was deeply impressed by the Spirit of God, to give my heart to the Saviour, and to participate in the sufferings and trials and conflicts of the people of God. In rendering submission and obedience to the teachings of this blessed Spirit, I found to the joy and satisfaction of my soul, "him, of whom Moses in the law, and the prophets did write." From that time, onward to the present, my only hope of justification in the sight of God, and of being prepared for a home in glory with the redeemed, at the appearing of Jesus, has been based upon an effort to render strict obedience to every precept of the word of God, as light should shine forth from its sacred pages. "The path of the just is as a shining light, that shineth more and more unto the perfect day. Light is sown for the righteous, and gladness for the upright in heart."

Since embracing the message of the third angel, [Rev. xiv, 9-12,] additional light has been constantly shining upon my path from the blessed Bible. I can now clearly see that the commandments of God are all binding, the fourth not excepted. And that the personal coming of Christ is near, "EVEN AT THE DOORS." The love and christian affection which I have felt for the despised "remnant" of the people of God, for the last two years, I am confident is greater than at any previous time. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."

Now is the time for the remnant to press together. Every one should feel that his help is greatly needed just now. I have no idea that the children of God are to be scattered and divided again. Notwithstanding trials and conflicts await us, yet in the name of our Master we can and must and will have a glorious and triumphant victory over the powers of darkness.

Let me say then, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy."

There is a way through to the pilgrim's home; and trusting in God for sustaining grace in every time of need, let us unitedly arise and assert our liberty in the name of Jesus, and go on till glory shall complete what grace has begun.

I would not intimate that I have not shared with

God's people somewhat in their trials and discouragements; but I do firmly believe that by rendering strict and constant obedience to all the commandments of God, and by exercising lively faith in the Son of God, we shall soon receive a crown of glory, therefore I take courage.

May the Lord sustain you dear brother in every trial through which you are called to pass.

A. S. HUTCHINS.

Bangor, N. Y., Sept. 20th, 1854.

DRO. S. C. PERRY writes from Portland, Mich., Sept. 1854:—"Myself and companion were the first that received the third angel's message here. There are now seven of us Sabbath-keepers, and one more favorable. We think if some messengers could come here that it might be the means of saving some. If any should come to lecture in Portland Ionia Co., Mich., let them inquire for Sydney C. Perry."

RELIGIOUS LIBERTY IN NEW JERSEY.—The *Elizabethtown Journal* says that it has been informed, that in consequence of the Romanists threatening injury to a Protestant Church in Woodbridge, on Sunday last, a large party of Americans went from Rahway for the purpose of protecting it and the congregation worshipping in it. The occasion of the disturbance was the renunciation of Popery by a young man whose father and friends stationed themselves at the church door, with the avowed intention of taking his life if he entered the church. They afterwards waylaid him and would probably have murdered him but for the protection given him by the Americans.

THE LAW AND THE GOSPEL.—God has written a law and a gospel; the law to humble us, and the gospel to comfort us; the law to cast us down, and the gospel to raise us up; the law to convince us of our misery, and the gospel to convince us of his mercy; the law to discover sin, and the gospel to discover grace and Christ.

Awful Scenes at Savannah.—The subjoined private letter from a gentleman in Savannah to his brother in Philadelphia, will show the terrible condition of things:—"I have but a moment to write to let you know that—and myself are alive, every man in the store having deserted us in consequence of the epidemic. We are determined to stay and take our chances, to see the city out of it. I enclose our report of interments yesterday (51) out of a population of not over 3,500 white people. Interments for the week 210.—Everything is in an awful state, and death and destruction stare us in the face everywhere. The gale was enough to have ruined us at most times, and now all that is required to fill our cup is a fire. We work night and day, and spend our money as if it was public property, for the benefit of the sick and destitute, and you cannot begin to imagine what distress prevails here. We cannot procure coffins enough to bury the dead, and to-day all the house carpenters in town have quit everything else, and gone to making them. Our own citizens have to take the spade and dig graves. It is really awful. Be satisfied that we are all doing our duty, and hope God will help us to do good."

[N. Y. Tribune.]

FOREIGN NEWS.

EUROPE.—Russia rejects the propositions of the four powers, retires behind the Pruth and there awaits the course of events. New proposals are hatching in the Germanic Confederation, which, it is hoped, may produce peace. Part of the Crimean expedition is embarked, and has proceeded to the rendezvous at Baltschik. Gen. Guyon is put in command of the army of Asia. From the Baltic and the Principalities there is nothing new.

THE WAR.—Accounts from Rustchuk, Sept. 3d, state that all the vessels with troops left Varna on the 2d for Baltschik. From the 1st inst. provisions for the army are to be sent to the Crimea. Marshal St. Arnaud has issued an order stating that Sevastopol will be taken and held as a guarantee of peace. Supposing the siege begun by the middle of September, it is hoped the place will be taken by the end of November.

The Russian Embassy at Vienna has received notice that the greater part of the Russian army will have quitted Moldavia by the 20th of September, and the remainder by the beginning of October, unless hostile operations shall render a new concentration necessary. The Austrians entered the Principalities at four points, namely: Rothenthurn, Predinla, and Botza for Wallachia, and Bistritz for Moldavia. Omar Pasha continues to concentrate his main army along the bank of the River Kamassu, below Buseo, whence he menaced Brailow and Galatz.

The bashi-bozouks, including those in the pay of the allies, have been disbanded by a general order from Omar Pasha, the rasals being quite incorrigible.

Two Paixhan guns, taken from the Tiger frigate, were tried at Odessa the other day in presence of Gov. Aumenkoff. At the fourth shot one of the guns burst, killing one artilleryman and wounding several others.

Kurschid Pasha (Gen. Guyon) is at length appointed, on the representations of Lord Stratford de Redcliffe, to the chief

command in Asia, in room of Mustapha Pasha. Guyon would long ere this have been appointed to command, but he refused, and still refuses, to apostatize from the Christian form of religion. Ismael Pasha, a Turkish officer who greatly distinguished himself in the defense of Kainafat, is also appointed to a high command in the army of Asia. The British Government has sent as Commissioners Col. Williams of the Royal Engineers, and France will accredit an officer in a similar capacity. Col. Williams spent three years under canvas in making a topographical survey of these provinces, as British Commissioner charged to run the boundary line between Turkey and Persia.

Active secret negotiations have been going on for some time between Nicholas and the Pope. It now transpires that the Czar holds a prospect of a change toward the Roman Catholics in Poland, and of concessions to the Latins at Jerusalem. He is thus intriguing against the French. According to the *Corriere Italiano* the Czar has the intention to declare his third son, Nicholas, King of Poland, and as he is a member of the Greek Church, it was considered necessary to give the Pope some tranquilizing assurances respecting the Polish Catholics.

SPAIN.—The moneyed classes, the so-called men of order, family, religion and society, who worship mammon and peculation, and who emigrate when "Morality and the Constitution" become the watchword of the people, have got the upper hand in Madrid. Espartero promised everything to the people, and to their spokesman, Orense, (the Marquis of Albalade), as long as the power was with the people, and the heroes of the Exchange, the Generals of the Three Per Cents, and Admirals of the Public Debt, were panic stricken. But as soon as O'Donnell's troops were in Madrid, some national guards were instigated to invade the printing-office of a republican paper, to destroy the presses, in the name of order and property, to protect Queen Christina in her retreat from the Capital. The Juntas were dissolved, the people disarmed, a few barricades were erected, but taken by the soldiers, and Orense, seeing that he had nothing more to do at Madrid, and the old government was to be re-instated again, went to Valencia. Whether the provinces will follow the example of Madrid, or whether they will rise again in order to complete the revolution, remains to be seen. The probability is, that the Spanish revolution will settle down quietly, and that Spain will return to the same scandalous mismanagement to which it has been subject these last twenty years. The revolution of 1854 began, succeeded and fell in the same way as the revolution of 1848, in France. The people rose with patriotic enthusiasm, and were betrayed by their leaders, the narrow-minded, selfish politicians.

In Denmark the agitation against the ministry, on account of the retrograde orders in Council, which modified the Constitution so far as to make it altogether a sham, increases day after day; still, no disturbances are to be anticipated.

Counter-revolution is now triumphant all over Europe.—We have gained only one point, viz., that there is no king now on the continent of Europe, except the King of Sardinia, who can find it worth his while to feign liberalism and respect for the rights of the people. This is indeed the era of the Cæsars, when might supersedes right, and all power proceeds from the army.

The influence of Austria in the Danubian Principalities begins to be felt. The refugees in Turkey, even those who were in active Turkish service, are claimed by the Austrian Government, to be handed over to the Austrian authorities.

The position of Austria begins to become unsafe. The Czar has rejected the four guarantees proposed by Drouyn de L'hays; and Austria, though still on good terms with Russia, has committed herself sufficiently to incur either the wrath of the Czar, if she persists in her quasi alliance with the western powers, or the revenge of England and France, should she turn round at the last moment and join Russia. Prussia is arming her fortresses and re-enforcing her garrisons on the Rhine. It seems that the King has some knowledge of the plans of the Czar for 1855. A Prussian statesman wrote at the beginning of last month, to a friend in London, that the Russians were sure to be in Germany within the next month.

To Correspondents.

1. In writing to this Office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Be careful to write all names of persons and places, plainly and distinctly.
3. In all cases give the name of the Post Office, County and State. When a Town or Village is called by one name, and the Post Office by another, be sure to give the name of the Post Office.
4. When the direction of a paper is to be changed, do not forget to mention the Office to which it has been sent.
5. Let everything be stated explicitly, and in as few words as will express the writer's meaning.
6. In writing texts of scripture, be sure to copy from the Bible correctly. It is no small sin to carelessly mangle the Word of God as some do.

If the above directions are complied with, we shall be saved much time and perplexity, and be less liable to mistakes in transacting the business of the Office.

The above is for our Correspondents to read and observe. But very few seem to regard it.

Appointments.

PROVIDENCE permitting, we will hold a Tent-Meeting at Springfield, Mass., to commence Oct. 6th, at o'clock, P. M., and hold over Sabbath and First-day.

There will be a Tent on the ground, where board can be obtained on reasonable terms.

P. WHEELER.

J. HART.

E. EVERTS.

PROVIDENCE permitting, I will hold a meeting in Plattsburgh, N. Y., Oct. 10th, at 6 o'clock P. M.: Panton, Vt., 14th: South Hardwick, 21st and 22d: Sutton, 28th and 29th. A. S. HUTCHINS.

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