

THE ADVENT REVIEW, AND SABBATH HERALD.

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

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Leading Doctrines.

*The Bible, and the Bible alone, the rule of faith and duty.
The Law of God, as taught in the Old and New Testaments,
unchangeable.*

*The Personal Advent of Christ and the Resurrection of the
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 SAVIOUR'S PRAYER.

"And in the morning rising up a great while before day
he went out and departed into a solitary place, and there pray-
ed." Mark i, 35.

All nature now in silence hush'd,
For morn approaching waiting stood,
No voice was heard save winds that rush'd,
Amidst the foliage of the wood.

Earth never heard so sweet a sound,
Or angels sung so soft a lay,
As those that broke, while on the ground,
Our Saviour gently bow'd to pray.

He prays—how sweet the accents are—
Bright seraphs listen with surprise!
His voice perfumes the midnight air;
No strains like these before did rise.

He prays—all heaven astonish'd stands!
Th' effulgent orbs with wonder nod;
Amazement fills these unknown lands,
While prostrate bows the Son of God.

He prays—all o'er the mighty deep
Methinks the waters cease to roll;
Yet thoughtless man is wrapped in sleep,
While sins press heavy on his soul.

He prays—O, may I ever tread
The way our Saviour meekly trod,
In every path of peace be led,
With zeal that mark'd the Lamb of God.

THE ATONEMENT.

BY J. M. STEPHENSON.

(Continued.)

I WILL next investigate the very strongest proof text in favor of endless misery, and show that it proves the opposite, when taken in connection with other texts referring to the same thing. Matt. xxv, 46. That our Saviour here refers to the final doom of the righteous and wicked is admitted by all who believe in future rewards and punishments. He says: "And these shall go away into everlasting punishment: but the righteous into life eternal." Here the destiny of the two classes is placed in contrast; and the same original term is used to denote the duration of both.

ETERNAL. Having no beginning nor end; end-
less; ceaseless. Webster. This is the primary
signification of the word eternal; and I can show
no necessity for giving it a secondary meaning, in
its application to the future destiny of the wicked,
any more than the righteous; for the Bible sets no
limitation to the duration of either, but frequently
places them in antithesis to each other: thus by
contrast giving them equal duration. But to ad-
mit that the penalty for personal sin will be over-

lasting punishment, and to admit that it will be
endless misery, are two very different things. Be-
fore you can read pain, torment, or misery, out of
this text you must first read them in. Every per-
son must see, at a glance, that the whole issue
turns upon the definition we give the term *punish-
ment*. To say that the ungodly will be punished
endlessly, and to define the nature of that punish-
ment, are two things.

PUNISHMENT. Infliction imposed in vengeance
of crime. Cobb. Whatever a judge awards to an
offender for his offense, is punishment, no matter
what; whether stripes, imprisonment, deprivation,
or death. Now, let the issue be fairly stated, and
let us meet it. Both parties believe the punish-
ment to be eternal: both admit that whatever the
Judge of all the earth, awards to the finally im-
penitent, as the penalty of his law, will be punish-
ment. Now, as we freely confess, that if the Judge
of quick and dead should pronounce everlasting
misery, to be the penalty of his law, then everlast-
ing misery would be everlasting punishment; we
ask you to admit, with the same candor, that if
the same Judge should denounce everlasting de-
struction, as the penalty of the same law, then ever-
lasting destruction would be everlasting punish-
ment. The same that would make one everlast-
ing, would make the other; the same that would
make one punishment, would the other. What
saith the Scriptures? Let them decide this mat-
ter. I have abundantly proved, by plain Bible
testimony, that the nature of this punishment is
destruction; cessation of being; consumption, &c.
I will investigate one more text on this point.
Paul covers the whole ground. Speaking of the
punishment of the wicked, when the Lord Jesus
shall be revealed from heaven, in flaming fire, tak-
ing vengeance on them that know not God, and
that obey not the gospel of our Lord Jesus Christ,
he says; "Who shall be punished with everlast-
ing destruction from the presence of the Lord, and
from the glory of his power." 2 Thess. i, 9.

Here the Apostle declares the penalty of God's
law, in reference to its *import*, to be punishment;
in reference to its *duration*, to be everlasting; in
reference to its *nature*, to be destruction; and
then, as if to make it still more emphatic, he de-
clares, They shall be destroyed from the presence
of the Lord. God's presence fills immensity;
hence, when destroyed from his presence, they
must cease to be; or according to the definition of
destruction, they must be killed, annihilated, de-
molished, laid waste; or according to the Bible
definition, they will be as though they had not
been, be burnt up root and branch, consume into
smoke, and be no more.

2. That class of scriptures which represent the
punishment of the wicked as being the antithesis
of eternal life. A few passages on this point must
suffice.

In Matt. xxv, 46, everlasting punishment is
placed in opposition to everlasting life. The an-
tithesis of everlasting life is everlasting death, (i. e.,
destruction,) not everlasting life, Christ in his
discourse with Nicodemus says, "And as Moses
lifted up the serpent in the wilderness, even so
must the Son of man be lifted up: that whosoever
believeth in him should not perish, but have
everlasting life. For God so loved the world that
he gave his only begotten Son, that whosoever be-
lieveth in him should not perish, but have ever-
lasting life." John iii, 14-16. The term *perish*
in each of these verses is placed in opposition to
everlasting life. Paul says, "For the wages of sin

is death; but the gift of God is eternal life, through
Jesus Christ." Rom. iv, 23. Here the reward
and penalty of the law of God, are fairly and
fully contrasted, each having its proper name;
and in order to present them in the clearest possi-
ble light, I will give the definition of each term.

LIFE. A state of being animated, or living;
(i. e., animate existence.)

DEATH. The extinction of life; mortality. Web-
ster.

The contrast then, stands thus: Eternal life—
eternal animated existence. Eternal death—eternal
extinction of animated existence; or eternal
deprivation of life. This view will harmonize all
the plain teachings of the Bible in reference to the
future destiny of man. With what propriety,
modern theologians, make everlasting life the an-
tithesis of everlasting life, I cannot conceive.

3. That class which makes eternal life condi-
tional. Those texts, above quoted, represent ever-
lasting life as the reward of faith. "That whoso-
ever believeth in him should not perish, but have
everlasting life." John iii, 14-16. The converse of
this is, whosoever believeth not in him, shall not
have everlasting life, but shall perish. Where a
reward is rendered conditional, no reasonable per-
son can expect to obtain it, without compliance
with the conditions prescribed. "He that believ-
eth on the Son hath everlasting life; and he that
believeth not the Son shall not see life," &c.
Verse 36. To see life, must mean to be conscious
of it; because life is not susceptible of natural vi-
sion. Then just as certainly as believers will have
everlasting conscious being, so certainly unbeliev-
ers will not have it. Again, our Saviour predi-
cates eternal life in the world to come, upon leav-
ing all and following him: thereby teaching that
none will have it in that world, except they com-
ply with those conditions. See Mark x, 28-31.
Paul says, "To them who by patient continuance
in well-doing, seek for glory, and honor, and im-
mortality, eternal life." Here immortality and
eternal life are represented as blessings to be sought
for; to be conferred as the reward of well-doing;
hence, none only those who seek for these blessings,
in God's appointed way, will ever have them.

There is not one promise of immortality or
eternal life, between the lids of the Bible, for a
sinner. How they can prevent corruption without
immortality, and how live forever without eternal
life, I cannot conceive. They will be raised to
corruption and a second death. They that sow to
the flesh shall reap corruption. Gal. vi, 7, 8;
Rev. xxi, 8. They will be devoured. Rev. xx, 9.

DEVOUR. (L. *devoro*.) To destroy; consume.
Webster.

4. Those texts which emphatically declare the
penalty of God's law to be death; such as, The
wages of sin is death; For the end of those things
is death; Sin when finished bringeth forth death;
The last enemy that shall be destroyed is death.
Dying is the transition from life to death. A man
is not dead until he ceases dying; hence if the sin-
ner never dies, the penalty, which is death, will
never be inflicted; nay, it will be as far from be-
ing inflicted, when untold millions of years shall
have rolled away, as when the first moment had
elapsed. To say that the sinner never dies, is to
contradict the whole tenor of scripture: it is to
make God a liar: he says the penalty of his law is
death.

Again, if the sinner never dies, the last enemy
which is death, will never be destroyed; but the
Bible declares that death shall be destroyed; there-

fore its last victim will first be destroyed, and then death itself shall die. The Bible leaves all the wicked under the dominion of the second death, from which it offers no hope of a resurrection.

a. The view that I have taken of the penalty of God's law which we all suffer as a consequence of Adam's sin, will be objected to by many:

1st. Moses died and was buried; Moses was seen alive on the Mount, a thousand years after: therefore there must have been something about Moses which survived death. Read Matt. xvii, 9, and you will learn that that was a vision.

2d. Christ promised the thief he would be with him in Paradise that very day; the thief's body was not in Paradise that day; it must, therefore, have been his soul. Luke xxii, 42, 43. This objection all turns upon the punctuation. Place the comma after the adverb, to-day, and let it qualify the first verb, say, and there is no objection in it.

It would then read, verily I say unto thee to-day, shalt thou &c. The thief did not pray to be remembered when Christ went into his kingdom, but when he comes into his kingdom; which will not be until his second appearing. Read Luke xix, 12; Matt. xxv, 31-35; 2 Tim. iv, 1. Paradise is synonymous with kingdom. Compare 2 Cor. xii, 4; Rev. ii, 7, with Rev. xxi, 2; xxii, 23. Christ had not ascended three days after his death. John xx, 17.

3d. Paul was willing rather to be absent from the body, and to be present with the Lord; [2 Cor. v, 8;] there must, therefore, have been a soul or spirit in Paul, which could leave the body and go to God. Let Paul explain himself: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Verse 4. What was Paul's hope? Ans. That mortality might be swallowed up of life. When did he expect to be present with the Lord? Ans. When he realized the fruition of his hope; of which he then only had the earnest. Verse 5. When will mortality be swallowed up of life. Ans. When the dead shall be raised incorruptible. 1 Cor. xv, 53.

4th. Paul desired to depart (i. e., to die) and be with Christ. Phil. i, 23. Paul's body could not depart and be with Christ at death; hence it must have been his intelligent soul to which he referred. Paul, in reference to his doom, did not know what awaited him, whether life or death; but in reference to his personal choice, or desire, he was perfectly decided he would prefer death to a life of persecution, and uncertainty, expecting the next event with him, to be with Christ. None of the Bible writers associated time with death. They expected to wake up just where they went to sleep. This was the case with Paul. Here he expresses his desire to depart, and as the next event in his history to be with Christ. Hear what he says about his hope just before his departure. He there tells us plainly when he expected to be with Christ. "For I am 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, 6-9.

5th. The souls of the slain were heard crying, under the altar for vengeance. Rev. vi, 9, 10. The correct rendering of the original term, here rendered soul, is person; and they were, evidently seen under the altar where their heads had been cut off; and they cried just as the blood of Abel cried. Gen. iv, 10.

6th. The spirit of one of the Prophets ministered to John a long time after his body had died. Rev. xxii, 8, 9. Read these verses over: it does not read anything like your construction. First, he is denominated an angel. Verse 8. Second, this angel declares that he was John's fellow-servant; and also the fellow-servant of his brethren the prophets. Verse 9. The same angel ministered to John, who ministered to his brethren the prophets. But if it was really one of the prophets, it must have been Elijah; for he was the only one who was then living. Dead men cannot communicate to living without a resurrection.

b. Objections will be urged against the view I

have taken of the nature of the penalty of the law of God.

1st. The nature of future punishment is represented by a fire that shall never be quenched. Mark ix, 45, 46. "And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." Jesus Christ was a Jew, and in his discourses with the Jews, he used the well-known phraseology of the Jewish prophets. This imagery is borrowed from Isa. lxvi, 24. "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." All this is predicated of the carcasses of men. Carcasses, a dead body. What kind of a worm would prey upon a dead carcass? Evidently the literal worm which preys upon corruption. See Job xvii, 13, 14. What kind of fire would prey upon dead carcasses? Evidently literal fire; and if the worm does not die, and the fire is not quenched, they must be utterly consumed. An unquenchable fire is invariably used in the Bible to denote a fire which cannot be arrested or put out, until it utterly consumes that upon which it preys. See Eze. xx, 45-48; Jer. xvii, 27; Isa. xxxiv, 8-10; Matt. iii, 12.

As to the term hell, here used, it is translated from the Greek word *Gehenna*, and represents a fire which was kept constantly burning in the valley of Hinnom, for the purpose of consuming the carcasses of malefactors and of beasts, for the preservation of the health of the city. It was located near Jerusalem to the southeast. Now, what idea would a Jew naturally associate with the fires of Hinnom? Evidently that of entire destruction; for everything they had seen cast into that fire had been consumed. The term *Gehenna*, occurs just twelve times in the New Testament, and is always addressed to the Jews. It is analogous to Tophet of the Old Testament. Isa. xxx, 27-33.

2d. Everlasting fire. Matt. xxv, 41. When the word everlasting, or eternal, is used as an adjective, its duration is always determined by the person or thing to which it relates; as "everlasting hills:" it denotes a period which will continue as long as the hills continue. When applied to God, it denotes endless duration; because God is immortal; but when applied to that which will come to an end, it must be understood in a limited sense: hence when it refers to the future reward of the righteous, it must be understood in an unlimited sense; because the Scriptures teach that they will be immortal; but when applied to the future punishment of the wicked, it must be understood in a limited sense; because the Bible plainly teaches that they will come to an end, die, be no more. In the following texts those terms must necessarily be understood, from their connection, in a limited sense. Gen. xiii, 15; xlix, 26; Ex. xii, 14; x, 8; Deut. iv, 40; xiii, 16; Joshua iv, 7; 2 Kings v, 27; 1 Chron. xxiii, 13; Isa. xxxiii, 20; Jer. xvii, 25; vii, 7; Hab. iii, 6; Jude 7.

3d. Eternal damnation, (i. e., condemnation,) is a sentence of condemnation never to be revoked. Should it ever be reversed, it would not be eternal.

4th. The vengeance of eternal fire. Jude 7. It is the vengeance of fire, the inhabitants of Sodom and Gomorrah are represented as suffering. The vengeance of fire is to consume that upon which it preys. It is the office of fire to destroy whatever is susceptible of being affected by it. Read what this fire did for Sodom and Gomorrah. Gen. xix, 24, 25; Deut. xxix, 23; 2 Pet. ii, 6.

5th. "And the smoke of their torment ascendeth up forever and ever." Rev. xiv, 11. This has no reference whatever to a future state. First. It is during the existence and worship of the great beasts, and the image, brought to view in the previous chapter. Rev. xiii; xiv, 11. Second. It is during the faith and patience of the saints. Verse 12. Third. It is during day and night. Verse 11. Fourth. They are tormented in the presence of the Lord. Verse 10. In the final sentence which shall be passed against the wicked, they will be destroyed from the presence of the Lord. 2 Thess. i, 9. Fifth. This is a proclamation of wrath, which is to be subsequently, poured out in seven successive vials.

Compare Rev. xiv, 9, 10, 17, with chapters xv, 1, 8; xvi. Under the sixth plague Christ has not come. Verse 15. Sixth. The same phrase (i. e., the smoke of their torment ascending up forever) occurs in Isaiah, in reference to the land of Idumea. Isa. xxiv, 10. Read the context.

The foregoing quotations are the very strongest proof texts of the popular, and almost universally believed doctrine of endless misery; and I submit to the candid reader, that so far from proving any such view, they form no valid objections to the view taken in this work, which makes the penalty of God's law for personal disobedience, literal death.

Having considered first, the nature of the atonement, second, the difficulties in the way of man's salvation, which make an atonement necessary, and third the nature of those difficulties, I propose investigating,

IV. The means by which these difficulties shall be removed. The immediate means by which these difficulties shall be removed will be, 1st. By a resurrection from the dead." 1 Cor. xv, 22. 2d. By remission. Acts ii, 38. But back of these, as the grand producing cause, is the sacrificial offering of Jesus Christ for the sins of the world. Still back of this, the great impulsive cause, was the amazing love of the Father in the gift of his only begotten Son: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." But for this, Adam and Eve would have been executed, upon conviction of guilt, without being permitted to fill the world with their degenerate and sinful offspring. Then those difficulties, apart from our first parents, would never have existed. The first and second lives, the resurrection of the dead, remission of sins—in fact, all the blessings of the gospel, may be traced to the death of Christ, as the stream to its own fountain. Hence this grand fundamental doctrine will claim our first attention.

The first thing which strikes the most cursory reader of the Bible, must be, that the pardon of our sins, and our entire salvation, is ascribed to the death of Christ. We will not now inquire in what sense his death availed to these great results; but we, at present, only state that, in some sense, our salvation is expressly and emphatically connected with that event. Such passages as the following are too plain and explicit to be misunderstood. "I lay down my life for the sheep." "He gave himself for us." He died, "the just for the unjust, that he might bring us to God." "Christ was once offered to bear the sins of many." "While we were yet sinners Christ died for us." "In whom we have redemption through his blood, the forgiveness of sins." "He gave his life a ransom for many." "We who were afar off are made nigh by the blood of Christ." "Unto him that loved us, and washed us from our sins in his own blood." He made "his soul an offering for sin." "He hath poured out his soul unto death."

Numerous passages might be adduced, in which, with equal emphasis, the salvation of man is connected with the death of Christ. But what necessity for his death? Could no other means be devised for man's salvation, and yet God spare his well-beloved, and only Son? No: Christ must die, "unless some one able, and as willing undertake the rigid task—death for death, and die the dead to save."

1st. From reason. The law of God was a perfect law, and required perfect obedience. It required all man's time and energies to render perfect obedience; hence when once transgressed, the transgressor could never make amends for such transgression, from the fact that it was all they could possibly do in the first place to satisfy the demands of the law. Future obedience could not expiate the guilt of past disobedience. It would remain against him to all eternity, unless an innocent person, who had never transgressed the law, should suffer its penalty in his stead. I can conceive of but two principles upon which pardon can be granted, one by remitting the penalty, the other by accepting a substitute. The former would be, to all intents and purposes, a license to the disobedient, to continue their rebellion, and repeat their old transgressions. Such an act would make God the author of rebellion, and his only begotten Son the minister of sin. Such an act

would destroy all confidence in the rectitude of the Supreme Ruler, and encircle the Throne of the Great Jehovah, with other clouds than those of justice and mercy. But on the other hand, to extend pardon to the repentant sinner through the medium of an accepted substitute, would maintain the rectitude of his moral Government, and the honor of his Throne. If, in one word, guilty man could render an adequate atonement for his transgression of the Divine Law, by anything he could suffer or do, then, verily, Christ died in vain. But that he could not, is evident.

2d. From the whole scope of Bible teachings. This matter is put beyond a reasonable doubt by the testimony of scripture. "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead." Luke xxiv, 46. In this passage, a necessity for the death of Christ is plainly and emphatically stated. If it be urged, that this necessity grows out of what "had been written," concerning his sufferings and death, by the prophets, it should still be remembered, that what the prophets predicted on this subject, was the result of what had been before determined in the council of heaven. Christ did not suffer and die because it was written; but it was written because he would suffer and die. Holy men of old wrote in this matter, as they were moved by the Holy Ghost, what God had before determined should come to pass.

* The verse which follows abundantly proves this. "And that repentance and remission of sins should be preached in his name." Verse 47. His death was not only necessary for the fulfillment of prophecy, but for the publication of "repentance and remission of sins in his name;" thereby teaching that there were no other conditions through which these blessings could be conferred upon man. It was God's purpose to offer "repentance and remission of sins" to man, before the prophets issued their predictions; it was his purpose to do this in the name of Christ, and by virtue of his death in their stead. This was predicted; but the necessity of the prediction may be traced to an agreement between the Father and the Son, in which the Son, on his part, was to take upon him the nature of man, (sin only excepted,) and suffer and die in his stead; and the Father, on his part, was to "freely" give up his Son to die; and then accept that death as an equivalent for the deaths of all who will comply with the conditions of eternal life. And the necessity of such an unprecedented sacrifice, on the part of the Father and the Son, can only be accounted for upon the principle, of the utter hopelessness of man's condition; because, could any other means have been devised, God, most assuredly, would have spared his own Son.

By virtue of this agreement the Patriarchs and Prophets were commissioned to predict the incarnation, suffering, and death of Jesus Christ, and through them, to proclaim "repentance and remission of sins."

The same sentiment is expressed in Matt. xvi, 21. "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day." The answer of our Lord to Peter, who upon hearing this, replied, "Be it far from thee, Lord: this shall not be unto thee," breathes the same sentiment. "But he turned and said unto Peter, 'Get thee behind me, Satan; thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men.'" Verses 22, 23. This language plainly implies, that for Christ to suffer and die, in the manner he had just predicted, and not according to the carnal views of Peter, was "of God;" i. e., according to the appointment, or purpose of God. This is not language to be used in reference to a martyr's dying to prove his sincerity; for in such cases death is not of divine appointment, but of wicked human enactment. The death of Christ, therefore, was necessary because the Father purposed and appointed it as the only means of human redemption.

The same sentiment is expressed by our Saviour in his prayer to the Father in the garden of Gethsemane. "And he went a little farther and fell on his face, and prayed, saying, O my Father, if it

be possible, let this cup pass from me." Matt. xxvi, 39. But it was not possible, and man be redeemed. Had it been possible, could any other means have been devised, the Father would have spared his Son that bitter cup; but no, that must not, cannot be, else the entire human family must drink it in their own persons, and die without mercy, hope, or future life.

Again our Saviour represents the same idea by a beautiful and pointed figure. "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John xii, 23, 24. From this we are to understand that the death of Christ was just as necessary to the salvation of man, as the vegetable death of the seed of corn to the production of the harvest; it was necessary, therefore, in this sense, that one could not take place without the other. But for this, Christ would have remained "alone" and have brought "forth" no "fruit," i. e., have had no resurrection as the "first fruits of them that slept;" then there could be no harvest of the resurrection; "then they also which are fallen asleep in Christ are perished." It would have been just as necessary for Christ to have suffered and died, had not the Jews with wicked hands put him to death; nay, a great portion of his suffering was in the garden, before he had been condemned to die; it was there, and then, his "soul was exceeding sorrowful even unto death." The necessity of Judas' betraying him, of Pilate's condemning him, of the Jews' crucifying him, did not grow out of the fact that all these things had been previously predicted; but they had been foretold because God had revealed to the Prophets what malicious and wicked men, actuated by the vilest motives, would voluntarily do to his beloved Son; not what he had before decreed they should do. The latter would make the Father guilty of murdering his own Son; but the former would make the actors themselves guilty of the enormous crime of putting their own Saviour and promised deliverer to death. They acknowledged their guilt, in reply to Pilate who pleaded the innocence of our Blessed Redeemer. "Then answered all the people and said, His blood be on us, and on our children." Matt. xxvii, 25. And how fully and literally this prayer has been verified, let their whole history testify. Paul and Peter bear united testimony to the same fact. 1 Cor. iv, 11; Acts iv, 11, 12. "For other foundation can no man lay than that is laid, which is Jesus Christ. This is the stone which was set at nought by you builders, which is become the head of the corner. Neither is their salvation by any other: for there is none other name under heaven given among men, whereby we must be saved." This is too explicit for comment. John wept much when he saw that "no man in heaven, nor in earth, neither under the earth was able to" raise the seal of death from the Book of Life. But one of the elders said unto him, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Rev. v, 1-5. The great book of eternal life was sealed against Adam, and all his posterity, in consequence of his disobedience; and none was found able in heaven, on earth, nor under the earth, except the Lion of the tribe of Juda, the Son of God, to open it; he alone, of all the host of heaven and earth, was worthy or able to bring salvation; to "abolish death" and bring "life and immortality to light through the gospel;" to turn back the "flaming sword" which guarded "the tree of life," that those who do the commandments of his Father, may have right thereat, and may enter through the gates into the City. Rev. xxii, 14. Hence Christ is "the way, (the only way,) the truth and the life." Hence, "this is the record, that God hath given to us eternal life; and this life is in his Son." 1 John v, 11.

Having investigated the relation the death of Christ sustains to the removal of these difficulties, as the great original and efficient cause, and having seen the necessity of his death, as the only

means to the attainment of these ends, we are now fully prepared to investigate the secondary means or the immediate instrumentalities employed in removing those difficulties.

1. The first difficulty is removed through the medium of a resurrection from the dead. "For since by man came death, by man came also the resurrection of the dead. 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, 21-23.

First. Some of the Corinthian brethren had denied the doctrine of the resurrection of the dead; but all admitted the literal resurrection of Christ. The Apostle, in this chapter, endeavors to prove to them (having plainly delineated the consequences of the non-resurrection of Christ, verse 18) by this admission, that all the dead must be raised, showing them that Christ was raised as "the first fruits of them that slept," [verse 20,] which could not be the case, unless there should be a harvest of the resurrection. There cannot be first fruits without a harvest.

Second. The harvest is always of the same kind as the first fruits or sample. If, therefore, Christ had a literal resurrection as the first fruits of them that slept, then all that are asleep, i. e., dead, must have a literal resurrection. See verses 42-45, 50-54.

Third. "As in Adam all die, even so in Christ shall all be made alive." Here it is plainly and emphatically stated, that the same all which died in Adam, shall be made alive in Christ. In this case the remedy is as large as the thrall; the plaster as large as the wound: the first death fully and forever removed out of the way. The previous verse inculcates the same sentiment. "For since by man came death, by man came also the resurrection of the dead." The two men here spoken of are denominated Adam and Christ in the verse following. "The first man Adam was made a living soul, the last Adam was made a quickening," or life-giving, "spirit." Verse 45.

Fourth. All died *unconditionally* in Adam and all will be made *unconditionally alive* in, by, or through, Christ; so that the first difficulty will be entirely removed out of the way, and leave the whole world without excuse, as far as the result of Adam's transgression is concerned; but,

Fifth. "Every man in his own order." Verse 23. Although the passages quoted, prove that all mankind will be raised, irrespective of moral character, age, or condition, to a second life, by the second Adam, yet they do not prove that they will all be raised with the same moral characters; but as the reverse of this, they positively affirm, that every man will be raised "in his own order." Simple life does not involve moral character. The wicked have the present life as well as the righteous. Moral character is not an attribute of life, but the result of man's action, as a moral agent, toward moral law.

The present life being a state of trial, man forms his character during this time for a future life; and the interim between death and the resurrection being a state of entire unconsciousness, they all will be, as a matter of course, raised from the dead with the same characters they had when they died. Hence every man will be raised with the same identical moral character he formed during the present life. If he died a righteous man, he will be raised such; if an unrighteous man, he will be raised such. In the language of Scripture, "Every man in his own order."

The Bible brings to view two distinct orders in the resurrection, having distinctive *natures* and *destinies*. Our Divine Master bears testimony to these statements, saying, "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Our Saviour here covers the whole ground. First. The unconditional resurrection of all mankind: "The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth." Second.

The two orders, the good and the evil: "They that have done good, . . . and they that have done evil," &c. Third. Their respective destinies: The "good to the resurrection of life," the "evil to the resurrection of condemnation." It has been abundantly proved that the sentence of condemnation, which will be passed against evil doers, will be *literal death, destruction, &c.*, hence the propriety of placing *condemnation*, in opposition to *life*.

Paul makes use of the same unlimited language to represent the resurrection of all the dead; and he then divides them into two distinct classes, saying "that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv, 15.

Christ uses similar language in reference to the first class spoken of in this passage: "But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blest: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke xxiv, 13, 14. The idea of a resurrection of the just, supposes a resurrection also of the unjust. The idea of the former class being rewarded at that peculiar resurrection, supposes first, that the latter class will have no part or lot in the resurrection offered as the peculiar privilege of the just; second, that they will have no part in the recompense offered to the other class.

Paul declares the hope of all the ancient worthies to be, "that they might obtain a *better resurrection*." Heb. xi, 35. A better resurrection supposes a worse; and the fact that holy men of old sacrificed all worldly considerations, and thousands even their lives, to obtain this glorious privilege, proves that they, at least, did not suppose the wicked would ever enjoy it. Why strive to obtain a privilege all will enjoy, whether they strive or not? Is there no difference between the hope of the obedient and the disobedient? Will the most profligate and abandoned of earth realize the fruition of that blessed hope, which swelled the bosoms of Patriarchs, Prophets, Apostles, and Martyrs, and inspired them to deeds of daring, and achievements of noble renown? No! no! These will "obtain a better resurrection." They will have "part in the first resurrection," be priests with God and Christ, and reign with him a thousand years.

Hear what the voice of Inspiration says in reference to the privilege of the first order, band, or company: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx, 6. The converse of which is, *curst and unholy* is he that hath part in the second resurrection: on such the second death will have power; and they shall not be priests of God and of Christ, and shall not reign with him, &c. Here the order and destiny of these two classes is plainly brought to view.

Of the same import is the language of Christ to the Sadducees. He says, "But they which shall be accounted worthy to obtain that world, and the resurrection (the first resurrection) from the dead, neither marry, nor are given in marriage; neither can they die any more; i. e., they cannot die again—a second death. The converse of this is, they that are not accounted worthy to obtain that resurrection and that world to come [see Mark x, 30] shall die again; the second death will have power over them: they will be hurt of the second death; [Rev. ii, 11:] they will be cast into the lake of fire and brimstone [Rev. xxi, 8] which will produce the second death 1 Cor. xv, 42-44, 53-57, is a description of the first order: "Christ the first fruits; afterward they that are Christ's at his coming." Verse 23. The first sheaf in the type, was a part of the harvest just as much as any of the subsequent sheaves. It belonged to the same order. Hence Christ the first fruits, and they that are Christ's at his coming, (in the antitype,) belong to the same order, or antitypical harvest. This brings me to notice,

Sixth. The time which will elapse between the two resurrections. The idea of a first and second, supposes a transition, however short, from one to the other. But had God given us no measuring line with which to determine the precise time, we would naturally suppose, from the uniform language of

Scripture on this subject, that the second resurrection would follow the first in immediate succession; but the only safe rule in interpreting the Bible is, to explain all the indefinite portions by the definite ones in reference to the same subject. To illustrate: there are scores of indefinite prophecies in reference to the first advent of Christ, and only one or two definite ones, in reference to the time. Now, we explain all those indefinite prophecies in harmony with these definite ones. Just so, in reference to the resurrection of the dead: there are many indefinite portions of scripture pointing out this event; and yet, God has given us but one definite measuring line by which to ascertain the time which will elapse between the two resurrections. He emphatically declares the time to be a thousand years. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and (all those) which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. xx, 4, 5. 1. That the demonstrative adjective, *this*, in the last clause of the fifth verse, points out the first class spoken of in the previous verse, is evident from the blessing pronounced upon such, in the sixth verse. 2. That all the righteous dead are raised at the commencement of the thousand years, is evident from the fearful doom, which awaits all those who will have part in the second resurrection, at the expiration of the thousand years. See the converse of the blessing pronounced upon the former class in verse 6. *Curst and unholy &c.*—on such the second death will have power.

With this view, we may learn how long a period will be occupied by Jesus Christ in removing all the obstacles out of the way of man's Salvation, and bringing back this revolted province in allegiance to the throne of his Father. Read 1 Cor. xv, 23-28. "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power; for he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Here his reign commences with "his coming," and the resurrection of "them that are his," and terminates, as independent king, with the destruction of "the last enemy"—death. By Rev. xx, 5, 6, we learn that the "rest of the dead lived not again until the thousand years were finished;" that then "the second death" is to have "power" over them; and they will be "devoured." Verse 9. Then the Son, having reigned until he has put all enemies under his feet, "delivers up the kingdom to God, even the Father," and becomes subject himself, that the Father "may be all in all;" that is, that the Father may be supreme, and the Son subordinate king under him. These are "the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began." Acts iii, 20, 21. This glorious work of restoration begins with the Advent of the Great Restorer, to *change the living saints, to raise the righteous dead to immortality and eternal life*, and will be consummated by the complete and eternal extirpation of *all the effects of sin, and all the sinners* in the vast empire of God, and the creation of "*new heavens and new earth wherein dwell eth righteousness*." 2 Pet. iii, 13. Then, and not till then, will all interposing obstacles be removed out of the way, and the grand, and ultimate design of the atonement be fully accomplished.

2. The second difficulty, or penalty for personal transgression, will be removed out of the way of man's salvation by remission. *Remission*, according to Webster signifies *pardon*, and pardon signifies the remission of the penalty. This is a common sense definition; because if the penalty of God's law be death, and that death be remitted, what is that but the remission of the penalty?

In presenting this part of the subject, I propose

two important considerations in connection with the same proof texts, viz., first, the fact of the penalty for personal sins being remitted; second, the fact of this remission being conditional; so that none may expect deliverance, except those who comply with the divinely appointed conditions.

John came preaching the gospel of the kingdom, "and saying, Repent, ye; for the kingdom of heaven is at hand." Matt. iii, 2. Here repentance is presented as an indispensable condition of admission into the kingdom of heaven. Again, Mark says, "John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins." Mark i, 4. Luke says, "And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins." Luke iii, 3. In both these passages baptism and repentance, are represented as necessary conditions of remission of sins. The Great Teacher conditions the remission of sins, first, upon his own suffering and resurrection; and second, upon repentance. "And [he] said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv, 46, 47.

The first condition has reference to Christ: the second, to the sinner. Christ complied with his condition, and the sinner must comply with his, or suffer the penalty in his own person.

Just before our Saviour left the world, he commissioned his apostles to "Go into all the world and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned;" [Mark xvi, 15, 16;] "but tarry at Jerusalem till ye are endued with power from on high." Luke xxiv, 43. Power to do what? Ans. To preach the gospel and proclaim its conditions. They obeyed the divine injunction; and while engaged in prayer, and with one accord in one place, the Holy Ghost came as a rushing mighty wind, and it filled all the house where they were sitting. Acts ii, 1, 2. Peter, being anointed with the unction from on high, and re-commissioned to engage in the glorious work of the ministry, stood up [verses 14-36] and preached the gospel to a promiscuous multitude of thousands, most of whom had doubtless never heard a gospel sermon. They believed, "were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for (or in order to) the remission of sins, and ye shall receive the gift of the Holy Ghost." Verses 37, 38. By comparing Christ's commission to his apostles with Peter's exposition of it on the day of Pentecost, we learn that there are *three essential conditions in order to the remission of sin*, and salvation, or deliverance, which is consequent upon the remission of sin as the procuring cause; and according to God's prescribed mode of saving men, we might just as well dispense with one of these conditions as another. Mark well the import of the language in which these conditions are couched. "*He that believeth and is baptized shall be saved.*" Here, *salvation* is predicated of *baptism* just as much as of *faith*. They are coupled together as conditions of equal importance; and as well might we expect salvation in the neglect of the one as the other. The one is *faith*, the other *works*; and faith without "works is dead, being alone." James ii, 17, 26. A dead faith cannot save a man. Mark Peter's language: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins," &c. Here repentance and baptism are both equally commanded; both coupled together as conditions of salvation; and remission of sins predicated of the one just as much as the other. Hence I am safe in saying, that *faith, repentance, and baptism, are God's prescribed conditions of the remission of the penalty of his law for personal transgression*.

That faith and repentance are essential conditions of forgiveness will be readily admitted by all; but that baptism is essential also, will be denied by many. To such, I would refer, in addition to the foregoing testimony, the following plain and explicit texts of Scripture. Acts xxii, 10-16; 1 Pet.

iii, 20, 21; Rom. vi, 3-6; 1 Cor. xii, 13; Gal. iii, 26, 27. To be "baptized into Christ, to put on Christ," I apprehend is to become a Christian.

Again, that the penalty of the law, for personal sin, is remitted; and that this remission is conditional, is evident from the united testimony of the apostles. "Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree: Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts v, 29, 30, 31. Read also Chap. xiii, 38; Rom. iii, 25; Col. i, 14. These texts establish the position that it is God's plan to forgive the sins of all those who believe, repent and obey the gospel.

(To be Continued.)

THE REVIEW AND HERALD

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

ROCHESTER THIRD-DAY, OCT. 17, 1854.

Let the Review be Circulated.

It was not designed, in setting the small price to the REVIEW, to deprive any person who desired it, the privilege of reading it. The Lord's poor should have it free. And it is often the case that persons who may wish to subscribe for the REVIEW have not the means on hand to pay. Let such have the REVIEW, and pay at their earliest convenience.

PUBLICATIONS.

The plan of selling Tracts, at our present low prices, meets the unanimous approval of the friends of the cause; yet we think the present method of spreading the light before our fellow-men can be somewhat improved.

Preaching brethren are frequently entering new fields, where they can expect to receive but little towards a support, and where, at first, but few are ready to purchase Tracts. It is sometimes necessary to give away a portion of the Publications circulated among the people. This is quite a tax on the preacher who purchases them, bears his own expenses, and receives little or nothing for a week's labor in a new place.

But what can be done? What improvement can be made on our present mode of circulating Publications? We answer, Let donations be made to the small Tract fund now on hand, (\$211,) and let the whole matter be placed in the hands of the Publishing Committee, whose duty it shall be to see that the means received is judiciously used in purchasing Tracts and distributing them to Preaching brethren as each has need, to assist them in entering new fields of labor. We have consulted with the Committee on this subject, and they approve of the plan here stated.

Bro. Cottrell writes:—"Your proposed improvement on our plan of circulating books meets my mind. I was out last week in a new place some fifteen miles south, visited a number of families and held one meeting—some ears to hear. I sold a few books and gave away a few more; and I was thinking on my way home that there ought to have been a few more given away. But I could hardly afford it. I went on foot to save expense of a horse, and I was thinking that brethren ought to furnish Publications to give away in such cases.

"I can spend most of my time in the field, and my family can support themselves; but they cannot support me in traveling, and much less pay for publications to give away. And my mind is to go out into the highways and hedges—in new places."

The friends of Bible truth are all solicited to contribute for this worthy object, as the Lord hath prospered them. Send your liberalities to this Office, and they shall be receipted in the REVIEW, and placed in the hands of the Committee. Several hundred dollars should be added to our small fund immediately.

In No. 6, a call was made for \$100, to pay for Tracts to send to Wisconsin. But few have responded. See receipts in No. 8. We have hoped to see a united and vigorous action on the part of those who profess love for the present truth, and we shall not

be disappointed. Those who have the truth at heart will be prompt to help carry forward all judicious enterprises for the spread of Bible truth.

A Cloud of Witnesses.

"WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. xii, 1-6.

Faith is the subject of the Apostle's remarks in the last verses of the tenth, and in the eleventh chapter of his epistle to the Hebrews. He speaks of Abel, Enoch, Noah, Abraham, Isaac and Jacob, Sarah, Joseph, Moses, and others, and what they did by faith. In this chapter is introduced a cloud of devoted witnesses of God's faithfulness to his trusting people.

"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. For they that say such things declare plainly that they seek a country." Chap. xi, 13, 14.

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Verses 39, 40.

These worthies compose the cloud of witnesses of which the Apostle speaks. In them was found proper samples of true faith, and patience in suffering. They were in their day safe examples for all coming time. In their day the true worship of God was exceedingly unpopular. It is now. The brightest pages of their history tell of sacrifice and suffering. They died in hope of immortal life at the resurrection of the just. The history of those who share with them the same "blessed hope" will be similar. Those worthies will reign with Christ; and all who enjoy that reign must suffer with him here.

As the Christian beholds this cloud of witnesses, and contrasts their afflictions which were but "for a moment," with the "far more exceeding and eternal weight of glory" that awaits them, he is induced to "lay aside every weight," and "run with patience" the heavenly race.

To be freed from every weight is more than some suppose. Sin in all its forms is indeed heavy. And these weights must be put off, before the heavenly race can be run successfully. The Bible points them out. Hear Paul:—

"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.

And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with

grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives and be not bitter against them. Children, obey your parents in all things: for this is well-pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged." Col. iii. 8-21.

"That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. iv 22-24.

Hear Peter: "Wherefore, laying aside all malice, and all guile, and hypocries, and envies, and all evil-speaking, as new-born babes desire the sincere milk of the word, that ye may grow thereby, if so be ye have tasted that the Lord is gracious." 1 Pet. ii, 1-3.

"The sin which doth so easily beset," is evidently some definite sin with which all are more or less tempted. What is this sin? Faith is the subject of the Apostle's remarks. And does not this sin hold an opposite position in his subject? If so, then it is unbelief. There is but little faith among men in the plain testimony of God's word. The traditions of the Elders are preferred by the mass. "When the Son of man cometh, shall he find faith on the earth?" Matt. xviii, 8.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come, will come and will not tarry.

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. x, 33-39.

Not only are the worthies, the cloud of witnesses who died in faith of the "better resurrection," set before the Christian as examples; but the Apostle says: "Looking unto Jesus," He is the author and finisher of his faith. He is a perfect example of benevolence and holiness. Guile was not in his mouth. And not a selfish act can be found in his mission and ministry. "Looking unto Jesus." What a mark to which the Christian may look, and ever learn. "Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us." Rom. v, 7, 8. Christ says: "love one another, as I have loved you." John xiii, 34.

"For the joy that was set before him." What was that joy set before Christ which induced him to endure the cross, despise the shame &c.? Certainly, it was not joy realized in this world; neither while an advocate, or minister of the heavenly Sanctuary, sympathizing with the church on earth, sharing their woes. By faith we look to the bright future, beyond the resurrection of all the just, and we see that joy. There the blood-washed throng will be gathered home to the great Jubilee, from every nation, tongue and people. With immortal beauty, crowned with eternal glory, they will stand around the throne, and adore Him who was slain to redeem them to God. This is the joy set before the Son of God. Then will he "see of the travail of his soul and be satisfied," for all his sufferings to save man. And if the Saviour shall feel thus, what must be the emotions of the saved? We may get a faint idea of their gratitude and joy, by their song.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation: and hast made us unto our God kings and priests: and we shall reign on the earth.

And I beheld, and I heard the voice of many angels

round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. v, 9-13.

The Christian should not wait till he reaches the other shore, before learning the song, "Worthy is the Lamb that was slain." What wondrous love! "While we were yet sinners, Christ died for us."

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Christ bore the sin of the world, in the garden and on the cross. He endured the contradiction of sinners during his life of sorrow, and even in his agony on Calvary. All this the man of sorrows meekly suffered while on his mission of benevolence to save lost sinners.

Christian brother, are you getting weary, and are you fainting by the way, because the hardened sinner scoffs, and the proud professor frowns, as you run the heavenly race? Do consider Jesus. Follow him from Bethlehem's manger throughout his entire life. He was a man of sorrows. See him weeping at the grave of Lazarus, then in the mountain, all night in prayer. In the garden his soul was "exceeding sorrowful, even unto death," and "his sweat was as it were great drops of blood falling down to the ground." Have you felt the weight and grief of your own, or others' sins? Then consider Jesus while bearing the sins of the whole world.

Behold him before the deriding priests and elders who sought false witness against him. "But Jesus held his peace." "Then did they spit in his face, and buffed him: and others smote him with the palms of their hands." In the common hall they took from him his seamless garment, and, in shameful mockery, dressed the innocent Christ in a scarlet robe. They placed a crown of thorns upon his head and a reed in his hand, and bowed the knee, saying, "Hail, King of the Jews!" On Calvary "his soul was made an offering for sin," while he died the shameful death of the cross.

Dear brother, Jesus suffered all this for you. He left his Father's glory, and the society of holy angels, to fulfill his mission of mercy and benevolence, that sinners might be saved, and be exalted to his throne. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii, 21. Weary brother, look to Jesus and be refreshed. Fainting, lonely soul, look up. Heaven will impart strength that you may bend your footsteps to Mount Zion with quicker pace.

"Don't talk about trials here below,
But talk about loving Jesus."

"Ye have not yet resisted unto blood, striving against sin." No, no. Very many who talk of hearing the cross, and suffering for Christ, are ignorant of what they say. Woe to the professed church of Christ that her religion is popular. Where is the rebuke of sin by her ministry, and the resisting of it by her membership? It cannot be found. She is black with the sins of the age. And should He who was holy, harmless and separate from sinners, preach in her assemblies, and rebuke sin as he did eighteen centuries since, Crucify him! Crucify him! would be heard from the professedly pious crowd.

The true Christian will stand out boldly but meekly, against sin in all its forms, and it is not for him to faint, or repine, even if he is called to resist unto blood. Christians are no better now than Paul's cloud of witnesses who suffered, or the millions of martyrs for "the witness of Jesus and the word of God."

God has never been able to make anything very good or great of man. In the days of Noah, men had corrupted the earth with their wickedness, and the Almighty poured the flood around the world to wash it of its pollutions. Only eight souls were saved. In less than 500 years from the flood, two angels were sent to hasten righteous Lot to the mountain, while fire and brimstone were rained from heaven, which destroyed the vile inhabitants of the cities of the plain. And as God was about to establish with his people the system of religion of the first covenant, a series of events in his plan must occur calculated to humble them, and prepare them to receive the law, and build the Sanctuary of the Lord. Joseph must be sold into Egypt, there must be a famine in all the land, and Jacob and his children must go down into Egypt there to become bond-men. With a mighty hand God delivers the children of Israel from the house of bondage. But mark, how soon they rebel! They murmur, they make the golden calf and worship it, they are a stiff-necked people still, notwithstanding all the means employed to humble them, and lead them to the worship of the living God. On almost every page of their history is written rebellion, and departure from the true worship of God, till you come down to Christ's first advent, and there they crucify the Lord of life and glory.

Read the acts of the Apostles, and learn their humility and plainness of speech, as they went forth, imbued with the Spirit of their Master, to preach the gospel in its purity. They sacrificed and suffered for what was then the despised present truth, and, all excepting John, were slain for the witness of Jesus. As we pass on down through the history of the true church, we see her persecuted and afflicted. More than fifty millions of the saints have lost their lives in resisting Papal heresies.

But many suppose this to be a favored age, the dawn of the temporal millennium, when men may join the world in all its pride, luxury and wealth, yet with a profession of religion pass to the eternal reward of the righteous, to share with those who have suffered. O! what a delusive dream. Why! should they reach the home of the saints, who will have "come out of great tribulation," it would be no home for them. Shame would cover them, and they would wish to come back and suffer with Christ. We repeat it, Woe to the professed church of Christ, that her religion has become popular. The damning sins of pride, love of this world, and its treasures, have found their way into all her temples. She has left her true Spouse, and walks arm in arm with a lost world sunken in lewdness. How can it be expected that she would love the news of her true Lord's return? "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." Mal. iv, 1.

Dear reader, we have not only the cloud of witnesses of which the Apostle speaks, as examples of true faith, and patience in suffering; but we have also the Apostles and martyrs who died for the word of God and the witness of Jesus. In every age God's true church has been separate from sinners, has been persecuted and afflicted.

And now, as the "remnant" church leaves the beaten path of Sunday-keeping, and keeps all the commandments of God, most certainly she may expect to see the dragon's ire stirred, and feel his wrath. But let us run with patience the short race set before us. We have all to induce us to toil on, and suffer for the word of God, that others before us had; and as we draw nearer home, the glory to which they looked brightens.

Blessed are the peace-makers: for they shall be called God's children.

THREE WEEKS SINCE WE STATED THAT.

"In order to meet the expenses of the season, and pay for our Winter's stock, we must receive \$500, within four weeks. We are aware of the difficulties in raising money at this time, and would not over-urge any; but it seems indispensably necessary that our readers should immediately forward to us the small sum of \$1, for the REVIEW one year."

Within the three weeks we have received about one eighth part of the sum necessary to be raised in four weeks. We need \$200 this morning to pay debts that are due, and a debt of \$360 will be due in two weeks. When it was stated that the terms of the REVIEW were \$1 a year, in advance, we did expect that our friends would be prompt, and that by the influence of Preachers, Agents and leading brethren, we should immediately receive from one to two thousand dollars. But we have been greatly disappointed. Only about one fifth of our subscribers have paid in advance. Therefore we have been obliged to give up the publication of the Hymn Book for the present, at least, and get out very small editions of Brn. Hall's and Stephenson's works. We abhor duns in an Advent paper; but this plain statement of facts relative to the condition of the Office seems necessary.

The object in setting a price to the REVIEW, was not that it might be better sustained, for it was freely and fully supported by the liberal portion of its readers; but the small sum of \$1 was stated that all its readers might be encouraged to pay for their own paper, and that it might be widely circulated.

The REVIEW is extremely low at \$1 a year. We use better stock than most publishers, which is an additional expense. We insert no advertisements, on which most papers rely for a large portion of their support. And the matter is mostly original, which requires more labor than selections from other papers and works. When it was decided that the price of the REVIEW should be \$1 a year, we were aware that a sacrifice must be made on the part of all connected with it, of at least one-third common wages. But this sacrifice is cheerfully made, to advance the cause of truth. In such an enterprise, under such circumstances we had reason to expect the prompt co-operation of all our friends.

We now want a great increase of subscribers, which would add but little to our expenses. We want those of our subscribers, who have not, and think it is just, to send to the Office, at their earliest convenience, the small sum of \$1 for the REVIEW one year. And we want the friends of the cause to send in their donations to the Tract fund, and to send the REVIEW to the Lord's poor, that the Office may be released from embarrassment immediately.

SABBATH CONTROVERSY.

BROTHER WHITE:—I would be pleased to see the following poetic extract from a Sabbath controversy in Rhode Island between a Friend, and a Seventh-day Baptist, appear in the columns of the *Review and Herald*; originally from the *Protestant Sentinel*, Vol. V, New series, No. 16. Directly from *The Christian Palladium*, Vol. VI, No. 19.

E. M. L. CORY.

Meridian, Ing. Co, Mich.

FROM THE FRIEND.

"And now to show the seventh-day command
Was never meant for all in every land,
I'll call the mind into the Polar ray,
Where six long months describe the nat'l day,
Each night the same; how then's the Sabbath there?
Or how'll their time with Moses' law compare?
A day and night there constitute a year,
Which doth include above three hundred here;
Then if some sacred parts of time there are,
Which days here in the milder zone declare,
How can they properly define them there?
And still some other reasons will arise,
And show how time revolves around the skies;
That if a man should take a western route,
And fully circumsolve the earth about,
Then his account with ours would not agree.
His seventh day, to us would sixth day be.
But if an eastern course one traverse round
This globe of Earth, it clearly will be found

When he returns, if he return at all,
His seventh day will on our first day fall;
So that in foreign lands it doth appear,
Part of their seventh day is first day here;
Therefore no certain space can be defined,
A universal rest for all mankind.
Hence, clear it is, the Israelite commands,
Which were of old dispensed by Moses' hands,
Were local precepts to a certain race,
And not enjoined on man in ev'ry place."

THE ANSWER.

"Now what you say respecting Polar clime
Appears to me but a delusive rhyme;
You call us off into a certain place,
Which is no dwelling for the human race.
Of consequence, we this conclusion draw,
That where no people is, there needs no law;
Yet were men there, did they but understand
The thing that's meant when God doth give command,
'Twould be their duty strictly to obey,
Whether 'twas always night or always day.
Now when this Earth did first begin to run,
Shifting its sides towards the radiant Sun,
One side was dark, the other side was light,
The light God called the day, the darkness night.
So when it had quite round its center run,
One day and night was out, the next begun:
Hence, clear it is, the space of time he meant,
Was while this Earth once round its axis went.
Then if so be that people could be there
And could endure that frigid state of air,
By certain land-marks they might well compute
Such parts of time as with God's law would suit.
But since no mortal ever could arrive
Unto the Polar point, and there survive,
Then sure 'tis wrong the Scriptures thus to twist,
Under pretence of things that can't exist;
Compassing land and sea from equinox to pole,
To make one proselyte, deluded soul,
When done, more vile, perhaps, by seven fold,
As was one wretched proselyte of old;
For, being taught one holy law to break,
To break nine more the liberty he'll take;
And thus go on, and well enough he may,
If true it is these laws are done away.
Excuse me if you think I speak too rash,
I do not mean so much to use the lash,
But with plain language strive with all my might,
On darkened minds to cast a gleam of light.
The great Apostle bids us all beware,
Lest we are spoiled through philosophic snare,
And vain deceit, which we may often find,
Where wrong tradition veils the fleeting mind.
And now to trace you round this rolling world,
An eastern and a western route you've twirled,
And made out nothing by this spacious travel,
But what I call a wretched, foolish cavil.
'Tis by the use of reason man has found
That one this spacious earth may traverse round
By that same reason 'tis as clearly plain
That by the route one day he'll lose or gain.
When he returns, his day he must correct
'Tis what we know and what we must expect;
But for a man to bring this as a plea,
That round this earth no Sabbath there can be,
Appears too weak for men of sense to bring.
Against the laws of our almighty King.
And now, to make you clearly understand
That Sabbath days can be in every land,
At least those parts where mortals may reside,
And nowhere else can precepts be applied.
There was a place where first the orb of light
Appear'd to rise and westward take its flight;
That moment in that place the day began,
And as he in his circuit westward ran,
Or, rather, as the earth did eastward spin,
To parts more westward daylight did begin;
And thus, at different times, from place to place,
First day began it clearly was the case;
And I should think a man must be a dunce
To think the day began all round at once;
So that in foreign lands it doth appear
There was a first day there as well as here,
And if there was a first the earth around,
As sure as fate the seventh might be found.
And thus you see it matters not a whit
To which meridian of earth we get,
Since each distinctly had its dawn of light,
And ever since, successive day and night;
Thus, while our antipodes in darkness sleep,
We here the true primeval Sabbath keep."

They that love Christ, love to think of him, love
to read of him, love to hear of him, love to speak of
him, for him, to him. They love his presence, his
yoke and his name. His will is their will, his dis-
honor is their affliction, his cause is their care, his
people are their companions, his day is their delight,

his word is their guide, his glory is their end. They
had rather ten thousand times suffer for Christ than
that he should suffer by them. [MASON.]

REASONS FOR BEING HOLY.—A man who has been
redeemed by the blood of the Son of God should be
pure. He who is an heir of life should be holy. He
who is attended by celestial beings, and who is soon
he knows not how soon—to be translated to heaven,
should be holy. Are angels my attendants? Then
I should walk worthy of my companionship. Am I
soon to go and dwell with angels? Then I should
be pure. Are these feet soon to tread the courts of
heaven? Is this tongue soon to unite with heavenly
beings in praising God? Are these eyes of mine soon
to look on the throne of eternal glory, and on the as-
cended Redeemer? Then these feet and these eyes,
and these lips should be pure and holy; and I should
be dead to the world and live for heaven.

[ALBERT BARNES.]

ALL SORTS OF PREACHING.—It is my sad and se-
rious belief that, if the evangelical pulpit is losing its
power, it is just because it is losing sight of its ob-
ject and aim. The cultivation of the intellect and
the advancement of knowledge in the present day,
are lifting both preachers and hearers above the plain
simple Gospel of Christ. Sermons are with many per-
sons no longer heard as the word of God, but as the
word of man; not as the means and aids of salva-
tion, but an intellectual exercise on religious topics,
for the gratification of the taste, intellect, and imag-
ination, on Sunday. And it must be confessed that
the preachers of them are, by their artificial and ex-
cessive elaboration, and the introduction of new top-
ics, teaching their hearers so to regard them, and are
training them thus to be a kind of amateur hearers
of sermons.

[J. ANGELL JAMES.]

RESURRECTION.

Shall I be left abandoned in the dust,
When fate, relenting, lets the flower revive?
Shall Nature's voice, to man alone unjust,
Deny him, doomed to perish, hope to live?
It is for this fair virtue oft must strive
With disappointment, penury and pain?
No; heaven's immortal spring shall yet arrive,
And man's majestic beauty bloom again,
Bright through the eternal year of love's trium-
phant reign. [Beattie.]

Brief Extracts.

"To put on the name of Christ, and not to walk
in the ways of Christ, what is it else than to prevar-
icate with the Divine name?" Titus i, 16.

Cyprian.

"In vain do men pretend to religion while ungod-
ly company is their choice." Prov. xiii, 20; Ps.
cxix, 63.

Mr. Boston.

"One only gift can justify
The boasting soul that knows his God—
When Jesus doth his blood apply,
I glory in his sprinkled blood!"

Meth. Coll.

"In the name of Jesus, the whole Gospel lies hid:
this name is the light, food, and medicine of the soul."
Song i, 3.

Glossius.

"Live not so much upon the comforts of God as
upon the God of comforts." Ps. lxviii, 3.

Mr. Mason.

"He is too covetous whom God cannot suffice: he
hath all things that hath Him that hath all things."
Rom. viii, 32.

Bridges.

Reader! think of these things, and seek for pres-
ent holiness.

ALEPH.

Herald and Journal.

"He is no true believer to whom sin is not the
greatest burden, sorrow, and trouble." Rom. vii, 24.

"He that loves Jesus Christ most, is most like
unto God." John xvi, 27.

Dr. Owen.

"All our present glory consists in our preparation
for future glory." Col. i, 12.

Dr. Owen.

COMMUNICATIONS.

From Sister Grant.

DEAR BRO. WHITE:—Excuse the liberty I take
in presuming to address a few lines to the public
through the *Review*; being a stranger, and having
but recently embraced the truth, the deep interest I
feel for the cause of God, and the spreading of the
truth, must be my only apology. I am young, and
I would say a few words to the young who have
heard the truth and are undecided. I have not come
out from any church and embraced the Advent doc-
trine, but I have turned from what is termed the
world. The pleasures of the ball-room were a tempt-

ation to me: perhaps they are to you. The fear of
ridicule held me back: perhaps it does you. If so, I
ask, I beg of you, to stop and consider before it is too
late. You have the word of God: read and obey it.

The time is fast approaching when you will need
something more substantial than the follies of this
world to bear you up. Nothing short of the all-pow-
erful arm of God can sustain you in that day when
the vials of his wrath shall be poured out upon the
earth. Then flee to Jesus while there yet is mercy.
Call upon him while it is to-day; for to-morrow you
may never see. Seek him while he is near; for soon
will the cry be heard, "The harvest is past, the sum-
mer is ended, and I am not saved." How awful will
your condition then be. Turn, then, my young
friends, turn with me. Let us keep the command-
ments of God, and the faith of Jesus. Let us be of
that number of whom it will be said, "These are
they which came out of great tribulation and have
washed their robes and made them white in the blood
of the Lamb." That God may sink the truth of the
third angel's message deep in the heart of every per-
son, is the prayer of your unworthy sister.

SARAH J. GRANT.

Rush Lake, Fond du Lac Co., Wis.

From Sister Richardson.

DEAR BRO. WHITE:—I feel a desire to let it be
known what the Lord has done for such a poor un-
worthy child as I am. I went forty miles to attend
a tent-meeting at Stoddard, N. H., Sept. 29th, and
there for the first time I have heard the truth pro-
claimed by the Advent brethren. I thank the Lord
and praise his holy name for the blessing I received
by attending this meeting. I feel the love of God
shed abroad in my heart. Let us be faithful. The
Lord will help us if we try to be faithful. I mean
to live up to the requirements of the holy word of
God. I long for the appearing of our dear Saviour,
and need patience to wait for him. I know there is
much to be done, and but little time to do it in, and
for that reason, I feel as though it is high time for
us all to arise and put on the whole armor of God,
and come up to the work of the Lord. I believe
there are jewels in this place, to be gathered into the
fold of God. I feel that it is my duty to let my
light shine before others, that I may not be a stum-
bling block in their way.

Your sister, waiting for the soon coming of our
Lord. EMILY RICHARDSON.

Proctorsville, N. H., Oct. 1854.

From An Old Soldier.

BELOVED BRO. WHITE:—Believe me when I tell
you that the *Review*, which you have so kindly sent
to a poor pilgrim, has been a welcome messenger, as
I have lived here three years alone, despised by pro-
fessors, hated by the world, and shunned by my
neighbors. I have been a lone man for twenty years,
although I have been a Sabbath-keeper for more than
thirty. I have differed in some points from all the
churches, and have felt many times as though I
wanted christian fellowship; but one cried, Lo here!
and another, Lo there! and the Book that I read,
says, Go not after them.

I see by the paper that there are many brethren
scattered abroad. I read their letters and often the
tear runs down the furrowed cheek. I think I know
how to feel with them.

I would say to the dear lambs of Jesus, Fear not,
wait a little while, and you will come off conquerors.
I wish the brethren would write often.

AN OLD SOLDIER.

Dane Co., Wis., Oct., 1854.

OBITUARY.

THE Companion of Bro. R. Ralph, of Berlin, Ct.,
fell asleep, Oct. 6th, of a few weeks illness; calmly
she closed her earthly toils, in full hope of putting
on immortality in the Resurrection morning, leaving
a deeply afflicted companion and six children to mourn
her absence, yet, not as those without hope. I
preached the funeral discourse from Rev. xiv, 13, to
a candid congregation. E. EVERTS.

FORGIVE.

A SUPPLIANT, begging for pardon, came
To confess his faults, and his errors name;
And tears of contrition rolled down his face,
As he sought his wayward steps to retrace;
But the injured viewed with unfeeling eye,
And spurned, unrelenting, the penitent's cry,
Nor thought of the debt he owed to Heaven,
For snares escaped, and for sins forgiven!

Ere long, at Mercy's shrine, one knelt,
Who the stings of conscience keenly felt;
For guilt, as heinous, his course unfolds
To Him who the balances evenly holds;
And this was the prayer that I heard him make,
O Father, forgive, for Jesus' sake!
With the measure ye mete, lest thy heart be riven,
Forgive, as thou hopest to be forgiven! A. R. S.

FOREIGN NEWS.

The English and French journals received by the Union contain further important details respecting the expedition against the Crimea. The allied forces landed, it appears, to the south of Eupatoria, and 20 miles nearer to Sevastopol than was at first reported. The landing was at Old Fort in lat. 45°, only 60 miles distant from the Russian stronghold. Before the night of the 14th, the Commanders-in-Chief had succeeded in landing all their infantry and a part of their artillery. On the 12th, the swell on shore considerably impeded operations, but some progress was made, supported by a division of the fleet under Sir E. Lyons. On the 16th the disembarkation of horses and baggage was proceeded with with the utmost rapidity. The siege train and heavy baggage would not probably be landed at Old Fort, but was to be carried by the fleet to some place nearer to Sevastopol, where they could be landed under the protection of the army, and thus save the fatigue and difficulty in conveyance by land. The army was to remain in position at Old Fort till the 18th, when the troops were to march along the coast road on Sevastopol in the vicinity of which it was expected they would arrive about the 20th. The health of the troops was excellent.

The Paris *Sciele* says that Prince Menchikoff will await the attack of the allied troops in the intrenched camp which protects Sevastopol. Should the camp be taken, the town will be defenseless, and the old Prince will himself set fire to it in fulfillment of the resolution announced in his proclamation. Having done this he will assume the command of the fleet and risk a naval battle, not with the hope of success, but in the expectation of a glorious disaster.

Accounts from the Baltic state that it is nearly certain orders had been received from England for the bombardment of Revel before the return of the fleets.

The German papers mention a rumor from Bucharest of great importance, if true, viz., that the Russians had not only evacuated Galatz, but that the corps of Gen. Liders, 60,000 strong, had recrossed the Danube and entered the Dobrodja. Letters from Matchin also state that place had been occupied again by the Russians, who were determined to try a coup de main again at Varna.

The Viceroy of Egypt has given orders to dispatch 10,000 additional troops, with a corresponding force of artillery, to take part in the war in the East.

An official bulletin communicated to the Embassadors at Constantinople, and dated from the bivouac at Old Fort on the 16th, announces that the allies had intended the next day to attack an intrenched camp of 10,000 Russians posted in the direction of Sevastopol, but that the camp had been raised in the night, and the Russians fell back upon the town.

Twelve thousand Tartars had offered themselves to the allies as volunteers, and their services were accepted.

SPAIN.—Renewed disturbances are feared at Madrid, but as yet there has been no open outbreak.

THE SIEGE OF SEVASTOPOL.

It is confirmed that on the 13th Sept. Eupatoria was occupied without opposition by 2,000 Turks, 1,000 French and 1,000 English troops. The Russian garrison, numbering 400, surrendered at discretion. The advance guard was under command of Prince Napoleon. On the 14th the main army landed, unopposed, half-way between Eupatoria and Sevastopol—horses, artillery and munitions—all safely. The Russians retired in good order as the allies landed.

Menchikoff, who had his head-quarters at Simpheropol, immediately advanced to Burluck, on the River Alma, where he awaits re-enforcements to give battle to the allies.

It was confidently stated on the Paris Bourse that on the 19th the allies and Russians met and a battle ensued. The French came first into action, the English soon came up, and the Russians retired with much loss. If true, this occurring on the 19th could only have been skirmishing—not a battle between the main armies.

The Russian Embassy at Vienna had received a dispatch dated the 22d from the Crimea, but all that had transpired was that it contained news unfavorable to the Russians.

The latest dates from the Crimea (certain) is the 19th, when the allies held the road from Cape Baba to Simpheropol. It was intended to cross the Alma on the 19th, but Marshal St. Arnaud had telegraphed to Paris that there was an unavoidable delay of two days—cause not stated—which would prevent them marching till the 21st.

Fifteen sail-of-the-line were off Sevastopol. A Russian courier who had been captured, stated that the whole Russian force was only 45,000.

Russian accounts of the 19th say that Gen. Canrobert had a fortified position at Eupatoria, and that the main body of the allies was on a small river north of a parallel with the River Alma. Thirty thousand Russians were posted at the latter point, but with insufficient artillery.

Admiral Lyon's squadron, with 100 transports, had left the Crimea to fetch the reserve.

Baron Hess, the Austrian General, arrived at Bucharest on the 23d Sept., and was received with distinction by Omer Pasha.

THE BALTIC.—News of the bombardment of Revel was daily expected, but the English press consider it would be impolitic at this late season, in the absence of the French fleet. At last accounts the larger portion of the fleet was at Ledsund, but the British would shortly leave for Baro Sound or Margen. Admiral Plumridge's squadron was at Margen.

Postscript from Bro. Stephenson.

P. S. The *Review*, No. 7, has just come to hand, and I see you have made a mistake and published a continuation of third division of the subject, first. You should have commenced with No. III on the first page, instead of the second column of page 50, bottom; and then commence the first part where this terminates, page 51, and all would be harmonious. J. M. S.

We much regret this mistake. It would have been prevented.

1. If the manuscript of the subject entire had been paged consecutively, instead of each parcel commencing with the lowest number.

2. If we had paged it consecutively as each parcel was received.—Ed.

THE REVIEW AND HERALD.

ROCHESTER, THIRD DAY, OCT. 17, 1854.

IMPORTANT WORK.

Advent and Sabbath Tracts Vol. I, Nos. 1, 2, 3 & 4.

CONTENTS OF THE WORK.

Number 1.

THE FIRST DAY OF THE WEEK NOT THE SABBATH OF THE LORD.

1. Refutation of 7 Reasons for Sunday-keeping.
2. Things to be Considered—the Fathers.
3. Seventh-part-of-time theory Disproved.

Number 2.

HISTORY OF THE SABBATH.

1. Observance of the Sabbath from the time of the Apostles to Constantine.
2. Testimony for the First Day Examined.
3. Sunday-keeping of Heathen origin.
4. The Sabbath from the time of Constantine to the Reformation.
5. First-day Observance introduced into Great Britain.
6. Sunday-keeping established by law in England.
7. The Waldenses kept the Sabbath.
8. The Sabbath since the Reformation.

Number 3.

THE SEVENTH DAY OF THE WEEK IS THE SABBATH OF THE LORD.

1. The Sabbath made for Man.
2. The Sabbath a Memorial.
3. Perpetuity of the Sabbath.
4. Objections Answered.

Number 4.

PERPETUITY OF THE ROYAL LAW.

1. Was the Law of God abolished by the Teachings of our Lord Jesus Christ?
2. Was the Law of God abolished by the death of Christ?
3. Was the Law of God abolished by the Apostles?

This work has been prepared with the greatest care, and presents a condensed view of the entire Sabbath question. It is printed with new type, on nice paper, and put up in a firm paper cover, 152 pp. Price \$8 per 100, 12½ cts. single copy—postage 1 ct.

Stoddard and Springfield Tent Meetings.

At the Tent Meeting in Stoddard N. H., Sept. 20th to Oct. 1st, although on ground where the Advent and Sabbath truth had been kept out, and although threats of pulling down our tent had anticipated our arrival, and there was but one Sabbath-keeper in town, yet praise to our dear Lord, we had good congregations, and order. The tent stood safe each night, one fourth mile from any house, while we slept quietly in the house. A good impression was made on many, and a mass of prejudice removed; and dear Bro. Dodge (on whose hospitality and farm we held the meeting) embraced the Sabbath, and was, with his dear companion, and mother from Vt., baptized in the likeness of the burial and resurrection of our dear Lord. May the Lord reward them for such kindness to us shown.

Oct. 6th, we pitched the tent in the large, busy city of Springfield, Mass., on a beautiful common in the very heart of the city, where the circus had just performed and paid \$60.00 for use of ground; but it was given free to us. The R. R. Co. gave us free benches, and the Police, unasked and unpaid, watched the tent and the great gathering from 300–400, the first evening, to some 1200 on First-day and evening, while the most respectable of the city listened with deep interest. Some would say, "I should like to see what the clergy could do with that, it is truth." Quite a number, we cannot tell how many, confessed the seventh day to be the Sabbath. The weather was so warm, that with curtain up it was quite comfortable.

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

P. S. At the last evening's discourse to the great, attentive congregation, while the unconscious state of

the dead was dwelt on, a Baptist minister (formerly) broke in upon Bro. Wheeler and determined to talk, which disturbed the interested audience, and refused to desist by Bro. Wheeler's requests, until the indignation of the candid and respectable, silenced him by telling him that if he did not like to hear, he might go out; * and at the close, the rabble hunched and jammed him, and pounced upon the poor man, till they drove him from the ground; which bespoke the interest that was taken in the truths presented.

E. E.

*This reminds us of the testimony of the Prophet: "The Lord said, Verily it shall be well with thy remnant, verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction," Jer. xv, 11—Ed.

Publications.

Sabbath Tracts, Nos. 1, 2, 3 & 4—152 pp. 12½ cts.—postage 1 ct.
The Law of God: Testimony of Both Testaments—132 pp. 10 cts.—postage 1 ct.
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