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AND SABBATH HERALD.

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

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Leading Doctrines Taught by the Review.

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

The Personal Advent of Christ and the Resurrection of the Just, before the Millennium.

The Earth restored to its Eden perfection and glory, the final Inheritance of the Saints.

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

RELIGION.

BY ANNIE R. SMITH.

'Tis not merely outward show,
'Tis not merely depth of feeling,
But in every act to know,
Truth and love we are revealing.

'Tis not when the skies are clear
That our courage can be tested;
But when tempests hovered near
How have we their fury breasted.

Is a burden to be borne,
With thy brother joy to share it.
Is thy heart with anguish torn
Then with patience nobly bear it.

'Tis a warfare waged within:
Foes the battle-ground ne'er leaving;
Conquering some bosom sin,
Thou the victory art achieving.

'Tis to smile and kiss the rod
By which all our griefs are heightened,
As we nearer draw to God,
More the heavy strokes are lightened.

'Tis at every step we take
Every selfish wish denying
Leaving all for Jesus' sake
On his arm alone relying.

O 'tis not an empty name,
But the source of all true pleasure,
Through earth's changing scenes the same,
Soon in heaven the Christian's treasure.

THE ATONEMENT.

BY J. M. STEPHENSON.

THERE is perhaps no subject in the entire range of Christian Theology upon which more has been written, and which has been more fully and ably discussed, than that of the atonement; and yet I may safely say, there is none in reference to which the professed Christian world are more at variance, than this. But on this point all parties agree: that it is a subject second to no other in importance and utility. It is the foundation of the whole superstructure of the Christian Religion.

No one can fail to see the importance of having the foundation of a building of great magnitude and utility, composed of the choicest material, and executed with the most profound skill. Nor is any one prepared to appreciate or understand God's plan of saving men, without having correct views of the atonement. Our views of this subject will give shape to our views of every Bible doctrine. It is, therefore, a matter of vital importance that our views of this subject be correct. As an eminent writer justly ob-

erves, "Errors on this subject sap the whole structure of religion. All the great outlines of theology become vague and incoherent notions when deprived of their connection with this central truth."

In the investigation of this subject I propose considering:—

I. The true import of the Hebrew word rendered atonement. Not being a Hebrew scholar, I will give the criticism of another.

"The term in the Hebrew language, which we translate atonement, is *copher*. As a verb, it literally signifies to cover; and as a noun, a covering; generally, whenever the word occurs, something that has given serious offense, and produced a permanent state of variance between the parties is supposed; and then in relation to the party offended, it signifies to pacify, to appease, or to render him propitious; as Gen. xxxii, 20. 'And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me.' Eze. xvi, 63. 'That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.'

"When applied to sin, it signifies to cover, or expiate it; to atone, or make satisfaction for it. Ps. xxxii, 1. 'Blessed is he whose transgression is forgiven, whose sin is covered.' Lev. xvi, 30. 'For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.'

"When the term represents the sinner himself, it implies his being covered, or protected from punishment, and is rendered a ransom, or atonement for him. Ex. xxi, 30. 'If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.' Chap. xxx, 12, 15. 'When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them when thou numberest them. The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the Lord to make an atonement for your souls.'

"This seems to be the plain and unforced meaning of the Hebrew word *copher*; and when we look into the Greek version of the Old Testament, by the Seventy, we find it translated *ilamos*, propitiation; and 'to make an atonement,' they express by the word *axilaskoniai*, which signifies 'to render propitious.'—Hence, the apostles who wrote in Greek, when referring to the death of Christ, make use of the very same terms which are applied to the legal sacrifices in the Septuagint version of the Old Testament; representing the former, not only as a real and proper sacrifice, but as the truth and substance of all the sacrifices of the Levitical law, and the only true and efficacious atonement for sin. Heb. ix: *passim*, and Chap. x, 1-19. As, therefore, the Greek word *ilamos* is expressly applied to Christ, 1 John ii, 2, 'And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.' Chap. iv, 10. 'Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' And as it gives the true signification of the original word when applied to an atoning sacrifice, we must either admit that the sacrifice of Christ was a real atonement or propitiation for sin, or be reduced to the alternative of denying all that the scripture says respecting the design and effect of sacrifices."—*Religious Encyclopedia*.—Page 144.

The cases where the offending party cannot possibly make satisfaction in their own person, and where the infliction of the threatened penalty would place the transgressor beyond the hope of recovery; (as is the case in all capital offences;) if in such case the suffering of another be accepted in his stead, the atonement thus made by a substitute is denominated a *vicarious atonement*.

This is the case with man. He has violated a law which requires perfect obedience; hence he cannot, in any way, make satisfaction for such violation, from the fact that it was all he could possibly do in the first instance to render perfect obedience; and to suffer the penalty (death) due for his transgression would ruin him; hence the atonement made by Christ is justly termed a *vicarious atonement*. "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa.

liii, 5. "For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the scriptures." 1 Cor. xv, 3.

Some writers confound *atonement* with *reconciliation*, and thus lay the foundation for the most fatal errors, such as Universalism, Restorationism, Swedenborgianism, &c.

As our writer of the Encyclopedia, has well observed, "the appeal to etymology in defence of this confusion of ideas is but egregious trifling, unworthy of a subject so vast and solemn. And as to Rom. v, 11, it is well known that the original word there used is not *ilamos*, but *katallageen*, and should have been rendered reconciliation. It is God, not man, who receives the atonement; but believers, as the whole context shows, receive *reconciliation through Christ*." Parkhurst, in his Greek Lexicon, says that the Greek word, *katallagee*, in every instance which it occurs in the New Testament, except Rom. v, 11, is rendered *reconciliation*; and it is thus rendered in the margin of this text, and evidently should have been in the text itself.

ATONEMENT AND RECONCILIATION DIFFER.

1. In their origin. The former had its origin in the *volition* of Jesus Christ, who voluntarily took our nature, and suffered and died in our stead: the latter has its origin in the consent of man's will to accept the sacrifice. They differ, as the necessary means to the attainment of an end, and the end attained by the use of the means.

2. They differ in the essential ingredients of their nature.

The former has exclusive reference to the mind of an offended God; the latter to the mind of offending and irreconciled man. The one is satisfaction rendered to God, for the claims of his broken law: the other is satisfaction on the part of the sinner with what God has done for him, and a full and hearty acceptance of his revealed plan. The one, therefore, has reference to a condition of the Divine Mind: the other to a disposition of the human mind.

3. They differ in their object. The former has reference to God: the latter to man. God receives the atonement, and man receives reconciliation. The atonement may exist without reconciliation on the part of man; but reconciliation cannot exist without the atonement. The atonement is the cause, and reconciliation the effect, to those who avail themselves of its provisions. They differ, therefore, as cause and effect differ; and can never be confounded, without great violence to both. The Bible, everywhere represents the atonement as the ground and basis of reconciliation to God. Rom. iii, 24-26. "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Chap. v, 1. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." Verses 8, 9, 10. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son, much more, being now reconciled, we shall be saved by his life." 2 Cor. v, 18-21. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to-wit, that God was in Christ, reconciling the world unto himself, not imputing their

trespasses unto them; and hath committed unto us the word of reconciliation. Now then we as ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

Having briefly investigated the nature of the atonement, I will now consider:—

II. The difficulties in the way of man's salvation, which renders an atonement necessary. They are:—

1. The penalty of God's law for Adamic, or original transgression.

2. The penalty for individual, or personal transgression.

To have clear views of the relation these penalties sustain to the atonement, it is of great importance that we understand, first, the relation they sustain to each other. They are denominated by some writers, a first and second death. But the terms first and second, are relative terms, pointing out the order in which the events specified occur. They are in all cases dependent on the supposed or actual existence of each other. A second supposes a first, and a first supposes a second. Death, being the negative of life, must be preceded by life, hence a first and second death must be preceded by a first and second life. It would, therefore, be just as proper to call the rewards of the gospel a first and second life, as to call the penalties of the law a first and second death. The same that would make these a first and second would those also. There must be two lives and two deaths, to make either a first or a second. But had not the scheme of redemption been devised, man would never have lived a second life, consequently, could never have died a second death. What, in such case, would the penalty have been for the sin of our first Parents? Would it have been a first death? Nay, verily; because no second would ever succeed it; hence it could not be a first. But, from the fact that man is actually exposed to two deaths, we call the one that occurs first, a first death, and the one that occurs second, a second death, just as we speak of a first and second life, a first and second birth, and a first and second Adam, simply to denote their order, and not their nature.

The penalty of God's law for original sin is death, (not a first death.) Mark the import of the language in which the first penalty is clothed! "For in the day that thou eatest thereof thou shalt surely die." "As in Adam all die," &c. The penalty for personal sin is equally explicit. "The wages of sin is death." (Not a second death, but simply death.) "Sin when finished bringeth forth death." To illustrate: The penalty in the State of Illinois for murder is death. Now, suppose a man to be executed according to their law, then to be raised from the dead, and executed a second time, for another offense, would the fact of the same man being put to death a second time, make the penalty in that State, for murder, a first death? Certainly not. But, in case the same man should die a second time, it would be, in reference to its order, a first death.

Christ not having died a previous death, and not being exposed to a subsequent death, could die neither a first nor a second death, but, as the Scriptures plainly teach, "He died the death of the cross." "For if when we were sinners, we were reconciled to God by the death of his Son," &c. Not a first, or a second death, but "the death." This brings us to consider the difficulties in the way of man's salvation:—

1. The penalty of the law of God for the sin of our first parents, or the death threatened Adam in the Garden of Eden. The investigation of the nature of this penalty properly belongs to another part of this subject. The actual existence of such a penalty, or the fact of man's being exposed to death for Adam's transgression, is all I propose investigating under this head.

God having created man, appointed to govern him by a just, wise, and holy law, the reward of which was eternal life, the penalty of which was death. This reward and penalty was represented by two trees, i. e., the "tree of life," and the "tree of knowledge of good and evil." Man's will was left free to choose the one and to refuse the other. Eating the fruit of these trees involved the great principles of

obedience or disobedience; hence by eating of the fruit of the tree of life, Adam would have received the promised reward for obedience, which was eternal life; but, by eating of the tree of the knowledge of good and evil, he must suffer the penalty which was death. Gen. ii, 16, 17. "And the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." By this passage, we learn that the penalty of the law of God threatened Adam for disobedience was death. But did Adam disobey? He did. Chap. iii, 1-4. Did he suffer the penalty? He did. Chap. v, 5. "And all the days that Adam lived were nine hundred and thirty years; and he died." Some may object to this view, because Adam did not die a literal death in the day he ate of the forbidden tree; he must, therefore, have died a *spiritual* death. This objection will be noticed in connection with the nature of the penalty threatened Adam.

But what relation do Adam's posterity sustain to this penalty? Are they exposed to the same death? Ans. They are. To this, the whole Scriptures bear testimony. The decree has never been repealed, that "dust thou art and unto dust shalt thou return." Mark the doom of Adam's immediate posterity. They shared their father's fate. The record reads thus: "And all the days of Seth were nine hundred and twelve years; and he died." "And all the days of Enos were nine hundred and five years; and he died." "And all the days of Cainan were nine hundred and ten years; and he died." "And all the days of Mahalaleel were eight hundred ninety and five years; and he died." "And all the days of Jared were nine hundred sixty and two years; and he died." "And all the days of Methuselah were nine hundred sixty and nine years; and he died." "And all the days of Lamech were seven hundred seventy and seven years; and he died." Gen. v, 8-31. Noah died; [Chap. ix, 29:] Abraham, Isaac and Jacob died; [Chaps. xxv, 8; xxxv, 29; xlix, 33; Heb. xi, 13:] David, a man after God's own heart, must also die; 1 Kings ii, 10; Acts ii, 29. Time would fail to speak of Joshua, Samuel, and all the Prophets, who died in the hope of a "better resurrection." Heb. xi, 35. Job declares the grave to be the final destination of all living. "For I know that thou wilt bring me to death, and to the house appointed for all living." Job xxx, 23.

The apostle Paul places the question beyond the possibility of a doubt: he plainly teaches that Adam's sin involved his whole posterity in death. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v, 12. Not that all have sinned "after the similitude of Adam's transgression;" [verse 14:] but by, or through Adam, as our representative, all have sinned. Adam sinned personally, whereas, his posterity sinned by proxy, or by their representative. Adam, being the representative of the entire human race, as a natural consequence, entails his own nature and destiny upon all his posterity. Having, therefore, incurred a mortal, corruptible, dying nature, he entails the same nature upon the generations proceeding from him. Of course he could give his children no better nature than that which he himself possessed. Again, the same Apostle says, "For as in Adam all die;" [1 Cor. xv, 22:] thereby teaching that all mankind suffer the penalty threatened Adam in the garden of Eden.

a. Enoch and Elijah are excepted; and the righteous living at the Advent of our blessed Redeemer, will be exceptions to this statement, unless those did, and these will, undergo a change equivalent to death. Who dare say they did not, and these will not?

b. The first penalty, or the death it inflicts, is unconditional. There were no conditions, or provisos attached to the penalty. The language in which it is expressed, excludes the possibility of pardon, without setting the law and its penalty aside. "For in the day that thou eatest thereof thou shalt surely die." "For dust thou art, and unto dust shalt thou return." It is inflexible; it must have the life of its victim.

c. It being unconditional, the righteous suffer it as well as the wicked; hence all die, (infants not

excepted,) irrespective of moral character. "In Adam all die."

d. This death being entailed upon the human family by their first parents, or by an act over which they had no control, they are not personally responsible. This brings me to notice:—

2. The penalty of the law of God for personal sins. It is death. Both Testaments represent man as being exposed to death for personal sins. But, inasmuch as all die for original sin, none can die for personal sin, without a resurrection to a second life; hence the Bible teaches that there will be a resurrection of the dead, "both of the just and the unjust." To be preceded by a second life, it must, in the nature of things, be a second death; hence while the penalty for personal sin is only one death, yet in reference to its relation to the penalty for original sin, it will be a second death. When I speak of this death as a second death, I wish to be distinctly understood as having no reference whatever to the nature of the penalty for personal sin, but only its relation to a previous death. This must be the only sense in which the Bible speaks of it as a second death.

That man is exposed to die a second time is evident from many very explicit texts of Scripture. Moses makes the most solemn and touching appeal to the children of Israel, saying, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." This was a life which might be obtained by obedience; and a death that would be incurred by disobedience; hence it cannot refer to the first life or first death; for these are not conditional. Prov. xix, 16. "He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die." All die the first death whether they "despise his ways" or not. Eze. xviii, 4. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Verse 20. All die the first death, whether they sin or not; it must therefore refer to a second, or another death. Chap. xxxiii, 11. "Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?"

The death threatened Adam cannot be averted by turning to God, consequently, this text must refer to another death. Jer. xxi, 8. "And unto this people thou shalt say, Thus saith the Lord, behold I set before you the way of life, and the way of death." Jesus Christ says, "For if ye believe not that I am he, ye shall die in your sins." John viii, 24. This was a death that might be averted by faith; hence it must refer to another death, besides the one all men die, whether they believe or not.

Paul addresses personal agents who are responsible for their own actions, and tells them that the wages of sin is death. Rom. vi, 23. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Man cannot have eternal life in the present life, it must therefore refer to a future life; the death here threatened refers to the same state; hence both must be in the world to come, when man receives his reward for obedience or disobedience. See John v, 28, 29; Mark x, 28-31; Rom. ii, 7; Tit. i, 2. Life and death are also contrasted in Chap. viii, 13. Sin when finished bringeth forth death. James i, 15. "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Personal sins will not finish their work until man is raised to a second life, to die again. But they that shall be accounted worthy to attain to that resurrection ("the resurrection of the just," Luke xiv, 14,) and the world to come (Mark x, 30,) will not die again, but be as the angels. Luke xx, 35, 36. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more."

1. This is the peculiar privilege of none but the righteous: "They which shall be accounted worthy." &c. The unworthy will have part in the second resurrection [Rev. xx, 4, 5, 6.] and the second death.

2. "Neither can they die any more." This cannot mean more and most death; but, that they cannot die again. We are plainly told that all who do not overcome (are not worthy) shall die again, i. e., a second time. Rev. ii, 11. "He that hath an ear, let him hear what the Spirit saith unto the Churches; He that overcometh, shall not be hurt of the second death." The converse is, he that does not overcome shall be hurt of the second death. See also Chap. xx, 6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power;" &c; the opposite of which is, cursed and unholy is he that hath part in the second resurrection: on such the second death shall have power.

The lake of fire produces the second death. Rev. xxi, 8. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." The Bible nowhere teaches a resurrection from this death.

a. This is a second death, not to denote the penalty for personal sins, (that is death,) but to denote its relation to a previous death, which the same characters will have died.

b. The penalty for personal sins is inexorable. There are no conditions, or provisos, attached to it, whereby it may be enforced, or set aside as the judge may choose. It must be inflicted, if justice be maintained. The penalty is inflicted, if a substitute be accepted, the same as though the guilty suffer it. It must be suffered, either by the guilty, or by a substitute. And the only difference between the penalty threatened Adam, and that threatened his posterity, is, the Judge would accept no substitute in that case; (Adam and his posterity must die,) whereas, in this, he freely offers to accept the death of his Son in our stead.

c. Those who die in infancy, not being personal sinners, the law will have no claims on them for personal transgressions; hence not being subject to die again, when made alive by the second Adam, they will live forever.

Now, until these difficulties be removed, there can be no permanent salvation for fallen man. Any salvation wrought out for him in the present life, can avail but little while death remains back to captivate its victim. Any salvation in the future life, will be of little value, while another death remains still back, to drag its hapless victim down to irretrievable ruin.

[To be Continued]

SECTARIANISM VS. CHRISTIANITY.

It is a grand mistake to suppose, that because the Bible is generally circulated, and churches or meeting houses abound, that therefore this is a Christian land. It is professedly Christian, we know, but profession and practice are two things not always found united together. In order to be a Christian, it is essential that the teachings of Christ be regarded. To disregard his teachings is a virtual denial of his name. No one has a right to it who does not believe his word, or the word of those whom he sent forth as his ambassadors. How important then to compare our faith and practice with the inspired word! "Examine yourselves whether ye be in the faith." We purpose to notice a few things held in common by the sects of the day, which are subversive of the doctrines of the Bible, and therefore antichristian.

I. The doctrine of the immortality of the soul.

This may be called the cardinal doctrine of sectarianism. It is held by all parties, from the "Mother of Harlots" to the youngest of her daughters. Catholic and Protestant here meet on common ground. And more than this. Mahomedan and Pagan also admit and glory in the same doctrine, and, in this respect, at least, need no "turning from darkness to light." It also bears the impress of ages. Before Jesus brought "life and immortality to light by the gospel," it was taught by heathen philosophers in the schools of Greece. And, at the present day, it is pretended to be proved to a demonstration by a new order of fan-

atics known by the cognomen of *spirit rappers*.

But does this universal adherence to the doctrine prove the point in question? Not at all. Christianity is not built on Pagan philosophy, nor dependent on demonology for proof of the correctness of its doctrines. The Bible is the text book of Christians. "To the law and the testimony" alone they appeal for the truth of their articles of faith and practice.

The *immortality of the soul* forms no part of Christ's teaching, nor is it found in the Bible at all. He taught that those who received and practised his word should not *perish* by death, but be raised from the dead at the last day, and that they should never die any more, but be like unto the angels of God. Luke xx, 35, 36. The immortality he taught is not inherent in men, but dependent on character, is to be manifested only in an incorruptible body, by a resurrection from the dead. It is those who are "worthy,"—those "who by a patient continuance in well-doing, seek for glory, honor, and immortality"—those who hear the voice of Jesus, and follow him, that shall have *eternal* life. See Rom. ii, 6, 7; John x, 27, 28; James i, 12. The immortality taught in the Scriptures cannot be enjoyed without a resurrection of the body. This is plainly and forcibly taught by the apostle Paul in 1 Cor. xv. He says if the dead rise not, "then they also who are fallen asleep in Christ are *perished*." Now this is not true, if the popular doctrine be correct. That which is immortal cannot perish or die. But God has said, "the soul that sinneth it shall die."—and "The wages of sin is death." The language of sectarianism is the language of the serpent, "*Ye shall not surely die*"—and therefore anti-Christian, because opposed to the teachings of Christ.

II. The doctrine of an intermediate state of conscious enjoyment or misery.

This doctrine has arisen out of the former, and become absolutely necessary, in order to make the thing consistent. If the soul is immortal, then, it will live after the body dies, and must exist somewhere. If righteous, it will be borne aloft on angel's wings to a paradise above the skies, of which the poet sings:

"There I shall bathe my weary soul,
In seas of heavenly rest;
And not a wave of trouble rull
Across my peaceful breast."

But if unrighteous, then the immortal spirit

"Ascends to God, not there to dwell,
But hear its doom and sink to hell!"

Such is the teaching of a majority of sects. And yet this doctrine of an intermediate state has its difficulties. Hence there is a division in the camp on the subject. The majority or orthodox believing it to exist only until the judgment, when the immortal spirits will be called back to their prison bodies, in order to receive judgment; while the minority reject the resurrection of the body as of no use, and look upon the spirit world as the final state. And certainly the last idea is the most reasonable if we admit the soul to be immortal. But this is all foolishness—has no foundation in the Word of Wisdom. One error begets another. The Scriptures do not recognize any intermediate state of consciousness between death and the resurrection of the body. On the contrary they teach that the "dead know not anything;" that when man dieth, "in that very day his thoughts perish;" and that "the dead praise not the Lord, neither any that go down into silence." The word *sleep*, and consequently the idea it represents, is frequently made use of by the sacred writers to set forth the state of the dead. "Them that sleep in Jesus will God bring with him," &c. So also Job says, "Man lieth down and riseth not; till the heavens be no more, they shall not *awake*, nor be raised out of their *sleep*." Job xiv, 12.

III. The doctrine concerning heaven and hell.

And what—is this teaching wrong too? Most assuredly. Compare the teachings of sectarian preachers on these topics with the revelations of the Bible, and you will certainly perceive a vast difference. The Bible says nothing about heaven and hell being located in the "Spirit-world," or of their being the abode of "spirits blessed," or "spir-

its damned." True, the Bible speaks of heaven, where God dwells, in "the light which no man can approach unto," but that abode is not promised unto the sons of men. Of this heaven Jesus said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John iii, 13. To this glorious abode Jesus ascended, and is now there as the High Priest of his people in the Holy of Holies. None but the High Priest was permitted to enter the inner sanctuary, where the cherubim overshadowed the mercy seat and the ark of the covenant. He entered that Holy Place for the people. So Jesus has entered heaven for a season, but like the High Priest under the law, will come forth again, and bless the people. Even Jesus will not abide in heaven, but will come to our planet again, and take up his abode in it forever. Peter, speaking of the resurrection and ascension of Christ, says, "David is not ascended into the heavens, but he saith himself, 'The Lord said unto my Lord, sit thou at my right hand until I make thy foes thy foot-stool.'" Acts ii, 34, 35. Now if David is not in heaven—if no man hath ascended to heaven, but Jesus and he only for a limited time, as the representative of his people;—what becomes of all the assertions of those who teach that the abode of the Eternal God is the dwelling-place of those who die in Jesus? And if Jesus did not enter it until he was clothed with an incorruptible and immortal body by a resurrection from the dead, how say some they can enter that glorious abode as naked spirits? This doctrine is full of absurdity, and vanishes into thin air when touched with the sublime doctrine of a future state as made known in the Bible.

"The earth hath Jehovah given to the sons of men." Paradise was first located here. And when the earth is redeemed from the curse resting upon it, then Paradise will be restored. All things will be created new, or renovated. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi, 4. Is there not something worthy of God in this? A renovated earth peopled with immortal beings? There is nothing fabulous or mythological about this heaven, but all is real and substantial. It belongs to those things of which it is said, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. ii, 9.

And what shall we say about the hell of the sects? It is described as a place of inconceivable and unending torture, where the immortal spirit will be eternally conscious of a separation from God and happiness. What an idea! . . . "If ye live after the flesh, ye shall *die*"—"He who sows to the flesh, shall of the flesh reap corruption," or death—"Sin, when it is finished, bringeth forth death,"—and who can gainsay his authority, or reverse his righteous decrees? Sin is an abomination in his sight. His holiness cannot approve those who practice it. Therefore it is said, "They which commit such things are worthy of death," that "evil-doers shall be cut off;" that "the transgressors shall be destroyed together;" that "the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they shall *consume*; into smoke shall they consume away." Ps. xxxvii, 20; that "the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," Mal. iv, 1; that "He will burn up the chaff with unquenchable fire;" that "these [the wicked] shall go away into everlasting punishment," Matt. xxv, 46; "whose end is destruction," Phil. iii, 19; "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2 Thess. i, 9; and that "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the *second death*," Rev. xxi, 8.

From these references it will be seen that *death*

not life is the result of sin—*destruction not endless torture* the punishment of the wicked. Sin has marred the perfect work of God, and renders the individual who loves it, unfit and unable to fulfill the end of his creation; therefore he has wisely and mercifully purposed to destroy those whom he cannot save by his love, as made known by his Son Jesus Christ.

Therefore, "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it, Prov. ii, 22. Then "the upright shall dwell in the land, and the perfect shall remain in it."—*Gospel Banner*.

THE REVIEW AND HERALD

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

ROCHESTER THIRD-DAY, AUG. 22, 1854.

The Atonement.

OUR readers will be gratified to learn that Bro. J. M. Stephenson of Wisconsin designs giving the scriptural view of the atonement in the REVIEW. The position which this subject holds, between the law of God and its penalty, death, make it one of the greatest importance, especially to the remnant at this time. To be benefited by the presentation of this subject, our readers should carefully peruse each article when published.

Immortality Alone through Christ.

OUR readers may expect that this subject will be fully set forth in the REVIEW. Those inquiring for light, will please be patient. Bro. D. P. Hall of Wisconsin has favored us with a lengthy article on the subject, which will appear next week. He designs giving a full exposition of the subject, and answering all objections. Bro. Hall's articles will doubtless be read with the deepest interest.

Bro. Edwin Churchbill of Stowe, Vt., has on hand a supply of all our publications.

Bro. Josiah Hart of Northfield, Vt., keeps a supply of all our publications, and will furnish the friends who wish to purchase at Tent Meetings.

PERPETUITY OF THE ROYAL LAW.

BY J. N. ANDREWS.

(Continued)

2. Was the law of God abolished by the death of Christ?

That we may answer this question in a proper manner, let us carefully consider Rom. iii. We will first examine that portion of the chapter which presents the human family as condemned by the law of God and speechless in his sight.

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin. Rom. iii, 19, 20.

This portion of scripture presents in a striking light the state of mankind without a Saviour. The Apostle had been presenting in the previous verses numerous quotations from the Old Testament, showing the fearful state of fallen man. The verses which we have quoted, present us with the holy standard of rectitude by which the unrighteousness of men is made manifest, and their fearful crimes left without excuse. "What things soever the law saith, it saith to them who are under the law." How many, then, are under the law? The remainder of the verse determines this with certainty. "That every mouth may be stopped, and all the world may become guilty before God." This fact then is plainly stated: that the whole human family are addressed by the law of God; that all of its members without distinction of rank, or order, share in one general condemnation; and that condemnation is so just, that every mouth is shut, and all the world stands speechless before the bar of God. The twenty-third verse explains the cause of this: "For all have sinned, and come short of the glory of God."

The law of God can justify no flesh in his sight. But why cannot the law justify sinful man? Be-

cause by the law is the knowledge of sin. Man is guilty of transgression, and the law of God discovers and manifests this fact. The law is God's great rule of right; and as such, it shows every departure from rectitude and holiness. We have thus seen the sad state of fallen men. Let us now consider what God does for their salvation. If he takes back his law, one of two things must be true:—

1. He takes back an *unjust* law, and thus acknowledges that he was the cause of man's condemnation. But this is false; for we have seen that the law is so just that none can plead against its righteous sentence. Hence if God has taken back his law we shall be compelled to adopt the second position; namely,

2. He takes back a just law, thus denying his own moral character as expressed in that law, and overthrowing his own moral government. God cannot lie; and it is manifestly absurd to teach that God has abolished the principles of his own moral government. Hence we conclude that God did not, and could not overthrow his own moral law, in order to save its transgressors.

We inquire again, What did the great Law-giver do in order to save men? If he did not take back his law, and abolish his own moral government, what did he do? It would seem that but one other thing could be done; namely, to put the law in force upon its transgressors. In other words, to execute its penalty upon the human race. If this were done, all must be destroyed; for all were its transgressors; and the wages of sin is death. Let us now with gratitude and adoration look at the wondrous plan which God has devised for man's redemption: a plan in which justice and mercy meet together, and righteousness and peace kiss each other: [Ps. lxxxv, 8-13:] a system of redemption by which God can be just and yet can justify him that believeth in Jesus. It is set forth by Paul in the following language:—

"Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom. iii, 24-26.

In these words the great plan of redemption is set forth; but oh! what has it not cost! Man had broken the law of Jehovah and fallen under its awful and yet just condemnation. God could not reverse his holy law without destroying the moral government of the universe; but he so loved our race that he gave his only Son to die for perishing man. John iii, 14-17. He sent his Son to be the propitiation or offering for the sins of men. 1 John iv, 10. Christ came to take the curse of the law upon himself, and to offer his life as a ransom for its transgressors. Gal. iii, 13; 1 Tim. ii, 5, 6.

The Father had two objects of the dearest affection: his own perfect law, and his only Son. He would save man who had revolted from allegiance to that law, and openly set it at naught. To do this, the great Law-giver must sacrifice either his perfect law, or his beloved and only Son. The first he could not do; for God cannot deny himself; and he hath in all ages ever magnified his word above all his name; [Ps. cxxxviii, 2:] but he could give his only Son to die, that revolted man might have a sacrifice to bring to God that could avail to take away sin.

Jesus was delivered for our offenses, and raised again for our justification. He ascended into the true Tabernacle in heaven, the new covenant Sanctuary, where the ark of God stands, containing his holy law—as a great High Priest, to plead the merits of his blood in behalf of penitent men. Heb. ix; Rev. xi, 19. As the ancient high priest entered the typical tabernacle to sprinkle the ark of the testament with blood, even thus was it necessary that our great High Priest should act. The earthly high priest did not sprinkle the blood of sin-offering upon the ark that he might blot out the ten commandments which it contained, or that he might lessen the obligation of men to observe them. On the contrary, he entered the tabernacle with blood, because man had violated that holy law, and could

not be pardoned without the offering of blood to take away sin.

Even thus did our Lord. By his own blood he entered the true Tabernacle, and presented himself before the Father on our account. In fulfilling the ministration of the true holy places, the two dearest objects of affection to the great Law-giver are again united. But how wondrous the union! Jesus, who has died for the transgressors of that sacred law, now stands as a great High Priest before the Father pleading the law of God, pleading in behalf of men, the merits of his own sacrificial death. The Law-giver can accept the offering, and man, who has broken the law of God, can be pardoned.

It is evident, therefore, that the death of our Saviour sustains the same relation to the law of God, that the death of the victim in the ancient typical system sustained to that law. The design of either was not that man should have liberty to violate the law of God, but that man who had violated that law, might have the offer of pardon. The typical system could not, indeed, take away sin; but it pointed out the fact that without the shedding of blood there could be no remission of sins, and clearly pointed forward to the great Sacrifice which should be offered for the sin of the world.

If it were possible for God to give men an adequate idea of the immutability of his sacred law, he has given it in the spectacle of his Son dying upon the cross for us. Those who think that the death of the Son of God abolished the very law which made that death necessary, are requested to consider the following points:—

1. If the law that condemned man could have been abolished, it would not have been necessary that the blood of Christ should be shed, that atonement might be made for its transgressors. But the Son of God died because the law which man had broken could not be taken back. 2. But if the death of Christ destroyed the law which condemned men, then they are delivered from its just sentence, whether they repent or not: in other words, Universalism is true. 3. But this view makes the law of God, and the Son of God, both fall beneath the same blow, and without honoring God, or leading man to repentance: it destroys both the cherished objects of Jehovah's affection: subjecting the Son of God to a shameful death, and overturning the moral government of the great Law-giver. 4. But the *conditional* offer of pardon made to man through the gospel of the Son of God, plainly evinces that the law of God still exists, and that men can only be delivered from it, on condition of repentance toward God, and faith toward our Lord Jesus Christ.

Hence the law of the Most High is not abolished by the death of the Son of God. His death indeed permits mercy to enter and offer pardon to guilty man; but the law of God abides all the while; and when the work of mercy is accomplished, our great High Priest will leave the tabernacle of God, no more to plead for sinful men, and the penalty of the law, the second death, will be awarded to its transgressors.

It is clearly established, therefore, that the death of the Son of God did not blot out the law of God the Father. On the contrary, his death is that fact which, above all others, testifies to its immutability. But we cannot employ so strong language on this point as that which Paul has used in summing up this very argument. He says: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii, 31. Having shown conclusively that the law of God was neither abolished by the teaching nor by the death of the Son of God, we will now examine the third question:—

(To be Continued.)

Tent Meeting at Shelby, Mich.

OUR Meeting in this place commenced July 8th, and continued over three Sabbaths. Our congregations were quite large, considering the busy season of the year in which our meeting was held. Our congregation each Sabbath numbered about 100. On First-day, July 9th, we had about 600 out to hear the reasons of our faith. July 16th our congregation was about 1200, and the last day of our Meeting,

the 23d, about 2000 were present, as stated by many competent judges, present.

The increase of interest in this meeting from the commencement to the close was as great as the proportionate increase of the congregation. Instead of an uneasy, restless spirit, among the congregation, as is sometimes apparent in such a large concourse of people, the congregation were quiet and gazed steadily, anxious to catch every word from the lips of those addressing them. An interest seemed to be awakened throughout the community on the subject of the Sabbath; and many admit the truthfulness of our position. Some we trust will move out and obey the truth. At these meetings we sold upwards of \$50,00 worth of books. These silent messengers we trust will settle conviction on the minds of those who thoroughly peruse them. Pressing invitations were given us by many individuals, men of influence, that we should return that way again, with the Tent if possible. If we could not come with the tent, they promised us that we should have the use of a large Academy in which to give a course of lectures. When we stated to our congregations that their ministers could not establish Sunday-keeping by the Bible, they seemed anxious that they should try it: accordingly one Elder Russell came to present a discourse to the people, showing the claims of Sunday-keeping. This was on the last day of our meeting. We gave a discourse at 8 o'clock, in which we endeavored to maintain from scripture the three following positions: 1st. The Sabbath is not a Jewish institution; for it existed 2500 years before the commandments were given to the Jews. 2d. The fourth commandment, enforcing the Sabbath, required the observance of a definite day; and that the seventh. 3d. That Seventh-day is still to be observed; because that requirement (the fourth commandment) has never been altered, or abolished. At 10½ o'clock, Elder Russell, a minister of the Methodist Church, followed with a discourse in which he endeavored to fasten the observance of the first day of the week upon the fourth commandment. This controversy was carried on in candor, and the sequel was, many were convinced that we had told them the truth as to Sunday-keeping not being a Bible institution.

J. N. LOUGHBOROUGH.
M. E. CORNELL.

Johnson, Vt., Tent Meeting.

OUR Tent Meeting at Johnson was one of interest and profit. The holy Spirit, in answer to prayer, was bestowed on the brethren at the commencement, and during the entire meeting. All seemed to feel that God was well pleased with the effort of his people to get the light of the third angel's message more fully before the minds of the people. Brethren Holt, Buck and Hutchins were present. On First-day there was a congregation of about 500 who listened with attention to the word spoken. It was a free place to present the truth. A good impression was evidently made on many minds; and we trust that the seed there sown, will, in some, bring forth fruit unto eternal life.

The time has evidently arrived, dear Brethren, that God requires an increasing effort on the part of his children for the spread of the light of present truth. Ah; let us awake to a sense of duty and the responsibility there is resting upon us. Says Jesus, "Ye are the light of the world," and adds, "Let your light so shine that men may see your good works, and glorify your Father which is in heaven." It is not by our words only, but our works, that we show our interest in that cause we profess to love. God has caused the light of present truth to shine into our hearts, and he holds us responsible in holding up this light in that way that it may exert the greatest influence on those around.

And to those who are anticipating Tent meetings among them, we would say, We are well satisfied that God is well pleased with this effort. But in order to accomplish the greatest amount of good, those who come to labor with the Tent, need the united co-

operation of the church. Dear Brethren, get your hearts deeply imbued with the truth. Do not wait until the time of meeting to get revived and harnessed for the work; but enter into the spirit of the work now. Get on the whole armor; and then come up to the meetings (not simply to enjoy a pleasant interview with the brethren, but) prepared to labor for the Lord. Let all your preparations for the meetings, as well as your prayers and exhortations when there, be such as to carry conviction to all, that you believe and feel that the last message of mercy is being given to the inhabitants of earth. Thus laboring, we confidently expect to enjoy the blessing of God, and see the cause of truth move onward. What we do must be done quickly.
FREDERICK WHEELER.
JOSIAH HART.

P. S. We would say to the brethren, that we intend holding one or two Tent meetings in New Hampshire, and three or four in Massachusetts, (if the Lord will,) as soon as suitable arrangements are made. One in Dartmouth or vicinity, one in the vicinity of Springfield, and one in Ashfield, or near there—subject to alteration by the brethren. Will the brethren consult together and fix the location and give us information, that we may fix the time, and give notice through the *Review*.
F. W.
J. H.

NEW TRACT.

WHY DON'T YOU KEEP THE SABBATH-DAY?

THIS Tract is chiefly composed of statements relative to the Sabbath, and its change, collected from Catholic Books, Catechisms, &c. We think it contains all the matter of this kind, of value, which has appeared in the *REVIEW*, and all that is quoted by preaching brethren. We think it an excellent work for general circulation.

It is a Tract of 36 pages, neatly put up in paper covers—price 4 cents. The following is from the preface:—

It has ever been the boast of Protestants, that "the Bible, and the Bible alone," is their rule of faith and practice; while Catholics contend that the written Word is not a sufficient rule. We here give the rule of both:—

THE RULE OF PROTESTANTS:—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS." 2 Tim. iii, 16, 17.

THE PAPISTS' RULE:—"All Scripture, &c. Every part of divine Scripture is certainly profitable for all these ends. But if we would have the whole rule of Christian faith and practice, we must not be content with those Scriptures which Timothy knew from his infancy, that is, with the Old Testament alone: nor yet with the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the church, to which the apostles delivered both the book, and the true meaning of it." Note in Doan's Bible, 2 Tim. iii, 16, 17.

It is the shame of Protestants, that, especially on the Sabbath question, they leave their own rule, and take that of Papists. This they most certainly do, in endeavoring to sustain the observance of First-day as the Christian Sabbath by the testimony of the uninspired "Fathers;" this, too, without a word of inspired testimony.

Here is a stain upon the face of the Protestant church, which she can wipe away only by turning from the tradition of the first day of the week, to keep the Sabbath of the Bible. By listening to the voice of tradition, especially on the Sabbath question, instead of the "Bible, and the Bible alone," Protestants have placed deadly weapons in the hands of the Catholic church, with which she has slain her thousands, which might have been rescued had the Protestant church followed her own rule of faith and practice. And if the Protestant church will reject the plain testimony of the written word of God, and, contrary to her profession, sustain herself in her errors by the traditions of the so-called Fathers, will not her case be most intolerable in the day of Judgment?

The rule of Protestants is ours. The "Bible, and the Bible alone," shall be our rule of faith and duty. And shall it not be yours also, brother Protestant? If it is, you will turn from the sabbath of the Papal church, to the Sabbath of the written word of God.

Protestants will agree that Dan. xi, 32-35, applies to Papacy. "And such as do wickedly against the holy covenant," &c. Verse 32. To learn what the Catholic

church has done against God's holy covenant of the ten commandments, please see the ten commandments, as she gives them to her children, on pages 15 and 16. There the second commandment is taken out, the Sabbath of the fourth is changed, and the tenth is divided into two, to make up the ten. Is not that doing wickedly? St. Paul calls this same power, the "man of sin." 2 Thess. ii. And why? Ans. "Sin" being the "transgression of the law," there is no power that could be more worthy the name than that which has thus mutilated the law of God. In this, he has "exalted himself above all that is called God." In his arrogant assumption, he has even thought "to change the times and laws of the Most High. Dan. vii, 25.

Protestants not Guided by Scripture.

["Doctrinal Catechism"—pp. 101, 174, 351—355.]

Q. HAVE you any other proofs that they are not guided by the Scriptures?

A. Yes; so many, that we cannot admit more than a mere specimen into this small work. They reject much that is clearly contained in Scripture, and profess more that is nowhere discoverable in that Divine Book.

Q. Give some examples of both?

A. They should, if the Scripture were their only rule, wash the feet of one another, according to the command of Christ, in the 13th chap. of St. John;—they should keep, not the Sunday, but the Saturday, according to the commandment, 'Remember thou keep holy the Sabbath-day;' for this commandment has not, in Scripture, been changed or abrogated."

Q. Have you any other way of proving that the Church has power to institute festivals of precept?

A. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."

Q. Do you observe other necessary truths as taught by the Church, not clearly laid down in Scripture?

A. The doctrine of the Trinity, a doctrine the knowledge of which is certainly necessary to salvation, is not explicitly and evidently laid down in Scripture, in the Protestant sense of private interpretation.

Q. What say you of infant baptism?

A. One-third part of the whole human race die before they reach their seventh year: it is then a matter of the last importance to know whether infants should be baptized; for the Scripture declares that baptism is necessary to salvation; and yet the Scripture does nowhere tell us clearly whether Christ intended infants to be baptized. If it did, why should we have Baptists, who have never been able to see this truth clearly laid down in Scripture? Here, then, we have a truth, upon which the salvation of one-third part of the whole human race depends, which is not to be found in Scripture.

Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith,—do they find this permission clearly laid down in the Sacred Volume?

A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated,—'Remember thou keep holy the Sabbath day.'

Q. Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture.

A. It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say, we observe the Sunday, because Christ rose from the dead on that day, is to say we act without warrant of Scripture; and we might as well say, that we should rest on Thursday because Christ ascended to heaven on that day, and rested in reality from the work of redemption.

Q. Is it not said, in the Book of Revelation, that St. John was in the Spirit on the Lord's day, that is, Sunday; and is not this Scriptural proof that Sunday is the day to be observed in the new law?

A. Are we then to observe this particular day,

merely because St. John had a revelation upon it,—must we observe, as a day of rest and holiness, any day upon which an apostle was in the Spirit?

Q. But it is called the Lord's day.

A. . . . Does this text tell you not to work upon that day,—does it tell you that the obligation of keeping Saturday is done away with, or that it was not the day of the resurrection or ascension which St. John here calls the Lord's day?

Q. Is it not said in the Acts,—“And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and is not this sufficient Scriptural authority for the observance of the first day of the week?”

A. But does this text abrogate the observance of Saturday the seventh day, or allow Protestants to do profane work on that day? Certainly not. They should then rest upon both days, if they hold the above text as any argument. The text in question does not say that the Apostle preached, or that the people assembled every first day of the week, but merely on this particular day, for which a good reason is given, namely, that St. Paul was to depart next day. It is quite clear, however, that they met every Saturday; for the same Acts say, St. Paul preached in the Synagogue every Sabbath, and exhorted the Jews and the Greeks. Besides, it is not wonderful that the disciples came together on this first day of the week, since according to Acts ii, they continued DAILY in the temple breaking bread.

Q. Does not St. Paul order the Galatians and Corinthians to make collections on the first day of the week?

A. Yes; but, again, this does not abolish the observance of Saturday. St. Paul does not say that the people would be at church on that day,—that they were to keep that day, to the exclusion of Saturday, holy,—or that these collections were to be made at church, but merely that every man should lay up by himself in store upon that day.

Q. What do you conclude from all this?

A. That Protestants have no Scripture for the measure of their day of rest,—that they abolish the observance of Saturday without warrant of Scripture,—that they substitute Sunday in its place without Scriptural authority,—consequently, that for all this, they have only traditional authority. Yet Protestants would look upon a man who would . . . keep the Saturday and profane the first day, as a victim of perdition. Hence we must conclude, that the Scripture, which does not teach these things clearly does not contain all necessary truths, and, consequently, cannot be the only rule of faith.

Q. Does it not appear from all this, that Protestants teach, in many things, what is opposed to Scripture, and that the Catholic doctrines are much more Scriptural?

A. This is very evident from all we have said, and must be considered indisputable.”

“Mark Them Which Cause Divisions.”

WE are informed that Russell, Case, &c., of Mich., are determined to make division among the churches in that State; and from different sources we learn that they are uniting with Wyman and Chapin of this State, with a determination to divide the flock, and raise up a party at all hazards. They even talk of starting a paper in which to vindicate their own course, and expose us, especially Mrs. W's views. From what we know of these men, and their present excited state of feeling, we may expect from them the most gross misrepresentations, and shameful abuse.

They have been sources of severe trials to the churches for a year or two past; while their brethren have suffered much from them, and have labored patiently and faithfully with them. And now, as they are set aside by the churches, they are determined to injure them as much as possible. They will doubtless be joined and cheered on by the bitterest enemies of the present truth.

Knowing that our brethren scattered abroad are liable to be exposed to the influence of these men, is our reason for noticing them. What they may say of us, can kindle in our bosom no other feeling than

pity to them, and those deceived by them. We would not mention them, were it not our duty to point out dangers to which some may be exposed. We advise our brethren to have as little to do with them as possible. Theirs is a spirit of war, and they will find much less to do if they are left to themselves to finish their short work of death. Brethren, be not deceived and led from the work of God by them.

Simplicity of Faith.

The simplicity of faith was once illustrated by a pastor thus:—

“I was preaching,” he said, “my ordinary weekly lecture in the evening, when I was sent for in great haste, to visit a woman who was said to be dying, and who very much desired to see me. I closed the service as soon as I could, and went immediately to her house. She was a member of my church, whom I had known very well for years; with whom I had been acquainted ever since her first serious impressions, before she became a communicant. As I entered the room where she lay, I found it filled with her friends who had gathered around to see her die. Making my way through the midst of them, I reached the side of her bed, and found her apparently in the last agonies of death. She was bolstered up in her bed, gasping for breath, almost suffocated by the asthma; and the whole bed shook by a palpitation of her heart, which seemed to be shaking her to pieces. It appeared to me that she could not live a quarter of an hour. I said to her—

“Mrs. M., you appear to be very sick.”

“Yes,” said she, “I am dying.”

“And are you ready to die?”

She lifted her eyes upon me with a solemn and fixed gaze, and speaking with great difficulty, she replied—

“Sir, God knows—I have taken him—at his word—and—I am not afraid to die.”

It was a new definition of faith. “I have taken him at his word.” It struck me in an instant as a triumph of faith. “God knows I have taken him at his word, and am not afraid to die.” It was just the thing for her to say. I have often tried to think what else she could have said that would have expressed so much in so few words.

I prayed some four minutes by her bedside; and recited to her some passages of God's word, and was about to leave her for a moment to her friends, whom she seemed anxious to address. She held me by the hand, and uttering a word at a time, as she gasped for breath, she said to me—

“I want to tell you—that I can—trust—in God—while—I am dying. You have—often told me—he would not—forsake me—and now I find—it true. I am—at peace. I die willingly—and happy.”

In a few minutes I left her, uttering to her such promises of the Saviour as I deemed most appropriate. However, she did not die.

She still lives. But that expression of her faith has been of great benefit to me. It has aided me in preaching, and in conversation with inquiring sinners very often. It gave me a more simple idea of faith than I ever had before. It put aside all the mists of metaphysics, speculation, and philosophizing. It made the whole nature of faith plain. Everybody could understand it: “God knows I have taken him at his word.”—*Pastor's Sketches.*

FAITH.—I envy no quality of mind or intellect in others, said Sir Humphrey Davy—not genius, power, wit or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and shame the ladder of ascent to paradise; and, far above all combination of earthly hopes, calls up the most delightful visions, palms and amaranths, the gardens of the blessed, the security of everlasting

joys, where the sensualist and the sceptic view only gloom, decay, annihilation.

COMMUNICATIONS.

From Bro. Myers.

DEAR BRO. WHITE:—It is a little over a year since I was brought to tremble at the word of the Lord, which says, The seventh day is the Sabbath. Having read before, the writings of Grew, Marsh, Crozier, and some others, as published in the *Harbinger* and tracts, with all their excuses for not observing the Sabbath of the fourth commandment from its being a peculiarly Jewish institution; to the impossibility of keeping it near the North pole, and the gaining time by sailing around the earth—as if its Author was not acquainted with geography, or did not know that the Jews would be dispersed into every country under heaven. It began to look to me as if it was dishonoring God to observe a day instituted by men and disregard the day set apart by the Creator as a commemoration of his great work, and given to Israel for a perpetual covenant, and a sign forever between him and the children of Israel.

It is a great wonder to me how people can claim to belong to the family of Israel, or expect to receive the promises made to Abraham and his seed, when disregarding the perpetual covenant and receiving not the sign that God has required Israel to receive between him and them forever. O, what a field of blessed meditation there is in the subjects of the Sabbath and Sanctuary in heaven, opened to the faithful believer. How it opens and beautifies the Scriptures of truth. It shows us so clearly that the time is near when he that shall come, will come, and will not tarry. To the brethren scattered abroad I would say, Let not the distracting influence of the no-Sabbath position swerve you from your anchorage. The Lord's Sabbath is a rock that the storms, hail and rain of the last days will not wash from under those that build thereon. Let your hearts be stable, and your conversation in heaven, from whence we look for our King.

S. MYERS.

Plumb River, Ill., Aug., 1854.

From Bro. Green.

DEAR BRO. WHITE:—It is but a short time since I received light on the truth of the Lord's holy Sabbath, and other important truths connected with the third angel's message. At that time there were but few Sabbath-keepers here. But thanks be to God, the third angel's message has been here, and our number is nearly thirty. Brn. Phelps and Sheffield gave us a course of lectures which unfolded the truth to us; truth that had long been hid.

I look upon the Bible in a new light. It now seems plain; whereas before it was like a sealed book to me. O glorious light! I now see the mission of Jesus in its true character. My all is for him. I hope to be among that blessed number, when he comes, who will hear the blessed words, “Come ye blessed of my Father.” Let us all try to be faithful. The promise is sure; for Christ has said it. Brethren and sisters, press on; the prize is in view, and in a little while we shall be with Christ.

Yours in love,

C. GREEN.

Hebron, Jeff. Co, Wis, Aug. 3d, 1854.

From Sister Locke.

DEAR BRO. WHITE:—I praise God for the privilege I enjoy of hearing from the little remnant that are endeavoring to do the will of God. My dear friends, let us prove faithful, relying with unshaken confidence upon the promises of God, for they are sure; and though we have to pass through severe trials, we have the promise that his grace shall be sufficient, and let us remember that the great multitude which John saw, [Rev. vii.] which no man could number, were those that came out of great tribulation, having their robes washed and made white in the blood of the Lamb. I rejoice that the eyes of my understanding have been opened to see the precious truths of God's word, and that he has given me a heart to obey. We shall reap in due season if we faint not. Let us watch therefore, and pray always that we may be accounted worthy to escape all the things that are coming on the earth, and to stand before the Son of man.

Your unworthy sister,
Salem, Ind., Aug, 7th, 1854.

LYDIA M. LOCKE.

From Bro. Morton.

DEAR BRO. WHITE:—The third angel's message is still rising in this place. The Lord will work deliverance for his people. Those who are honest at heart will have their eyes opened to the truth. The tent meetings recently held in this place by Brn. M. E. Cornell and J. N. Loughborough, although some

what disturbed by Satan's mischief-makers, have been attended with much good. Four have been added to our little church, who are striving to keep the commandments. Two of them had never made any profession before embracing present truth. Elder Manning Curry, who has heretofore preached that there was no Sabbath, has been brought to see the Sabbath as it stands in the fourth commandment. Although strongly opposed, we feel determined to press on until we gain the prize: knowing that if we are faithful, there is a crown laid up in store for us.

I remain yours in love of the truth,

A. C. MORTON.

Delhi, Mich., Aug., 3d, 1854.

From Bro. Sunrock.

MR. EDITOR:—I have come many thousand miles across the ocean from a benighted heathen land. I was twenty years old before I could read one word of Scripture; and about two years from that time I was converted to God. He made me to feel that I was a condemned sinner; and I saw that nothing could save me but Faith in Christ; and God in his goodness made me see that I could do nothing to save myself. And I will tell you, that in my own country, Lapland, I was persecuted for Christ's sake: they would spit tobacco in my face, and strike me with their hands, and do many things to vex and mock me; and yet I was happy and rejoiced in God that I was accounted worthy to suffer for his sake; and confessed with tears my attachment to God. I will tell you too, that it is only two months since I heard the doctrine of the Second Advent. I have read some of your papers, and they tell much about the faith of Jesus. About one year ago, I commenced keeping all the commandments of God. But much as I am pleased with your paper, you entertain one idea that I do not understand, and I wish you to give me the passages of scripture that proves this doctrine. This is concerning the destruction and final extinction of the wicked.* I understand the Scriptures to read that the "wicked go away into everlasting punishment," that the "smoke of their torment ascendeth up forever and ever. I belong to no church, but the Church of Christ. I find so many errors in every church, that I feel I cannot walk with them. I am therefore deprived of the privilege of sitting at the Lord's table. The Methodists will not receive me because I keep the true Sabbath: the Seventh day Baptists will not receive me because I do not belong to their church.

I am your friend,
ALEXANDER SUNROCK.
Milton, Rock Co., Wis. 1854.

* We design publishing our views in full on this subject, soon. Please accept what we now send you, on this subject.
Ed.

From Sister Elmer.

DEAR BRO. WHITE:—For more than a year I have been trying to keep all of the commandments of God, and I praise the Lord for the light that is constantly shining upon my pathway. I have no wish to trample on any part of God's holy law. I feel like putting my whole trust in the Lord, and pressing my way onward until I see the end of the Christian's race.

Who is there that is watching the signs of the times, who cannot lift up his head and rejoice, knowing that his redemption draweth nigh? I am not free from trials, yet I am happy. Let us be encouraged; for our warfare will soon be ended, and our victory won. I believe the time of trouble, spoken of in Dan. xii, is just before us; and we shall have to put on the whole armor of God in order to stand. I feel that there is nothing too dear for me to sacrifice for Christ and his cause. I desire to be accounted worthy to escape all these things that shall come to pass.

Yours, believing that the remnant who keep the commandments of God, and the faith of Jesus, will soon be at home.
DELLAH C. ELMER.
Ashfield, Mass., Aug. 13th, 1854.

From Sister Byam.

DEAR BRO. WHITE:—I will give you a short history of my past life from the time I first thought that God for Christ's sake forgave me my sins. If I rightly remember it was in August, 1830. I was at the house of my sister reading a hymn called the judgment hymn. While reading, my mind was thrown back upon my past life; and seeing nothing but sin and iniquity in my path, I felt that if God should cut me off in my present state of mind, I should be beyond the reach of hope. I called for my mother, and requested her to pray for me, and was told that I must pray for myself; and falling on my knees, I poured out my soul to the Giver of all good, I soon found relief, and shortly after united with the Methodists (of which denomination my mother was then a member) where I remained until 1841, when

I saw that God's goodness would not permit him to punish his creatures with unending pain.

From this time I began to examine my Bible with attention; and finding that God is good unto all, and his tender mercy is over all his works, I could not resist the conviction that the doctrine of universal salvation was true. My husband being a member of that denomination, I never wavered from this faith until the Winter of 1853; though my husband had embraced the Advent faith in 1851. From this time I often persecuted him, telling him he was always changing from one thing to another; but he always pointed me to God's word and told me that he had learned that man had no immortal soul, and would cease to exist at death, and would remain so until the resurrection; and those who were found worthy to have part in the first resurrection would be made immortal through Christ, and would reign with him a thousand years, and at the expiration of that time, the wicked would be raised and array themselves under their leader, the Devil, and compass the camp of the saints about, and the beloved city, and the fire of God would come down from heaven and devour them. I thought much upon the subject, and often in his absence would sit down and with a prayerful heart, read those passages to which he had directed me; and I soon found that I could not harmonize them in any other way.

Soon after this, he invited me to attend meetings with him where Bro. Hutchins and Ingraham were going to preach. I consented to go, notwithstanding my prejudice to the Advent people. Their subject was the second and seventh chapters of Daniel in connection with the thirteenth chapter of Revelation. The four kingdoms there brought to view, and Christ's everlasting kingdom immediately following, showed to my mind at once that Christ was near, even at the doors. My heart was ready to leap for joy at the thought of my being so near my long-looked-for home, and I could cry out, Amen, even so, come Lord Jesus. I then began to feel that I loved the Lord and wished to follow him into a watery grave; I therefore embraced the first opportunity to be baptized. I now rejoice in hope of Christ's soon coming. I love God's holy Sabbath-day, it gives such pleasure to meditate on the mercy of God.

BETSEY BYAM.

Ulysses, Potter Co., Pa., July 30th, 1854.

From Sister Degarmo.

DEAR BRO. WHITE:—The *Review* has not been an idle servant here. It has traversed this region round about, and has been like the leaven of the scriptures. I thank God for sending brother Woodruff to look up the scattered sheep. I have been alone in trying to keep the commandments of God and the testimony of Jesus. It brings such sweet peace that I often in the night, while meditating on the beauty of the commandments am led to speak out in praise to God. My course I mean shall be onward and upward till I see Jesus.

Yours looking for Jesus in the clouds of heaven.

ELIZABETH DEGARMO.

Parish, Os., Co., N. Y., July 30th, 1854.

From Sister Grems.

DEAR BRO. WHITE:—We love to read the epistles from our brethren and sisters, to learn that they are striving for the kingdom, buffetting with the tide of human opinion, striving in all things to be like our lovely Pattern, following the example of the meek and lowly Jesus. I thank God that I was ever permitted to see the light, and was inclined to walk therein: that I ever heard the third angel's message, and was disposed to heed its warning voice. I cannot enough praise our God who has brought me to behold the true light, and said unto me, "Walk ye in it." For some time I walked with the M. E. church, wholly ignorant of my situation, supposing I was keeping all the commandments, and walking according to the rules laid down in God's word, and therefore serving him acceptably; but when my eyes were opened, oh! how different every thing looked to me! The commandments of God were seen in a new light; his words, as written in the Book of books, the Bible, were different from what I had supposed: the goodness and wisdom of our Creator seemed written more plainly than ever before upon every page of Holy writ: his plan of salvation seemed doubly beautiful; his love seemed to call for stronger expressions of gratitude: all his attributes were seen in brighter light: all was changed.

I rejoice in the love of God, in peace arising from keeping all his commandments, and in doing his holy will as far as we have light. I desire to become more and more like my blessed Saviour. "O what wondrous love is this," that caused God the Father to give his well beloved Son as a ransom for us when sunk so low in the abyss of sin and iniquities, and to

raise us from the gulf of despair into which we had fallen, and placed our feet on the Rock that cannot be moved, even Christ our Lord. Truly I can exclaim with the poet,

"I love the holy Son of God,
Who once this vale of sorrows trod,
Who bore our sins a dreadful load,
Up Calvary's gloomy mountain."

I am determined to prove faithful, God being my helper, that I may be permitted to enter into the rest prepared for all those who love the appearing of our Saviour.

Yours looking for Christ,

JULIA E. GREMS.

Hebron, Jeff. Co., Wis., Aug. 7th, 1854.

A Work for All to Do.

Who has not a work to do? Is there a person who can say, in these perilous times, these last days, I have naught to do? any who can say there is nothing for them to do, because they are not gifted to go forth and preach. We hope there are none who can calmly sit down in these days and think they have not a work to perform; but if there are any, to such we would say, Discharge such thoughts from your minds, and harbor them not in your hearts; for there is a work for all to do: all may be employed in the great work of acquainting the world with the third angel's message, and thereby be the instruments in the hand of God, of saving some souls from death. We have not all the same gift, but all have a talent to improve upon, and we must be up and doing, working "while it is called to-day; for soon the night cometh wherein no man can work." Have you no friends who know not the truth? can you not show them the light, and urge them to walk in it? Tell them that the third angel's message is the last call of mercy to a fallen world; that soon it will cease and there will then be no hope for the poor sinner who has rejected the offers of salvation, which were held out to the inhabitants of the earth; but they will be exposed to the wrath of a just Judge with no cloak to cover them: for they would not accept salvation when it was to be had without money and without price.

Can you not write a few words of encouragement to your brethren and sisters? You are often cheered, when sinking beneath temptations and trials, which seem almost too heavy to be borne, by reading the productions of their pens, and can you not say one word of comfort and encouragement in return? Let no brother or sister say they have not a work to do while so many precious souls are perishing around them for want of the truth, and a knowledge of the ways of salvation, as taught us in the Bible. Who can think upon the awful situation the world and fallen churches are in, without a shudder, and a desire to recall some of the wanderers? Perhaps you know not where to commence. "Whosoever thy hand findeth to do, do it with all thy might." Let us be busy one and all. It will not do to sit idle; for soon our Judge will appear, and we shall have to give an account of the talent entrusted to our keeping. We have no time to lose, but must be at work.

We must not sleep as do others; for God has entrusted a precious charge to the keeping of his children. May we see to it that nothing is lost.

J. E. GREMS.

Hebron, Jeff. Co., Wis., Aug. 4th, 1854.

OBITUARY.

DIED at Plattsburg, N. Y., Aug. 14th, Mary, wife of Wm. Mott, aged 54 years, after a severe illness of seven weeks. Her mind was calm through all her sufferings, and her language was, "The will of the Lord be done." She died in full triumph of faith, rejoicing that she had kept the commandments of God. She often said, "Take all of this world, but give me Jesus." MOSES MOTT.

Extracts of Letters.

"Bro. J. M. Stephenson writes from Barkwoods, Wis., Aug. 1854:—The Church of God at this place is in a flourishing condition. The Lord is reviving his work among them. Some fifteen or sixteen have recently embraced the truth, and put on Christ by baptism. May the Lord revive his work. Remember us in your prayers."

"Bro. J. E. Titus writes from Ypsilanti Mich. July 29th, 1854:—We need to have good seed sown among us here; for though we have great preachers and splendid churches, yet with regard to Bible religion, we are both barren and unfruitful."

Bro. Hebner writes from Pickering, C. W., Aug. 13th, 1854:—"There is a prospect of good being done here, if some brother could come and labor

among us. May the Lord direct some one this way to give meat in due season."

FOREIGN NEWS.

THE WAR.

Wednesday, Aug. 16.

The Royal Mail steamship America, Capt Lang, from Liverpool on the 5th inst., arrived at New York about 5 o'clock this evening.

THE EASTERN WAR.

The news from the Danube continues generally favorable to the allies,—but nothing decisive has taken place.

On the morning of the 30th the Russians are stated to have attacked the Turkish and French camps at Giurgevo, but were totally defeated with the loss of 2,000 killed and a large number of prisoners.

The Russians were retreating in forced marches. They had quitted Frateschi, and it was occupied by the Turks. The evacuation of Wallachia was completed, and a proclamation had been issued declaring that all the soldiers who remained behind would be considered deserters. The Russian troops were being concentrated on the Sereth.

OMER PASHA was expected to arrive at Bucharest on the 31st July, and would meet with a brilliant reception. It is believed that force must be employed to dislodge the Russians from Moldavia. The Austrian Army, under Prince Lichtenstein, is ordered to advance from Posh to Gallachia, the army in Gallachia moving towards the frontiers.

The Archduke Albrecht has removed his headquarters to Crousadt, in the South-east corner of Transylvania. The total Austrian force on the frontier, reached 330,000 men, under command of Baron Dokes. The frontiers have not been crossed, but the preparation for hostilities were on a colossal scale. Russia makes no warlike demonstrations toward the Prussian frontiers. The Cholera was increasing in violence at Constantinople.

The third French Division left Varna on the 27th, for Kustendje and Silistria. The accounts from Montenegro are unsatisfactory. Prince Daniel was assuming a threatening attitude towards the Turks at Aputz.

THE BLACK SEA.

The Allied fleets with Generals Canrobert and Brown had proceeded towards the Crimea coast to reconnoitre.

The Times declares positively that a force of from 80,000 to 100,000 men—British, French and Turks, will immediately invade the Crimea, and will attempt to effect a lodgement on the heights that command Sebastopol.

From Asia the reported defeat of the Turks by the Russians at Kars is confirmed, and the Russians were besieging Kars.

Cholera had made its appearance among the British troops.

THE BALTIC.

The fleet was at Letsund at latest accounts. Gen. Baraguay d'Hilliers had had an interview with the King of Sweden. His Majesty declared his willingness to unite with the Western Powers on certain conditions.

De Hilliers, with the French troops, had joined the fleet off the Aland Islands.

Kamia Karleby, had been re-inforced by the Russians. Four hundred British, on the 18th, made a descent on Kotinga, in the island of Desel, and, after destroying four boats, retired.

Since the 23d, the blockade of the ports in the Gulf has been more rigorous, it not being possible for any vessel to enter or leave.

The Prussian Emperor, Archduke Constantine, and the Archduchess had a narrow escape from being captured by an English steamer, near Cronstadt.

A telegraphic dispatch from Vienna states that the Russians were totally defeated at Slobodzie on the 22d July by the Turks, and that they lost 2,000 men and 500 prisoners. The Austrian Correspondent, however, contradicts this intelligence. 30,000 Ottomans had crossed the Danube at Otenitza.

Accounts from Varna mention that a grand Council of War was held on the 19th, at which Omer Pacha and the Allied generals were present. The fleets still remained at Baltsebk, but great operations were evidently on the eve of taking place. Numerous transports were at Constantinople, working day and night to take in water, provisions and stores. Silistria has been victualled for three months.

Important news was hourly expected from the Baltic. The English squadron, with French troops on board, passed Gothland on the 27th of July. A telegraph from Stockholm states that a heavy cannonading had been heard at intervals in the direction of Bomarsund. Rear-Admiral Martin, with 9 ships, was watching Helsingfors. Rear-Admiral Chads was to effect the bombardment of Bomarsund as soon as the French troops destined to occupy the Aland Islands should arrive. The main force of the allied fleets was at Led Sound, south of the Aland Islands, on the 25th of July.

Another letter from Constantinople affirms that the expedition to the Crimea is positively decided upon, and that it would be commanded by Marshal St. Arnaud, who was to have with him 25,000 men. Flat bottomed boats for the disembarkation of troops were being constructed in the arsenal of Constantinople.

A report was current in London, but believed to be premature, that Bomarsund had been taken with great loss on both sides.

The most important news, however, is that given in the London Times, of the 2d inst., to the effect that the Russian army was in full retreat from Frateschi to Bucharest. Its vanguard was at Sobolvala two hours distant from Bucharest. The artillery, baggage and hospitals, in three long columns, were marching to the Sereth. The retreat was affirmed to be from strategic causes.

THE CHOLERA IN FRANCE.—The National Intelligencer publishes the following extract of a letter from an American, now in Europe, dated, Marseilles, July 17th, 1854.

I am in need to make some remarks about the Cholera, now in twenty-six departments in France. Perhaps they may throw light on the strange journeyings of this dreadful scourge of God. It appears to have flown over Lyons, a city

surrounded entirely by water. It has never been there—it lighted at Avignon, at the Pope's palace, the highest ground in the city. Out of 800 in that palace, 240 died; the rest went to Arles, carrying the disease with them, and it there raged in the most dreadful manner. Such was the panic that in a population of twenty thousand, only five thousand remained, the rest having fled, no one knows where. The deaths are at present reduced to fifty a day. Some of the soldiers were ordered to Marseilles, to embark for Algeria; they introduced it into this place.

Eighty thousand inhabitants have emigrated; many fled to encamp in the woods. Soon their little means will be exhausted, and they will be forced to seek employment in or near the city, which will add to the victims.

Many die from sheer fear. It is said that fathers have fled, leaving wives and children to follow as soon as necessary articles have been collected; also that mothers have done the very same thing. Families hire wagons, carrying bedding, &c., not knowing where to go, only to get out of the city.

Our streets look as if a second plague existed. At six o'clock the shops close, and everybody retires, while a death-like silence prevails, even on the beautiful promenade Buonaparte, which is usually crowded till midnight. The number of deaths within a few days, have been about 130 per day.

A Government vessel sailed from here on the 10th for Constantinople, with troops. The cholera appeared on board, and they put into Malta, having lost 45. Soon this dreadful disease will be introduced among the troops of Moslem and their allies, also, the Western powers.

From what I have said it would appear that this scourge is not wholly in the air, as is believed in the United States, but is also communicated by travelers. It does not follow the course of rivers; it avoided Lyons, and as stated, never has been there. That city, as regards fresh water, is washed on all sides by two large rivers; one coming from the north of France, passing by Paris, where the cholera is bad; the other from Switzerland. Marseilles is surrounded by the sea; no fresh water is near, and yet see how it suffers.

Appointment.

PROVIDENCE permitting there will be a Grove Meeting at Norfolk, St. Law, Co., commencing Sept. 1st at 2 o'clock P. M. and holding over Sabbath and First-day.

A. S. HUTCHINS. H. G. BUCK.

Tent Meetings.

PROVIDENCE permitting, Tent Meetings will be held in the following places:—

Chaplain, N. Y., Aug. 25, at 5 o'clock P. M.
Plattsburgh, " Sept. 1, " " "

These Meetings will continue as long in each place as the circumstances will allow.

There will be a small Tent on the ground in which those who have provisions and bedding, can be accommodated. Provision will be made for horses only.

Those desiring Tent Meetings in their vicinity will please address Josiah Hart, at any of the places where Tent Meetings are to be held, in season to reach him at such meetings, that suitable arrangements may be made, and seasonable notice given in the REVIEW.

Josiah Hart, }
E. P. Butler, } Committee of
H. Bingham, } Arrangements.
Albert Stone, }

The Tent Meeting at Champlain will be held on the farm occupied by C. O. Taylor, about one and a half miles west of Rouse's Point Village. There will be a wagon at Rouse's Point Depot, to accommodate the Brethren from the East, at 8 o'clock, A. M., and at Champlain Depot, at 1 o'clock, P. M. for the accommodation of the Brethren from the West.

Also the Tent Meeting at Plattsburg, will be held on the farm of Wm. Mott, about two and a half miles west of the Village. C. W. SPERRY.

O. Davis, Wm. Bailey's paper has been stopped. We will now send it to New Bedford.

Brn. Nichols and Davis, We have sent your letters to Josiah Hart, Rouse's Point Village, N.Y., care of C. O. Taylor.

To Correspondents.

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

Publications.

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.
A Refutation of Claims of Sunday-keeping, . . . History of the Sabbath—40 pp.—5 cts.—postage 1 cent.

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 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 cts.—postage 5 cts.
A Word for the Sabbath—a Poem—6 cts.

First Day of the Week Not the Sabbath—32 pp.—3 cts.—
The Seventh Day is the Sabbath—32 pp.—3 cts.

History of the Sabbath—40 pp.—4 cts.
The 2300 days and the Sanctuary—32 pp.—3 cts.

Christian Experience and Views—6 cts.
Supplement to Experience and Views—6 cts.

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.
First-day of the week not the Sabbath—16 pp.

Review of Objections to the Sabbath—16 pp.
New Time Theory Reviewed—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 cts.—postage 1 cent.

Volumes I—IV of the REVIEW, bound in paper covers, Vols. I and II, 40 cts.; Vols. III and IV, 75 cts.

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