

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

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at the Resurrection.

NAY, SPEAK NO ILL.

NAY, speak no ill; a kindly word
Can never leave a sting behind;
And oh! to breathe each tale we've heard
Is far beneath a noble mind.
Full oft a better seed is sown
By choosing thus a kinder plan;
For if but little good be known,
Still let us speak the best we can.

Then speak no ill, but lenient be
To others' failings as your own;
If you're the first the fault to see,
Be not the first to make it known.
For life is but a passing day,
No lip may tell how brief its span;
Then oh! the little time we stay,
Let's speak of all the best we can.

[Charles Swain.]

PATIENCE.

PATIENCE is that grace that enables us to bear calamities, afflictions and oppositions, with constancy and calmness of mind, and with a ready submission to the will of God.

It is something to be "followed after." 1 Tim. vi, 11. The teachings of truth, as also the temptations of the Devil, constantly present before the mind's eye, a path, and inducements to walk in it. The path of patience is presented by truth and is to be followed.

By Paul, [2 Cor. vi, 3-12.] it is placed at the head of those graces that commend us to God, and good men, in the midst of all the trials, that have ever been the common lot of God's children, or that ever will be incident to Christian life. See also 2 Thess. i, 3-6; 2 Tim. iii, 8-13. While it preserves its possessor from offending by any departure from the path of duty marked out by the Lord, [2 Cor. vi, 3.] it does not always prevent people from becoming offended with us. Verse 12.

Its exercise is a condition of God's favor, and of being preserved by him in the hour of temptation. Heb. vi, 12; x, 36; James i, 3, 4; Rev. iii, 10.

It is a link in that chain of graces upon which is suspended the Christian's hope. Rom. v, 3; xv, 4; 2 Pet. i, 6. It is preceded by love. 1 Tim. vi, 11.

It is as impossible to secure, and retain the noble grace of Christian patience, without "righteousness, godliness, faith and love," as it is for the smith to attach a fifth link to his chain, before he has put on the fourth one; and the Devil will never assail us with "great wrath," until this chain of graces is complete.

Almost all classes of community hold on to, and admire some one of the links in this chain. Thus we have the "Moral Reform Society," for the pro-

motion of "virtue." The "Temperance Society," for the promotion of "Temperance," &c., &c. But alas! where is the society for the promotion of Christian patience? For the want of this link in the chain, the Christian's hope is fallen in the dust, where it fails to attract the malicious eye of the enemy of God and man.

Patience is wrought in the "trial of our faith." James i, 3. God has given us a rule of faith—the Bible—containing things to be believed, that when fully believed and practiced, will bring the tribulation necessary to work patience in the soul. Christian patience supposes tribulations—such as are peculiar to the Christian—tribulations occasioned by following Christ. 2 Cor. xi, 22-31. It cannot be possessed without tribulation—it is wrought by it. So says the sure word, and we are unsafe without a kind of patience thus wrought.

An anxiety for the wealth and honors of this world will destroy its exercise. 1 Tim. iii, 3; 2 Tim. ii, 24.

To gain eternal life, the exercise of patience must be continuous. Rom. ii, 7; 2 Tim. ii, 9, 10; 1 Cor. iv, 12-16.

It is a duty enjoined, in waiting for the coming of the Lord. James v, 7, 8; Ps. xxxvii, 7; xl, 1; 2 Thess. iii, 5; &c.

We want it to bear with each others infirmities, and with a scoffing world. 1 Thess. v, 14. All men like ourselves, are poor fallible beings, possessing the same liability to err; and we should ever bear in mind that their opposition can affect our salvation in no other way, than by trying our patience. In such trials our eternal well-being is endangered; for if we yield to impatience, the chain is broken, and our hope is lost; or become a mere creature of imagination. Those followers of Jesus, whose minds are naturally sensitive, and easily affected by tribulations arising from sarcasm, falsehood and misrepresentations, will ever be safe in turning to the reasoning of the Apostle in Rom. viii, 31-39.

We should exercise patience toward our fellow men, because we are ever liable to be placed in circumstances where we may need it extended to us. Matt. xviii, 26.

Another reason for the exercise of patience, is, that God has not authorized us to ask any more lenity from him, than we extend to our fellows. Matt. vi, 12; xviii, 21, 22, 33.

True patience reaches to the end of the Christian's pilgrimage, [James i, 4; Rev. xiii, 10; xiv, 12.] while the patience of the unstable and worldly-minded man, wears out somewhere on his journey, but is more likely to be exhausted near the journey's end. None tire at the beginning of a pilgrimage; few in the middle of it; but many give out near its end.

God has furnished us with an excellent rule for testing our patience, whether it be of the proper kind; for there is seldom a true bill without its counterfeit. 1 Pet. ii, 20-23, is a complete counterfeit detector in this line of graces. It must be a kind of patience wrought by tribulations, occasioned by following Christ, or his word, which is a transcript of himself.

O how much has the Christian pilgrim to try his patience, while passing through this "vale of tears!" "looking for the glorious appearing of the Great God, and our Saviour Jesus Christ." "Behold," says James, "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient, for the coming of the Lord draweth nigh." The husbandman pre-

pares his ground, sows his seed, fences his field, and watches the first appearance of the blade, and never once murmurs because the harvest is not ready at mid-summer; and even though the harvest is a month later in ripening, than usual, he patiently waits until it is ready, when he thrusts in his sickle and returns, "rejoicing, bringing his sheaves with him."

But we have a higher example, in the patience of God toward our fallen race. After the world has slighted his grace, rejected his laws, and established laws, systems, and governments of their own; behold his patience, and mark well his tender love! "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." John iii, 16.

James v, 10. Moses, the meek, was also the patient servant of God. He exchanged the heirship of the Egyptian throne, for a companionship with oppressed slaves; and while he appealed again and again to the haughty tyrant for the liberation of God's people, he patiently waited till the "first-born of Egypt" were slain; the host assembled; the pillar of fire appeared; then meekly pursued his course through the Sea, and the wilderness, till the promised land was stretched out before his view.

Joshua marshaled the "Sacred Hosts of God's elect," and, following his directions, marched seven times around the city of Jericho, and on the seventh day, when the patience of many would have failed, he accomplished as much as in the whole previous six days, and through his patient and unwearied application, possessed the land promised to his fathers.

Joseph, betrayed by his brethren, falsely and maliciously accused by Potiphar's wife, patiently suffered the privations of a prison, till God plead his cause, elevated him to a seat above the throne of Egypt, and finally signalized him as another deliverer of his people.

Gideon, with his despised band of three hundred men, occupying a station claimed by thirty thousand, that God rejected, patiently pursued his course, and waited at the Midianite's camp, with their simple armor of "pitchers and lamps," till the swords of the enemies of the Lord were turned one against another, and he was left to share the conqueror's spoils.

David, "because God was with him," became an object of the wicked hatred of Saul, who bade his servants slay him. He slew the enemies of Saul "with a great slaughter;" yet, even this embittered his enemy, who again attempted to thrust him through with a dart. When the kingdom was within his reach, he fled away and sought seclusion in the society of Samuel. In vain did he appeal to his enemy, "what have I done?" he must be sacrificed to the demon of jealousy; and again he fled away—begged some bread, and the sword of Goliath, and took refuge in the cave of Adullam. This was the man of whom the damsels sung, "Saul hath slain his thousands, but David has slain his tens of thousands;" yet now, one heart alone could feel for him; "Jonathan fell upon his neck and wept."

When they that would destroy him wrongfully, were "more in number than the hairs of his head," then he "restored that which he took not away." His companions were the "discontented, and every one that was in debt." Rewards of honor, fields, and vineyards, were offered for his life, yet in no instance would he take revenge upon one

that bore the name of an Israelite, but suffered in patience.

His forbearance caused even his proud enemy to weep with a loud voice and say, "Thou art more righteous than I;" when David held up the "skirt of his robe," that he had cut off while he slept, and exclaimed, "The Lord judge between me and thee," and again he fled into the wilderness of Engedi. When Saul had fallen upon the plains of Gilboa, David stood by his side, and with unaffected grief, cried, "How are the mighty fallen!"

Again, an aspirant for human honors, his own son, (1) sat in the gate, and with fair speeches and enticing words stole away the hearts of the people from following after David. Meekly he yields the throne to the usurper, and when a just reward was visited upon the head of the rebel, in the room of joining the song of triumph, he clothed himself in sackcloth, and cried, "My son, Absalom, my son, my son!! would God I had died for thee."

On no occasion does he trouble himself with a defense of his course or character; yet God raised him to honor, and turned the counsel of Abithophel against him, into foolishness. Look at his last word, 2 Sam. xxiii, 1-7.

Elijah is another example of patience. Seven times in prayer he bowed himself, and patiently waited for rain upon the thirsty land, till he saw the "little cloud" arise. He preferred to lie down in the wilderness alone, and receive his food from the wild ravens' claws, rather than yield to the claims of wicked Ahab, for a prophecy of peace, and prosperity for his corrupted kingdom, and tyrannical reign, when God had not spoken peace. As a reward of his patient sufferings, God sent his chariots, and bore him forever away from the scene of his trial.

Nehemiah and Ezra were special objects of hatred, when they had courage to rebuild the fallen walls of Jerusalem. Sanballat and Tobiah sneeringly said, "If so much as a fox go up on your wall he will break it down." But as the work was patiently prosecuted, they changed their tune, first to flattery, then to threats. The dignified, patient reply to their crafty efforts, was, "I am doing a great work, and why should it cease for me to come down to you?"

Esther, raised from obscurity to the throne of Media and Persia, in patient silence wept and prayed, awaiting deliverance from the hand of God, for herself and people, against the deep laid and crafty designs of wicked Haman, and witnessed his overthrow.

Job. Ye have heard of the patience of Job. James v, 11. In the midst of affliction tribulations came. His "oxen were ploughing," and his asses quietly "feeding beside them," when the Sabeans fell upon them, carried them away, and slew his servants, and the fire from heaven consumed his flocks. His houses were rent by winds, and his children perished. His body was smitten with boils till he sat down in the dust and cried aloud with pain. He mourned alone; even his wife upbraided him for his constancy. His friends conspired against him, taking peculiar pains to prove him a bad man; yet "in all this he sinned not, nor charged God foolishly," but looked forward to the day of retribution, and exclaimed, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

Jeremiah went down to the potter's house, and foretold the evils to come upon Israel and Judah; then they conspired against him and said, "Come and let us smite him with the tongue." God sent him again to prophesy against Israel and Judah, charging him to "diminish not a word." Then they conspired against him, saying, "he is worthy to die." He patiently submitted himself to them, was shut up in the court of the prison, afterwards was cast into a dungeon where he nearly perished with hunger; and in all this, not one bitter complaint for himself; but for his people he cried, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

Ezekiel patiently submitted to eat the "bitter roll," and speak the words that God had given him, and "briers and thorns were with him." At the end of his patient, and as usual with God's servants, unpopular labors, he was presented with a view of the glorious City, and river of life.

Daniel and his brethren patiently suffered the privations of captivity from their Canaan home, and without a murmur submitted to the exactions of an unrighteous decree, and thus "stopped the mouths of lions, and quenched the violence of fire."

The minor prophets all suffered privations in their turn, leaving their cause to God.

And what of all these? Why, if you will obey God, and be his, take them for an example of "suffering, affliction and patience."

The Jewish dispensation, with its scenes of suffering, passed away at that point of time when professed servants of God were conspiring the death of creation's acknowledged Lord.

And now opens a fresh scene of tribulation, that loudly calls forth the exercise of this manly—this God-like grace. I say, manly, because it is completely divested of that want of principle—that impatience, which seeks the destruction of its victim—a work the child of God never can, and never will attempt to do.

First on the list of patient sufferers under the gospel dispensation, is, Who! Ah, Who!! Its Leader! No less than He that is now soon to appear, wearing the insignia of *King of kings, and Lord of lords*. See him in the midst of a mob, [Matt. xxvi, 50-56,] betrayed by a professed disciple, yet no unkind word. They all abandoned him to his enemies, yet no reproaches. "He was led like a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." They spit in his face, and insulted him on the cross, yet on the cross he prayed, "forgive."

"Consider him that endured such contradiction of sinners against himself, lest ye become wearied and faint in your minds."

DESTRUCTION OF THE WICKED.

MATT. x, 28. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

The word translated kill, *apokteino*, from *apo* intensive, and *kteino*, to kill, implies cruelty and violence, equal to murder; *apolesai*, to destroy, in the sense of putting out of existence; body is sometimes used in the sense of being, and *psyche*, is often translated life. *Gehenna* means the valley of Hinnom. So the text will bear this translation—"Fear not those who are only able to murder the body, but are not able to destroy the life, or being; but rather fear him who is able to destroy both life and being in the valley of Hinnom." See James iv, 12. "There is one law-giver who is able to save and to destroy." The parallel place in Luke xii, 4, reads, "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into *Gehenna*; yea, I say unto you, fear him."

The almost universal belief of the different sects throughout Christendom, is, that there is now existing somewhere, a lake burning with fire and brimstone; or a hell into which the souls of all the wicked, separated from their bodies, are plunged at death, and that they are tormented in this place, before the general judgment. That prior to the general judgment, these souls are again "re-united" to their bodies, which bodies, some affirm, are then made as immortal as the ghosts, and thus appear before the tribunal of judgment to receive their final doom; whence they are remanded back again to their old place of torment, to writhe in the most intense misery, without any intermission, for ever and ever. Thus representing that many of these criminals are punished thousands of years before they are judged! Of course, some of the sects will vary a little respecting the details, but this embraces the general features of what is usually taught by "the orthodox!!" Well might Mr. Dobney exclaim, "Tremendous orthodoxy this, my brethren!" These relics of pagan-

ism, papacy, and purgatory, are still taught, in this nineteenth century, as the veritable teachings of the book of God; and supposed to be necessary to induce men to refrain from vice, to love God, and to enter into sectarian churches. It is to be feared that there are not a few, who—though convinced that these things are fables—for the love of popularity, and perhaps by the more sordid love of gain, do not lift up their voices in execration against such infamous blasphemy against a God of love, and justice!!

In exposing these human traditions, we shall take up the subject as follows: *First*. Describe the different kinds of hell believed in by men. *Second*. Show the nature of the hell of the Bible. *Third*. Prove from the Bible what will be the final destiny of the wicked.

Most nations believe that hell, as defined by themselves, is already in existence, and there are five hells that have obtained a prominence: (1) The Pagan hell; (2) The Mahomedan hell; (3) The Roman Catholic hell; (4) The Protestant hell; and (5) The proper hell of the Bible. We proceed to describe—

1. THE PAGAN HELL.

The Pagan hell is usually described as a wide, dark cave under ground. The entrance to it is down a steep and rocky descent. Then a gloomy grove. After that a lake called Avernus, from which such poisonous vapors arise, that if a bird fly over it, it is poisoned and dies. Beyond the grove and lake, at the entrance of hell, several monsters are placed, who bring men to death and destruction. These are said to increase the inhabitants of hell. Their names are, Care, Sorrow, Disease, Old Age, Frights, Famines, Wants, Labor, Sleep, Death, Sting of Conscience, Force, Fraud, Strife, and Fear. At the side of the lake an old man named Charon, or the Ferry Man, stands in his boat to carry the souls across the lake. On the shore the souls appear in flocks, and those whose bodies were buried, go over the lake when their bodies die; the others wander about the shore a hundred years, and then are carried over. Charon is considered the god of that dreary place. All the souls pay a small piece of money to Charon for being ferried across the lake. The heathen say, there are four rivers that run through hell. The first is the river Acheron. Acheron, a son of Zera, born in a cave, because he could not endure the light, ran down into hell, and was changed into a river of bitter water. The second river is called Styx; rather a lake than a river. Styx was the fabled daughter of Oceanus, and was changed into the Stygian lake by which the gods swore, and kept their oaths. The third river is called Cocytus, and runs out of the Stygian lake, and groans and laments to imitate the howlings of the damned, and increase their exclamations. The fourth river is called Phlegethon, so called because it swells with waves of fire, and all its streams are flames.

All these rivers the souls must pass over and then they arrive at the Palace of Pluto, the god of hell. The gate of Pluto is guarded by Cerberus, a dog with three heads, whose hair is living snakes. He is considered the porter of hell. Saturn gave his son Pluto to this infernal dominion, because he invented burying, and funeral mourning. He likewise reigns over death. He sits upon his throne in the dark, holding a key instead of a sceptre. He is crowned with ebony. Pluto, which signifies wealth, is king. The Greeks call him Hades; or gloom, darkness, or melancholy. He was sometimes called Agelatos, because he drives people to the infernal regions; Agelastos, because he refrains from laughter. Summanus, or chief of the infernal deities. (It would appear that the Greeks meant either death or the grave by their word 'hades.') Pluto, it is said, has a queen named Proserpine, who enjoys the infernal regions with him. There are three old women called *fates*, ordering the past, the present and the future. They fix everything so that nothing can be altered to eternity. To them is entrusted the management of the fatal thread of life. Clotho gives us life; Lachesis determines what shall befall us here; and Atropos concludes our lives. In hell are likewise three furies, who punish the wicked, and torment the consciences of secret offenders. There is likewise an inferior god, called Nox, represented as a

skeleton with black wings. Another god is called Samonus, or sleep; he is thought useful to men. There are three judges in this hell, which judge the souls which come there. There are some giants and some kings there. All are doomed to endless existence in misery. Pheleggus, a king, burned the temple of Apollo; he was condemned to remain in hell forever, with a great stone hung over his head, which he expects every moment to fall upon him, and crush him to pieces. (So he sits eternally fearing that which will never come to pass.) Ixion for his crime, was struck down to hell with thunder, and tied fast to a wheel which will eternally turn him round. A robber is condemned to roll a great stone to the top of a hill, which invariably slips down before he reaches the top.

In this hell there was a place called the Elysium. This, though in the dominion of Pluto, was a region of delights. To this region resorted the souls of the good, after being purged from the light offences committed in this world. (Here is the origin of purgatory, and of the spirit land, and perhaps of the paradise, as at present supposed to exist.) Elysium has verdant fields, shady groves, fine breezes, and all fine things. There is likewise a river called Lethe, causing forgetfulness to all who drink of its waters of all their former troubles. This is but a short description of the Pagan hell. See *Took's Pantheon*, p. 219.

We may here trace the origin of the superstitious practice of placing a piece of money in the hands of the dead, to pay Peter instead of Charon. Here, too, we may trace the origin of the ideas of an already existing hell as a place for living souls, of purgatory, of paradise, and of other errors. The location of this hell is not clearly defined. Homer assumes the place of the dead to be a land at the extremity of the ocean, attainable by navigation; Virgil, a region, attainable only by descending into the bowels of the earth. Compare *Odyssey*, 11, and *Æneid*, 6: from whence the fable has crept into the professed church.

2. THE MAHOMEDAN HELL.

The Alcoran describes a last judgment, where all will be judged according to their works. The trial being over and the assembly dissolved; those who are awarded to Paradise, take the right hand way; while those that are destined to hell fire, take the left hand. But both must pass the bridge Alsirat, which is laid over the middle of hell, which bridge is finer than a hair, and sharper than a sword. The wicked miss their footing and fall headlong into hell. This hell has seven gates. The first for Mussulmen; the second for Christians; the third for Jews; the fourth for the Sabians; the fifth for the Magicians; the sixth for Pagans; and the seventh and worst of all, for the hypocrites of all religions. The inhabitants of this hell will suffer a variety of torments of eternal duration, with the exception of those who have embraced the true religion; such will be delivered from hell after having expiated their crimes by suffering.—*Adams' View of Religions*, p. 322.

3. THE ROMAN CATHOLIC HELL.

The Papist describes hell as a place burning with fire, in which the wicked, dying out of "the church," will be eternally tormented. They hold likewise to a place of purgation, called purgatory. This was taken from the Pagans, and is the same thing under another name. Mosheim says, vol. 2, p. 38:—"The famous Pagan doctrine concerning the purification of departed souls, by means of a certain kind of fire, was more amply explained and confirmed now than it had formerly been. And in the tenth century, the people dreaded the fire of purgatory, more than they did the fire of hell; for they supposed that by being enriched with the prayers of the clergy when they were dying, they should certainly escape hell. But they were taught that if they went to purgatory, it was a matter of doubt whether they ever should be delivered from that dreadful place."

Yea, it is an historical fact that the priests led the people astray, and that for the sake of filthy lucre. Therefore, "Try the spirits whether they be of God: because many false prophets, (or propounders of false doctrines,) have gone out into the world." And while you despise not prophesying, prove all things, and hold fast only that which is good.

4. THE PROTESTANT HELL.

We now propose to describe the hell which those called Christians believe in, as a place of the most intense misery, without mitigation, and without end. We have seen that the Pagans, the Mahomedans, and the Catholics, hold to a hell that has a place to purify at least a portion of those that are cast into it. But we know of but one sect of Protestants who believe in this part of Paganism. That one is a sect of the Universalists; and for this they are indebted to the heathen. But while Protestantism borrows the Roman Catholic hell, a little modified from the Pagan, they reject its better feature, the chance for a few to escape its fabled horrors.

As Mr. Benson is the acknowledged standard orthodox writer of Methodism, his description will suffice for the Protestant hell. Hear Him: "God is present in hell in his infinite justice, and almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture. The presence of God in his vengeance, scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not there manifest his love: so hell would be no hell if God did not there display his wrath. It is the presence of God which gives everything virtue and efficacy; without which there can be no life, no sensibility, no power. God is therefore himself present in hell to see the punishment of those rebels against his government, that it may be adequate to the infinitude of their guilt. His fiery indignation kindles, and his incensed fury feeds the flames of their torments; while his powerful presence and operation maintains their being, and renders all their powers more acutely sensible; thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert all his divine attributes to make them as wretched as the capacity of their being will admit."

After this, the Doctor goes on to describe the duration of this work of God, and calls to his aid all the stars, and sand, and drops of water, and makes each one tell a million of ages, and when all these ages have rolled away, he goes over the same number again, and again, and so on forever.

If this description were not the result of the grossest ignorance, we should be obliged to characterize it as the worst of blasphemy. Perhaps all the "orthodox" Protestants will not endorse the Doctor's definition of the torments of hell; but they will all agree with him in two particulars; that these torments are of a most execrable character, and that their duration is eternal. In this horrible account of the work of God in tormenting the work of his own hands, we find no passage of scripture quoted to prove any of its points. We will venture the assertion that there is not a text to be found that leans that way. Nay, more; that it flatly contradicts God's own statement. Job xxxvii, 23. "Touching the Almighty, we cannot find him out; he is excellent in power, and in judgment, and in plenty of justice he will not afflict. Wherefore let mortals reverence him, whom none of the wise in heart can discern." But this wise Doctor professes to have found out that God is delighting himself continually in horrible and revolting injustice towards those "immortal souls" which some contend are a part of God himself. We could produce many other texts that this account contradicts, but content ourselves at present by quoting Ps. cxlv, 9. "The Lord is good to all; and his tender mercies are over all his works." Lam. iii, 33. "For he doth not afflict willingly, nor grieve the children of men. To crush under his feet all the prisoners of the earth." Eze. xxxiii, 11. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." If God has no pleasure in the death of the wicked, in the extinction of their being, how can he have pleasure in exercising his powers to produce protracted and intense suffering, conscious suffering, without mercy and without end? Nah. i, 9. "What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up a second time." Isa. x, 25. "For yet a very little while, and the indignation shall cease, and mine anger in their destruction." We trace the Protestant hell, first, to the Pagan notion of the immortality of the soul; secondly, to the Roman Catholic hell; and thirdly, to a misconception of some passages of Scripture which would not have

been perverted, but for the belief of the other two.—*Bible vs. Tradition.*

HERE AND THERE.

The following hymn, by Hannah Moore, has proved a solace to many Christians under the trials we must endure "here" to fit us for glory "there."

HERE, bliss is short, imperfect, insecure;
But total, absolute, and perfect there.
Here, time's a moment, short our happiest state;
There, infinite duration is our date.
Here, Satan tempts, and troubles e'en the best;
There, Satan's power extends not to the blest.
In a weak simple body, here I dwell;
But there, freed from this frail and sickly shell.
Here, my best thoughts are stained with guilt and fear;
But love and pardon shall be perfect there.
Here, my best duties are defiled with sin;
There, all is ease without and peace within.
Here, feeble faith supplies my only light;
There, faith and hope are swallowed up in sight.
Here, love of self my fairest work destroys;
There, love of God shall perfect all my joys.
Here things, as in a glass, are darkly shown;
There, I shall know as clearly as I'm known.
Faint are the fairest flowers which bloom below;
There, freshest palms on roots immortal grow.
Here, wants and cares perplex my anxious mind
But spirits there a calm fruition find.
Here, disappointments my best schemes destroy;
There, those that sowed in tears shall reap in joy.
Here, vanity is stamped on all below;
Perfection there, on every good shall grow.
Here, my fond heart is fastened on some friend,
Whose kindness may, whose life must have an end;
But there, no failure can I ever prove,—
God cannot disappoint, for God is love.
Here, Christ for sinners suffered, groaned and bled;
But there, he reigns the great triumphant Head.
Here, mocked and scourged, he wore a crown of thorns;
A crown of glory there his brow adorns.
Here, error clouds the will, and dims the sight;
There, all is knowledge, purity, and light.
Here, so imperfect is this mortal state,
If blest myself, I mourn some other's fate—
At every human woe I here repine;
The joy of every saint shall there be mine.
Here, if I lean, the world shall pierce my heart;
But there, that broken reed and I shall part.
Here, on no promised good can I depend;
But there, the Rock of ages is my friend.
Here, if some sudden joy, delight inspire,
The dread to lose it damps the rising fire;
But there, whatever good the soul employ,
The thought that 'tis eternal crowns the joy!

The following is to the point. It shows that the early church did observe the seventh-day Sabbath; and that they observed the first day only as a religious festival.

ATHANASIUS, A. D. 340, says—"We assemble on Saturday, not that we are infected with Judaism, but only to worship Christ the Lord of the Sabbath."

SOCRATES, an ecclesiastical historian, A. D. 412, says—"Touching the communion there are sundry observations and customs, for almost all the churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath; yet the Egyptians adjoining Alexandria, together with the inhabitants of Thebes, of a tradition, do celebrate the communion on Sunday." "When the festival meeting throughout every week was come, I mean the Saturday and the Sunday, upon which the Christians are wont to meet solemnly in the church."

EUSEBIUS, A. D. 325, as quoted by Dr. Chambers, states that in his time "the Sabbath was observed no less than Sunday."

GREGORY expostulates thus—"With what eyes can you behold the Lord's day, when you despise the Sabbath? Do you not perceive that they are sisters, and that in slighting one you affront the other?"

SOZOMEN says—"Most of the churches carefully observed the Sabbath."

GROTIUS observes—"The Christians kept the holy Sabbath, and had their assemblies on that day, in which the law was read to them, which custom remained to the time of the council of Laodicea, about A. D. 355."

M. DE LA ROQUE, a French Protestant—"It evidently appears, that before any change was introduced, the church religiously observed the Sabbath for many ages; we of consequence are obliged to keep it."

EDWARD BREREWOOD, Professor of Gresham College, London, in a treatise on the Sabbath, 1630, says: "They know little that do not know the ancient Sabbath did remain and was observed by the eastern

churches three hundred years and more after our Saviour's passion."—Brer. on the Sabbath. p. 77.

THE REVIEW AND HERALD

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

RECEIVED THIRD-DAY, OCT. 24, 1884

THE CAUSE.

THE accounts from different parts of the field are encouraging. The brethren stand firm. The excitement on definite time has not moved them. Why should it? Their position in all respects being explainable, they cannot be shaken. The true Sanctuary and its cleansing is the link connecting the past with the present and future. Other adverse influences have as little effect upon those who know their true position from the word of God. It is a matter of great encouragement, that a few restless spirits, who have been a perplexity and burden to the cause, have taken a stand by themselves. If they continue their present work till they draw out from the Lord's flock all of their kind, it will afford everlasting relief to God's people. If we still pursue our work, and do our duty and no more, and let the Lord take care of the jewels, we shall soon see them all united with the body in spite of the Dragon. We are happy to learn that the brethren in Orangeport, Barre, Mill Grove, Clarkson and Parma, are united and free.

A number have stopped the REVIEW (not Sabbath-keepers) since the commencement of the present volume, but not as many as might be expected; and their places have been fully filled, and perhaps more by new subscribers. We have no real cause of discouragement. The REVIEW has been freely and fully sustained, and will be. Those who have the cause at heart will cheerfully see to this. The debts of the Office, of which we spoke last week, have not been occasioned by the publication of the REVIEW; but by the publication of large editions of important works very much needed. We expect that the Office will be relieved immediately by the sale of Tracts, and payment for the REVIEW in advance. This is a favorable season of the year to spread the truth before our friends, and all who will listen to its voice. They now have more time to read our works and compare them with the Scriptures of truth. We now earnestly invite our friends to aid us by purchasing our works for circulation, and thus do their duty to their fellow-men.

By untiring efforts the cause has been advanced in times past, and God calls on *all*, by his word and providence, to arouse themselves to greater zeal in this glorious work. There can be no doubt respecting this being the period of the third call to the great supper. See Luke xiv, 15-24. The Master is now saying to his servants, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." From this we may learn that the message is not to the proud and rich. Self-righteous professors have not an ear to hear. They will seldom open their houses of worship, or come to hear us. But our message is to the mixed multitude, in the highways and hedges, rich and poor, professors and non-professors. "He that hath an ear, let him hear." We may also see that greater efforts are required now than formerly. "Compel them to come in," is the language employed, which signifies the earnest entreaties to be used to constrain men to come to the truth. We must labor zealously and patiently to accomplish anything for God. We must sacrifice for the truth in this last compelling message as we never have before, and as others before us have not done. In the highways and hedges we must call unto our fellow-men to come into the Lord's house, "whose house are we," says Paul, "if we hold fast the confidence and the rejoicing of the hope firm unto the end." We should take the best, and all proper means to get them out to hear the message, the brethren and sisters should talk it by the fire-side, and they should judiciously scatter publications far and near.

The providence of God is opening the way for the message to be brought before the people. From all

parts of the field are calls for some one to come and preach the truth. The people wish to hear. This is encouraging, yet it is painful that there are so few among us to go with the message. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Let one united cry go up to the Lord of the harvest for laborers, to enter the wide fields already white for the gospel sickle. Formerly we have not been able to get access to the people; now the people want to hear, and in many places are calling for some one to come and preach the message to them. The church should keep pace with the opening providence of God. By her faith, her sacrifices and her faithful warnings and entreaties, she can accomplish the great work left to the remnant church to perform. The destinies of souls hang upon her faithfulness. O that the church of God could feel the importance of this hour, and the responsibility that rests upon her. Time is flying. The command has gone forth, "Go out into the highways and hedges, and compel them to come in," yet but few feel that *they* have a part to act in this matter. Dear reader, awake to your own condition, the shortness of probationary time, and the importance of acting a part for God and his cause, while you may. How sad the lamentation, how dreadful will soon be the wail—"The harvest is past, the summer is ended, and we are not saved." Jer. viii, 20.

It is a matter of great encouragement that God has blest every effort judiciously put forth to advance his cause. We would here mention the Tent-meetings held the past season in Michigan and New England. It was rather an experiment, but has met with far greater success than was expected. Much can be done with Tents, and but little can be accomplished in the summer season in any other way. For example:—One year since at our conference in Springfield, Mass., a good Hall was obtained, and the people were notified by hand-bills, and through a daily paper, yet on First-day but few were present excepting believers. But on the 6th inst. 1200 persons were assembled to hear the word at the Tent-meeting held in that city. It is thought that there should be as many as five Tents moving next season. Brethren, make up your minds to work for God, and to see the cause advance gloriously. Be ready with your means to act well your part.

The Law of God and Baptism.

THE Apostle, in Rom. vi, anticipates the objection of those who would make void the law through faith—make Christ the minister of sin—and sin that grace may abound—professing to commend God's righteousness through Christ by their own unrighteousness, or sin. He says we shall not continue transgressing the law that grace may abound; for if we are in Christ, we are dead to sin; if dead to it, we cannot live in it, as death and life are opposites. Here we must proceed in our examination with great caution, as many have misconstrued or perverted the language of the Apostle in Chaps. vi and vii. First, we must ascertain what is meant by being dead to sin. It is clearly shown in Chaps. ii and iii, that all the world, both Jew and Gentile, are under the law because all have sinned, or transgressed the law. Thus also Christ was made under the law, because he was made sin for us. He took our condition, was made sin for us, that he might occupy our position, be under the law, that he might redeem them that were under the law, that they might be made the righteousness of God in him. 2 Cor. v, 21; Gal. iv, 4, 5. Perhaps no scripture can be found more strongly expressive of the perpetuity and justice of the law, than that which shows that after the Saviour died to meet the demands of the law for us, we must reckon ourselves dead with Christ, and are held under the law, as being condemned by it, until we die with him. But if on the other hand, our opponents have the truth, viz., that the law is dead, then we have presented to us the singular anomaly of a living man being held under the dominion of a dead law! If Christ had abolished the law at his

death, or if we could make it void through faith in Christ, then we should certainly be freed from it, without dying to it. All are under sin, and the wages of sin is death; [Rom. vi, 23;] and for this reason, that the law demands the life of the transgressor, the law hath dominion over a man, or he is under the law, so long as he liveth. Chap. vii, 1. The endeavor has been made to use the illustration presented in this chapter to teach an opposite doctrine. The woman is bound by the law to her husband so long as he liveth; but if the husband be dead, she is free from the law of her husband, and may be married to another. Then as we are married to Christ, as is taught in verse 4, some argue that we are represented by the woman, the law being represented by the husband that is dead. But this is a very unjust conclusion. The illustration plainly teaches that death is necessary to change the woman's relation to the law, while no change in the condition of the law is intimated. But the Apostle draws his own conclusion; he says: "Ye are become dead to the law by the body of Christ;" and in verse 1, before he brings in the illustration, he says, "the law hath dominion over a man so long as he liveth." The whole tenor of his argument in both these chapters proves it; and in the margin of verse 6, it reads, "being dead to that wherein we were held;" [Whiting's translation;] "being dead to that by which we were held." [Macknight, verse 4.] "Ye have been put to death by the law;" verse 6;] "having died in that by which we were tied;" [Campbell and Doddridge;] "having died with Christ, we are released from the law." If we are dead to the law, we are no longer under the law: we are free from its curse; and to us there is no condemnation. Our sins are borne away by Christ, who died for them; we die with him to have them removed from us; in this manner being free from, or dead to them; and if dead to sin, we cannot live in it; [Chap. vi, 2;] and that we are dead to sin we have manifested by being baptized into the death of Christ. Verse 3. As we have died with him, so we have been buried with him by baptism into death; [verse 4;] and as he was raised up from the dead by the glory of the Father, so we emerge from the watery grave to live another, or a new life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Verse 5. *If* implies, or introduces a condition. In order to the enjoyment of the promised blessings, we must comply with the condition on which it is based. In order to be in the likeness of his resurrection, for which Paul labored, as well as the ancient worthies; [Phil. iii, 10; Heb. xi, 35;] we must be planted or buried by baptism in the likeness of his death. There is a resurrection not unto life; [John v, 29; Rev. xx, 6;] therefore we must labor to secure, not merely a resurrection, but a "better resurrection," even the "likeness" of Christ's resurrection. So the condition is not merely "being buried," but "being buried with him by baptism into death"—"planted in the likeness of his death;" and the order as given in the scripture is this: [1 Cor. xv, 3, 4;] Christ first died for our sins, next was buried, and then rose again. In like manner, or in this likeness, we must first die to the law, then be buried by baptism, and then rise to walk in newness of life. How can this be done by those who deny the obligation to keep the law under this dispensation; who say the law is dead, and that they do not die to it? If the law is dead they cannot be held by it; and if they are not held by it, they do not die to it. But if they do not die to it, they cannot be buried by baptism into death, but must, if baptized, be buried alive, or without dying. Hence, they cannot walk in newness of life, or in a new life, but must be living the same old life they formerly lived—under sin. But he that is dead is free from sin. Verse 7. As Christ died for sin once, but now lives to God, so we must be dead to sin, but alive to God through Christ. If we have been freed from the service of

sin, or transgression, we should not let it reign in our mortal bodies, or triumph over us, to cause us to serve it in lust. Verse 13. Neither suffer our members to be used as instruments in the service of sin, but yield ourselves to God, and our members as instruments in the cause of righteousness, or right doing. Then we shall be free from sin, it having no more dominion over us, because we have died to it, Christ having redeemed us from the curse of the law, and placed us under grace.

REMARKS.

THE above is taken from Bro. Waggoner's work on the Law of God, pp. 61-64, which we fully endorse. In regard to re-baptism we have seen fanaticism, persons being immersed a number of times, without being able to assign any good reason for so doing. This has led us to move cautiously. But the above throws light upon the subject. A scriptural death and burial are set forth in a clear light, and both are certainly necessary. Says the Apostle, when speaking of the Royal Law, "For whosoever shall keep the whole law, and yet offend in one point, (shall fail with respect to one precept, Macknight,) he is guilty of all." James ii, 10. Do not those who observe the first day of the week instead of the Sabbath of the fourth commandment, fail in one point, or precept? Most certainly they do. Then they are guilty of all, or are guilty of the transgression of the law of God "For he (or that law, margin) that said, Do not commit adultery, said, also, Do not kill." The same law says, "Remember the Sabbath day," &c.

"Here are they that keep the commandments of God," &c. The law of God is now presented in the manner of a special message. It is the instrument by which the sinner is slain. See Rom. vii, 7-12. Here is presented a scriptural death to sin. Burial follows of necessity. May not those therefore, who are convinced of transgressing the fourth commandment, that they are guilty of breaking God's law, and are slain by the truth, and thus die a Bible death, have a Bible burial.

THE SOUL.

THE word *psuchos*, is the only word in the New Testament which is translated soul. The following list presents every instance of its occurrence in the New Testament; the word in *italics*, being the rendering of this word in every case.

- Matt. ii, 20. which sought the young child's *life*.
 vi, 25. Take no thought for your *life*, what ye
 — Is not the *life* more than meat,
 x, 28. but are not able to kill the *soul*,
 — to destroy, both *soul* and body in hell.
 39. He that findeth his *life* shall lose it:
 and he that loseth his *life* for my sake,
 xi, 29. and ye shall find rest unto your *souls*.
 xii, 18. in whom my *soul* is well pleased:
 xvi, 25. whosoever will save his *life* shall lose it;
 and whosoever will lose his *life*,
 26. and lose his own *soul*? or what shall
 a man give in exchange for his *soul*?
 xx, 28. to give his *life* a ransom for many.
 xxii, 37. with all thy heart, and with all thy *soul*,
 xxvi, 38. my *soul* is exceeding sorrowful.
 Mark iii, 4. to save *life* or to kill?
 viii, 35. whosoever will save his *life* shall lose it;
 but whosoever shall lose his *life*,
 36. gain the whole world, and lose his own *soul*?
 37. give in exchange for his *soul*?
 x, 45. to give his *life* a ransom for many.
 xii, 30. with all thy heart, and with all thy *soul*,
 33. the understanding, and with all the *soul*,
 xiv, 34. My *soul* is exceeding sorrowful
 Luke i, 46. My *soul* doth magnify the Lord,
 ii, 35. shall pierce through thy own *soul*
 vi, 9. to save *life* or to destroy it?
 ix, 24. whosoever will save his *life* shall
 — whosoever will lose his *life* for my sake,
 56. is not come to destroy men's *lives*, but
 x, 27. all thy heart, and with all thy *soul*,
 xii, 19. And I will say to my *soul*, *Soul*, thou
 20. this night thy *soul* shall be required
 22. Take no thought for your *life*, what
 23. The *life* is more than meat,
 xiv, 26. yea, and his own *life* also,
 xvii, 33. whosoever shall seek to save his *life*
 xxi, 19. In your patience possess ye your *souls*.
 John x, 11. the good shepherd giveth his *life* for
 15. I lay down my *life* for the sheep,
 17. because I lay down my *life*, [to doubt?]
 24. How long dost thou make us [lit. our *soul*]
 xii, 25. He that loveth his *life* shall lose it;

- and he that hateth his *life* in this
 27. Now is my *soul* troubled;
 xiii, 37. I will lay down my *life* for thy sake.
 38. Wilt thou lay down thy *life* for my
 xv, 13. that a man lay down his *life* for his
 Acts ii, 27. thou wilt not leave my *soul* in hell,
 31. that his *soul* was not left in hell,
 41. about three thousand *souls*.
 43. fear came upon every *soul*:
 iii, 23. every *soul*, which will not hear
 iv, 32. were of one heart and of one *soul*:
 vii, 14. his kindred, three-score and fifteen *souls*.
 xiv, 2. and made their *minds* evil affected
 22. Confirming the *souls* of the disciples
 xv, 24. subverting your *souls*, saying,
 26. Men that have hazarded their *lives*
 xx, 10. for his *life* is in him
 24. neither count I my *life* dear
 xxvii, 10. lading and ship, but also of our *lives*.
 22. there shall be no loss of any man's *life*
 37. two hundred three-score and sixteen *souls*.
 Rom. ii, 9. upon every *soul* of man that doeth
 xi, 3. I am left alone, and they seek my *life*.
 xiii, 1. Let every *soul* be subject unto
 xvi, 4. have for my *life* laid down [*soul*];
 1 Cor. xv, 45. The first man Adam was made a living
 2 Cor. i, 23. I call God for a record upon my *soul*,
 xii, 15. gladly spend and be spent for you; [lit.
 for your *souls*.]
 Eph. vi, 6. doing the will of God from the heart;
 Phil. i, 27. with one *mind*, striving together for
 ii, 30. not regarding his *life*.
 Col. iii, 23. whatsoever ye do, do it heartily,
 1 Thess. ii, 8. but also our own *souls*.
 v, 23. your whole spirit and *soul*
 Heb. iv, 12. dividing asunder of *soul* and spirit,
 vi, 19. we have as an anchor of the *soul*.
 x, 38. my *soul* shall have no pleasure
 39. that believe to the saving of the *soul*,
 xii, 1. lest ye be wearied and faint in your *minds*.
 xiii, 17. for they watch for your *souls*,
 James i, 21. which is able to save your *souls*.
 v, 20. shall save a *soul* from death,
 1 Peter i, 9. even the salvation of your *souls*.
 22. Seeing ye have purified your *souls*
 ii, 11. which war against the *soul*;
 25. and Bishop of your *souls*.
 iii, 20. few, that is, eight *souls* were saved
 iv, 19. commit the keeping of their *souls*
 2 Peter ii, 8. vexed his righteous *soul* from
 14. beguiling unstable *souls*:
 1 John iii, 16. he laid down his *life* for us;
 and we ought to lay down our *lives*
 3 John 2. even as thy *soul* prospereth.
 Rev. vi, 9. I saw under the altar the *souls* of them
 viii, 9. which were in the sea, and had *life*; died;
 xii, 11. they loved not their *lives* unto the
 xvi, 3. every living *soul* died in the sea.
 xviii, 13. and slaves, and *souls* of men.
 14. the fruits that thy *soul* lusted
 xx, 4. the *souls* of them that were beheaded for

The Word HELL in the New Testament.

THERE are three words in the New Testament which are rendered into the English by the word *hell*. These are *hades*, *gehenna* and *tartaroo*. The first, which occurs eleven times, signifies the place of the dead, the place from which the righteous and the wicked will be brought by the resurrection. The second, which occurs twelve times, signifies the place of future punishment—the lake of fire. And the third, which occurs but once, signifies the place to which the fallen angels were cast. The words in *italics* are the ones by which these words are rendered into English in the following list:

HADES.

- Matt. xi, 23. shalt be brought down to *hell*:
 xvi, 18. the gates of *hell* shall not prevail
 Luke x, 15. shall be thrust down to *hell*.
 xvi, 23. in *hell* be lifted up his eyes,
 Acts ii, 27. wilt not leave my *soul* in *hell*,
 31. his *soul* was not left in *hell*,
 1 Cor. xv, 55. O grave where is thy victory?
 Rev. i, 18. have the keys of *hell* and of death.
 vi, 8. was Death, and *hell* followed
 xx, 13. death and *hell* delivered up the dead
 14. death and *hell* were cast into

GEHENNA.

- Matt. v, 22. shall be in danger of *hell* fire.
 29. whole body should be cast into *hell*.
 30. whole body should be cast into *hell*.
 x, 28. to destroy both *soul* and body in *hell*.
 xviii, 9. two eyes to be cast into *hell* fire.
 xxiii, 15. more the child of *hell* than yourselves.
 33. can ye escape the damnation of *hell*?
 Mark ix, 43. having two hands to go into *hell*,
 45. having two feet to be cast into *hell*
 47. having two eyes to be cast into *hell* fire!
 Luke xii, 5. hath power to cast into *hell*;
 James iii, 6. of nature; and it is set on fire of *hell*.

TARTAROO.

- 2 Peter ii, 4. but cast them down to *hell*.

Sin is the transgression of the law. 1 John iii, 4. The *soul* that sinneth, it shall die. Ez. xviii, 4.

"DON'T BREAK THE SABBATH."

WHEN, on the subject of the Sabbath, which occupies so prominent a place in the creeds of almost all denominations, we see publications written by doctors of divinity, and issued by such associations as the American Tract Society, we are bound to consider them standard works, and the best that can be produced for their respective positions. Whatever admissions they make, and whatever positions they assume, we must regard as the voice of all those who practically adopt their sentiments.

We have a Tract before us, the leading title of which is expressed in the above heading. It was written (although we do not sanction giving titles to mortal men, which belong to God alone, see Ps. cxi, 9) by Rev. William Nevins, D. D., and published by the American Tract Society. Having said this, it is hardly necessary to state, that like all other writings on this subject which have the approval of popular theology, it goes on to assume that the first day of the week is the Sabbath for this dispensation. It is to the manner in which it does this, that we wish to call attention. That a treatise holding such a position in regard to Sunday-keeping, should make the admissions which we here find, is not a little singular. It may be interesting to notice a few of its statements. It contains some good reasoning on the obligation and perpetuity of the law; but it has positions which we wish to compare with the word of God; if by this unerring standard they shall be disproved, neither the authority of doctors of divinity, nor the sanction and patronage of the American Tract Society should shield them from just condemnation. It opens as follows:

"Some people consider that this caution [don't break the Sabbath] is quite unnecessary; that we have no Sabbath now which we are under any particular obligation to keep, and therefore no Sabbath to break; that it is a privilege of the new dispensation over the old, that it has no day of rest, but now they are all working days; that the Sabbath was a Jewish institution, and is *done away*."

"It is very true, that the Sabbath is *done away* in the practice of many, but I know of no precept doing it away. The subject may have done it away, but the *Lawgiver* has not. Now, I very much question the right of the subject to do away a law. I can show any one, who wishes to see it, the enactment of the law of the Sabbath. I can tell him when it was enacted, under what circumstances, and in what language. But can any one point me to the repeal of the law? When was it repealed? Where is the account of it?"

Again, in disproving the idea that the Sabbath was a Jewish institution, the writer says:

"Are not all mankind equally interested in the creation of the world? Do not all alike need a memorial of it? Or, if that was a reason why the Sabbath should be in force 4,000 years, is it not equally a reason why it should be in force 6,000 years? Should the creation of the world be forgotten, and cease to be commemorated, at the end of 4,000 years? It is strange that since the reason of the Sabbath is not exclusively Jewish, the obligation of it should be supposed to be. It seems surprising that God should derive the reason of a particular law from a general event—an event in which the whole race are equally interested, and which it is equally important all should remember."

Two beautiful facts are here admitted, viz., that the Sabbath has been in force since the creation of the world, and that it is a memorial of that work; and, says the writer, "Do not all alike need a memorial of it?" and, "Should the creation of the world be forgotten, and cease to be commemorated, at the end of 4,000 years?"

"But why need we spend time in showing that the Sabbath was not exclusively a Jewish institution? Our Saviour, it seems to me, settles that point. He says, 'The Son of man is Lord also of the Sabbath.' Now, he would not be the Lord of it, if there was to be no Sabbath under his dispensation, unless some one will say that he was the Lord of it just to do it away, in opposition to his own declaration that he came not to destroy any part of the law; and in defect of any precept repealing it; and in contrariety to his own practice, which was a strict observance of it."

It is here admitted that for Christ to destroy any part of the law would be in direct opposition to his own declaration; that there is no precept repealing it; and that the practice of our Lord was a strict observance of it.

"There is another remark of Christ which, it seems to me, decides, beyond all question, that the Sabbath was not exclusively a Jewish institution. He says, 'The Sabbath was made for man,' employing the most unrestricted and universal term he could select. It was made, not for this or that man—the Jewish man, the man

of past centuries—but for *man* in all his universality and perpetuity—in all his generations and dispersions. It is a law for the whole race, and for all time; an institution adapted to human nature, and intended for the human family. The Sabbath was made for *man*. I stand upon this passage, and proclaim the institution universal and perpetual, and challenge confutation. It belongs as much to the American of the 19th century, as it did to the Jew before the Christian era."

"I am aware that some persons are not entirely satisfied when we show them that there is no repeal of the law of the Sabbath in the New Testament. They would have had it re-enacted: they wonder why it was not. But do laws require to be re-enacted in order to remain in force? Who ever heard of such a thing as re-enacting un repealed laws? Do human legislatures so? and should the divine Lawgiver resort to that novelty, that trifling?"

A just and fitting rebuke for those who foolishly insist upon a re-enactment of the Sabbath law. But he proceeds:—

"I do not at all like some of the consequences which follow from the doctrine that the Sabbath is done away. Then we have but nine commandments left us: only nine of the ten written by the finger of God on the tables of stone are in force. We do as bad as some others; they erase the second, and we the fourth. Now, the second was not re-enacted by Christ any more than was the fourth; he left them all just as he found them."

In treating still further upon the view that the Sabbath is done away, our author says: "Another consequence of this doctrine is, that we have no day now which is a memorial of the great works of God. There used to be a day to remind men of the work of creation; but, according to this view, there is none now." He shortly adds, however, "Reader it must be that we have a Sabbath—a consecrated seventh of time. Yes we have a Sabbath; the ten commandments are all obligatory. We have a memorial of the creation of God, and a pledge of the heavenly rest. There is something to break; and the caution with which this tract commences is not superfluous."

Thus far if we rightly apprehend he has reasoned correctly. With the exception of one declaration that the early christians observed the "Lord's day" in commemoration of the "new creation," we find nothing that militates against the word of God; nothing which deviates from its plain teaching that the Sabbath was instituted at creation and that the claims of this holy institution are universal and perpetual. But the teaching of the Bible must not be left in its simplicity; for from this alone no one would ever mistrust that he must observe the Sunday: something must be said to justify the prevailing practice of the present day. This Mr. Nevins now endeavors to do; and in his very first attempt he runs off upon an unqualified assumption. He exclaims, "But why was the DAY CHANGED?" Now why does he ask this question? Where has he received any intimation that the day has been changed? has he found it in the Scriptures? He has not yet produced it. It must be on account of the practice of christendom. And this is considered sufficient ground (?) for assuming absolutely a point without producing the first shadow of evidence in its favor! Thus at the very outset of his First-day theory, we find him taking for granted what he should have proved; following tradition, not truth.

But, still speaking of the change, he continues, "Why was that liberty taken with the Sabbath? If that might be taken, why not another and still another?" We repeat, Why not? and were the writer now among the accountable inhabitants of earth, we would submit the question to him, and we doubt seriously whether he could answer it, though it be one of his own asking. It is well said, "Why was that liberty taken." To take the liberty to do anything, is, according to Webster, to use freedom not specially granted. In speaking of a law or an institution, this expression could not apply to its author; and to apply it to any one else is to admit that they used freedom not granted; therefore those who changed the Sabbath, did what they had no warrant for doing—a truth which all should admit. Why this liberty was taken, at first, and by whom, is told us by the prophet Daniel, chap. vii, 25. Why it would not be just as proper to take any and every other liberty with the Sabbath, is a question for Sunday-keepers yet to answer: we content that it would.

But it might be expected that he would endeavor

or to make some defense of the position he has taken. Hear then what he says:

"The change is not material; the substance of the law is retained; only a circumstance of it is altered. Now, does a change in a mere circumstance of a law authorize a taking away of the entire substance of it? The Sabbath is still a seventh portion of our time. The week is no longer, and the day is as long, and it comes as the other did, a day of rest after six days of labor. Where is the very great change? It is true, we call our Sabbath the first day of the week, but it is the seventh with reference to the preceding six of labor."

A poor plea for the palliation of the outrage committed against God's holy law. No attempt is made to offer the shadow of reason for the change but to justify the deed an attempt is made to gloss the matter over, and make it appear not so great a change after all. On the claims of his reasoning we need not comment.

Again he says, "We hallow the first day of the week, because the apostles observed that day, and doubtless it was by the authority of their Master, who being the Lord of the Sabbath, had of course a right to change the day on which it should be kept, and call it after himself, 'the Lord's day.'" Here then we have fairly laid out the foundation of Sunday-keeping. He says, "We hallow the first day of the week," &c. That is true so far as the day is hallowed; for God, at the beginning, hallowed a different day, even the seventh, from which he has never taken his blessing; and he has never hallowed any other. How then will this man-sanctified day meet the demands of the Sabbath law. As a reason for this act he says it is because the apostles observed that day (a pure assumption) and doubtless (!) it was by the authority of their divine Master who being Lord of the Sabbath, had, of course, a right to change the day on which it should be kept, and call it after himself, the Lord's day. If ever a man could be said to be building on sand, it might be said of him who would attempt to build a theory upon such a foundation. That the apostles observed the day is an unscriptural assertion; but admitting that they did, had they any direction for so doing from the great Teacher? According to Mr. N.'s own admission, even this is all a matter of uncertainty; though "doubtless!" they had.

But how does this agree with some statements which we have already noticed? There are but two ways in which our Lord could have made known to his apostles their duty to observe Sunday: that is either by precept or practice; but Mr. N. has already admitted that the practice of our Saviour was a "strict observance of it." What day did he observe? The seventh of course; for no one claims that during his ministry the time had come for any change. So far then as our Lord's practice is concerned, it sanctions the seventh not the first day. But what in regard to precept? As the Sabbath is embraced in the law, the declaration of our Saviour that he came not to destroy it, embraces that also; and here we find it admitted that there is no precept repealing it. Neither is there any, changing it; and God cannot change it and be true to himself; for he has declared that he would not alter what has gone out of his lips. Ps. lxxix, 34. What has gone out of his lips? Amid the thunders of Sinai we hear him declare, "The seventh day is the Sabbath of the Lord thy God."

But another declaration demands more special attention. Speaking of the commandments we have heard him say, "Now the second was not re-enacted by Christ any more than was the fourth; he left them all just as he found them." How did he find them? He found them as they were uttered by Jehovah from Mt. Sinai. He found the fourth commandment requiring the observance of the seventh day which God had specified. He found a people observing that day, and he himself observed it. Did he leave it as he found it? So says this statement; but not so the other which says that the apostles observed the first day, doubtless by the authority of their divine Master, who being Lord of the Sabbath, had a right to change the day on which it should be kept. Here then we find at least one palpable contradiction in the Doctor's theory.

Considerable stress is laid upon the fact that the Sabbath is a memorial of the creation. He says, "The ten commandments are all obligatory. We

have a memorial of the creation of God." We ask now, Will the first day answer these conditions. It will be readily admitted that an event which requires for its commemoration the observance of some day, cannot be commemorated by observing any other day than that on which it occurred. Therefore we cannot commemorate God's rest on the seventh day, by observing the first; for that is not the day on which it occurred. The fourth commandment enjoins the observance of a day which will commemorate the rest of Jehovah: if the first day will not do this, it will not satisfy the requirements of that command; and hence it will be seen that by observing it, the commandment is disregarded, and the Sabbath institution totally destroyed. Mr. Nevins then does in reality what he denounces when done openly. He claims that if we should deny the existence of the Sabbath, we should do as bad as some others; for while they erase the second, we should the fourth. While therefore Mr. N. does this in effect, we can but regard him and his adherents as "bad as some others."

Still further we read, "If we have no recorded precept, directing us to keep our Sabbath on the first day of the week, yet we have what is as satisfactory, the practice of men, who, in matters of religion, acted never without divine direction." In the first place we deny that we have any such practice as is here spoken of; but even if we had, should this be as satisfactory as a plain command of God? But did this reason originate with Mr. N.? We think not. There is another class of people who have long urged this in defense of the institution of Sunday-keeping. We will hear their testimony:

"Question. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath which was the Saturday?"

"Ans. We have for it the authority of the Catholic Church, and apostolic tradition."

"Q. Does the Scriptures anywhere command the Sunday to be kept for the Sabbath?"

"A. The Scripture commands us to hear the church [Matt. xviii, 17; Luke x. 16,] and to hold fast the traditions of the Apostles. 2 Thess. ii, 15. But the Scripture does not in particular mention this change of the Sabbath."—*Catholic Christian Instructed*.

"Question. By whom was it changed?"

"Answer. By the Governors of the church, the Apostles, who also kept it; for St. John was in the Spirit on the Lord's Day, (which was Sunday,) Apoc. i, 10."—*Abridgment of Christian Doctrine*. (Catholic.)

"Question. Had the church power to make such a change?"

"Answer. Certainly, since the Spirit of God is her guide, the change is inspired by that Holy Spirit."—*Catholic Catechism of the Christian Religion*.

The fact that this reasoning for Sunday-keeping is drawn from the Papacy, is sufficient comment.

He next asks, "How are we to spend this seventh portion of time?" This question we will let those answer who instituted this seventh portion of time.

"Question. Which are the chief duties of religion, in which we should spend the Sundays?"

"Ans. Hearing mass devoutly, attending vespers, or evening prayers; reading moral and pious books; and going to communion."—*Butler's Catechism*.

He asks again, "Have we any rule to direct us how to observe it? It would seem as if we ought to have one. But we have none unless the fourth commandment is that rule; and if the fourth commandment is still obligatory, it must, since it relates to the manner of observing a day, be designed to instruct how we are to keep our Sabbath, or Lord's day. The inference is irresistible."

This is the extremity to which all First-day observers are driven. They find no precept enjoining the observance of that day; they find no direction how it should be observed; but they must have something of the kind to give it sanctity; therefore they rob the true Sabbath of the law which God gave to sustain it, and with that stolen command endeavor to enforce the observance of the new day. "Will a man rob God? Yet ye have robbed me." Mal. iii, 8.

Thus they make void the fourth commandment, and directly violate the eighth, in their attempts to sustain this offspring of Paganism. There is one more singular admission which we can but notice. It is this: "The law proceeds, 'but the seventh is the Sabbath of the Lord thy God.' Sabbath means rest. The seventh is the rest of the Lord and therefore should be ours." This is a true statement, and in harmony with Scripture; but it is directly contrary to other statements which as we have seen he has previously made. Is he so blind, or does he think his readers so blind as to perceive no contradiction? to think that when a person says the seventh, he means the first? or to think that any other day than that which God has commanded will answer his requirements? And will the plea that the first is the seventh with regard to the preceding six, avail him anything? What if it is! So is any day; and thus in a summary manner we might make the commandment of God void and of none effect. Or does he think that the people of the present age are in possession of that faith which has been described as

"—a lazy, corpulent,
And over-credulous faith, that leaned on all
It met, nor asked if 'twas a reed or oak;
Stepped on, but never earnestly inquired
Whether to heaven or hell the journey led?"

If so they may rest upon the arguments here presented for Sunday-keeping as perfectly satisfactory, and never once inquire on what they are based; otherwise they will not.

Had the tract been written for a priest-ridden people who take his word for their gospel and receive unquestioned, whatever comes from his lips, as sacred truth, we had not wondered at it; but when a man in an enlightened land cautions his fellowmen not to break the Sabbath, we are surprised to see him endeavor, by a few baseless inferences, to destroy the institution, and turn men to the observance of another day which will not answer the requirements of the Sabbath law. U. S.

COMMUNICATIONS.

From Bro. Sperry.

DEAR BRO. WHITE:—The Lord is at work, and nothing can hinder. Our tour in Canada has been of deep interest. Some are having a trial of their faith, which is more precious than gold. It looks to me, more and more clear, that God is purifying his people to stand on mount Zion. The Lord gave us good victory in our meetings. Some cry out "It is all stuff," but when they examine the word, they find that the "stuff" is in themselves and not the Bible.

In Farnham several prayed for the first time, and resolved to serve the Lord and keep his commandments. Four willing and happy souls were baptized, others I expect will soon follow. Some left the ball chamber to attend our meetings, and instead of dancing, commenced praying. O, praise the Lord. It was a good time. I feel encouraged to press my way on, believing with all my soul, that the "Lord will soon be for a crown of glory and a diadem of beauty to the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." C. W. SPERRY.

Parlon, Vt.

From Bro. Richmond.

DEAR BRO. WHITE:—Our hearts are made glad by reading the *Review*, especially the testimonies from the brethren and sisters scattered abroad. Praise the Lord for the light of present truth: it shows plainly the past Advent movement to be of God, and opens up a bright pathway to the Holy City. May the Lord help us to walk in the strait and narrow path that leads to life. If any think to go through without trials and persecution, they will be disappointed. If we would reign with Christ, we must suffer with him. If we keep the commandments of God and the faith of Jesus, we shall have to bear the scoffs and frowns of a fallen church and a guilty world. May we endure hardness as good soldiers, knowing that he is faithful that has promised; and that he that endures to the end the same shall be saved.

"O, it will be but little longer,
I must these many woes endure;
Then let my faith and hope grow stronger,
My Father's promise still is sure."

The signs are fast thickening around us. Soon the image will be made. Then our faith will be tried. Said a professor to me but a few days ago, when pressed for proof in favor of Sunday-keeping, "Most

men agree that it is the Christian Sabbath, and its observance ought to be enforced by law." Brethren, are we prepared for the trying scenes that lie just before us? May the Lord help us all to realize more fully the time in which we live, and the importance of being prepared for every event that awaits us.

Your brother, seeking for immortality when Jesus comes to take his children home.

A. J. RICHMOND.

Henrietta, Jackson Co, Mich., Oct. 15th, 1854.

From Bro. Taylor.

BROTHER WHITE:—There are about twenty in this vicinity that are keeping the commandments of God and the faith of Jesus. Some have embraced the truth since the tent-meeting, others are examining. I am confident that more will embrace it.

The fourth commandment is too plain and clearly taught in the word of God, for the honest seeker after truth to avoid seeing. This truth will move forward, proving a savor of life unto life, or of death unto death.

Our meetings on the Sabbath are interesting. God's blessed Spirit is with us, to help our infirmities, and to cheer our hearts. God loves his own, and will keep those that walk in the ways of his commandments.

Yours, hoping to get the victory over the beast, image, mark and number of his name.

C. O. TAYLOR.

Rouse's Point Village, Oct. 16th, 1854.

From Bro. Friable.

DEAR BRO. WHITE:—There is no room to doubt that this is the time for the third angel's message to be given. The last signs are fast fulfilling before our eyes, that prophets, Christ, and the apostles have spoken of; viz., "Wars and rumors of wars." "The nations were (or are) angry." "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." "Uproars of the people in the world." "Then shalt thou well understand that the Most High spake of those things from the days that were before thee. The 2300 days are ended." "The working of Satan with all power and signs and lying wonders." "The spirits of devils working miracles, which go forth unto the kings of the earth and to the whole world, to gather them to the battle of the great day of God Almighty. Behold, I come as a thief." The four angels are "holding the four winds of the earth;" i. e., holding the wars and commotions of earth in check, "till the servants of our God are sealed in their foreheads." Seal the law among my disciples, when they shall say unto you, Seek unto them that have familiar spirits.

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered." Joel i, 15-17; Amos. iv, 7. This we have seen the last season partly fulfilled. "The pestilence" is now also in the land. It cannot be denied but these days are as the days of Noah and Lot—eating, drinking, buying, selling, building, planting and marrying. Heaping "treasure together for the last days." When the third angel's message is preached to the people, the mass excuse themselves as in the gospel: "I have bought a piece of ground—I have bought five yoke of oxen—I have married a wife, and therefore I cannot come." Some will mock, and others will in these last days scoff and sneeringly ask, "Where is the promise of his coming?" "When they shall say peace and safety, then sudden destruction cometh upon them." "But ye, brethren, are not in darkness, that that day should overtake you as a thief." "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

It is no time to look down now to the earth for comfort, or to Old Jerusalem in the east, for the return of the literal Jews to build that old city, that is not to be built.

We find that God wants no idlers in his vineyard now. He wants us all to be up and doing, while it is called to-day; for darkness will soon come where-in no work can be done for sinners.

We have been lecturing, to average about one lecture a day, for some four or five weeks, in new places where they have never heard the first, second or third angels' messages before. We have had the very best attention, generally good congregations, and for the most of the time, the most perfect liberty. We never had better.

One Christian minister has embraced the Sabbath and Advent near, who is a father in the ministry. Some of his church are interested, and have given encouragement to obey the truth: others have com-

menced to keep the Sabbath. We have asserted our liberty over the power of darkness in the name of the Lord, and are now the Lord's freeman.

Yours,

Battle Creek, Mich., Oct. 20th, 1854.

J. B. FRISBIE.

From Bro. Gould.

DEAR BRO. WHITE:—It is with feelings of gratitude to my heavenly Father, though unworthy of his goodness and tender mercy, that I may be accounted worthy to be identified with those who are keeping the commandments of God and have the faith of Jesus. It has been nearly two years since I refused to keep the Pope's Sunday, and have been keeping the Lord's holy Sabbath, an unchangeable institution, established at the creation of the world, and perpetuated through all probationary time. And I rejoice that I am permitted to live in a day when the light of God's word shines out so clear upon the church.

I was one of those disappointed ones who expected to see the King in his beauty in 1844; but after the time passed, I was led to discover by searching diligently the word of God, that God's people had not been sufficiently tried and humbled to enter the kingdom; for it is through much tribulation they enter the kingdom of God. The word expressly declares [Dan. xii, 9-10] that in the time of the end many shall be purified, made white and tried, and the wicked shall do wickedly and none of the wicked shall understand; but the wise shall understand; and also in Titus ii, 11-14: "For the grace of God which bringeth salvation hath appeared unto all men, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for the blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Again, Eph. v, 27: "That he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

I am thankful that the great High Priest is in the Most Holy Place, blotting out the errors of his people, that he may present them before his Father without spot or wrinkle. Jesus is finishing his work; but there remains a work for us to do; and how can our work be accomplished? When the saints begin to move out and take their places which God has designed for them, and begin to act upon the measure of faith which God has given them, the church will move forward. There are prominent gifts placed in the church for the express purpose of bringing to light and exposing those errors which have been undesignated committed by God's people. James v, 19, 20. "Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death and hide a multitude of sins."

Many assert that the gifts were not designed for us in these days, but were given to the Apostles to confirm the covenant; but this is mere assertion. When the Son of God was taken up out of the church, it appears evident that he left all the gifts in the church, and after the mission of the apostles, they were to be perpetuated through to the end of the world. Mark xvi, 15-18, and also Acts ii, 38-39, where Peter addressing the multitude on the day of pentecost exclaims, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call;" consequently, if the children of those whom Peter addressed were to receive the promise, it must have been in an after generation; and if those afar off were to receive it, it must have been far in the future.

The messages of the first and second angel were designed to open the eyes of God's people, and to bring them out from under the influence of the beast, from the yoke of bondage, and every false way; and plant their feet upon the broad platform of the gospel where they would be prepared to see and feel the force of truth, as it shines out from God's holy word. The message of the third angel being the last message of mercy to this guilty world, brings us to that point which causes us to act as for our lives, knowing that the great day of God's wrath is right upon us, and the saints will soon be prepared to receive immortality at the resurrection of the just, while the wicked will be cut off, and "be as though they had not been." O that we may be lively stones in the temple of God, when "he shall bring forth the head stone thereof with shouting, crying, Grace, grace, unto it." Zech. iv, 7.

FRANCIS GOULD.

East Randolph, Vt., Oct. 10th, 1854.

DEVOTIONAL EXCERPTS.—Faith does not consist of my thinking that my sins were comparatively little, and therefore may be forgiven; but in knowing that they are very great, and believing that though they are never so many and great, past or present, Christ's blood is above them all.

Those who deny salvation by faith alone, do not pretend to say that it is by works alone, but partly by faith and partly by works, and they will accept of Christ to make good deficiencies. But they might as well make sure work of it, and take him for all; for their very best works, it is to be feared, will make but a sorry appearance; and consequently their own persons, when tried in the balance, be found miserably wanting.

Nothing but Christ's blood, taking away, and, as it were, annihilating sin, can quiet an awakened conscience. Repentance implies an abiding self-dishlike and self-aborrence; and can neither destroy the existence nor extinguish the remembrance nor heal the smart of past sin; the torment of it can never die but with a conviction that Christ took it all upon himself.

No sin is so great but the sanctification of Christ and his mercies are greater: it is beyond comparison. Fathers and mothers, in tenderest affections, are but beams and trains to lead us upward to the infinite mercy of God in Christ.

LOVE HIS APPEARING.—No true disciple of our blessed Lord, if in a proper state of mind, can possibly be displeased with the prospect of His speedy appearing. It would be unnatural, and contrary to the law of mind. When we find in our hearts a disinclination to the prospect of his speedy coming, we may set it down as an infallible evidence that some worldly object is between us and our Lord. Remember, the promise is "to all them that love his appearing."

FOREIGN NEWS.

By the steamer Baltic, which arrived at New York on Monday evening, Oct. 16, from Liverpool, bringing four days later intelligence, we have the following exciting news:

THE FALL OF SEVASTOPOL!

It is reported that after one of the most sanguinary battles of modern times SEVASTOPOL HAS FALLEN! The facts, as far as known, are that a battle took place September 20 at the River Alma—the French and English, with a loss of two thousand eight hundred killed and wounded, stormed the Russian entrenchments and drove the enemy back. The Russians are reported to have next made a stand on the Katcha, and another battle was fought there, the 23d Sept., resulting in the defeat of the Russians, who were pursued by the allies to the landward walls of Sevastopol. More fighting took place under the walls. According to the report, on the 25th Fort Constantine was invested by sea and land, and, after an obstinate defense, was carried by storm. The allies then bombarded the city and the fleet. Ten Russian ships-of-the-line were burned and sunk; the remaining forts were carried, one after another; eight hundred guns were silenced; twenty thousand prisoners were taken, and the Russian loss, in dead and disabled, estimated at not less than 18,000 in Sevastopol alone. In the midst of this tremendous havoc Menchikoff, with the shattered remains of his force, retired into a position in the inner harbor, and threatened to fire the town and blow up the remaining ships unless the victors would grant him an honorable capitulation. The allied generals demanded his unconditional surrender, and, in the name of humanity, gave him six hours for consideration. The six hours had not expired when the last advices left, but it was rumored that he had surrendered, and that the French and English flags waved over Sevastopol. A later report says that Menchikoff has surrendered, but of this there is no confirmation whatever.

THE FALL OF SEVASTOPOL DOUBTFUL.

With regard to the reported fall of Sevastopol, the London correspondent of the N. Y. Tribune, under date of Oct. 2d, writes as follows:—

"As to the expedition to the Crimea, undertaken at a period when a few stormy days might have destroyed it, it has succeeded beyond the most sanguine expectation. The equinoctial gales remained silent; an army of fifty-eight thousand French, English and Turks was borne on a tolerably smooth sea to the shores of the peninsula; no resistance was offered to the landing, and on the 14th, 15th and 16th the army was disembarked between Eupatoria and Sevastopol, as if it were in a friendly country. The Turks were allowed to have the honors of the day; five thousand of them, all Tunisians, were sent to Eupatoria, together with a French and an English battalion, and planted the crescent on the walls of the town, which offered no resistance. The Mohammedan Tartars of the country flocked to the camp of the allies, and brought provisions; the allies were greeted as liberators, and the country people offered their co-operation against the Russian Prince Menchikoff, who had not opposed the landing of the allies, but awaited them in his entrenched camp on the heights above the river Alma. On the 20th, the allies attacked the camp, and carried it after a short battle, with a loss of nearly 3,000 killed and wounded. The loss of the Russians is not stated; few prisoners were made, and only two guns captured. So far go the official dispatches. Private telegraphs mention a second and still more bloody battle on the 22d, at the River Katcha, and the surrender of Sevastopol on the 25th, with all the ammunitions, provisions, and the Russian fleet. The tidings are so surprising that a doubt is natural; indeed, could the boasted fortress of Southern Russia, and could Prince Menchikoff, the arrogant Minister of the Czar, have surrendered on the first day of the attack?

Could the fleet have been delivered up to the allies without any attempt to destroy it when it could not be saved? Can Prince Menchikoff have constituted himself a prisoner of war? It seems to be incredible. Still, we must acknowledge that the telegraphic dispatches from Bucharest have received a kind of confirmation by another dispatch from Odessa, which mentions the defeat of the Russians on the Alma and on the Katcha; and we know that an army twice defeated in succession within the short time of three days, may be seized by a panic, which explains even the surrender of a fortress. After the battle of Jena, all the Prussian fortresses surrendered to Napoleon without trying to resist. As to the results of the fall of Sevastopol, they are so important, that we must pause and wait for the confirmation of the reports before we can write about their influence on all Europe."

By subsequent reports the fall of Sevastopol is contradicted, though there can be but little doubt that the place is invested.

THE REVIEW AND HERALD.

ROCHESTER, THIRD-DAY, OCT. 24, 1854.

"Our Last Paper."

This is the heading of a short note from the Editor of *The World's Crisis*, a paper which advocates definite time for the Lord's second advent. The following is the note:—

"Believing the coming of the Lord will take place on the tenth day of the seventh month, (Jewish time,) the publishing Committee have given me instruction agreeably to my own conviction of duty, to give notice that we expect to publish but one more paper, in which we shall give the argument on the chronological periods in connection with the types. We shall publish all that we have means to supply for gratuitous circulation; and Brethren may send in for as many copies of the same as they wish, and if they feel it to be their duty to add more to our means in order to increase the circulation, they can do it in the fear of the Lord."

We have much regretted this false excitement on definite time, although we have said but little relative to it. Many of the leaders have rejected the true position in regard to the Sanctuary, which explains the past advent movement, and the present true position for God's waiting people, therefore we could not help them. Their arguments on time have been generally well met, and their unsoundness exposed; but the majority have rushed on still. And now that they are meeting a sad disappointment, we have no other feelings toward them than pity.

That some of their leaders are bad men, we have no reason to doubt. Said one of them a few years since, their most eloquent speaker:

"The ten commandments are abolished, dead and buried, and do not deserve a grave-stone." "They are an old thunder and lightning law." "A miserable rickety old law, and always was a curse to man."

Said another, now a decided time man, "If the Sabbath was not abolished, Jesus Christ should have been stoned to death as a sinner, for he broke the Sabbath."

Such men, (unless they have repentance of their blasphemy, and we have no evidence that they have,) cannot be called of God to deliver any important message. There is no doubt that not a few among the time brethren have joined the excitement, and have cried, "sell," and "live out your faith," for the sake of the spoil.

But we doubt not that the majority have acted honestly, under a deep sense of duty. Their leaders have kept from them the third angel's message, which explains the subject of time, and also our past disappointments, and they have embraced and have acted upon the best light they had. And now as they may feel the chastening rod, while time rolls on, we fear that many will make shipwreck of faith, and cast behind them the blessed hope. We would stretch out the hand of sympathy and help to them, but we fear that we can reach but few of them. Many of them, we are confident, will not be helped. But we are confident that some, at least, will now be willing to receive the Bible view of the Sanctuary to be cleansed at the end of the 2300 days. With feelings of deepest sympathy, and love for our honest Advent brethren, who have gone with the excitement of a finite time, we call to them (not to "come back," but) to come along with the remnant who keep the commandments of God and the faith of Jesus.

Note from Bro. Stephenson.

I will consider it my duty to decline your kind offer to give Bro. Waggoner, Hall, and myself, conjointly, a hundred dollars worth of our books, unless the brethren make it up as a free-will offering: and even then, as an offering to the Lord, not as a recompense for any time or labor I may have spent in writing. My time, talent, all I have, and am, belong to the Lord. I expect my reward in the world to come. In hope of a rich reward in the kingdom of God.

DEAR BROTHERS:—About one half of this small sum is already received, and the remainder doubtless will be very soon. Where shall we send the Books? Ed.

Business.

A. M. Curtis:—The Instructor has been sent.
H. Myers:—The Review has not been sent to S. Myers. We send all you now order. The paper has been sent to J. Bushnell, but has been stopped.

R. B. Kellogg:—The dollar you sent on the "Kentucky Trust Co. Bank," is worthless.

Providence permitting I will hold meetings at North Milan O. October 28th, and 29th.

JOSEPH BATE

Appointments.

PROVIDENCE permitting, we will hold meetings as follows:—

Boston,	Mass.,	Oct. 28th and 29th,
Rock Bottom,	"	31st—evening,
New Ipswich,	N. H.,	Nov. 1st,
Bennington,	"	2d,
Washington,	"	4th, Sabbath,
Unity,	"	5th—three meetings,
Reading,	Vt.,	6th—evening,
Royalton,	"	7th—
District of Niel Russ,	Vt.,	Nov. 8th—
Braintree,	"	9th—

The above meetings are to be held where the brethren think proper. Please obtain public places if possible.

J. Hart,
F. Wheeler,
E. Everts.

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.
Why Don't you Keep the Sabbath-day? Extracts from Catholic works—36 pp.—4 cts.
The Sanctuary and Twenty-three Hundred Days—76 pp.—8 cts.—postage 1 cent.
Review of O. R. L. Crozier—the Sabbath—48 pp.—5 cts.
The Signs of the Times; Spirit Manifestations a sign that the day of wrath hasteth greatly—124 pp.—10 cts.—postage 1 ct.
The Two-horned beast, the United States—52 pp.—5 cts.
Advent and Sabbath Hymns—30 cts.—postage 5 cts.
Supplement to Advent and Sabbath Hymns—5 cts.
Time and Prophecy—a Poem—25 cents—postage 5 cents.
A Word for the Sabbath—a Poem—6 cents.
History of the Sabbath—40 pp.—4 cents.
The 2300 days and the Sanctuary—32 pp.—3 cents.
Christian Experience and Views—6 cents.
Supplement to Experience and Views—6 cents.
Solemn Appeal—Speedy Coming of Christ—32 pp.—3 cts.
True Picture—state of the Churches—16 pp.
The Sabbath by Elihu—16 pp.
Both Sides—on the Sabbath—16 pp.
The Sabbath by P. Miller Jr.—16 pp.
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Review of Objections to the Sabbath—16 pp.
Tracts of 16 pages each can be sent by mail for one half cent an ounce, in packages of not less than 8 ounces.
Sabbath and Advent Miscellany—seven of the above Tracts bound with paper covers—10 cents—postage 1 cent.
Volumes I—IV of the Review, bound in paper covers, Vols. I and II, 40 cents; Vols. III and IV, 75 cents.
Youth's Instructor, Vol. I, in paper covers—25 cents.

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Letters.

S. K. Lathrop, L. M. Morton.

Receipts.

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To pay Arrears on Vol. V.

R. Hitchcock, (should have been receipted last June.) L. Haskell, each \$1. A. Rockwell \$0.74. P. Folsom \$1.33.—All paid.

To send the Review to the Lord's Poor.

P. Folsom, \$3.67.

To pay for Books to be sent to Wisconsin.

I. Abbey, R. B. Abbey, L. M. Abbey, each \$1. A female Friend, J. M. Avery, A. Avery, each \$2. P. Folsom \$5.